

FAITHS OF MAN
A
CYCLOPÆDIA OF RELIGIONS



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A CYCLOPÆDIA OF RELIGIONS

BY

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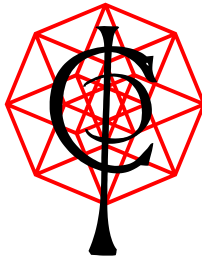
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EDITOR'S PREFACE

THE subject of this work is the evolution, or natural growth, of religious beliefs throughout the world, from the lowest to the highest forms—from the cannibal who devours a brave enemy's heart, in order to acquire his courage of soul, up to the great compassion of Buddha, the tenderness of Christ, and the humble recognition of our ignorance, which may be the basis of a yet greater advance. It is here illustrated with a fulness of knowledge, a wealth of illustration, and a calmness of mind, which are probably not to be found combined in any other book on the subject.

The author (see *Royal Asiatic Society Journal*, July 1904, pp. 517-523) lived for 33 years in India, and, during an active career, was constantly studying native customs, beliefs, and philosophy. He travelled in Egypt, Palestine, Greece, Italy, and Spain, continuing the same observations; and he visited the extreme west of Ireland, in order to study its antiquities. He learned seven languages, and collected a very valuable library—as will be seen by his references to so many books, all of which he had read and annotated. He spent 25 years in compiling this work ; and, by his desire, the present writer prepares it for the press with such minor additions as are necessary to bring it up to the latest date, and with here and there a minor alteration, authorised by the author's instructions. It was his wish to present to his fellow countrymen facts, from which they might be able to draw more intelligent conclusions than those natural to the untaught, and earnestly to insist on human duty in this life. He desired that the work should be made as plain and simple as possible, so that not only the learned, but all thinking men, should be able to follow the main argument. He did not wish to wound their feelings, or to revile their beliefs, but to show them what mankind, in various stages of advance, has thought and believed, and to familiarise them with the beliefs of others, especially in Asia—the ancient home of civilisation—as to the history of which our fellow countrymen still—as a rule—know so little. If the early legends are sometimes related with a dry and gentle humour, yet nothing will be found of hatred or contempt, except for deceitful and selfish mystifications, for cruelty and intolerance, and for the conceal-

ments due to expediency. The author's aim was to help his fellow men, and not to attack their tenderest and best beliefs.

Religion is that belief about the unknown, and that opinion as to the realities of the universe, which affects the conduct of men to one another in their daily life. It does not mean either ritual or dogma, but that restraint (or "binding back") which was, at first, due to fear of unknown powers, and now is due to love of kind, and sense of the duty which each owes to others for the betterment of the whole world. The mode of its growth is the same that we observe in nature. The same features which Darwin notices in the study of life are found in the study of religion, and of human opinion. We see development from lower to higher forms, heredity, extinction of some early systems, and survival, or rapid spread, of others better fitted. We see also reversion to earlier conditions, and fierce struggles for existence in all. It is indeed in this progress that the hope of the future is firmly fixed ; and from it we learn the eternal purpose, which makes belief in duty possible in the face of trial. The cave man was as incapable of understanding the law of kindness as the trilobite was of mathematical calculation.

Our present beliefs are more and more being influenced by the growth of science—that is to say of accurate knowledge concerning the things perceptible by our limited senses, which—by strenuous exertion—we are still developing, so as to grasp yet more of the facts of existence. Such science includes not only natural phenomena, but also the study of human history, of languages and scripts long forgotten, and of stages of belief which are little known to the many. It may appear to the reader that small peculiarities of spelling, on the part of the author, are unusual; but these also have their meaning. We are, for instance, quite wrong in spelling Greek words with the Latin letter C, because it does not belong to the Greek alphabet. It may seem to the philologist that the author is too bold in supposing simple roots to be common to classes of language so widely separated as are the three great families of speech—Turanian, Semitic, and Aryan. But those who have made a study—from scientific materials—of this question will know that our author is by no means peculiar in believing languages now so distinct to spring from a common source. The comparison, indeed, in the case of at least 50 roots referring to the simplest ideas, can be carried yet further than has been attempted in this work, for they recur not only in Egyptian, but in all African, American, and Polynesian languages as well. The original unity of all races in the world is indicated by the roots of speech.

At the base of all human beliefs lie hope and fear: the love of

life and the dread of death. That which tends to the well-being of all, man calls Good: that which is unfavourable he calls Evil. He thinks that only Good should exist; and, while following happily that which his nature desires, he rebels against the chastisement whereby he learns what to avoid. He loves pleasure, and fails to understand the useful warnings of pain. So no doubt the salmon that lies bleeding on the rocks, when his leap up the waterfall has failed, might say the Devil created the dry land. So the deer, who learns swiftness from the dangers that surround him, might think that the Devil created lions. But the wise man submits to pain as useful discipline, and questions not the utility of evil, as to which he has no means of judging.

Surrounded with dread forces, uncontrollable and not understood, primitive man perceived a movement in all matter, and a constant change, which he rudely described as the action of spirit—that is of something that “moved,” and lived. He saw such not only in man and beast, but in the growing tree, the living water, the rushing flame, and wind. He even found individual spirits in the sun, moon, and stars; in the stone that fell from heaven, or in the haunted hill and desert, as well as in the stormy sea. Hence what we call Animism lies at the base of all early beliefs. Man asked himself from the first what had become of the life that disappeared from the dead corpse, and fancied that it passed into other bodies—visible as beast or plant, or invisible as the wind. He thought that the dead father or mother would still care for the children; that the dead child was still crying to its parents; that the dead foe still tried to injure or slay; or again, that all spirits must travel the long dark road to a world of ghosts, but might return perhaps to visit the corpse. Nay, that even in sleep the spirit wandered far from the body, to which it came back again to waken it to life. He symbolised his beliefs by the rudest emblems. He worshiped the evident creative organs. He acted dumb prayers; and thought by such voiceless demonstration that he was able to explain his wants to spirits.

Hence first arose rites and symbols. Rejoicing in good, man sang and danced. Afflicted by death, he strove to divert the wrath of angry spirits, and offered—to save himself—the child, the slave, or the stranger. He put his gifts at sites which spirits most were wont to haunt, that they might be nourished by the smell, or the spirit, of that which he sacrificed. He fed the dead with like offerings, and so piously comforted the deceased, or calmed the angry ghost. Religion was the appeal to kind, powerful, and deathless spirits. Magic was the invocation, by evil men, of evil ghosts and fiends, to bring evil on

the hated foe ; Sacrifice was the precaution against evil to self ; prayer was the cry to the unseen helper; and the curse was dreaded because it invoked an irresistible power.

Thus ethics very early entered into the system of Animistic belief. Ethics are the compacts made by men, whereby to protect themselves from the deceit and violence of the selfish. As law became possible, through increasing power of combination—and even beasts have some idea of common action for the sake of safety—ethical precepts began to be laid down, as we see from a very early period in Egypt. By about 2500 B.C., at latest, civilisation had become highly developed in Western Asia, and law and trade were regulated. So too the innumerable spirits were, in the same age, organised under a few great leaders ; and the Pantheons of Babylon and Egypt were developed. Ancient symbolism, and poetry, found expression in art and literature, as the Asiatics learned to carve statues, and to write on stone, brick, or papyrus. But the old savage ideas survived; and spirits were classed as good or bad, bright or dark, life-giving or destructive, under two great classes of gods—those of light and life, and those of darkness and death. Thus Set in Egypt created all evil beasts and plants, and Horus all that were good. The Persians, about 500 B.C., are conspicuous as maintaining this Dualism, ranging all good creatures and spirits under Ormazd, and all evil ones under Ahriman, yet confident that Ormazd was the “ all-knowing spirit,” and that Ahriman was “ ignorant,” and therefore, would finally fail.

This terrible devil, or arch-fiend, was the Zer-ne-bog or “ black god ” of Slavs, opposing the Biel-bog, or “ white god.” The Semitic races seem to have had no such belief, and the Satan was to them an “ accuser,” who was yet a messenger of God. For through Henotheism, or the selection of one God—national or local—out of many, they advanced to Monotheism, or the belief in a single ruler and creator, which we find earliest among the Hebrews. The Greeks, originally believing in countless spirits, were educated much later, by Asiatics who had advanced yet further, to the opinion that conduct alone was the essence of religion, and that man knew nothing certain as to the unseen or unperceived. They thus never created a Greek Devil or Satan, yet doubted if the god who ruled all could be really concerned in human miseries.

After 600 B.C., a further advance in thought became widespread in Asia, through the influence of the Buddha, and the spread of his doctrine of sympathy to the West. Greek philosophers, two centuries later, began to repeat the Golden Rule, which Confucius also had learned in China. The Indian Asceticism spread with this faith,

and appeared in Syria and Egypt, in Greece and Italy, among Stoicks, whose founder was a Syrian. As Judaism crystalised into a mere system of self salvation, and as the stern justice of Aristotle began to insist on the unpardonable nature of sin : as Atheism, which denied all the known gods, Pantheism which taught a single spirit—or soul of the Universe—inherent in all matter; and Scepticism which doubted all existing beliefs ; spread through the civilised world, so too did the Law of Kindness begin to supersede the Law of the Due Share. It culminated in the words of Jesus of Nazareth, in sayings which none other had yet spoken to the West. The invincible trust in a heavenly father, and the boundless sympathy for human weakness which were the keynotes of his short life, gave him the courage to bear a shameful death, and the compassion which found expression in his last words —“ Father forgive them, for they know not what they do.” No Jew, at least, had as yet heard such an appeal as is couched in the words “ For He is kind unto the unthankful, and to the evil.”

But, just as in India when the great teacher departed legends gathered round his name, and men who adored him as a god fell back to worship demons ; so also in the West, within a generation of the death of Christ, Paul is found to believe in his resurrection. We know not the facts : we can form but a very vague idea of the beliefs of Jesus ; for he never wrote himself. The women, we are told, found the tomb empty ; and probably the beliefs expressed in the Gospels might arise within a few days of the Crucifixion—for such stories have, again and again in the East, been told of saints and leaders even during life. Within two generations, at least, the Transfiguration and Ascension, and the Virgin Birth of Jesus, were generally believed by many in Asia. But as time went on, and converts of the most ignorant class increased in number, the churches fell away more and more from early simplicity. The stupidity of the ignorant placed a material construction on mystic words ; and, as the Tantric Buddhist or the American Aztek, symbolically ate his deity torn in fragments, so was the memorial supper converted, among ignorant Greeks and Romans, into a magic rite whereby bread became flesh, and wine was converted into actual blood.

The reformation of such superstitious reversion began in Asia nearly a thousand years earlier than in Europe. The genius of Mekka revolted, not only from the savage desert rites, but also from the formalism of Rabbis, and the priestcraft of Greek Byzantines. He rejected alike the “ chosen people ” and the Trinity which the Church of the 4th century defined when, in its later degradation, it first made terms with Roman Paganism. There was little in Islam that was

original, except what was negative ; but we owe to Muhammad the demonstration that a creed is possible that admits of neither sacrifice nor priest. In Europe, the early barbarism of the Western Empire, in the time when Teutonic races, and wild Kelts, were ruled by fear of the Devil and the Pope, gave way to higher thoughts when, in the 12th century, Europe came again into contact with Asia, and recovered the works of Aristotle and Plato. The movement in Italy was purely sceptical. But in Germany and England it was an attempt to restore the simplicity of Christ. Yet Luther and Erasmus had their limitations as well as Muhammad ; and the new Calvinism—founded on Paul and not on Jesus—was as narrow as ever. It was inevitable that the movement should work itself out ; that tradition being discarded, criticism of the Bible should follow, and that—however useful for the destruction of superstition such criticism might be—much time should be wasted in idle speculation as to the origin, and meaning, of the Western Bible. It was equally inevitable that men should fall into Atheism and Pessimism, and into that blind Materialism which speaks of Force as being Matter, and not the movement which requires the presence of something to move. Such was the result of the new ideas, down to the 18th century with its complacent scepticism.

It is from such troubles that the great school of English and Scottish thinkers, to which our author belonged, has rescued us. The growth of true knowledge renders plain the distinction between proof and opinion. The more we learn of real facts the more we are content to acknowledge our ignorance—like Socrates. We do not now speak of the “unknowable” : for we know not what man may yet be able to understand ; but, with Darwin and others, we admit that we know nothing of the beginning or of the end. We see that the lamp goes out when broken ; we know not where the electric force then goes. It is part of the one great force that thrills the universe ; and science shows us an eternal purpose, which is self-consistent, but beyond our understanding.

Yet no one supposes that all men will become enlightened at once—great as has been the change our author watched for twenty-five years. Most men will still prefer assertion to doubt, and familiar thoughts to new ideas. The old creeds are dying, in spite of some reversion to mediæval superstition. Judaism has done its work, leaving us the Book of Job and a few Psalms. Islam spreads only among African savages. The Persian creed is obsolete. Buddhism is buried under a heap of degrading abuses. The leading spirits of the far East are attracted by our philosophies, not by our creeds. But

Christianity is ridding itself slowly of its legends ; and a very simple belief in Providence and human duty (already the religion of the educated) may spread yet further. To this at least we can all agree, that we may say, with Aristotle, "unanimity" is not "mono-doxy" or singleness of creed ; and, whatever the reader may believe, he will at least credit our author with that good-will towards others which led him to labour so hard, for so many long years, in that which he saw to be the truth as to the past, and the hope for the future. The truly religious character of his mind will be evident to the reader, in all those articles which deal with morality, ethics, and religion.

EDITOR.

AUTHOR'S PREFACE

WE do not always adhere, in this work, to the present vernacular spelling of the names of deities, persons, rites, symbols, doctrines, etc.: for we are chiefly concerned in comparing these phonetically, and with reference to corresponding features of other faiths. Present modes of spelling, and etymologies, belong to writings and days comparatively modern. Sanskrit writings, thinks Prof. Max Müller, only date from about the 4th and 5th centuries B.C., though unwritten Vedas were then many centuries old. In every province and country the same word is variously spelt and pronounced.

The student must carefully distinguish between certain letters. The soft *h* (Hebrew *Heh*, interchanging with *s*) is not to be confused with the guttural *ḥ* or *kh* (Hebrew *Kheth*, Greek *Khi*). The hard *k* (Latin *q*), is distinct from the soft *k*, which is often the English *ch*. The *th* stands sometimes for *t* (Hebrew *Teth*); and *ph* for an aspirated *p*, not for *f*. On the other hand *b* often passes into *f* and *v*: the hard *g* becomes *j*; the *l* interchanges (in Egyptian; or in Chinese as compared with Japanese) with *r*, and even with *k* in Polynesia, and with *d* in Africa. Among Kelts the Gaelic *k* becomes the Brythonic *p*. The letters *m* and *n* also interchange, and a final *n* (in Syrian dialects of Arabic for instance) replaces *l*. The *m* also passes into *v*, and *b*, and *w*. The *t* in Turkish speech replaces the *l* of Finnic dialects.

Nouns, and especially proper names, had their bases in a sound denoting some phenomenon, or attribute, which the early word-coiners understood. For these we must seek in the most ancient sources, not accepting proposed etymologies, ancient or modern, too readily. The spelling is often the mechanical attempt to present sounds as known to the writer locally. Writing was a comparatively modern accomplishment, and orthography is still more recent. It is usually an erratic and objectionable attempt to maintain the dialect of a city or province, as when Rabbis and Islamis, in the 6th and 7th centuries A.C., tried to make all men speak Hebrew or Arabic as they did themselves, thus hiding from us many ancient and valuable meanings, and the history of words.

There is usually a good indication to be found of the source of

names by tracing the radical syllables. In this Encyclopedia we make an attempt to connect, historically and phonetically, words of like meaning, in order to help the student of comparative philology and religions. His researches will naturally lead him to the original vernaculars, spoken in the cradle lands before priests, and writers, appeared. Our groupings should awaken thought, and the imaginative faculty, which is as necessary to scientific discovery as it is in the case of search into natural phenomena. Sir Peter Le Page Renouf of the British Museum has truly said, "a man may be a very eminent lawyer, or theologian, or a most accomplished Chinese, Sanskrit, or Semitic scholar, without being better qualified to interpret mythologies than the shallowest and most frivolous of journalists" (*Trans. Bib. Arch. Socy.*, IX, ii, p. 282).

He who would probe the dark hints thrown out by the words and ways of mythology—written or unwritten—should have "imagination and intuitive genius, and a memory well stocked with all the facts of superstition already laid bare" (Prof. Tyndall on *Scientific use of the Imagination*). Let such imagination have full scope, yet must it be subjected to the hard facts of experimental science, and to logical deductions therefrom. By all means push imagination into the unknown; but check, and if possible explode, conjectures that cannot be verified logically, mathematically, or by actual experiment. Knowledge often casts light far beyond its immediate boundary, so that the wisely imaginative need not be said to leap in the dark. It is ignorance that keeps us all back; and, next to this, hazy and confused ideas; for truly, as Francis Newman long ago wrote, "confusion as to Truth is more fatal than falsehood." Some half century ago we made up our mind never to say we understood a subject till we had so studied it, by itself, as to be able to write its history in a definite article. This Encyclopedia is one of the results. It calls in question, and aims at establishing, or disestablishing, all doctrines, rites, and symbols, in as few words as possible; going to the roots of all things, persons, saints, and gods, reverently, but severely, and logically.

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SYMBOLS

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May-poles, Mirror, Mountains, Muidhr : (Vol. III) Nails, Nama, Nimbus, Noose, Nudity, Obeliskos, Om, Omphalos, Orkos, Pad, Pakhad, Pāla (Phallos), Pall, Palladium, Parusha, Pas, Pasent (Pshent), Pavaka, Pegasos, Pestle, Phulakteria, Pillars, Pinaka, Pind, Pita, Pitha-veda, Plough, Puramidos, Pyx, Rakab, Rat, Ring, Rod, Rood, Rosaries, Rudder, Sālagrāma, Salt, Sambha, Sambhuka, Samva, Sankha, Scapular, Sea, Shekel, Shells, Shields, Shoes, Sila-na-gig, Sīmā, Sisna, Sistrum, Spear, Sphinx, Stēlē, Stole, Stones, Su-nanda, Sutrala, Svastika, Sword, Tail, Takē, Talē, Talisman, Teeth, Teraphim, Thigh, Threshold, Thumb, Thummim, Thunder, Thursos, Toe, Tonsure, Torii, Totems, Triangles, Trident, Triskelion, Trisul, Urim, Vājra, Vedi, Vesica-Piscis, Vestments, Wheels, Wings, Yoni, Zikr.

WRITING

(Vol. I) See. A, Alphabets, Amarna, Arabia, Āsōka, Brahmi, C, China, Deva-nagari : (Vol. II) E, F, G, Gamma, Georgia, Gezer, Greeks, H, I, J, K, Kharoshthi, Krete, Kuneiform, Kupros, L, M, Mongols : (Vol. III) N, Nestorians, O, Ogham, Orthography, P, Q, R, Rosetta Stone, S, T, Tau, Z.

FAITHS OF MAN

A

A. As the first sound in most alphabets (see Alphabets) stands commonly for the first of all existences, the Mahā-deva (“Great God”) or Supreme. It represents the agent of creation, even when typified by the bull (Akkadian *ā* or *āu*). It is shrouded in the complicated Sanskrit A (or *Akara*) called “the Supreme”—Vishnu or Krishna. Christ, like Krishna (the Indian Apollo), is the Alpha (A, or “bull”), as well as the Omega—the “beginning and the end.” The sound *Aa* signified “God.” It conveyed the meanings of uprightness, physically and ethically, and hence of righteousness (see *Proc. Bib. Arch. Soc.*, November 1885, p. 28). In Egypt and among Akkadians, *aa* or *ai* was also the moon (Turkish *ai*); and *a* again was “water” among Akkadians and Kelts. The Egyptian Ra (the sun) was *Aa*—the high or sky god; and phallic Khonsu was also called *Aah*—from *aa* “to beget,” and *Aah* is the “moon.”

Islāmis head all documents with their club-headed *Aleph* (for the name of God); and it consecrates these, and wards off the evil eye, bringing a blessing on the writing, the writer, and the subject. So the Hindu applies his Aum or Om (see Om), as the Hebrew ends with his Amen (see Amen). These questions are fully treated in our *Rivers of Life* (ii, p. 534).

The Akkadian moon, *Aa*, was “the bright one” (with a watery connection), and was of dual sex. Early moon-gods were male, but *Aa* was early the supreme goddess of Akkadians, wife of the sun-god of Sippara, and presiding there, and in Eridu, over the temple of her son (Tammuz), whose Eden lay near. She was thus both mother and wife of the sun, and “lady of Eden” (Sayce, *Hibbert Lect.* 1887).

In Akkadian (and Turkish) *a* also means “chief” or “father”; and *Aa*, says Dr Sayce, was originally a male deity “representing the solar disk.”

Aalu. Aaru. Egyptian. Heaven, Paradise, the land of Eternity, a tower or field of peace, and of the water of life: the fulness of bliss,

where all live and speak with Osiris : “Where are no temptations ; where, as by fire, all have been purified, entering Aukar through Amenti (Hades) to be absorbed in Osiris,” dwelling for ever with him in Ker-neter (“the good place”), after passing through its adjoining Purgatory (Rusta) : where Osiris also rules as Rhot-Amenti. Aaru is also identified with Hotep, the place of peace and rest—the Indian Nirvāna.

A-ami. Egyptian. The ape-symbol of Thoth, the wise judge, and god of the obelisk.

Aaron. Hebrew *Aharūn*. The brother of Moses, and first high priest. The name seems possibly connected with his special charge of the Ark (*Ārūn*), A-harun presenting a prosthetic *a*. In Arabic Mt. Hor (near Petra), where he died, is still called *Jebel Harūn*, or “Aaron’s Mountain.” He is called a son of Amram (“high people”), and his mother is named Yūkabad (Jochebed), meaning “Yahveh has been honoured.” He followed and tended the ark-box (see Ark). He was a bull, or sun, worshipper, who could work wonders, and made a golden calf which “came out” of the fire; so that this Hebrew (solar and lunar) legend of Moses and Aaron seems analogous to that of Krishna and his charioteer Aruna, “the tawny one” in India. At Rephidīm Aaron poses (see *Rivers of Life*, i, p. 154, fig. 57) with his horned brother, and Hur (*Khūr*), in a remarkable group on the mount, viewing the fight between his tribe and Amalek. Moses forms the central standard, raising his wonder-working Hermaik rod ; and Aaron and Hur support him till sundown, when the Hebrews are victorious, and their priests erect a monument to their solar god Yahveh.

Aaru. See Aalu.

Ab. This word, in many languages, denotes “father” (as in Akkadian, Turkish, Hebrew, etc.) like the Latin *avus*. With Akkadians also *ab* was “moving water” (compare A) like the Turkish *ab* “wave,” and the Aryan *ap* “water.” The Babylonian month *Ab* was called in Akkadian *Nene-gar* (“fire making”), sacred to “the queen of the spear” (see Quirinus). This was August, but the Akkadian January was called *Abba-uddu* (“rising flood”). *Ab* “father,” and *Ma* “mother,” are reversed in many dialects; and *Ab* becomes the Aryan *Pa* and *Pa-pa*, while *Ma* becomes *Am*, and *Um*, and *Ma-ma*, “the great nurse.” *Ab*, as the father, is the type of “fertility” and of “fruit” (Hebrew *Ēb* : see Job viii, 12 ; Dan iv, 12, etc) ; but the root *abah* signifies “desire.”

Abadon. Hebrew. “Destruction” personified as the Greek Apolluōn (Revelat. ix, 11), and as Asmodeus (see Asmodeus) called by Rabbis Ashmadai (see Job xxvi, 6); and in the Book of Wisdom (xviii, 25) *Olothreuōn* in the Greek.

Abel. It is necessary to distinguish Abel the second son of Adam (Hebrew *Habl*), from Habāl or Hobāl the great Arabian deity, though the letters seem the same (see Habāl). Abel is usually supposed to be the Babylonian word *Ablu* “son.” The Hebrew *Ābel* is again different—a common term for “meadow.” Arabs and Persians call Abel and Cain, Habīl and Ḳabīl. No very satisfactory explanation of their legends in Genesis has been given (see Ḳain).

Aben. Hebrew *Eben*, “a stone.” Perhaps the root is found in *Banah* “to build,” as *Ban* or *Ben* (“a son”) is builder of the family (see Ben). Ebenezer (“stone of help”) was a stone emblem of the god, like those of Arabia (see Arabia). Jeremiah tells his tribe that a stone begat them, and that they committed adulteries with stones Jer. ii, 27; iii, 9. See also Gen. xxxi, 48; and 1 Sam. iv, 1; vii, 12). *Āban* (says Delitzsch) has the sense of a “peak” or “pointed thing”—the Assyrian *Ubanu* “peak, rock, or finger” (see Finger).

Abhi-Marsin. Sanskrit. Courting, inciting.

Abi-Kāma. Sanskrit. “Love primeval,” intense desire, struggle, war.

Ablathanabla. See Abraxas.

Abors. Bors. The Asamese term for the wild race, calling themselves Padams or Pagdams, inhabiting the N.E. frontier of British territory at the bend of the Brāhmapūtra River (N. and N.W.), and embracing the greater and lesser Dihong river valleys, north of Sadiya. The term Abor is said to mean “savage,” “non-tribute payer,” or “fierce man”: for Abors are a much-feared people who hunt down even the “wild cow” (or Nilgau), and eat buffalo beef, but not cows—showing a Hindu influence. They worship Nāts or fays, spirits of the woods and waters: they tattoo their bodies, and clothe themselves in skins and bark, but go naked in the hot season. They are never without their bows and arrows—the latter poisoned (for war) with the powdered root of the wild aconite, or with blood. They wear a *dhār*, or long cutlass, at the waist, or slung (as by Burmese) over the shoulder.

These people are scarcely as yet out of the communal stage, and pay scant respect to chiefs, with some 250 of whom the Govern-

ment had to deal in 1859-1870, and to try to keep them quiet by subsidies. They are all sullen, clownish, and violent when roused, like their congeners of Tibet and Barmah. Families are distinguished by totems, or by marks on the forehead. The poorer are often polyandrous: the richer are polygamous; and sometimes they are communists, a group of men living with a group of women. There are barracks for bachelors and women, where considerable licence is practised; and chastity consists in having no intercourse outside the clan. As regards religion, they believe in a life hereafter, with rewards and punishments; and sacrifices are said to please and propitiate the spirits, and to be necessary to prevent famine and pestilence.

Abram. Abraham. There is no very satisfactory etymology of this mythical patriarch's name. Abram (Babylonian *Ab-ramu*) is usually rendered "high father," that is to say, a deity like Brahmā. Abraham is compared with the Arabic *rahām*, "a host—a "Lord of Hosts" like Gānesa, or Yahveh. Hindus call a loving brother *Rāmu*. The tablets of Esarhaddon's days give such names as *Abi-ramu* and *Am-ramu*. If we take the root to be *Abr* "strong," as in *Abir* a "bull" or "hero," the *m* is only a suffix—as in Hebrew, Sabean, or Babylonian speech. Some think this word connected with 'Abr (see Gen. xiv, 13, and Exod. v, 3); for Abraham is especially called the "Hebrew," and descendant of 'Eber, father of Peleg. Coming from Padan-Aram he would naturally worship the "high God" (El-'Eliūn), and seek his shrine at Ieru-salem ("the abode of salvation"). There stood (no doubt) his symbol, a sacred stone (menhir or lingam); and naturally he dedicated to this the agent of creation by circumcision, swearing solemn oaths thereby, as we read that Abram and Isaac did by what is euphemistically called the "thigh." See the *Jewish World* (3rd April 1885), where the learned writer says: "Abraham is a title applied to the Creator only"; and if so, based on the root *Bra* "create" (Gen. i, 1).

Most Syrians and Arabs considered Abraham to be a Messiah; and prayers are still addressed to him (at his tomb in Hebron), as Christians pray to Christ or to Mary. Abraham, as Ab-ram, "the high father," was both a Malaki-ṣadīq (Melchisedec), or "King of righteousness," and a Shem—"sign" or "mark." Yet, says the Rev. Dr Cheyne (*Hibbert Lectures*, 1892), "Abraham must be given up as an historical figure . . . some one must confess this truth, which ought, long ago, to have found its way into our schools and colleges."

This view is corroborated by the various widely different periods assigned as the age of Abraham. The Samaritan and Greek Bibles say

he lived in 2605 B.C. Josephus said 2576, and the Vulgate, 2015 B.C. Prof. Hommel (in 1896-7), says he “could not have lived earlier than 1900 B.C.,” and Archbishop Ussher makes him 175 years old in 1821 B.C. According to this Biblical chronology, he left Padan Ararn in 1921 B.C. (see Bible), and went to Egypt on account of a famine. But by Egypt we may understand the south of Palestine, then perhaps an Egyptian province. Thence, about 1917 B.C., he went to settle with Lot, “towards Sodom.” In 1913 B.C. Chedorlaomer, King of Elam, came, with 'Aniraphel, King of Shinar, Tidal king of nations, and Arioch, King of Ellasar (Larsa), to quell a rebellion in Eastern Palestine, which had been under Elam for twelve years. The Biblical legend runs that Abraham (apparently 83 years old), pursued this Babylonian army with three hundred and eighteen armed retainers, defeating it, and taking the spoil and prisoners (Lot among them), near Ḥobah, “north of Damascus.” This Hebrew fable, however, enables us to test the dates. A tablet from Tell Loḥ (*Revue Assyr.* iv, p. 85, 1897), has been supposed to mention 'Amraphel (as Ḥammurabi), with Arioch (Eriaku), and Tidal (Tudkhal), in which case Abraham would live about the 22nd century B.C. [This translation is, however, rejected by most specialists; and the tablet is late, and probably refers to events about 648 B.C.—ED.] Ḥammurabi (*Kha-am-mu-ra-bi*), is usually supposed to have acceded in 2139 B.C. (the date given by Dr Peiser, and by Col. Conder in his *Hittites*, p. 175). He ruled over “the west” (Martu in Akkadian), like his successor Ammi-satana (2034-2009 B.C.).

It has puzzled some commentators that Abraham went “south” from Egypt on his way to Bethel [see Gen. xiii, 3. But the Hebrew word so rendered is *Negeb*, a term applying to the “dry” country—as the word means—near Beersheba.—ED.] The fatherland of Abraham was at “Ur of the Chaldees” (Hebrew “Ur of the Kasdīm”), the later Edessa, now Orfah. Ignoring this site, scholars have placed Ur at Mugeiyer in Chaldea (near the mouth of the Euphrates), and have been puzzled to explain why he went to Ḥaran (near Edessa); but that Ḥaran was his fatherland, we see by his sending his confidential servant there to seek a wife for Isaac. [The error is due to following the Greek translation of *Kasdīm* by *Khaldaioi* (whom Herodotos mentions in Babylon), and identifying them with the *Kaldu*, a people of Kaldea, south of Babylon. *Kasdīm* appears to mean “conquerors” in Assyrian.—ED.] The author of Acts vii, 2-4 calls Padan-Aram (Mesopotamia), the “land of the Ohaldeans.” Ṭerah called his youngest son also Ḥaran; and there are still many legends of the patriarchs in this region—such as that Orham, King of Or (Edessa), called Abram Ab-or-ham—reminding us of

Pater Orchamus (*Ovid. Metam.* iv, 212), the fabled son of Zeus, founder of the empire of the Anatolian Mineans, who ruled Boiōtia and North Greece from their capital Orkhomenos. M. Renan (*Hist. Israel*, i, p. 63), even says, "Orham has lent his name, and several characteristic traits, to the history of Abraham."

Many years after the above was first written appeared the valuable paper by Mr Hormazd Rassam, the old explorer of Nineveh (*Proc. Soc. Bib. Arch.*, February 1898), which proves that "Ur of the Ohaldees" was Edessa, or Orfah. Cappadocia (Kappadokia) proves to have been early entered by the Babylonians, who spread all over North Syria. The name Khaldaioi (in the Septuagint) may thus be connected with that of Khaldis on the Vannic inscriptions [applying to a deity.—ED.]. From Ur, Ṭerah's family went to Ḥaran, which is only some two days' journey from Edessa. In Judith (v, 6, 7), Jews are called descendants of the Arameans, "a belief prevalent among all Hebrews in Biblical lands at the present day" (Rassam). It is not known, however, why the Septuagint translators changed the Hebrew *Kasdīm* into "Chaldeans." According to Ezekiel (i, 3), the "land of the Kasdīm" was by the River Chebar (or *Khabūr* River), a great tributary of the Euphrates, one affluent of which rises in the Aram or "high land" near to where Edessa is situated. It was the country of Ba'aam (Deut. xxiii, 4), and was higher up the Euphrates than Babylon, whereas Mugeiyer is near the mouth of that river, far below Babylon. All this, and more, is ably set forth by Mr Rassam, who only follows in the track of many other Oriental scholars.

In the Book Zohar (see *Ḳabbala*) Abraham is called an "incarnation of love, mystery, and divine unity": he is symbolised by a pillar (p. 41) as were Zeus, Yahveh, etc. He was the first to teach the *Ḳabbala* to Egypt, and received the mysteries "from Noah, who received them from Adam, who received them from God" (Ginsburg's *Zohar*). Moses had personal intercourse with Abraham, as had most legislators down to David and Solomon (p. 80). In the Book *Jetzira* ("Creation") the *Ḳabbala* is called "a monologue of Abraham," whereby he is induced to accept the true faith; and he is there said to have invented writing and the Hebrew characters (p. 65). Elsewhere he is described as a "giant, a monster, having the strength of seventy-four men, and requiring the food and drink of the same."

The Arabian *El Kindy* (in our 8th-9th century) says, "Abraham lived seventy years in Ḥaran, worshipping Al'Ozzah, who is still revered in Arabia" (see *Royal Asiatic Society Journal*, January 1882; and Sir W. Muir's *El Kindy*). He says that the inhabitants were given to human sacrifice—which Abram wished to continue in

Palestine, whence the early rite of devoting the first-born to Yahveh. The sacrifice of Isaac (or, as the Arabs say, of Ishm'ael) has now been whittled down by Ezra-itic writers, who were evidently ashamed of it, as making their God a bloodthirsty fiend, and their patriarch the heartless murderer of his innocent boy. Tradition, and the persistence of race barbarism, are however too strong for the would-be cleansers of history; and God and man still appear cruel and deceitful, while multitudes still commemorate the half-enacted rite (see Sacrifice). Abraham is represented as trying to hide his murderous purpose from his son and servants by a lie, saying he would return with the child. The deity doubts his sincerity till the knife is raised, when the would-be murderer is lauded for wondrous "Faith." Faith in a God?—nay, in a dream. His God then promises him wealth, and offspring, in abundance.

The sacrifice was originally commemorated in autumn, when human sacrifices were common; and what would be more orthodox than that a great Sheikh, entering on a new land to found a colony, should begin by offering his first-born to the god of the land? Did not the Christian Saint Columba bury his brother, St. Oran, in the foundations of his church? (*Rivers of Life*, ii, p. 340.)

Abraham, however, seems to have been anything but wealthy when he died, possessing only the burial-place that he is said to have purchased. He had given "all he possessed" to Isaac, and "the rest" to numerous children by two stray wives. Islāmis say that he travelled in both Arabia and Babylonia, but chiefly in Arabia; and that he assisted Ishm'ael in building the fourth shrine of Makka, and in establishing the "Black Stone" (see our *Short Studies*, p. 539). Hebrews and Arabs have reverently called him the Khalīl, or "friend" of Allah (see Gen. xv, 17; Isaiah xli, 8).

Among arithmetical errors in the Bible is the statement that he was born when Teraḥ was 70 years old, yet was 75 when (apparently) Teraḥ died at the age of 205 years. He is also said not to have known Yahveh, but only the tree gods—Āle-im or Elohim. He twice dissembled to save his life by endangering his wife's chastity, which he seems to have valued little, as she lived some time in the harīms of Pharaoh and Abimelek, who heaped riches on Abraham. It is untrue to say that Sarah was "without shame or reproach," for Genesis xii, 19 should read, "she is my sister though I have taken her for my wife."

We shall not attempt to record the voluminous legends (in the Talmud, etc.) concerning Abraham, of which the Old Testament does not give a tithe. He is said to have visited Nimrod, and to have

converted him by the old feeble argument: "Fire must not be worshipped for water quenches it; nor water because clouds carry this; nor clouds because winds drive them." He might have added, "Nor Yahveh because we invented him." According to other traditions, Yahveh found great difficulty in calling (or killing) Abraham. He sent the archangel Michael several times, to break the command to Abraham as gently as possible: for the patriarch loved life. The archangel—whom he fed—told his mission to Isaac, who tried to explain it, deploring that both sun and moon (Abram and Sarah) must ascend to heaven. The patriarch then accused Michael of trying to steal away his soul, which he said he would never yield up. The Lord then reminded him, by Michael, of all that he had done for him; and that, like Adam and others, he must die. Abraham asked that he might first see "all peoples and their deeds"; but, when carried up in a chariot, he was so disgusted, by what he saw, that he begged the earth might open and swallow all peoples. God then shut his eyes lest they should all be destroyed, saying, "I do not wish it so, for I created all, and will only destroy the wicked." Abraham then saw a narrow road with few people on it, and a man on a gold throne, "terrible and like God," though it was only Adam: and again a broad road thronged with people, and with pursuing angels. The man (or god) tore his hair and beard in sorrow, and cast himself and his throne to the ground; but, as people increased on the narrow way, he rose rejoicing though "in 7000 years only one soul is saved." The angels were scourging the wicked with whips of fire; and at the door of heaven sat one "like the Son of God," though he was only Abel, having before him a table, and a Bible twelve yards long and eight yards wide. He wrote down the virtues and sins of all, and then weighed the souls (like Thoth). The Lord had commanded Abel to judge all till the final judgment, which is to be by the Son of God. Some souls were however set aside as wanting an extra good deed, and "Abraham prayed for such, and the Lord saved them because of Abraham's holiness." He also saved, at his request, all whom Abraham had cursed on earth. The patriarch was then taken back to his house, to the great joy of his family, and commanded to settle his worldly affairs, and to give up his soul to Michael. This Abraham again refused to do; so the Angel of Death was told to visit him—which he was very unwilling to do. He was however commanded to disguise himself as a gentle and beautiful spirit; but he confessed to Abraham that he was the "poison of Death." He argued long that he could not depart without Abraham's soul; and he assumed many horrid forms, but

did not frighten the patriarch, who accused Death of killing even boys and girls, and made him kneel down with him and pray for their restoration. Death continued to torment the patriarch, who was 175 years old; and at last he slept on his bed, and kissed Death's hand, mistaking it for that of his son, so receiving "the poison of death." Michael and innumerable angels "bore away his pure soul, and placed it in the hands of the Lord; and his body was swathed in pure white linen, and buried in 'Dria the Black' or Elonē-Mamre." (From a Roumanian text, published by Dr Gaster, who gives this interesting Apocalypse in the *Transactions, Bib. Arch. Soc.*, ix, 1.)

Abraxas. Abrasax. Abracadabra. Ablathanabla. Abanathabla. Various terms on Gnostik charms—see *Rivers of Life*, i, p. 511. [The translations are much disputed. Probably they are Aramaic sentences: *Abrak ha dabra*, "I bless the deed": *Ablaṭ ha nabla*, "I give life to the corpse": *Abana thabla*, "Thou our father leadeſt."—ED.] The Persian sun-god was seen in the Greek letters Abraxas, representing in numbers 365—the days of the solar year. This word, placed on an amulet or seal, exorcised evil spirits, and was explained by Semites as meaning *Abra-Sheda-bara*, "go out bad spirit out" [or perhaps better, *Abrak ha āsh*, "I bless the man."—ED.] In Syria Abraxas was a form of Iao (Yahveh), Mithras, Šabaoth, or Adonis, figured as a lion-headed solar serpent with a rayed glory (*Rivers of Life*, ii, p. 274): or as a cock-headed serpent, or the eastern serpent (Sesha) biting his own tail as Ananta "the Eternal." In Egyptian Abrasax was thought to signify "hurt me not"; and the pious Christian Marullus bequeathed to his children an amulet, with this name on the one side, and a serpent on the other, of jasper enclosed in a golden *Bulla* shaped like a heart—the seat of emotions. Such *bullæ* are said to be the origin of the "Sacred Heart," and to explain the name of Papal "Bulls," though these had leaden "seals" later (*Rivers of Life*, ii, pp. 237-8). Such amulets cured bodily pains, and averted the evil eye. We read of the physician of Gordian II. as prescribing one for his patient (see King's *Gnostics*, pp. 105-6). Basilides the Gnostik is said to have invented Abraxas, to denote the spirit presiding over the 365 days of the year. But the radical idea was that of fecundity, for the image is found as a bearded Priapus grasping his organ like Osiris.

Abru-el. An Arab equivalent for the Gabriel of Daniel, and of the New Testament, both meaning, in Semitic speech, "Power (or mighty one) of God."

Abu. An early Egyptian god of light, and a city sacred to the ithyphallic Khnum (or Kneph), known to Greeks as Elephantis—not from *elephas* “elephant,” or *elaphos* “deer,” but from Elaphas, an Osirian god of light, or of the sun to which special libations were offered at Abu. Ab was a name of Osiris, and his hieroglyph was the phallus (see Kneph). [*Eb* was also the elephant in Egyptian ; like the Hebrew, and Tamil, *Hab*.—ED.]

Abu. Arabuda. A celebrated mountain, lofty and detached from the Araveli range, in the Sirohi state of Rajputāna, where we lived for four summers. It has played an important part in the religious history of India, and is still claimed by Hindus, who have shrines on the heights, and by Buddhists and Jains, whose shrines are in the valleys : round these still flourish more ancient non-Aryan cults, at little white shrines (of Adhar-devi, Durga, etc.) seen on the hill-sides. We have often seen sacrifices of goats, and cocks, to the ancient Ambā (Sivi) called Bhavānī. The famous Jaina shrines in the Vale of Delvada (or Dilwara), “the place of temples,” still contain cells for Devī-Ambā, who is always curiously associated with Nemi-nāth, the 21st or 22nd Jain Tirthankara; and *nimi*, like *ambā*, is an euphemism for the *mul* (pudendum), and also means, “winking one, eye, gem, sign, or mark.” Amba's cell occupies the S.W. corner, or place of honor in Jaina Vastupālas; and beside it is Adi-nāth's beautiful shrine, where stands a colossal black image of Nemi-nātha. For the old Turanian tribes of India (as seen also from the Euphrates to the Seine) have always loved a black image, like those of the Madonna, or of Osiris. It is evident that Jainas have built at Abu on the holy sites of ancient nature worshipers.

The existing Jaina temples (elaborately sculptured) were erected by rich merchants. The chief one was built by Vimalsa of Patan (older Anhil-wāda) of Gujerat, about 1030 A.C. “He could purchase armies, and overturn kingdoms.” The second in importance is that of Vastupāl and Tej-pāl—Jaina ministers of the Rāja Vidaval (1197-1247 A.C.). These are carefully described by Mr James Fergusson and others. They approach the Buddhist Vihara style. The second is dedicated to Adi-nāth (the “Ancient of Days”), in his bull incarnation as the Tirthankara named Rishāba-nātha. In the first are ten marble elephants (his *sawāri*) ; and, in the entrance lobby, are statues of Vimalsa, and of his nephew, on horseback : they are of alabaster, and stand before a *chau-mukh*, or “four-faced,” image of Paris-nāth.

Abu is one of the Tirthas or “most holy places” of India. Jainas here followed the old Adi-nāth, whose shrine is probably far

older than the time of Buddhism. In a lonely cell of the Yoni goddess Bhavāni, he stands in a temple reputed to be much the oldest on the mountain. East of the Jaina shrines we find the older sites of nature worshipers—the Achal-Garh (“abode of fire”), or Achal-Gādh of Sivaite and Vishnuva Hindus. The Sivaite says the name, Achal-isvar, means “stable, or immoveable god.” For, in the little attached shrine of the Brimh-Khar (“hot spring”), which issues from a deep fissure over which presides Pārvati (typifying woman), the god’s “Toe” is shown in the water, as an oval whitish button; and, as long as the “Foot” here rests, the mountain will remain, and the faithful need not fear its rumbling and quaking—often very alarming. By this thermal spring the bi-sexual creator appears as Ardanār-Isvara (see *Rivers of Life*, ii, Plate XIV.), who made male and female. The whole mountain is called “the womb of Pārvati”; and the fissure is her Yoni, whence Faith issued as a “two months’ foetus.” No European may pass its barred entrance; but we managed to enter the shrine, and to look closely at the white button in the bubbling hot-spring. On an altar is a silver Pārvati, with two side figures, one being Siva. They face the great brazen bull of Gawāla (“the guardian”)—the Nandi which ikonoklasts stole or destroyed.

All round this it is holy ground. On the N.E. lies the sweet wooded undulating vale of Agni-Kund, with a pilgrim tank (350 by 150 ft.) once warm, as the name shows, but now cold and ruined, like the numerous surrounding shrines scattered up and down the pretty green valley. Among them is a Jaina shrine of Santi-nāth, the 16th Tirthankara; but there are no Buddhist remains. In the centre of the Kund rises a lingam rock—a shrine now dedicated to Matā the dreaded goddess of small pox. Other rural shrines—mostly Sivaite—are falling into decay, with broken Nandis and lingams, which are scattered about the valley; on one *mandap* (“porch”) Vishnu was carved as Narāyana, reclining with Lakshmi on Sesha, the Serpent of Eternity, as when creating the world (see Vishnu).

On the high overhanging cliffs to S.E., is the ruined fort and palace of the Rānas of Chitor, reached by a steep rocky path, fitly named after Hanumān, the monkey god. Here are found a small shrine, and the house of the *pujāri*, or priest in charge. He shows three equestrian statues of brass, representing the founders, or patrons, of his office in the 15th century A.C.—believed to be Kumbha, the famous Rana of Medwada (1419-1469 A.C.), and two of his Rājas.

North of the valley is the largish village of Urya, north of which is a path leading to the highest summit of the range, a peak 5660 feet above sea-level, claimed by Vishnuvas as the shrine of their Gurū,

Sikār (or Sekra), an old form of Indra, who also rules on Adam's peak in Ceylon, where (as here also) is a *Pādukā*, a *Prāpad*, or divine "foot," carved on the granite; which Vishnu here left when he descended from heaven incarnate as Dālā-Bhrigu, to drive away the Nāgas, or serpent worshipers (see Nāga). A small temple is built on the upper plateau. It is probably a natural cave, with a sacred adytum, and a rest cell for the weary. A bell scares away demons, and reminds the neighbours that the hungry attendants wait to be fed. These include wild Bāwas and idiots, Sanyasis and anchorites, who let their nails grow through their palms: also, till lately, Mard-Khors, or "corpse eaters," the last of whom was walled up alive in a cave (see Aghors).

Sivaites say that the mountain was cast down by Siva in answer to the prayers of the great Rishi Vasishta, when his "cow of plenty" (Nandini, "the earth") fell into a deep pool. The mountain spirits filled the void, and the Great Serpent, or *Bud*, carried up those who could not walk. Bud became Budha and Buddha ("the wise one"), whose faith here prevailed from 3rd century B.C. to the 8th or 9th century A.C. Then came a revolution to Neo-Brāhmanism, when—it is said—Vishnu recreated Kshatryas. Indra, Brāhma, Rudra, and Vishnu visited Ara-Buddha (Abu), and purged away its impurities with Ganges water, and Vedas, driving away the Daityas, "drinking the blood of many." Not till the 14th or 15th century A.C. did Buddhists however wholly disappear hence. They were probably then absorbed by the present Jainas.

The Vedas recognise this holy hill, saying that it was thronged with Ārbuda-Sarhas, worshipping serpents—which are still holy, and too numerous. Abu was the Zion of the Rājas of Chandra-Vati—their once resplendent capital on the plains to its S.S.E., now marked only by broken carved marbles. In 1593 the tolerant Emperor Akbar gave to the Setām-bari Jains a grant, securing them all their lands and shrines, and adding that "all true worshipers of God should protect all religions. Let no animals be killed near Jaina lands"—a mandate that still holds good.

Abury. Avesbury. A celebrated English solar shrine (see *Rivers of Life*, ii. pp. 237, 238, 290, 387).

Abydos. In Egypt the Greek name of Thinis (see Thinis).

Abyssinia. The highlands of Aithiopia are thronged by various tribes, called *Habash* by Arabs ("mixed"), and so Abasi, or Abassinos, by Portuguese. The land is called by natives Mangesta Itiopia, or

“Aithiopian Kingdom.” Dr Glaser connects the word with the tribal name of the 'Abāsāt of Māhra (Eastern Ḥagramaut), whose capital was Abasem or Abasa—the Abyssa of Uranius, Ptolemy, and Pausanias, famous for its export of myrrh and frankincense (*aṭyub* or “good things”), with which he connects Aithiopes (see Aithiopes, and Arabia).

The presence of Sabean Arabs in Abyssinia explains their legend of the “Queen of Sheba,” who visited Solomon about 1000 B.C. The 'Abasa advanced on Yaman, perhaps as early, and Abyssinia accepted Yamanite rule in our 1st or 2nd century. Down to the 5th the Arabs persecuted Abyssinian Christians, who were established by Roman emperors. In 512 A.C. the Abyssinians conquered Yaman, and held it till 634 A.C., when Islām overwhelmed them, “so that they slept for a thousand years, forgetful of the world by which they were forgotten” (Gibbon).

As early as Solomon's time, says Prof. Leo Reinish (Inaugural lecture, Vienna University, see *Rl. Geog. Journal*, March 1897), the Sabeans of Yaman had a trading “association” (or *Ḥabasah*); and Sabeans became the carriers of the products of India, Arabia, and East Africa, to Egypt and Syria. Hebrews recognised their antiquity, calling Saba or Sheba the “Son of Cush” (Gen. x, 7). At the ancient capital of N. Abyssinia, called Yeha or Awa, about 14 miles north of Adowa (the Adulis of Ptolemaic times), Mr Bent found, amid extensive ruins, seven Sabean texts, and “a grand and beautiful tower well proportioned,” and of good masonry, near which were a church and monastery, evidently modern, and poor by comparison—like the early Christian churches beside Irish round towers. Axum succeeded Adowa as a capital, but it was to Yeha, according to tradition, that Solomon's son Menelak brought the Jewish Ark, and where dwelt Queen Candace. Prof. D. H. Muller connects the expression “Awa his house,” in a text of Yeha, with Ba'al-awa commonly worshiped in S. Arabia. Ptolemy, in his Geography, calls this region the “Regio Trogloditica”: for Adulites and Avalites lived mostly in caves on the “Ava-lic Gulf.” They imported ivory, spices, and gold dust into Sabean Arabia.

The masses in Abyssinia are still virtually pagans, worshiping fetishes, rude sun-stones, or lingams, like Tartar Ōbōs (*Rivers of Life*, ii, p. 247). Their altars often have cups and channels, for the blood or libations—like those of the Mithraic rites in Italy. They are of all kinds, from the uncut to the highly decorated stone (Bent's *Abyss.*, p. 145). “Some of the monolithic inscriptions,” says Prof. Muller, “are purely Sabean.” They date (he thinks) from the 9th century B.C., down to the 4th century A.C. Drs Glaser and Sayce

say the 7th to 5th centuries B.C. (*Academy*, 8th Sept. 1894, and Nov. 1895). [The script however is the same as that of dated Sabeian texts not older than 3rd century B.C.—ED.] In the 5th century Christian (Koptik) missionaries, from Alexandria, were sent to convert the highlanders of Abyssinia, and established themselves near Adowa. Their religion became one purely of rites, feasts, fasts, and superstitions, Hebrew, Christian, or pagan. Children (of both sexes) are circumcised : food and persons are subject to purifications more or less Jewish. Priests may not marry, and are under the Abuna (“ our father ”), or high priest, nominated by the Coptic Patriarch of Alexandria. The churches have three circular enclosures ; the outside one for the laity : the central for priests : and the inmost as the Holy of Holies. The services include reading the Scriptures in a tongue not understood by any : the Eucharist : and worship of the Virgin, as queen of heaven and earth, and chief intercessor; as well as of many saints, whose *ikons* abound, and who are more important than the Deity. There are three sharply divided Christian sects, ever disputing as to the unction of Christ, and cursing one another.

The Gheez, or ancient Aithiopik, of the N. Tigrē province (a Sabeian dialect) is the language of literature and religion. The later Amharik prevails at court, and in the army, and among merchants ; and the Agou dialect in several provinces : these present Arabic affinities, and are mixed with African words. The Galla race of the South have, since the 16th century A.C., overrun the highlands, and have long furnished the bulk of the army. There are few chiefs not of Galla blood : yet the people are, as a whole, evidently of mixed Arab and African race. The confederated chiefs owe fealty to the Amhara ruler, for purposes of defence, and he is now called king.

Ach. Agh (see Ak). The Kelts apply the term Acha-dar to sacred fields, such as that of the menhir stone of Arran. Achagailan is the “ field of the standing stone.”

Āchārā. Ākārā. Sanskrit. The Hermaik Brāhmā, and a Swastika cross. Indra was the typical Akhara. His heavenly courtesans were called Indarka Akhara, or “ showers of fertility.” Āchāra is, with the literati, a rule of conduct ; and an Āchārya is “ a guide, or teacher.” The Akara is the lingam; and all Sivaite rites are Ākāra.

Achyuta. Vishnu as the “ imperishable.”

Acts of Apostles. Greek *Praxeis tōn Apostolōn*. They seem from the opening verses, and from Luke i. 1, to have been

written by an unknown author. [The first part, referring to Peter, may be distinct from the later history of Paul.—ED.] The author may be the same as that of Luke's Gospel (1st or 2nd cent. A.C.), founding his work on older documents and legends. Liberal clerics say that it is a "highly idealised picture of the Apostolic age."

'Ād (see Arabia). Arabic. Probably "ancient." In Turanian speech Ad means "father" (like Ab), as in Akkadian and Turkish for instance (see Adam). The islanders of the Torres Straits call the supreme God Ad—the Creator symbolised by a post, or lingam. In India Ad is still the "ancient" one, and father. (Cf. *Adi-nāth*, etc.)

The 'Ād race (noticed in the *Ḳorān*, see vii, 63), were the "ancient ones" of Arabia, great stone and nature worshipers (see Arabia). Muḥammad regarded them as impious. They refused to believe a prophet Hūd sent to them in Irem, and were destroyed in consequence. 'Ād—a son of Ham—had a thousand wives and four thousand sons. This people reigned 1000 years, and had such names as *Shadīd* or *Shadād* ("the strong" in Arabic). The 'Ād of Yaman worshiped Allah or Elohīm. It is difficult to trace their ancient deities and rites.

Adam. In Hebrew Adam and Edom signify "red," and Adamah is "red earth." [In Akkadian *Adama* is rendered, in syllabaries, by the Akkadian *Be-Mi*, "dark race," and Assyrian *Adamatu*, an aboriginal people apparently, distinguished from the "bright" dominant race. It may signify *Ad-ama*, "father of the race."—ED.]

Adam is the mate of Khavah ("life," Eve). They are the *Zikr va Neḳabah* ("male and female"), or "pillar and hollow" (phallus and kteis). Indian Islāmis still commonly call the temple lingams *Ādām*. Dr Delitzsch (on *Assyrian Etymologies*, 1883-4) says that the etymology of Adam is unknown. Later Arabs said that Adam's Peak in Ceylon was the place he reached when expelled from Paradise. He wandered alone calling for Eve who had reached 'Arafāt (see 'Arafāt); but Hebrews and Syrian Christians locate the scenes of his later life at Hebron and Jerusalem. The Christian Fathers (Origen, etc.) say that he died on Golgotha; and the wisdom of Solomon was supposed to enable him to identify Adam's skull. A legend (famous in the Middle Ages) supposes this skull to have been buried where the Cross was raised (see Beans), and to have been washed by the blood of Christ: for "as in Adam all die, so in Christ shall all be made alive." A temple of Venus apparently stood (in the 2nd century A.C.) on this traditional site (see Canon MacColl, *Contemp. Rev.*, Feb. 1893, and *Pal. Expl. Quarterly*, Oct. 1896, p. 347).

Arabs say that towns sprang up in the footsteps of Adam, as he wandered in quest of Eve. Their legends (of Rabbinical origin very often) differ from those in Genesis. Thus Cain seems to have been a son of Lilith (the "night" demon) and Adam had no holy children till he discarded Lilith after his first 130 years (see Lilith). If so, it was Lilith, not Eve, who tempted him, and caused the fall of man. Luther, and other fathers, said that Cain was son of Adam and Eve, but "conceived before the promise of seed to crush the serpent's head"—a promise made, says Luther, "a full half day after the fall." Ezra the Bible compiler (5th century B.C.) avoided all tales of Lilith. In Genesis Adam is formed of the "earth," and Eve from Adam's body. Talmudists say this body was formed of the earth of Babylonia representing fruitfulness; but his head of Palestine earth, representing intelligence, and so on. Arabs believe—as mentioned in the *Ḳorān*—that when Allah determined to create Adam he despatched the four angels Gabriel, Michael, Asraphel, and Asrael, for handfuls of earth of various colours and qualities. The first angel returned empty-handed, saying that the earth objected to Adam's creation, as he would bring a curse on her by rebellion. Asrael however—regardless of consequences—brought a handful from the spot where the *Ḳiblah* (of Makka) afterwards stood. God moulded Adam, and set him up to dry and harden, between Makka and Tāif, as a lifeless form, which remained there forty days, or years, or for an indefinite period. This evidently refers to the great lingam stone which stood for ages above the tribal shrine. The angels used to visit it, and among them Iblīs (Satan), then in favour with Allah. He heard that it was intended to form a being who would supersede him in God's favour, and he kicked the lifeless form. When, in time, Allah gave it a soul, and placed Adam in Eden, Iblīs vowed his destruction, and gained access as a serpent—the sexual seducer who corrupted the race. But Asrael was rewarded with the office of receiver of the souls of all mankind at death (see other legends in Baring Gould's *Old Testament Characters*, Conway's *Demonology*, etc.).

According to the Talmud (Erubin, 18), Adam was "under the curse" till the birth of Seth, and begat only demons (Shedīm and Liliths); and Lilith bore him Samael, Leviathan, and Asmodeus, etc. The race of Adam seems to have been "ruddy" like Eruthroi—whence perhaps the Etruskans from W. Asia, whose phalli were red, as were the emblems of Typhon. The lingams of Amen-Ra (in Egypt) and of Krishna (in India) were on the contrary black, and those of Siva are white.

The Eve of Genesis (ii) was given to man as an 'ezer or "help"; but the word is masculine—an "instructor." As such it behoved Adam to listen to his 'ezer, whom the god, or gods, never forbade to eat of the "tree of knowledge"; and who naturally sought knowledge, not desiring to remain "as little children" in ignorance of all things. We have thus to thank Eve, and the serpent, for the inquiring spirit or wisdom, and for the passion that drove man from a garden of sloth and state of ignorance. [The author here refers to the early Jewish explanation of the legend, as referring the "eating of the tree" to sexual knowledge, and the consequent responsibilities.—ED.] Adam was also represented by the upright cone or pillar, especially natural ones, like the peak in the centre of Ceylon. Hindus called their Adam Svayambhu ("the self-existing one"), and their Eve was Sarvakshārā (or Sarasvati), as the primeval god of Hebrews was also both "male and female" (Gen. i, 27). Tradition says Adam was symbolised by a "pole which stood in the hole for the (later) Christian Cross on Golgotha" (see *Rivers of Life*, and an old book on *Adam and Eve* translated by Rev. Dr Malan). Solar mythologists make Adam enter the Garden of Eden at dawn, and leave it at eve, after eating the fatal "apple." Luther is, as usual, very accurate, and says the couple left about midday on the 25th of March (the old Vernal Equinox), which was the Day of the Annunciation, when Eve's condition betrayed her. The story of Adam is probably of Babylonian origin (and repeated in Persian legends), but becomes blasphemous in attributing, to a good and almighty Creator, the making of a race capable of sinning, and of causing misery, to self and others, throughout the ages, and one fated to eternal torment hereafter. The god even conferred on man—say the Churches—a "free will" to bring on himself all such evil. For all was foreseen and determined by the Oreator, who allowed the unredeemed, and wicked, race to go on producing its myriads for 4000 years, and then sent his Son to be sacrificed, in order to appease his own wrath. Yet after this crowning iniquity he permitted—it is said—that unbelief, in the goodness of Oreator and Son alike, should continue.

Adamites. An Early Christian sect who, with Nikolaitans and others, said that wives should—like all else—be held in common among the brethren. They were Sakti worshipers (see Sakta), and met at stated times to celebrate certain rites in latibula (caverns): or, even in their conventicles, indulged in promiscuous intercourse. Some assembling at midnight, naked, extinguished lights for this purpose (see Epiphanius, *Adv. Hæres*, i, 72, 84, 459, and Payne Knight's

Priapus). Some call Adamites followers of the Gnostiks, Florian and Carpocrates, who had similar rites. The sect is said to have revived in the 15th, and continued to be known down to the 17th century A.C. (see Adam).

Adam's Peak. In Ceylon. It is one of many Takt-i-Sulimān's ("Solomon's thrones"), or seats of the god of salvation, life, health, or beneficence—common throughout Asia. Moslems call the peak *Ad-nan*, as the mast of the sacred bark. Hindus regard it as a *Bōd*, and as a natural lingam. Sabeans bowed before it, as they passed the dangerous coasts of holy Lanka (see Ceylon). Successive faiths, Vedik, Brāhmanik, Buddhist, Purānik, or Christian, have here crowded their legends. All have blessed it, as the guide of their frail barks round this "Isle of the Blest." It was the Būd of non-Aryans, and hence connected with Buddha legends, such as that of the footprint of the great Tathāgata still shown on the peak (see Adam). Some devotees used here to worship naked, as they were reproved for doing at the K'abah (Ḳorān, vii), or as Hindus still worship Bod or Budh. Adam's foot, on Adam's Peak, is called *Rāhūn* by Arab writers, and described as two, or as seventy, spans long. The Sanskrit *Ādima*, or great origin of all things, gives the most satisfactory etymology.

This glorious height—the Ceylonese *Saman-ella* (Pāli *Saman-Kuta*), the "thorn" emblem of Samana—rises 7420 feet above sea level, in the centre of the lovely and fertile "gem of the ocean," replete with fragrant perfumes, spices, flowers, and fruit, which all gods demand in worship. It could not fail to attract Arabs as well as Hindus, the more so that every Eastern people had some sacred tradition about it, and because the last footprint of incarnate deity was stamped on the summit of the cone, as he ascended to heaven. This footprint (Sri-pada or "holy foot") is a shallow depression (5 feet $3\frac{3}{4}$ inches by 2 feet 7 inches) believed to be on the highest point in Ceylon, though surveyors have found it to be only the fourth highest, the loftiest being Pidurotalagala (8280 feet).

Every faith claims this footprint. Hindus say it is that of Siva, Buddhists that of Buddha, Islāmīs that of Adam, Christians that of St. Thomas, whom they used to worship at the base of the peak. The Chinese say that, in a temple here, the real body of Buddha reposes on his side, near which are his teeth and other relics (Hardy's *Manual of Buddhism*, p. 211). The peak (see *Rivers of Life*, ii, p. 171, fig. 235) is called by the pilgrim Hiuen-Tsang *Potaraka*, which Prof. Beal (*Proc. As. Soc.*, 30th April 1883) identifies with Sumana-Kuta—above mentioned—namely, Sumana's spur, or Siva as the mountain

god (see Avalokīt-Isvara). He was known to Chinese sailors as Kwan-she-yin. Possibly the old popular name of the peak—Salava—has to do with the sun (*Sul*) ; or with Sala—a shaft, pole, or spike ; or with Sim-hala, the first Aryan name of the island (see Ceylon). Hindus call the mountain the Sāla, or “ shaft ” of the world, rising from the Yoni, or the navel (see *As. Res.*, “ *Isles of the West*,” x, pp. 112-154).

Pious Buddhists (compare Paul) actually saw their Lord Buddha fly through the air, attended by 500 Rahats, or saints, to the peak. There he was met by Indra (Sakra), Brahma (Lord of Brahma-loka), and Isvara, attended by their retinues : like the ocean rolling against the rocks of Meru was the thunder of his approach : the sun stood still, cold as the moon, while the Sun of Righteousness impressed his footprint, for man to worship. He was taken from sight, but to this spot for 5000 years—the duration of his age—the pious must make pilgrimage.

Sāmānala is a name often applied to the island, and he was, in Hindu legends, son of Tvashtri (see Tvashtri), the artificer of the gods. His child Māya often visited Ceylon to worship. We have also heard the old name Tamrapanē (Taprobane, see Ceylon) explained as Tapu-Raban, or “ isle of Ravana ”—the Demon King whom Rama conquered.

Adam Ẕadmon. Hebrew : “ Old (or original) Adam.” The type after which Adam was formed, and therefore like the Elohīm of Genesis. The Ẕabbalists represented him as a man holding an erect serpent by the neck ; and within his body were written the seven vowels, representing the seven planets and “ music of the spheres ” (King’s *Gnostics*, ii, p. 93). The Ẕabbala also connects him with the four mystical letters of the “ Eternal Name ” (Yahveh). He was called “ the principle of generation and conception,” the primitive male, and the principle of light, which produced the ten Sephiroth (“ numbers”) or Æons, in the discussion of which Ẕabbalists and Gnostiks revelled (pp. 13, 15, 100). These were: I. The Crown of Light ; II. The Logos or Nous (“ reason “ in Greek), or Hebrew Ḥokmah (Sophia in Greek, or “ wisdom ”); III. Prudence, or the oil of unction, otherwise Yahveh, or the River of Paradise ; IV. Magnificence, or El with the lion’s head ; V. Severity, or Elohīm as red or black fire ; VI. Beauty—the mirror illuminated with green or yellow—favourite colors of Jewesses ; VII. Victory, or Yahveh-Ṣabaoth, as the temple pillar Yakin ; VIII. Glory, or the same as the pillar Bo’az, with the Cherubim ; IX. Foundation—the Tree of Knowledge of Good and Evil (the Lingam) ; X. Empire, or Adonai as the consuming fire. These Sephiroth are depicted by intersecting circles, with quaint designs, or by the figure of

the man. In this connection Abram is called *Seir-ampin*, the letters thus making 243—a very sacred number, as it divides by nine to give the perfect 27, or 3 by 3 by 3.

Adar. The Semitic name of the Akkadian Nin-ib, meaning “splendid” or “shining,” as in the Hebrew name of the month Adar (February) in Esther (ix, 19 ; see also 2 Kings xix, 37). The Akkadian names, Uras “the shining,” and Nin-ib “the Lord,” or Bar “the bright” or “living,” apply to this primeval deity (see Sayce, *Hibbert Lect.* 1887, p. 152), who was son of Mul-lil (or En-ge), the Lord of ghosts and of Hell. Adar wielded heaven’s bolts—lightning and thunder—presiding over all energising and fertilising powers. He was the “sun of the south,” and of the month Adar, and intercalated month Ve-Adar.

Adhi-Budha, or **Adi-Buddha.** “The Ancient Wise One,” a common term among Indo-Mongolians for the supreme god, or holy spirit. It was said by these Theists that Gotama (who refused to teach anything about gods or souls) appeared to a dying king of Central India as the *Kāla-Chakra*, or “wheel of time,” and said that all Buddhas, Bodhisattvas, and saints, were emanations of himself, Adhi-Budha. But, according to Csoma de Korosi, this Kāla-Chakra is first heard of in our 10th century, though long developing (see Mr Edgar’s paper, *Fortnightly Review*, June 1880). This seems to have been an heretical doctrine of our 8th century, due to increasing mysticism, which gained strength, among non-Aryans, when the Ārya-Sangha rejected the nihilist Pyrrhonism of Nāg-arjuna (see under that name). It was then argued that the quality common to all who attained Buddhahood was an underlying essence, or spirit, or some said a deified substance, best described as Adhi-Budha, which, when associated with, Prajna, or Wisdom, was the real source of all things, and in which all must end.

Āditi. Sanskrit. It has been rendered “the free unbounded one,” the mother of the gods. She was mother and daughter of Daksha (see Daksha), and wife of Vishnu; but in the Ramāyana Āditi seems to be the mother of Vishnu, by Kasyapa—the sun in fertilising form as Kurma “the tortoise.” Āditi is also called the “Mother of the World,” and of Indra, and was incarnated as Devaki the mother of Krishna. The immortal Āditi (says Max Müller) was called, in later times, Dyaus—the sky especially at dawn ; but he thinks that “the necessities of written language destroyed this poetry” (by distinguishing gender): this would be only in the days of Pānini (say 5th

century B.C.) if Sanskrit (which we doubt) was the earliest written language of India. The Professor adds “nihil in fide nisi quod ante in sensu” (faith rests on the senses): “all our thoughts, even those seemingly most abstract, have their natural beginning in what passes daily before the senses”—strong wise words, but somewhat upsetting to many theories, such as that “savages have no sense whereby to perceive the Infinite and Boundless.” Savages give, however, strong expressive names to qualities that they are quick to perceive, calling the sun a great bull that fertilises all things. Thus a mythology is never a completely arranged system, nor a creation of pure imagination, but rather due to an impression, as Goldwin Smith says, “made by the objects and forces of nature on the minds of the forefathers of tribes.”

Āditi is the negative of *Diti*, derived from *da* “to bind” (see *Dyati* “binder”). The name was bad or good, male or female, or both at once, or a great neuter not placed among animals (*Hibb. Lects.* 1878). Agni was called Āditya. In Vedik times the Āditya were the six or seven celestial sons of Āditi, of whom Varuna—the dark star-spangled sky—was the chief. The mother cast off the eighth of these (Mārttanda, or the sun). In later times there were 12 Āditya, after whom the months were named: they were the “eternal essences of light, the sustainers of all orbs”: that is essences of that which exists, as it were, behind them. Āditya thus became a form of the solar Vishnu.

Adi-pati. Sanskrit, “the ancient Lord”—a form of Siva and of Ganesa—the Ancient of Days.

Adon. Adonai. Adonis. Aidoneus. Hebrew, *Adon* “Lord,” *Adonai* “my lord”; and Greek derived forms. The Phœnician summer sun. The word *Adonai*, among Hebrews, often applies to Yahveh. *Adon* is perhaps also the *Aten* (the sundisk) of Egypt, as a borrowed word (see *Aten-ra*). Hebrews also adored *Tammuz*, who was *Adonis*. See *Isaiah xvii, 10*, which should read “plantings (or gardens) of *Adonis*,” which were famous among Greeks. *Adonis*, says *Hesiod*, sprang (just as the Hindu solar god, from the temple pillar) from the tree *Smurna* (or *Myrrha*)—a metamorphosed girl, who had slept with her father, *Theias*, King of Assyria (compare the story of *Lot*). *Smurna* had neglected the worship of *Aphroditē*, and was therefore changed into a tree from which, after nine months, *Adonis* burst forth (see *Boar*). *Aphrodite* loved the beautiful boy, who was placed in a box, and confided to the care of *Persephonē*, who refused to restore the child. *Zeus* decided that *Adonis* should be left to himself for four months of the year, and pass four with *Persephonē*,

and four with Aphroditē. Adonis agreed to pass eight with the latter, and four with the underground queen Persephonē. He loved hunting and was killed by the (wintry) boar—these legends evidently referring to the three (ancient) seasons of sowing, summer, and autumn, and to the sun's wintry death. The love and the nectar of Aphroditē were in vain to revive the summer god ; but its productive agency (Priapus) was called the child of Adonis and Venus. The cult of this pair lies at the base of all nature worship. These myths of Greeks, Hebrews, Phœnicians (see Afka) are based on those of Istar and Tamzi—the “queen of heaven” and the “solar lord”—found among Babylonians. [The names being non-Semitic Akkadian.—Ed.] For Tamzi (see Tammuz) their children wept, as did Hebrew maids, at the season of the sun's autumn decline.

Adra-melek. Hebrew, “King Adar” (2 Kings xvii, 31), God of Sepharvaim—or Sippara (see Adar).

Ādvaita. Sanskrit ; “not double,” a school founded by Sankarāchārya (see under that name), holding (see Plato) that we are souls in a state of degradation, and thus for a time separated from the great soul of the Universe, but capable of attaining true wisdom, and finally of being absorbed by our great Father and Mother soul. This is of Vedantist origin, and implies that all beings and things are evolved from the One Great Spirit, who exists in all—as the metal unchanged by the varying form—in opposition to the Dvaita school which Supposes two principles—male and female, or spiritual and material-in nature. The essence (or *ego*) remains the same, so that our souls remain part of the One Soul, and rejoin it when they drop their present form, perhaps after various transmigrations. This involves annihilation of the animal ego, and denies the separate personality of the one great soul. Yet Sankarāchārya worshiped and personified some of its attributes in Brahmā, Vishnu, Siva, &c.

Ae. A form of *Ai*, *I*, or *Ie* (see A) usually of divine significance.

Aesar. **Æsar.** **Aisar.** The Gods in Skandinavian (compare the Turanian *Es* “deity,” and the Siberian *Asa* “heaven”). It is apparently the Sanskrit *Asūra* “breathing one” (see *Asūra*): the ancient Saxons (see Saxons) called any hero an *Os* or *Ais* (see *As*).

Aesk. Teutonic (see Ash). The ash tree in Anglo-Saxon.

Aeshma. The Persian Aeshma-Deva (see Asmodeus).

Af. **Afa** (see Ab). In Dahomey Afa is an androgynous god of

Wisdom, much consulted as to marriages and sexual matters, mothers and offspring being under his care. His sacrifices are fowls and pigeons. The sun in the west (or in Hades) is called Af, and in S. Africa Afa is "fire."

Afghans. See Brahui and Pushtu.

Afka. Aphek. Hebrew "stream"—the nymph, and "hot spring," idea. The famous Afka in Lebanon was the shrine of the mourning Venus (see Adonis). Beside the spring were booths or groves, where girls dedicated their persons to the worship of Mylitta (Mulida of Babylonians, "the one who brings forth"), as Herodotos describes at Babylon. Her votaries, on attaining puberty, cut off their hair (see Hair), and offered it on her altars, in token of their new powers. The River Adonis runs from Afka, to the sea south of Gebal. It was said to run red with his blood in autumn, this color being due to the ferruginous soil carried down. The blood of Adonis also colored the red anemonies, which are common here. Priests taught these legends to the ignorant, and said that the fire of Urānia fell, each year, into the great spring of Afka, renewing its youth, and that of its goddess, personifying female energy of the sun (see Sakta).

Treading on her tortoise (the phallus), or on a he-goat, the Afka goddess appears also as a bearded Venus, and dwells in conical stones. [Women used, when mourning for Adonis, to place small boats containing his image in the Adonis River.—ED.] The solar connection is shown by the topography: for Afka is in the line of summer sunset, between Gebal (on N.W.), and Ba'albek (on S.E.), both these places being consecrated to Phœnician worship. It was at Byblos (Gebal) that the mystic ark, or coffin, containing the mutilated remains of Osiris, came ashore, and rested till Isis, after vain search along the coasts, and in the Serbonian swamp, found it, and restored it to Egypt. The coffin was encased in a tamarisk tree (compare Siva in the pillar), which became the chief support of the Lord's house at Byblos (see Col. Conder's *Heth and Moab*).

Afr. Egyptian, "fire"—also **Afs**.

Africa. This vast continent, little known even in 1889, was known to Egyptians, Phœnicians, and Sabeian Arabs. Its rites are noted in our *Rivers of Life*. Suidas (at Carthage, or Car-khedon) tells us that Africa was the chief Phœnician deity. Virgil said the name signified "without cold" (Greek *Ā-phrikē*). No doubt it may be connected with Afr—as above. Arabs still style Tunis *Afri-gah*,

perhaps “place of fire.” The ancients could obtain gold and apes, if not spices and peacocks, from Africa ; but sandal wood would have come from the Ābhīrs and Ophir, which latter would not be in Africa (see Ophir). It would be difficult to deal with the rude tribes and middle-men of Zanzibar, who possibly got their gold from the Zambesi savages. [The Egyptians knew Nubians, and also negro tribes, of the Upper Nile and Punt who brought gold and incense trees. The Hebrew names of the ape and elephant are found in Egyptian, as well as in India ; but the name of the peacock in India only.—ED.] (See Arabia.)

In 1880-90 Europeans discovered gold in Mashona-land (S. Africa), among Ma-ka-langā (“people of the sun,” Bantu language). Some of the ancient gold diggings were at important ruined sites, with buildings of cut granite. It is believed that Sabeans here smelted gold long before the 7th century A.C. In 1890-91 Mr Bent specially examined the Mashona-land sites, and Europe was enlightened as to the great Zimbabwe [a word applied to many sites, and meaning “stone walls.”—ED.] It was first noticed in the *Times* (August 1891). “The walled enclosure, 260 yards round, containing many phallic emblems, is regarded as a temple. The walls are in some places 16 feet thick and 40 feet high . . . the natives have found a large altar sculptured with birds [these however were separate], and large bowls, and a frieze representing a hunting scene. There are four quaggas, at which a man is throwing a dart while holding a dog in a leash. Behind are two elephants. Some blue and green Persian pottery, and a copper blade plated with gold, have also been found, but no inscriptions.” [In subsequent excavations, ordered by Mr Rhodes, some Roman coins were found, but inscribed texts are still absent.—ED.] The supposed temple on the hill is the most perfect building. The huge conical tower is regarded as a phallus by Mr Bent (see *Scotsman*, Sept. 7th, 1891).

Mr Mathers (*The Zambesi and its Gold Fields*) relates that various missionaries had already described the Zimbabwe ruins, which lie along the base of a mountain, 4200 feet above sea level, in the valley of the Lundē river, 15 miles E. of Fort Victoria. The mountain rises in huge cones—natural phalli—and was evidently a sacred site. The tower is 35 feet high, and 18 feet in diameter at the base, rising in a grove of trees. All the buildings are of dressed granite blocks, about twice the size of bricks, laid in courses without cement, some being “herring bone” courses.

Dr Schlichter says that (as in Solomon's temple) the stones of the Zimbabwe shrine are unhewn, and skilfully laid without mortar. It is

evident that nature worship took place in the dark interior of the holy place. The construction, and masonry, are exactly similar to those of ruins described by Doughty in N.W. Arabia—assigned by some to 1000 B.C. This is also asserted to correspond to the obliquity of the ecliptic ($23^{\circ} 52'$) indicated by a great gnomon stone at Zimbabwe (see the valuable illustrated paper by this writer, *Rl. Geog. Journal*, April 1899). Dr Schlichter arrives at similar conclusions as to the equally interesting ruins of Mombo, a short distance N. of Bulawayo. The sculptures of the two “great kraals” at the Zimbabwe—so called by natives—and a zodiak said to be found a few miles away, denote the presence of a superior Arabo-Phœnician race; and the sun is supposed to be placed beside Taurus, indicating an early date (see Aries). We see also that these ruins were centres for gold-miners, and masons like the builders of the ancient structures in Sardinia, Malta, and Phœnicia—usually attributed to about the 7th and 8th centuries B.C. Such facts do not, however, contradict the conclusion we reached many years ago, that Ophir is connected with the Abir (Abhir) of the Indus. We still believe that the Indus delta was the first source of Arab gold (see *Short Studies*, p. 41), for Ptolemy speaks of Abiria (the Abhira of Sanskrit geography), and our arguments are upheld by Mr J. Kennedy (*Rl. Asiatic Soc. Journal*, April 1898, pp. 253-7), agreeing with papers that we wrote fifteen years earlier. [Others place Ophir in Arabia, near Sheba, see Gen. x, 28, 29.—ED.]

There is no mistaking the cult of the Zimbabwe gold-mining colonists: for they exhibit, as Mr Bent shows in his volume (p. 280), the worship of the solar, or heaven father (as among Greeks, Arabs, Latins, and over all the world), regarding him as giver of all increase, of family, fields, and flocks, adored with sacrifices and oblations. Therefore at the Zimbabwe, as in India, are seen phallic pillars surmounted by birds, which denote the divine soul (lingam) or spirit of the Creator. We gave a similar emblem, in miniature, twenty years ago (*Rivers of Life*, i, fig. 92), from a sacred box in a temple near Faizābād in Oudh. Before such the Sivaites worship, offering flowers and grains. The birds are usually the chattering love-birds or parakeets. Mr Bent says that the lingams, and sacrificial stones, at Zimbabwe, are both hewn and unhewn (see Ex. xx, 25). Compare also *Rivers of Life* (plates vii, viii, ix, and xvi).

Mr Bent quotes Montfauçon as saying that Arabs used to worship before towers like that at Zimbabwe. Maximus of Tyre wrote that “Arabians honored as a great god a huge cut stone,” and Euthymius Zygabenus says “this stone was the head of Aphrodite, called Bakka

Ismak [which would mean “Bakka thy name.”—ED.], and anciently worshiped by Ishmaelites”: also that Arabs had certain stones in their houses round which they danced till falling from giddiness. “When converted to Christianity they were required to anathematize what they formerly adored”—their favourite solar Bakkhos, or Orotal (Urat-al), with his consorts. Palgrave also found Arabs worshiping such stones in circles; and invariably, all over Arabia, kneeling before the rising sun, calling their menhirs emblems of the Creator: just as Arabs would worship before their stone lingams at the Zimbabwe. The Arab historian El Mas’ūdi, in our 10th century, found Arabs still worshiping before stones 8 cubits high, and before small phalli built into the angles of temples—like the black stone of Makka. “Our finds,” says Mr Bent, “make it evident that the Zimbabwe miners were given to all the grosser forms of nature worship.” Under the central altar lay thirty-eight unmistakable phalli—mostly marked with the line of circumcision. One highly ornate example is supposed to have a winged sun, or perhaps a winged eagle (Egyptian vulture) carved on it, and a rosette on the summit (see the Sri-linga, *Rivers of Life*, i, fig. 39, sketched also at Faizābād). Mr Bent considers that Lucian’s description of the Syrian shrine of the Dea Syria recalls “what was found at the Zimbabwe ruins” (*Journal Anthropol. Inst.*, November 1892), and that “Phœnician temple structure illustrates this tower worship, as does the coin of Byblos with its shrine and sacred cone.” [No cones however occur at Zimbabwe.—ED.] Lucian, speaking of the shrine of the Dea Syria (at Hierapolis, now Jerāblus on the Euphrates—the Hittite Carchemish), mentions “a curious pediment of no distinctive shape, called by Assyrians the symbol, on the top of which was a bird” (the Indian *Nishān* or sexual emblem): and Schliemann found at Mycenæ symbols surmounted by birds, differing only from the *Xoanon* (carved image) of the Dea Syria in being representations of a nude female figure. We may safely identify the builders with the Arab Sabeans of the Minēan and Himyar kingdoms (see Arabia). See further Dr Schlichter (*Rl. Geog. Journal*, July 1893).

The cult so displayed is that, not only of Arabia, but of all Africa. Sir H. R. Johnston (“Races of the Congo,” *Journal Anthropol. Instit.*, May 1884) says that “phallic worship increasingly prevails.” “Everywhere in plains and forests I find strange temples with the phallic symbol; but the worship seems to be conducted without any obscene rites. The sexual organs are held in high reverence, exactly as in India . . . there are eunuch dances to celebrate the new moon, in which a white cock is thrown into the air alive, with

clipped wings ; and when it falls to the ground it is seized and plucked by the eunuchs." The author sees in this a "remnant of human sacrifice"—on which Sivaites insist—a destruction of the virile power, exemplified by the mutilated priests thus destroying the white (solar) emblem of virility. The true lunar Venus (Cybele in Asia Minor) required such eunuch priests.

In a paper on Art in Benin (*Journal Anthropol. Inst.*, November 11th, 1897) Mr C. H. Read says that, in the centre of all houses stands a cone of clay, or a half-buried pot of water (see the symbols of Vesta's temple on the Tiber, *Rivers of Life*, i, p. 270, fig. 240). There were also, in Benin houses, "places for private worship" in quiet alcoves ; and near the palace, "ju-ju fields" and groves two or three acres each in extent, each enclosed by walls, with a chapel, and a long clay altar on which was a huge ivory tusk (a very clear tooth-lingam), with two human heads—cast in metal—at the base. Maces are here used for felling victims—usually human. In 1702 Van Nyendael wrote, that "the king's gods were represented by eleven tusks" ; and in 1820 Lieut. King noticed eight or ten before the palace door. All fetish houses have tusks, with cast metal, or wooden, heads, and wooden birds, and sticks with a carved hand pointing with the index finger (see Hand). In the centre of one side of the palace stood a pyramidal tower 30 to 40 feet high, on the top of which was fixed a cast-metal snake, having a body as thick as a man, its head reaching down to mother earth. Such snakes were affixed also to the roofs of palaver-houses and important buildings, showing that they represent the spirit of the Creator. The king himself was called an Offa (compare Ob).

It is usual for Africans of both sexes to be circumcised at puberty (see Abyssinia), nor can they consort together before. After marriage they must be (and are fairly) chaste; but the unmarried live in long barracks for bachelors, near but outside the village. Girls visit them after dark, when considerable liberties are allowed. [This applies to the Masai in N.E. Africa, and to the Bechuana tribes in S. Africa ; girls, however, must, till marriage—which is a matter of paying cows to the father—be very cautious in conduct, as appears below.—ED.]

The initiatory rites, on attaining puberty (common in Africa), are strange, elaborate, and little known ; but they seem to resemble those of some Australians, as described by Mr A. W. Howitt, especially those of the *Inkumbas* or circumcisers. [These rites are known among Bechuana tribes, including the ceremony about to be described. They are accompanied by severe floggings of boys, and inculcation of

certain moral precepts. See the Report of the Commission of the Cape Government on Native Customs.—ED.] From what has leaked out in Australia (Howitt, *Anthrop. Inst. Journal*, xvi), as to the *Intone-jetne*, or “initiatory rites,” it appears that when a girl reaches puberty she is confined in a detached hut, the floor of which is strewn with grass; and a guard of girls, 12 to 14 years old, is set over her. The township holds high revels, and sacrifices an animal to ancestral spirits. Dancing, singing, and debauchery continues for several days, the girl sitting idle and alone, only allowed to tap on the wall of her hut and whisper her wants. She may not have bed-clothes, or wash, or change her garments, but may anoint herself with unguents; she may not hear or see a man. After this, youths and girls come to the hut, singing and clapping their hands; at nightfall the guard of girls leaves; and the new arrivals enter the *Intone-jane* hut, and pair off, “sleeping together” naked—which is a strictly ordained custom. Intercourse is not allowed, but only certain liberties called *uku-metshet*. The poor girl does not leave her hut for three weeks, when she runs to the nearest water to bathe; her hut, and all she has touched, is then burnt or disinfected. She is brought back—as a sort of May-Queen—and sits in her home, while all sing and dance before her. At sunset appear certain “wise-women,” who beat her finger-tips with wands, congratulate her, and make her lie down on a mat outside the house. They sit “round her, and the men of the village stand a few paces apart.” One by one the women kiss her cheeks, and the pudenda. Two of the wisest examine the vulva, and perform a slight surgical operation. [This operation is always performed among the Bechuana of S. Africa.—ED.] They then examine the girls who have attended her, and, should any be found with child, they spit on the pudenda, and cry to the men: “Here is a thing; we spit on it.” The men do the same, and the girl is thrashed with saplings by the women, whom they urge on; after which she runs home in disgrace.

The African world, being highly religious, abounds in souls, shades, or *Izitunzelet*, and spirits, not peculiar to men, but belonging to all that has life—nay, to rocks, hills, streams and trees (see Soul). [The Zulus and Bechuana believe that ancestral souls enter the bodies of certain animals after death—serpents among Zulus, lions for Mashonas, the hippopotamus for Matabele, the elephant, quagga, deer, ape, fish, or crocodile among the Bechnana—each tribe having one sacred beast. This, like Australian and American totemism, is a rude form of the doctrine of transmigration, and seems to explain the sacred beast-worship of Egypt, Siberia, Japan (Ainus), and others (see Animal Worship). Such beasts may not be killed or eaten.—

ED.] But the soul is not always in the body—during sleep, for instance ; and the Rev. Mr M'Donald found a soul occupying the roof of the owner's hut. African magicians speak more familiarly with souls than even our Theosophists and Spiritualists. Such wizards summon spirits by "will-force" and incantations (see Ob). They can influence people by their footprints [the "unlucky foot" of the Bechuana—ED.], by their nail-parings, and even without such aid, however distant they may be. This is done by power of will, though, when a British magistrate put a wizard to the test, the latter broke down, "because," he said, "of the unbelief of the bystanders." Their followers say, nevertheless, that they can raise the dead, but the process seems to be impossible after the body has decayed, which they admit, so that a general resurrection becomes impossible. Only the medicine man can kindle holy fire for sacred rites, and this must be by rubbing, and by order of the chief, who gives him two sticks which he must carefully restore, allowing no one else to touch them. These sticks are called "husband and wife, the latter being the smaller."

As a rule spirits are supposed to be above the earth, for most prayers begin, "O ye departed spirits, who have gone before, descend arid accept this food." All Africans appear to worship the sun as a god—indeed, his name usually means "God"—and the moon and some constellations are gods. [The Hottentot myths—see Hahn's *Tsuni Goam*—are elaborate, but their astronomy, etc., seem to be perhaps Malay, for they are semi-Chinese in features, and a large ancient Malay element colonised Madagascar (as Hovas), while there is still a considerable Malay population in Cape Town.—ED.]

Nearly every village has its sacred or fetish tree, under which sacrifices take place: offerings are made to it, and household or agricultural implements (as among Arabs, &c.), are placed there for safety. [Some Bechuana adore certain trees, and leave stones in the branches as evidence of a visit—as Arabs tie rags to such sacred trees.—ED.] Hair, and all manner of charms, and strange natural objects, are placed by the tree ; and the phylakteries of the priests are placed on a raised dais, or hung to the boughs : the ground near is carefully swept and garnished.

The Rev. J. M'Donald (*Anthrop. Instit. Journal*, November 1890) also shows that, in the religious customs of Zulus and neighbouring tribes, the magician, with his omens, witch smelling, and secret rites, renders the life of the people one long misery ; and he is the instigator of murders innumerable. All is *tabu* (as Polynesians call it), and severe oaths of secrecy prevent such matters being dis-

cussed, even in the family. Brave and good men are openly, or secretly, killed, in order that parts of their bodies may be eaten—the liver to give valour (it is the soul); the ears for intelligence; the frontal skin for perseverance; the testicles for male power; and other members for other qualities. Some parts are burnt, and the ashes are preserved “in the horn of a bull,” to be administered from time to time, with other suitable ingredients, to youths—only of course by the tribal priests.

Dreams (as in the days of Abram), often demand sacrifice of children or animals; but a priest (not an excited parent) must decide which is to be the victim. Fortunately animal flesh is preferred to human. Part of the sacrifice must be hung up for the spirits, who graciously accept the essence, leaving the substantial flesh to the lean priest, or to the people. The guardian spirit may dwell in favourite attendant animals, such as the dog, ox, &c.: he keeps off the *Incanti-heli* or evil spirits, answering to wicked elves or kelpies of Kelts. These hide in dangerous places, by hill or flood, as Sir Walter Scott describes the water elf anxious to eat the fat friar.

“ Under yon rock the eddies sleep,
 Calm and silent, dark and deep.
 The corp has risen from fathomless pool,
 Has lighted his candle of death and doul.
 Look father, look, and you'll laugh to see
 How he gapes and stares, with his eyes on thee ! ”

When anyone is drowned these Africans offer sacrifices to the water spirits—corn or an animal—which are thrown into the water with incantations; but, if the priests permit, the water is stoned and violently abused. Sometimes they say “the river has called” the drowning one, and no one will assist him, but all stand silent to watch him perish. Our courts, however, sometimes interfere, and two men recently received, much to their surprise, sentence of hard labour for such conduct.

The civilisation and religion of such tribes as the Dingas and Golos, is representative of the savage ideas of negroes near the Bāhr-al-Ghazāl—as lightly touched on by Mr Cummins (see Lord Cromer's Egt'n Report, 1903, London *Standard*, April 13th). The Dinga god is called Deng-dit; they (like early Hebrews) are still in the animistic stage (see Animism), which Golos have given up. “The Dinga devil (Abok) was the seductive grandchild of the great spirit, or principle, of evil called L'wal, and became the consort of the creator Deng-dit. She received from him a bowl of fat from which to mould

mankind (as Yahveh moulded man “out of the dust”); but carelessly left it unguarded, when L’wal seized the fat, and created caricatures of Dinga and Abok’s creatures.” [So Set in Egypt made evil beasts and plants from his sweat.—ED.]

Such doctrines are found in various African faiths, though ideas of immortality are as confessedly vague as in other religions. But the use of sacrifices is imperative, especially for priests—who have to live on them. The Golos kill twenty chickens at one rite, cooking nineteen to eat, and throwing one only to their deity: this, priests taught to be a “high communion and spiritual function”—a bloody atonement. As to prayer the priests are left to do as they think best; and “immortality” troubles the tribe as little as it does educated Europe. As in India, the Africans worship road-side karns under the name Sivi-vane, praying, like Sivaites of India, for strength and prosperity—Siva’s special gifts.

Saliva is a potent charm in the hands of wizards (see Salt); none will spit in or near a house, and they hasten to conceal spittle, lest a wizard should see it, and mix it in his decoctions. It is briny in substance, like sea water, and a powerful healer, confirming strength and valour.

Women in general render unclean all that they touch or step over. They must on no account enter a cattle-fold, or interfere with cattle, food, or milk.

The faith of Islām has spread over the whole of the vast continent with the Arabs; but it has made little impression on the old faith, as Dr Felkin showed, on his return from Darfūr and El ’Obeid (see *Proc. Rl. Socy., Edin.*, 1885). Though nominally Islāmīs these Africans are entirely ruled by their *pagis*, or priests, who have learned a line or two of the Ḳorān. They say men only—not women or animals—have souls called *kilwa* or “power of the liver”: these are strengthened by eating the livers of beasts: no woman may touch the liver, and men only with pointed sticks. The old name *molu* for “God” [see the Bechuana *molimo* for “spirit,” “ghost,” or “deity.”—ED.] is still used, though Allah is acknowledged, but rather confounded with the Sharīf of Makka, and regarded as a fat, lazy person. To go to Makka, however, is to “go to Allah,” making a man very holy, and an “*arch-barr.*” To go to Molu, is to go to Jouel (“sky”) and to great happiness; but the wicked go to Uddu (“hell”), and are finally burnt up. The *kilm* or “soul” never returns, but the ghost (*malal*) is much dreaded, and long remains near its body. The dead finally rise in some distant country, marrying and living much as here on earth. Molu is still occasionally worshiped in his old stone

houses, and cells or chapels; and a kind of kingfisher is thought to contain his spirit. The old animism is to be seen in the belief in *Zittan*, or spirits, who act under the great spirit of Gebel Marah. Like eastern *nāts* these spirits delight in gloomy trees; and tree cult is prominent throughout Africa. Most tribes bury the dead; and African cemeteries are full of strange relics, and quaint charms, often scattered over a great extent of bare hilly wilderness. Pagans and Islāmis are in this alike. Vessels that contain water, or other offerings, are purposely left amid the menhir groups, headstones, urns, and bones which the jackals have disinterred; and the altar shows where the mourners have prayed and distributed alms.

[This article seems to have been left unfinished; but it contains notice of all the leading features of African beliefs, with instances from all parts of the continent.—ED.]

Ag. Agni. The root *Ag* (see *Ak*) is common in the sense of “bright.” Hence *Agni* “fire” (Sanskrit), and Latin *ignis* “fire.” The Vedic and Indian fire spirit is an agile, sparkling, excited, and exciting god of light. He is said to start up erect, swift, and tortuous. He is the hunter, and the sun’s essence, the pursuer, and the sexual flame; he is Siva, Indra, and Vishnu, and the life of Varuna. He is the Greek Hestia and Latin Vesta (from *Vas*, “shine”), the fire that Vestals tended, dedicating thereto their maiden flames. As produced by *matha* (“the twister”) in the *Argha* cup (that is the *Pramantha* or “fire stick”), he is symbolised by the pestle and mortar (also denoting the Lingam and Yoni), and by all that denotes sexual and spiritual fires. He is sometimes gentle and comforting, sometimes fierce, and a “jealous God” (like Yahveh); he readily kills his children, like the midsummer sun, and the fire; the “Devil on two sticks” (see Asmodeus), seems to be evidently connected with the idea of Agni as the exciter of passion. Agni is ever young and fair, a messenger of the gods, and of love, a charmer, and supreme especially at marriage rites. The sceptre of kings and gods, was thought to shoot forth fire, and to ward off evil demons and sterility; with such a “weapon” Indra slays Vritra, the “rain arrester”; and Indra was the twin of Agni—“golden, bright-faced gods,” who gave rain, and stole the waters. Agni also appears as Tvashtri (Hephaistos), the pure fire devouring all things; and is feared greatly when appearing as Kāli (Death), or as Siva, with flaming hair, and a tongue that laps blood and water: for like Siva and Savitri he is then a “god of destruction.”

All faiths have fire rites more or less important, and Hebrews

offered their children to Agni (as Moloch). Ahaz made his son pass through the fire (2 Kings xvi, 3), which the writer, some 300 years later, notices as a pagan survival of the older faith. The serpent is also an emblem of Agni, though the Vedas (detesting Ophiolatry) make him the sun and fire. Mazdeans (in Persia) worshipped fire as a god, but said that Ahriman commanded fire to destroy their prophet, who was seen sleeping peacefully in the flames. Parsees still see him in their Atash-ga. [They believed (see Vendidad) that demons lurked in sacred fire and water alike—so accounting for their destructive powers.—ED.] Fire is one of man's earliest divine ideas; and Ag (see Ak) is also a Turanian root. It impregnated earth: for Orphean mystics said "without heat no thing germinates." Japanese kosmogonies teach that from Amī, and Agē sprang mountains and rivers (*Amī* and *Mi* commonly meaning, sometimes "fire," sometimes "water"). See Japan.

Hindus at first only recognised one sacred fire, but Pururavas said there was a triad—"the household fire" (Garaha-patya), "the sacrificial" (Dakshina), and that of "oblation" (Ahavaniya). Agni like Janus had two faces (or aspects), and a spear like Pallas. Seven streams of glory issue from his body, and flow from his mouth. He rides the ram, lamb, or goat (see Aga). He has three legs—like the Manx emblem—one being perhaps an euphuism for the phallus. Like Surya (the sun) he has seven arms, or rays, like those shown in Egypt proceeding from Aten-ra (*Rivers of Life*, i, p. 200, fig. 79). He was also a star like Venus. His proper color is flame red: his abundant hair is tawny: on his swallow-tail banner the ram is shown, recalling Babylonian figures (*Rivers of Life*, ii, p. 77, fig. 207).

Prajā-pati (the Creator), as Angiras, is called the father of Agni, and of Angas and Angjas said (like the Angiras who aided Brahmā to create) to be followers of Agni. Agni devours his parents—the two sticks that create him (the *Pramantha*, and Greek Prometheus). Like Āditi he is called "the boundless one"—the indestructible spirit of heaven and earth. He can be called from Hell, or from Heaven, at the bidding of wizards—as by the witch of Endor, or the mad prophet (Elijah) among Hebrews (see Fire).

The Akkadian fire emblem (reading *gibil*, *bil*, *ne*, *dhe*, and in Semitic speech *Isatu*—the Hebrew *Ash*) seems to represent the fire stick. But—like Siva—he is symbolised by the pyramid, or triangle, and by horns (see Horns). Burnouf was not far wrong when he compared Agni-deva (whose emblem is the lamb), with the Agnus-dei of Revelation.

In consecrating sacred fire the Brahman priest first strews the

spot with Kusa grass (see Kusa) beginning from the East. The sacred grass is shed over water poured out during the ceremony, and water is sprinkled on the rising fire god, and so consecrated. A blade of the Kusa should be cast away to S.E., to represent the wicked ; but all the rest is most holy. The worshiper should walk round the fire chanting hymns (as did Kelts and Greeks) holding some of the grass, and keeping to the right—or with the sun (*dē-sul*). When he sits down he must face the East, and pray to Fire, Earth, and all great gods. He then arranges the layers of Kusa grass, head to root, round three sides of the fire, beginning on the East, and dedicates a selected blade to Vishnu (as the sun), placing it in a metal cup—like the Chinese tapers. These are the usual rites (the fire being produced by the fire stick), whenever any objects, or persons, or animals, are to be dedicated, or prayed for ; as when in autumn (see Dasara) implements used in farm, house, or office are blessed, and expiatory prayers offered. The Hindu rite for consecrating infants is very similar to the above. The child must be stark naked, and it is carried—sun-wise—round the fire, so that every part of its body may be seen, and purified, by the god. The use of Kusa grass points to an age when the people were nomads, and offered to the god the food so important to their flocks. [The dry grass is also useful for catching the first smouldering sparks.—ED.] The name of Agni is the Latin *Ignis* and Lithuanian *ugnis*—perhaps connected with “ingle.” Latins spoke of the fire as the Focus of the hearth, and of family life (Greek *Phōs*, from the Aryan root *Bhas* to “shine”).

Aga. In the Rigveda (x, 16, 3) this is a hymn chanted while “burning” the dead (see Ag and Ak) long wrongly rendered “goat” (see Max Müller’s *Hibbert Lectures*). The aga-bhagah is the “unborn part”; Āga-manas are “holy ones”; and *agamana* is also sexual intercourse (all words connected with the idea of “fervour” and “fire”). But the Sanskrit Aga (Greek *aigos*) is a “goat.”

Agadhe. Akkadian, “lofty” (some read it Agane). A city near Sippara in Babylonia—a little to the North (see Gen. x, 10). The capital of Sargina between the Euphrates and the Tigris before 2500 B.C. (see Akad).

Agapæ. Greek, “love feasts.” Christians were accused by pagan writers of celebrating immoral rites in darkness at such feasts. They were dangerous attempts to blend religion with the emotions. They included the Eucharistik rites, celebrated at the seasons of the old

solar fêtes; and too often they degenerated into orgies (see Sakta, and Tantra). They were forbidden by the Church Councils of Carthage in 391 A.C., Orleans 541 A.C., and that (in Trullo) at Constantinople in 680 A.C. They long survived among the Koptis in Egypt. The feasting began after dark. Masters and slaves met and kissed as equals (see 1 Peter v, 14; 2 Peter ii, 13). They resulted in impure Thyestian banquets. Similar fêtes have been stopped by the police in our times; but Salvationists were suspected of such practices when they held what was called a meeting “all night with Jesus.” The early Christian revellers, excited by fasting, exchanged the “kiss of peace.” Tertullian accused some of “incestuous licence”; and Ambrose compared the Agapæ to the pagan Parentalia. They recall the grosser “wakes” of Britain. The viands consecrated by priests were called “holy” (Greek *hagia*). Old Rome had held such orgies, at her Saturnalia, once a year; but the Eastern Churches celebrated them every Saturday night. What the “mysteries” were like when the votaries were drunken and hungry (1 Cor. xi, 21) we may imagine. [The early morning fasting communion, of the 3rd century A.C., was instituted first on account of such scandals—see Benson’s *Cyprian*.—ED.]

Agdos. The famous natural rock—or Omphalos—in Phrygia, whence sprang “a world” which Deukalion, and Purrha, found empty of mankind (Pausanias vii, 17, 5, and Arnobius, *Ad. Gent.* v, 5). Themis directed that all should seek the fragments of Agdos—the “divine fire” of Earth (Faber’s *Cabiri*, i, 365, ii, 151). From Agdos came Agdistis “the ancient cippus of (the hermaphrodite) Mercury.” The Great Mother slept on Agdos, and Zeus, failing to impregnate her, impregnated the stone which, after ten months, produced Agdistis.

Agdistis. See Agdos. The Gods were afraid of this hermaphrodite monster, and induced Liber to circumvent him: this he did by drugging a well of which the tyrant drank greedily, and then fell asleep. Liber then tied his foot and his phallus together with a strong hair rope. Agdistis unsexed himself, and the blood fertilised Earth. A pomegranate tree grew close by which Nana (or Nata) daughter of the River Sangarius visited, and placed a pomegranate in her bosom. She shortly was with child, and was driven from her home. The abandoned child was nourished with fruits by Mother Earth, and by goats called by the Phrygians Attagi, whence he is said to have been named Attis, Atys or Atos (see Attus). He was beloved by Agdistis—in his female form—but Midas King of Phrygia (Pessinus), wishing

to withdraw him from this connection, gave him his daughter Ia, and closed the gates of Pessinus that none might disturb the wedding. Agdistis burst the gates and walls, and filled the guests with madness, when Attys mutilated himself, saying, as he cast his genitals to Agdistis, "take these the cause of all evil." The Mother of the Gods gathered his fragments (as Isis does those of Osiris), and Ia killed herself. Agdistis, in sorrow, besought Zeus to bring Atys to life, who only granted that no part of his body should decay.

Agenor. The tutelary god of Sidon—a fire deity. [Perhaps Semitic *'Aga-nūr* "the round cake of light"—the sun.—ED.]

Ages. See Eras.

Agh. See Ach. The Kelts so named the god of sacred groves.

Aghori. Aghors. Agoury. An Indian sect of ascetics now rare, and much scattered, who devour dead bodies, human or animal (except horses), and excreta, offal, and filth; hoping by such mortifications to please their severely ascetic deities Siva, and Kali. They are chiefly devoted to the latter—the fierce feminine forms Durga or Uma, goddesses who require human, and other bloody sacrifices, and penances.

The Aghors claim a remote founder of the sect Gorak-punt, and include closely related sub-divisions: (1) Oghars—mostly Fakirs or Islāmis; (2) Sar-bhungis, or Hindu mendicants; (3) Ghurīs, or low caste aborigines. The two first generally avoid human flesh and excreta; but nothing can exceed the horrors committed by Ghurīs. We found the grave of one (see Abu) who in spite of the awe, and veneration, with which all Indians regard ascetics, had been bricked up in his cave, between two rocks. Aghors are usually fed, and even pampered, all men fearing their powers, and evil ways. Many are believed to restore the dead to life by eating them. They may not touch the horse (as a sun emblem) nor the lingam. They usually go about naked, with a bowl made out of a human skull, and a thorny staff; and occasionally they wear small earrings. All food and drink—even wine—is put into this skull, which typifies their contempt of human life, of human ways, and of all that lives. To become an Aghor it is necessary first to be a *Chela* or "disciple," and to recognise the whole *birādari* or "fraternity." After about six months the Chela is admitted thereto by a Guru, with sundry rites, mantras, and charms. The skull bowl, common to all rude races, was known in Europe down to our 6th century (see Mr A. Balfour's paper *Anthrop. Instit. Journal*, May 1897).

Aigis. Greek. The mystic shield of Athēnē, covered with “goat’s” skin. Connected with *Aigos* “goat,” representing (like the ram) the butting or piercing power of Jove—the sun god (see Palladium).

Agnē. The same as Agni (see Ag).

Agnes “the lamb.” St. Agnes is canonised by the Roman Catholic Church. She is said to have been martyred at the age of thirteen in 306 A.C. Her days are the 21st January, and (as Pudenciana “the modest”) the 19th of May. She was a prodigy of youthful learning and piety. There is no evidence of her real existence, but Agnes signified both “lamb” and “innocent” (*ā-gnā*). Her fête nearly coincides with the Agonalia (see Agonia). Agno, who nursed Jove, gave her name to sacred springs like that on Mount Lukios, which rose in soft vapour when stirred by the high priest of the god. Agonis was a common name for Vestals vowed to chastity. The Agnus-castus plant was also sacred to the Virgin Diana, protecting her from the bite of the serpent of passion. No doubt Christians borrowed the old pagan ideas of Rome, as Rome borrowed from older cults. St. Agnes is pictured with a pure white lamb (innocency) beside her, as she is said to have appeared to her parents sorrowing at her tomb. The Pope claims the monopoly of her lambs, insisting that each archbishop’s pallium (or pall) be made from their wool, and purchased at a great price. These palls are made by the nuns of the Church of St. Agnes in Rome, which the Pope visits on 21st January to bless and shear the lambs, beside the high altar. But of course the “Great Shepherd” claims some of these (some say twelve), which are consecrated at the grave, or by the relics, of an Apostle. Innocent XI proclaimed himself to be the “Good Shepherd” like Christ; and John VIII, in order to insure his wool revenue (sometimes amounting to three million florins), ordained that any archbishop who failed within three months to get his pallium (see Pall) should forfeit his office. [The reception of the pallium was a political question.—ED.] See *All the Year Round*, iii, 431. The lamb of Agnes is Christ, according to the medallion over the church of St. Pudenciana at Rome, where we see the “Lamb of God,” with the inscription “dead and living I am one; I am both the Shepherd and the lamb” (see Didron’s *Christian Iconography*, p. 338). The Pope’s ceremonial shearing of lambs reminds us (from the date) that lambs used to be shorn in Italy about the end of January. There are other days when lambs are driven into churches, sprinkled with holy water, and blessed, by priests, with the sign of the Cross, and various Aves, and Paternosters. The mass is

chanted over them, and so many coins per lamb are demanded. This rite no doubt dates from the time when Pan and Pales (gods of flocks) blessed the flocks (see the *Book of Days*).

Agni. The fire god (see Ag).

Agni-Hotri. Sanskrit. The morning and evening fire oblations.

Agni-Adhāna. Sanskrit. The formal inauguration of the household fire-altar, which is invariably performed by the newly wedded.

Agni-mundalum. A common Indian term for the holy inner cell of a temple, where a light, or a fire, ever burns before a lingam, or an idol. It is thus the Argha of the Argha-nāth Siva (see Argha). In such a shrine Karkotaka (the Nāga demi-god) was hidden by Nala, lest he should have been devoured by the sacred fire. Here the fire god dwells (like Yahveh in the burning bush). The cell is the seat of the Sakti, or female power: the *Kulna* or “Spirit of Enjoyment” (see *Anthrop. Instit. Journal*, ii, 1865, p. 269).

Agnostiks. Agnosticism. This is touched on in other articles (see Atheism, Materialism, Secularism, Skeptiks, Theism). It is a vastly ancient phase of religious thought (see Index to *Short Studies*). Prof. Huxley introduced the term to the English-speaking world about 1865 ; but he only repeated what Terence the thoughtful (Carthaginian) dramatist said as to the God idea about 200 B.C., namely “I say not that there is no God, but I cannot affirm that I know of one.” Prof. Huxley said “the term (Agnostik) fitly denotes those persons who (like himself) confess themselves to be A-gnostic,” or “not knowing” concerning a variety of matters about which metaphysicians, and theologians, orthodox and heterodox, dogmatise with the utmost confidence. “Agnosticism,” he adds, “I define as of the very nature of science, whether ancient or modern. It simply means that a man shall not say he knows, or believes, that which he has no scientific grounds for professing to know, or believe.” It is a state of mind the essence of which lies in the application of the fundamental axiom of modern science, which may be positively expressed thus : “in matters of the intellect follow your Reason, as far as it will take you, without regard to any other consideration” ; or negatively : “in matters of the intellect do not pretend that conclusions are certain which are not demonstrated, or demonstrable.” Even the Rev. Dr Flint (*Groall Lect.* 1887-8) avows himself a rational Agnostik when he writes: “We have no right to believe what we do not know to be

true, or more than what we know to be true." By "Agnostik" Huxley, in coining the word, merely, at first, meant "one opposed to the Gnōsis of Church history." Gnostik had become a nickname (or a title of honor), assumed in antithesis to a contemptuous designation; for the professors of the ancient "true gnōsis" always distinguished their "knowledge" from what they called the A-gnōsis of their opponents.

Modern Agnosticism, as Dr Flint argues, is mainly concerned "in showing that ordinary experience, and the positive sciences, are to be received with deference, and confidence; but that Religion, and Revelation, must be rejected, as presenting only credentials which our minds are incapable of testing and verifying." For the Bible stories, and quasi-religions, put forth as revealed, are not capable of being so verified. The Agnostik admits no incapacity of human judgment in judging, and rejecting, all that science, history, reason, or education, knowledge or trained common sense, oblige him to put aside. He is willing to believe that such subjects have been imperfectly treated, and that connecting links are lost. There is need for the ethical argument that "Reason is entitled to examine anything that comes under its notice, and cannot push examination too far as long as it remains Reason." "Where there is no reason or knowledge there should be no belief or faith." In saying this the pious Scottish divine seems to wince; for he adds: "it is with a religious aim that I speak thus . . . for the great powers of reason are not helpful, but injurious, to the cause of belief." It is the widening of the skeptical field even into metaphysics, and theologies; nor, till the Agnostik reaches this stage, is he a fully educated Skeptik—but a philosophical Theist, as Hume has been called.

The Agnostik attitude must be that of "reasoned ignorance touching all that lies beyond the present sphere of our sense perceptions." It is no dogmatic stand-point, but is rather an attitude of continuous striving for new light, with a determination to avoid all *a priori* methods, and all dogmas which are not founded on the facts of consciousness, while acknowledging all intellectual, moral, and emotional (or religious) faculties, and imagination as of the highest use when under due control.

When therefore he is asked to believe in the quasi-supernatural, the Agnostik must stand aside, knowing that on investigation, science has always given a verdict of "not proven," regarding gods, and revelations, and ultimate, or absolute, causes. Science knows only of sequences, not of any fortuitous concourse of atoms guided by the two blind children Fate and Force. The Agnostik, therefore, cannot

assert, as a creed, that “he believes” anything that he cannot, by means of phenomena, establish. The Agnostik, trusting the astronomer, may say that the sun’s distance, mass, velocity, &c., are such and such : or that the moon is a sphere, though no one has seen its other side. We infer that these, and like deductions, are astronomical facts, because we can study their working out by competent men ; or we may accept them as good working hypotheses ; but we have no right to embody them as a creed ; and still less have we reason to accept, as such, any transcendental ideas regarding the dark “beyond,” or concerning gods and revelations.

We should confess, with the ancient Greeks, and with the wise Cicero (*Nature of the Gods*, i) our *Agnoia* or “ignorance”—the “illiterateness” of Plutarch—and should remain, as the Greeks said, in “a state of doubt” (*Epokhē*), or “suspense of judgment” ; if indeed we are called upon to “judge” in such matters, which wise and good men, from Buddha down, have thought we are not. They have held that “belief in what is inaccessible to the senses is not knowledge.”

The surmise of Plutarch that *Agnoia*, or *Analtheia* (illiterateness), leads generally to *Atheotēs* (Atheism) or else to superstition, must not alarm the scientific searcher for Truth. He must fear nothing in following her, but only make sure of each step of his path (see Atheism). Weaker brethren have however confessed—like Goethe—that the “brightest happiness, of a thoughtful man, is to fathom what is fathomable, and silently to adore the unfathomable”—the “Unknown” of Herbert Spencer (see Max Müller’s *Gifford Lectures*, ix, 1888, p.225). These ancient terms, *Agnoia* and *Epokhē*, sufficiently describe what we now call Agnosticism. This has nothing to do, now, with the Gnosticism of our early centuries. It is an extension of the *Docta Ignorantia* (wise-ignorance) of our middle ages, which Max Müller defines as “the ignorance founded on knowledge of our ignorance, or of our impotence to grasp anything beyond what is phenomenal.”

Ancient and modern theologians, in east and west alike, have virtually taken refuge in Agnosticism, in as much as they have confessed themselves unable to describe, or to prove the existence of the deity whom they fancifully postulated, and whom therefore they call “Spiritual, Invisible, Incomprehensible, and Unknown”—adding that none may pry into his nature or essence, his where or wherefore. All priests, ancient and modern, like the “medicine men” of wild tribes, shut the doors of the sanctum, against the inquisitive. But the Agnostik is not inquisitive : he is satisfied that enquiries about spirits, or the supernatural, are vain, and are vexatious waste of time. The ordinary busy man of the world turns away, believing that there is not any god

in the shrine, or else that his guardian thinks him un presentable in the full light of day, and is unable to stand criticism, and cross-examination, such as these times demand.

No Agnostik can accept the “ unknown,” or the “ unknowable,” not even if Mr Herbert Spencer defined Him (or It) as intelligent, and moral—which the wise philosopher does not of course do. We must know all about a subject, or object, and also all the potentialities of man—now or in the future—before we can say that anything is “ unknowable.” The term (the Unknown) is indeed only permissible for the poet. Be the Unknown a God, a Being, a Force, or a Gas, we can build on such speculation no theory of conduct or of religion. We must get down to the bed rock, and study the nature of this spirit, or force, or matter, trying to see what It (or He) is, and in what relation it can stand to such ephemeral mites as men.

The Agnostik only traces being as far as phenomena permit. He neither denies, nor affirms the Unseen, be it spirits or gases. These must be phenomenally established, by means of our limited knowledge, through the “ five gates ” of the mind, or intellect (our five imperfect senses) ; and must be established by evident effects, and laws governing the phenomena of matter. By law we must, however, understand not the action of a divine force or entity, but merely the modes, and ways, in which matter moves, and manifests itself. As to an abstract, or absolute, cause, or force apart from the universe—the Transcendental, or that which transcends our senses—we can affirm nothing : but we can rest on the eternal law that every effect has its universal (or constant) cause. Now, as no effect can arise without a cause, the Agnostik principle does not admit of a “ beginning out of nothing ” : of a “ self-existent spirit ” ; or of an uncaused form of matter be it air, or gas, or the nebula out of which we are told stars grow. The wise man halts at denial, or affirmation, of Infinity, remembering that this implies the Indefinite, as to which none may dogmatise, nor as to either gods, phantoms, forces, or matter. He does not therefore postulate a soul that has lived before, or one to live forever in heavens or in hells, or any other of the phenomena therewith connected, so plentifully described by monks and priests.

Yet pious Agnostiks agree that a religious aim should guide our daily—nay our hourly—life, resting on the ever secure ethical basis—on love of goodness and virtue, on sympathy and good will, as set forth in every religion. Though the gods, and the legends, may generally be cast aside, not so the highest ethical ideal. This every thoughtful and pious man will frame for himself, and will hold up as the example of that which each desires to attain. Such a God-ideal is

ever young, ever moving onwards, and becoming ever purer and greater, as the weary wanderer passes through the vale of life, and gathers knowledge, by study and experience.

Prof. Max Müller (*Science of Thought*, 1890) has written : “ the more we learn what knowledge really means, the more we feel that Agnosticism, in the true sense of the word, is the only possible, the only reverent . . . position which the human mind can occupy before the Unknown.” He seeks however to qualify this (*Nineteenth Century*, December 1894), saying that “although our knowledge is derived from a scrutiny of its phenomenal manifestations . . . from the facts of direct consciousness (knowledge), and the conclusions which can be logically deduced from them, I would not feel bound to accept any testimony whether revealed, or unrevealed.” Like Anaxagoras (about 478 B.C.) the Professor “recognises in Nature the working of a mind, or *nous*, which pervades the Universe . . . a *logos*, or thought, which calls for recognition from the *logos* within us.” He rejects the inspired Bibles of Jew and Gentile, and sees only metaphor in the description of the God who, “in the beginning, created the heavens and the earth,” or in the Logos of John. “History,” he says, “alone can tell us how these ideas arose and grew. . . . In one sense I hope I am, and always have been, an Agnostic, that is in relying on nothing but historical facts, and in following reason as far as it will take us in matters of intellect, and in never pretending that conclusions are certain which are not demonstrated, or demonstrable. This attitude of mind has always been recognised as the *conditio sine qua non* of all philosophy. If in future it is to be called Agnosticism, then I am a true Agnostic.”

The Professor however evidently seeks for himself a door of escape, in the old orthodox appeal to the “Feelings.” We know, he says, that the moon has another side though we have never seen it. But this is a reasonable deduction from our knowledge of its movements, and from the relation of the part to the whole. The Professor further says, “admitting, as I do, that all the objects of our knowledge are, *ipso facto* phenomenal, I do not hesitate to call myself an Agnostic.” Yet he fails to reconcile the palpable contradiction, that the mind knows phenomena only, yet is not confined to knowledge of phenomena.

Many assertions regarding gods, and ultimate causes, and origins, may properly be affirmed or denied by the Agnostik. It is fair to argue that a personal Creator of all things, if Omniscient, Omnipotent, and Omnipresent, cannot also be Omni-beneficent, on account of the miseries of human and animal life. It is not necessary to know more

than the phenomena of the world, to disprove such an assertion. [Yet this is not pure Agnosticism, since it supposes our reason to be capable of judging.—ED.] In a certain sense the Agnostik is Atheistik—in the sense of denial, not—as popularly understood—of any God or existence, but only of all gods as yet defined to him. He cannot say there is no God, for this is to him the unknown quantity which he is anxious to ascertain, or equate.

The Agnostik feels (like the Atheist as scientifically defined) that he cannot get beyond the relative, and the phenomenal. Hence he has been called a Relativist, like many philosophikal Theists who, in every age and land, have relegated occult problems of life, or of the Universe, to the category of the unknown. The somewhat Agnostik theist Tennyson, in his “Akbar’s Dream,” describes this distinguished Emperor (1560 to 1600 A.C.) as one who abhorred religious persecution, and invented a new “Eklektik” creed, by which he vainly strove to unite all the fanatical sects of his wide empire. He was a great and kindly legislator—remarkable for his vigour, justice, and humanity—and a wise, but mild, theist who disbelieved the miraculous, at a time when craven Europe was bowing low to the grossest superstitions, and crediting all the silly legends of her army of priests. The poet makes him say—

“ I hate the rancour of their castes and creeds.
Let men worship as they will : I reap
No revenue from the field of unbelief.
I cull from every faith, and race, the best
And bravest soul for counsellor, and friend.
I loathe the very name of infidel.
I stagger at the ‘ Korān and the sword,’
I shudder at the Christian and the stake.”

Thus he puts to shame the Europe of his own age. The poet goes on to make him say—

“ Miracles ? No, not I.
Nor he, nor any. I can but lift the torch
Of Reason in the dusky cave of life,
And gaze on this great miracle—the World.
Adoring That who made, and makes, and is,
And is not, what I gaze on.”

Many such arguments, though three centuries old, are accepted by the present-day Agnostik. Akbar urged men not to assert what they could not prove, nay not even to speculate aloud on grave, but doubtful, philosophikal subjects, too deep and dangerous for the ignorant

masses. He said "it is wise for teachers to leave entirely alone all that is unknowable." It is beginning to be recognised now that it is not only a mistake, but morally wrong, to assert, as an objective truth, any proposition, unless we have logical evidence in justification ; and the wrong becomes an immoral act, if we continue such assertion merely because others do so. Silence becomes the wise, in presence of all that is unknown, even though by such silence we fail to comfort those who suffer.

"Why soothe them with vain words when after-coming light may prove these to be false ? Truth is ever bright." It is braver, as well as wiser, to accept the inevitable, rather than to believe, or teach, or countenance a lie. Truth carries with it an honest, and genuine, satisfaction ; and, if not so with the very ignorant, this is not the fault of the Agnostik. He must seek in such matters to commend himself to the reason, not to any feelings or emotions, however much he may sympathise with the sorrowing, and emotional. The old religions have grown out of the wants of these, not out of truths, facts, and scientific deductions. It is "the highest calling and election, of Agnosticism and Stoicism," says George Elliot, "to do without opium"—or emotional drugging. Buddha taught 2500 years ago that our true consolation must be found, not in the satisfaction of our feelings, but in their control, and repression.

Agnosticism may, therefore, not commend itself to the world at large ; and Agnostiks, like all great leaders of thought, are, and will be, few. As yet we can count the true shepherds on our fingers, though such men existed, we must remember, as far as we can judge, ever since the beginning of serious thought. Buddhism was a "reverent Agnosticism," which aimed at directing into pious channels, the Agnosticism, and Atheism, of Vedas and Darsanas. The two Mills, Lewes, Spencer, Huxley, Darwin, and other great and good thinkers, belong to our own times. A few years before his death Darwin wrote that his Monotheism agreed with Agnosticism in all essential points. When urged to attach weight to the judgment of "many literary and scientific men who implicitly believed in God" he answers : "the so-called proofs are insufficient . . . the safest conclusion is to regard the whole subject (National Religions) as lying beyond the range of the human understanding . . . the older I grow the more I feel that Agnosticism is the most correct description of my state of mind." He further urged that these matters do not really militate against true religion—right conduct, and due performance of our duties ; and that goodness in life and thought, has no necessary connection with ultimate causes, or speculative opinions regarding God, spirits, or futurity.

In contradistinction to the ideal of Faith, the Agnostik urges that we have no right to dictate belief; that this must loyally follow the laws of evidence, and that we should be content to follow these, even if they lead us to see no God, and if they upset our former ideas, and predilections, as to what is and is to be. We have possibly no faculties enabling us to grasp the future, even were it revealed to us: just as we cannot comprehend what was when nothing was, or the "beginning" of time, or of space. Even the voice of God, not to speak of his explanations, would be inconclusive. We could not understand, or verify, the revelation, and would be justified in regarding it as an illusion of our senses—as a wild improbability which would not justify the framing of a system (or faith) whereby to guide our conduct on earth.

"In Science," said Kepler, "we weigh facts, whilst in Theology we must balance probabilities"; and this in regard to matters confessedly incomprehensible—to legends and superstitions, mostly invented to explain the un-explainable, but also intended to comfort the miserable, and the dying; to assuage the fears of the timid and ignorant; and to satisfy the busy, unthinking, multitude. The need produced the teaching, but this has created complexities, and has added to the miseries it has so long tried to soothe.

In his celebrated letter from Avignon, dated 22nd August 1866, John Stewart Mill wrote: "I do not think it can ever be best for mankind to believe what there is not evidence of; but I think that, as mankind improve, they will mere and more recognise two independent mental provinces: the province of belief, and that of imaginative conjecture: that they will become capable of keeping these distinct; and, while they limit their belief to the evidence, will think it allowable to let their imaginative anticipations go forth (not carrying belief in their train) in the direction which experience, and the study of human nature, show to be most improving to the character, and most exalting, or consoling, to the individual feelings." In reply to the complaint of a New Zealand correspondent (Mr R. Pharazyn) that Mr Mill "threw no light on the difficulty of reconciling belief in a perfectly good God with the actual condition of nature," the philosopher wrote: "if I had given any opinion on this point it would have been, that there is no mode of reconciling them, except by the hypothesis that the Creator is a being of limited powers. Either he is not powerful, or he is not good; and what I said (in *Westminster Review*, January 1866) was that, unless he is good, I will not call him so, or worship him." [So said Job till he recognised an incomprehensible Providence.—ED.] The correspondent further

pressed the philosopher thus : “ if there is no proof of a good God there may be a bad one, in which case we should urge upon men not to lay hold at all on so shocking a belief. If we cannot be logical in regard to the unknown, or quasi-unknowable, let us at least try to be practical, and give to the ignorant masses, who insist on some kind of definite belief, merely a high ideal—viz. that all things were doubtless created by a good spirit desirous of our good ; and who wishes us to work for goodness.”

To this Mr Mill replies : “ the appearances of contrivances in the Universe, whatever amount of weight we attach to them, seem to point rather to a benevolent design limited by obstacles, than to a malevolent, or tyrannous, character in the designer ; and I therefore think that the mind which cherishes a devotion to the Principle of Goodness in the Universe leans in the direction in which the evidence, though I cannot think it conclusive, nevertheless points. Therefore I do not discourage this leaning, though I think it important that people should know that the foundation on which it rests is an hypothesis, not an ascertained fact. This is the principal limitation which I would apply to your position: that we should encourage ourselves to believe as to the unknowable what is best, for mankind, that we should believe ”—a very dangerous doctrine, as the cruel histories of religions, and superstitions, show.

Mr Mill however qualifies this last statement in other writings, and says : “ that truths external to the mind may be known by intuition, or consciousness independent of observation and experience, is the great support of false doctrines and bad institutions . . . there never was a better instrument devised for consecrating deep-seated prejudices.” Such superstitions seldom die, but grow into foul monstrosities. Teachers, as well as taught, grasp too eagerly at pleasing ideas, which crystalise into dogmatic beliefs, when it is forgotten that they were at first only hypotheses of the teacher ; yet such an hypothesis Mr Mill says that he permits himself to retain. Creeds and Bibles have grown up in a kind of “ palimpsest ” manner (rewritten, or scrawled over an older writing). Learned critics of the Old Testament believe that much of its text is due to incorporation of marginal notes, by copyists more or less incompetent, who sometimes wrote what they thought it best (just as Mr Mill says) for the people to believe, little imagining that their comments would afterwards be regarded as the actual, and infallible, words of their god.

Mill was a stern opponent of the quasi-argument of Design, when based on the ground that machines are designed by man (see Design). He called the machine a mere adaptation of matter, but

required for the Designer of the Universe a maker of matter, and of its energies. [Whereas the Pantheist regards Deity as being itself the Universe.—ED.] Granted the existence of matter there is no need for an “incomprehensible”; for we possess the phenomena—that is matter in all its modes, or “spirits,” if we prefer that term. We perceive that matter, in all possible forms, follows unalterable laws; and—which is the most stupendous of wonders—that under certain conditions (organic, or non-organic) it exhibits energies, consciousness, and life, the latter developed in the cell, or matrix of atoms [by the combination of the nucleus with that of another cell.—ED.]. Thus carbon and oxygen must, under certain conditions, produce carbonic oxide, or acid, resulting in a *Bios* or life (or form of matter) as different as possible from the original elements—charcoal or diamond, and oxygen gas. Given the addition of other modes of matter such as sulphur, hydrogen, and nitrogen, at certain temperatures, we have as product every form of life, from suns down to man; but without such conditions nought—the silence of the tomb, though that also is full of busy life; and the stillness which is the real unknowable.

“Matter then carries within itself the form or potency of all life”; as Prof. Tyndall shocked some of his audience, at the British Association meeting (of 1874) in Belfast, by saying. What is this but to say that life, or spirit, is a mode of that “eternal energy from which all things proceed” which is inherent (as a property) in matter? Darwin, who was strong on Pan-genesis, said with a roughness unusual with him: “it is mere rubbish thinking of the origin of life; one might as well think of the origin of matter.” He felt that a “creation” of life would be a break in the universal continuity of nature, or conditions, behaviour, and motions, of matter following what we term universal law (*Darwin's Life*, iii, p. 18). There is no room for a separate Creator, or unconditioned one: for matter, whether in distant planets, or in yonder tree, must and can only move along its own conditioned paths, and in its own forms, whether in the first protoplasmal state of the atoms of carbon, oxygen, sulphur, hydrogen, and nitrogen, or in the gaseous nebula. We wonder not therefore that early man worshiped Nature as a deity, erring only in beseeching her (as he still does) to vary her universal, and unalterable, laws.

Seeing her dread powers in the miseries and cruelties of life they (at first) never pictured their gods as being good, just, and wise, but as evil and tyrannical, or at best partial—caring only for their own tribe, or even for but a few of these. All others were (as even

the Greeks said) barbarians, with whom Jove is ever at enmity, smiting and torturing them. Even Herbert Spencer does not really claim for his Unknowable either goodness or intelligence; while Comte's doctrine of "Humanity" requires much improvement, as "humanity" with a small H. The term "intelligence" indeed is hardly applicable to an All-mighty, Eternal, and Unchangeable God, for it implies an advance from un-intelligence.

The Agnostik must needs be fearless, and must not only look all the facts fairly in the face, but press them logically home, however far-reaching the results of his deductions. Nothing is gained, for ourselves or for others, by hiding away facts and truths, and so ignoring the inevitable. We have here tried to put (imperfectly) a few of the considerations which make the lover of truth pause, when he is asked to acknowledge the Gods, and Lords, of present creeds, however well defined. Agnosticism is no new position, but one of the most ancient (see Akademy), and still a common standpoint, whether among savages, or in civilised life. We have quite commonly met decided Agnostiks among wild Eastern tribes; and the works of travellers are full of confirmatory remarks. Thus Mr H. O. Forbes, in his "Eastern Archipelago," says that (in 1884), when at Sumatra amid the Ulu coast-tribes, he was told: "We do not know what happens after death, as no one has ever come back to tell us. . . . The breath that goes from the mouth is lost two armslengths away, and mixes with the wind. We believe we do the same, but our bodies certainly rot away." The "we" is evidently here the *Ego*, or spirit, which Mr Forbes apparently tried to get them to acknowledge. Thus our estimate of the number of Agnostiks throughout the world (*Rivers of Life*, ii, p. 590) is probably correct; and they are some 826 millions in all, or far more than double the total number of Christians.

Agonia. Agonalia. A very ancient Roman festival, established by the Turano-Sabine King Numa Pompilius, and apparently held at the beginning of each of the four seasons, each year (9th January, 17th March, 21st May, and 11th December); the chief victim was a ram offered up by the *Rex sacrificulus*, on the Regian or Quirinal hill—the Agonus, as it was called by the Cures and Quirites of Sabinia. The place was famous for phallic and fire rites (see Fors Fortuna) in honour of Janus as god of fire. Ovid (*Fasti* i, 317), and Varro, say that the *Agon* was "acted" at all festivals, in connection with fire rites. The Agonia were thus part of the worship of Jove and Apollo, and of Venus. So Agonia came to signify a sacrifice generally. The Agonii

became Salii (priests of Mars), and the sacred games were named Agonii Capitolini (see Danet's *Antiquities*). Numa placed his Janus opposite his Fors in the Capitol.

Agora. The place of assembly for the Boule or Council in Athens, &c. The plan given in Smith's *Dictionary of Greek and Roman Antiquities* (after Pausanias), exactly fulfils the conditions of a fire shrine, with a forum for meetings, and religious rites. At the end of this forum, with its roofed cloisters (and probably to the east), stood the Prutaneion (or holy place of fire—*pūr*), a dark, domed cell or *tholos*, with a phallic spire, and with cells for priests and attendants beside it. But apart from the shrine was the *Stoa*, where the Hellenodikai or "judges" sat. Trajan's Agora was like the Eleian, one of the Greek Akhaians, as Hirt and others say; and one may go as far east as India, to-day, for similar arrangements, so conservative are customs; for we know many a Hindu or Dravidian Agora exactly like that of Vitruvius, described in the same dictionary article. As the writer says, the essential parts of an Agora were the temples of gods, and heroes, whose statues were displayed in the colonnaded cloisters; and Agoraios meant any divinity worshiped in an Agora. The Basilika of justice, and the Curia, might be anywhere adjoining the forum, or *Hupaiθron* ("open" court) of Pausanias, within sight of the deity. Government offices, the treasury, the police station, and the prisons, gradually came to cluster round the Senate and the judicial courts. This drew thither the trading classes, till the forum, and its market, were fitted with booths and shops; here even men and women were sold as slaves, so that one circle was called the Gunaikeia Agora. There were fortunately however teachers of philosophy, and good men, also in the Stoas (or cloisters); and if great gods, and heroes, (such as Poseidōn in the Homeric Agora) had their temples here, so had Pythagoras, and Sokrates; and many sages had their statues by the pillars, and in the places where the wise walked and talked.

Agreus. Agrotos. The name given to a Phœnician mythical personage in Greek (Sanchoniathon), apparently meaning "man of the field." The God of Byblos (Gebal in Phœnicia) was called Agroueros.

Agu. Aku (see Ak). Akkadian. "the shiner": the Semitic *Sinu* ("shiner"), or male moon god.

Ah. Aah (see A). The Egyptian moon god. Ahu is also a form of Tum (see Tum).

Ah. Sanskrit, "to press or throttle" (hence Āhi the "throttling

snake”), from the root *Agh*, common to many classes of language, meaning “to choke.”

Ahanā. Ahanī. Sanskrit, “the dawn”; but Ahanī is also night (perhaps twilight). The words Aharya “day,” and Ahalya “dawn” (see Ak), may be connected. Ahanā is fabled to have been seduced by Indra, and appears to correspond to the Greek Athene.

Ahi. Sanskrit (see Ah). The sky serpent or dragon: the Zend Azi-dahāk or “biting snake” (whence Pahlavi, and Arab, Zohāk): the Greek Ekhis, or Ekhidna, and the Latin *anguis*, are from the same root, *Āgh* “to choke.” This Persian form of Āhi (Azi-dahāk) aided Ahriman against Ormazd, invading the Paradise where Yamshid, or Yima, had ruled a thousand years. The Vedic Ahi (or Vritra) is the celestial snake, who withholds rain—so starving the people—and is defeated by Indra (see Azi).

Ahīrs. Abhīrs. Sir H. Elliot (*Numismata Orientalia*) calls the Ahīrs “a widely distributed, and important Indian race, from the earliest times . . . best known by their Drāvidian name as Kurumbas, or Kurubas” (see Kurumbas). “Ahīr princes were, about the beginning of our era, Rājas of Napāl, and perhaps connected with the Pāla, or shepherd, dynasty,” which ruled Bangal, from the 9th to the end of the 11th century A.C. They appear to have ruled Asīr-garh, which Ferishta says was Asa-ahīr. They early ruled the mouth of the Indus, which Ptolemy calls Abīria (see Ophir).

Ahriman. Aharman. Angro-mainyus. The Pāhlavi Ahriman is the Zend Angro-mainyus, or “angry-spirit” of the Zendavesta, the Persian Satan, author of all evil, and opponent of Ahūra-mazdā (“the all knowing spirit”). Modern Parsees call him Aharman. The six Darvands (including Ako-mano) were Ahriman’s chief assistants in doing evil. Long before any Hebrew writer spoke of Satan, Zoroaster taught that Ahriman brought death into the world by slaying the prototype of man and beasts; and, by counter creation of evil creatures, destroyed the good creations of Ormazd (Ahūra-mazdā). It was he who seduced the first parents, Maschio and Maschia, and brought sin and misery on the prototype of man (Gayo-mart) “the bull-man” or Adam Qadmon (see under that name). He was the “opponent” (Hebrew Satan, or “adversary”) who presided over the *Drugas* or evil doers—“liars and seducers, of both sexes,” of whom the beautiful Pairikas were the most dangerous. He was known to the Greeks, as Agri-manios; and was the *Akhem-*

Akhistem “most wickedly wicked”; but he was a necessity to any early faith that spoke of a good God, and of Heaven and Hell.

Ahu “breath.” See Ahura (from the root *As* and *Ah*).

Ahum. Sanskrit. This corresponds with the Zend, and old monumental Persian, *Adam* “I”: meaning originally the male—as Indian Islāmīs call the Lingam *ādām*.

Ahūra. Asūra. Ahūra-mazdā. Ormazd. The Greek Horomazēs. [The Persian—or Zend—letter *h* (the soft Hebrew *Heh*) interchanges with the Sanskrit *s*, just as the Hebrew *Heh* interchanges with the Assyrian *s*—in the word *hu* or *su* “he” for instance.—ED.]. The Ahūra of the Mazdeans was the Vedic Asūra (“a breathing one”); but, in India, A-sūra had an evil significance, just as the Devas became evil spirits both in Persia and in the west. Ahūra-mazdā (“the all knowing being”) was the supreme, and good, god of the Persians or Iranians—the later Ormazd. The Asūra-Varuna (“heaven spirit”) of the Vedas became the spiritual Brāhmā of later times, who was based however on the Hermaic Brahmā (see *Sacred Books of the East*, iv, p. lviii). The Vedic Asūr-Visvavedas (“all knowing being”) answers exactly to Ahūra-mazdā, whom Herodotos knew as a Zeus, and creator of heavens and earth, among Persians. We find him however seeking aid from other powers, showing the old Heno-theism (or selection of a single god) in India and Persia. When storms rage Asūr-Visvavedas offers sacrifices to Vayu (the bright deity of “wind”), as Zeus calls on Thetis and others for aid against the Titans. Just as Indra, aided by lightning, fights Ahi (see Ahi), so Ahūra fights Azidahāk (see Ahriman) for Hvarēno (“light”), aided by his son Atar or “fire,” called also his “weapon” (see Ag. Agni.). Like the Indian Kāla (and Greek Kronos) Ahūra is also “time”—the Zarvana Akarena (“boundless time”) of Persia, or the eternal. He is also the “wise” and “holy” one, and Ahūra-mithra is the sun-spirit, who loves the heavens (see Anahita, Anaitis). He “created the moon and stars, and all that lives.” According to the Pāhlavi Bundahish, “He spread out the firmament, and all that is therein, and fixed securely the earth without supports.” He gives life, and the fire of immortality, to the new born child. On the red granite of holy Elvand King Darius caused to be engraved, 2400 years ago, “a powerful god is Ahūra-mazdā. It was he who made this earth here below, and the heaven that is above, and he made man.” He then thanks Ahūra “for this beautiful country of Persia, which thou, in thy grace,

hast given me ” ; and prays “ for further blessings and protection, and for the favour of other gods of the nation.”

Ai. Akkadian, and Turkish, for the moon (see A).

'Ain. An. En. A root for “ eye ” in many classes of language. In Semitic speech also a “ spring.” The Hindu Kua, or Kunti (“ well ”) is always represented as *Gauri*—a virgin or woman—more especially at hot, or intermittent, springs (connected with the Yoni, and the watery principle). In Semitic speech *'Ain* is usually feminine.

Aino. Ainu. The hairy aborigines of Japan, who immediately preceded the present ruling race ; but Prof. B. H. Chamberlain (Professor of Philology Imp. Univ., Japan) thinks that they were preceded by, or contemporary with, a race of Malay-Polynesian origin. He supposes Aino speech to be “ an earlier form than the Altaic (Turanian), of which traces appear in linguistic areas as widely separated as those of the Eskimo and Melanesian languages.” [They seem to present some Korean affinities, and the above would not prevent their being of Turanian origin.—ED.]

The Japanese use the word Aino as meaning “ a mongrel between a man and a dog ” ; but Ainu simply means “ man,” and is the proper name of the race. They claim to have been once civilised, but that the Japanese stole, and destroyed, their sacred books in our 12th Century, driving them into the wild northern islands of Yeso (or Matsmai) Saghalien, and others of the Kurile group. They once peopled all the Japanese islands; but in 1890 only some 19,000 remained under Japanese rule, and a few thousands further north. Their language seems to have deeply affected that of their conquerors, and to have its root in that of the Tunguses (see Tunguse)—which is Turanian (see Prof. Hall’s memoir, Trubner, 1887, MacRitchie, and Batchelor’s *Ainu* ; also Vining’s *Inglorious Columbus*, pp. 84-86). The Japanese call them Mo-Sin (“ hairy men ”), and the Chinese Mao-jin. The latter have long known them as dwelling in the Kurile, and Aleutian, islands, and in Kamtchatka. They are noticed in the Chinese *Geography of Mountains and Seas* about 200 to 300 B.C.; also in 759 A.C. when many visited China. They are covered with hair—but less so, it is said, than formerly—and are a “ mild-eyed melancholy people ” great hunters and fishers, and as such appearing at their best : they are at their worst when devouring the catch, for they are dirty and, now, very drunken. But they are kind, gentle, and sympathetic if well treated. Their worship is a fetishism, and they see spirits

in animals—especially the bear which Aino women suckle. [This belief connects them with Siberian ideas of transmigration. The young bear, so suckled, is carefully fattened, killed and eaten, when its spirit is propitiated.—ED.] The Rev. J. Batchelor (see his paper *Philolog. Soc.*, 7th February 1902), lived among the Ainus for 20 years, and reduced their language to writing. He regards them as the “aboriginal race of Japan,” and regards the oldest names of islands, mountains, and rivers as Ainu. The roots of the language take prefixes and suffixes (he regards it as Aryan); they are adopting Japanese, but his Ainu dictionary includes 11,000 words. The Ainu has no *b* sound (nor has Japanese): gender is denoted by compound words in most cases, but also by the terminal vowel. Numerals are expressed to “five” (or “finger”): six is “ten less four,” &c. [None of these points prove any Aryan connection.—ED.] Prof. Chamberlain thinks that they are Malayans, but they seem rather to be an ancient Mongolian race, like the Tunguse, and (partly) like Chinese and Japanese (see Japan).

Air. Ether. In mythology air is regarded as the connecting substance between earth and heaven: as that which vitalises man, animals, and all that lives. As breath it is identified with the soul or spirit (both meaning radically “air”). As Vayu, Vach, or the Maruts, it is both the energising and the destroying power of the gods (see Maruts); and Pārvati (earth) is impregnated by the Maruts or “winds,” as were other virgins by doves, eagles, swans, and spirits. The wings usually denote heavenly spirits of the air, or angels (see Lejard’s *Culte de Venus*, p. 236). The Sanskrit Holy Ghost, or Atman (“spirit”), is found in our Atmo-sphere.

Aish. Hebrew, *Ish* “man,” “being.” This is connected with a widespread root, *As* or *Es*, for “spirit” or “breathing” in Turanian, Aryan, and other classes of language. (See Æsar and Ahūra and As.)

Ait. Aith. Egyptian. The sun disk. The rich delta was also called Ait; and the emblem Ait was the “heart” or “life,” hung to the neck of the sacred Apis bull (see *Rivers of Life*, ii, p. 316, plate xiii), and pierced by the arrow (see Arrows). The word seems to have travelled far east to Polynesia where deities, or spirits, are still called Ait, Aitu, or Atna (see *Fornander*, i, 41, and *Anthrop. Instit. Journal*, November 1885). A prehistoric king of Egypt was called Ait or It—the Greek Aetos (Baldwin’s *Prehistoric Nations*, p. 280). [Perhaps connected with the Turanian At, the Akkadian *At* or *Ad*, Turkish *At* or *Ad*, for “father” and “chief.”—ED.]

Aithiopes. [This is usually explained as a Greek term for “dusky faces” or Ethiopians. Glaser’s derivation from *Aḷyūb* (plural of *Ṭaib* “good”) applied to “good things,” or spices, appears inadmissible, as the soft Greek *Th* is distinct from the Semitic *Teth* or *Ṭ*.—ED.] The name applied to the Nubians and the Abyssinians (see Abyssinia).

Aja. Ajita. The “unconquered” unborn Brahmā, or Siva, also the unconquerable Kāma (“love”). Sanskrit *ji* “conquer.”

Ajanta. Ajunta. Adjunta. The name of a celebrated ruin with caves, in the Nizam’s dominions (see *Imp. Gazetteer of India*), beside the river Tapti. Twenty-six Buddhist temples exist here, elaborately carved in solid rock, the earliest attributed to the Āsōka period (3rd century B.C.); and the latest possibly to our first century. Many of the inscriptions, and skulptures, belong to the end of the Buddhist age in India. They are purely Buddhist, though the figures are in Hindu costume. The Elora caves are held to be later than these, and carry on the traditions and customs of the faith for 1000 years, gradually merging these in Jainism and neo-Brāhmanism, in a very puzzling manner. For at Elora Buddha is symbolised (like Vishnn) by the divine foot, and accompanied by the tree and serpent, by Siva and his lascivious Gandharvas, with Kuvera god of wealth (whom Buddha denounced as the source of evil) as also with Brahmā, Vishnu, and the Vedas, which he rejected. In the three principal Ajanta caves agnostik ascetics adore the *Vajra* (see Trisul) or “trident” of Indra and Siva, which became a Buddhist emblem. We everywhere see that the reasonable, and philosophic, teaching of Gotama was debased by the old idolatries and superstitions of animism—often rendering them more foolish, and fantastic, than ever. The faith was too advanced for the people, and (as in Europe), when the great personality disappeared, the people fell back to the worship of Nāts and serpents.

Aj-dahāka. The Zohak of Firdusi’s Shah-nameh (see Ahi).

Ak. There are two common roots perhaps connected. Ak means “bright” (Akkadian *Ak*, Turkish *Ak* “white,” “bright”: Aryan *Ak* “to see,” *Ag* “fire”). *Ak* or *Ag* also means “high,” “noble.” (Akkadian *Aka* “raise.” Turkish *Agha* “prince.”)

Ak. [Akkadian: “wise.” (Turkish *ak* “knowing.”) The name of the god called Nebo (“herald”) in Assyrian. He records men’s sins on a tablet (the Latin Mercury as messenger of the gods, and guide of the dead), and is a recording angel.—ED.] See Nebo.

Ak. Aku. (See Agu.) From the root Ak “bright.”

Aka. Akha. Ekhi. A name for the mother goddess, and a common Turanian word for “mother,” in Turkish, Buriat, and Ostiak dialects. The name Sar-Akha (“lady mother”) applies to the mother goddess in Lapp (see Mr R. Brown, *Academy*, November 12th, 1887), as is noted by Dr Isaac Taylor (*Etruscan Researches*, 1874). Probably this explains Acca-Larentia (the *Lar*, or “princely,” lady “mother”) of Etruskans, a beautiful courtesan, and the nurse of Romulus and Remus. The Akkadian word *Ekhi* is rendered *Ummu*, “mother,” in Assyrian.

Ak-ad. Akkadians. The old Turanian race of Babylonia, named from the region Akad or Ak-kad (rendered *tillu*, “high,” in Assyrian), which is defined as represented by Ararat and other mountains. They were “highlanders” from Armenia or Kurdistan, to the N.E. of Babylon, who seem to have dispossessed an older “dark race” (see Adam), of inferior civilisation, whom they perhaps did not drive out, but governed systematically and well. [They seem to be the race called in the syllabaries *lu-gud* (“strong folk”), and *be-ut* (“bright race”) rendered *sarcu*, “ruler,” in the Assyrian.—ED.] They introduced a written character; encouraged arts and literature; and (Turanian like), developed a great mythology and animistic cult. [There is no doubt that their language is Turanian, apparently nearest to Turkish. See *Journal Rl. Asiatic Soc.*, October 1893.—ED.] The Akkadian, Sumerian (see Sumer), and Kassite races seem to have been worn out in their struggle with the Semitic race. [The oldest texts of Babylonia are Akkadian. The Semitic people appear after the foundation of Babylon—about 2250 B.C.—first as merchants and traders. In the time of Ḥammurābi (2139-2094 B.C.), both languages appear in the inscriptions, as also in those of the Kassite kings of Babylon, from 1589 to 1300 B.C.—ED.] The capital of Sargina (who was thought by Babylonians, about 550 B.C., to have lived about 3800 B.C.), was at Agade (see Agadhe). Early Akkadian texts come from Tell Loḥ, and Nippur further south; from Kutha, &c. Nippur, in the marshes 80 miles S.E. of Babylon (Calneh of Gen. x, 10, according to the Jews), was sacred to Mul-lil (“the ghost lord”), an early Ba’al of the Akkado-Sumerians. The chief city of the old Gilgames legend, however, is Uruki or Erech, near the mouth of the Euphrates. The Akkadian magic literature (translated by the Assyrian scribes of Nineveh in 7th century B.C.), is full of legends and charms, of demons and vampires, enemies or agents of the gods.

[Sargina (see Sargina) ruled in the west also, as far as the

Mediterranean ; and a later ruler Gudea (Tell Loh texts), in the days of Dungi, king of Lower Babylonia, speaks of the products of Lebanon—cedars and stones—as brought to his temple of Zirgul—now Zirghul or Tell Loh—as early as 2800 B.C., according to the later Babylonians.—ED.] The earlier texts of kings, written in Akkadian, seem to indicate a great confederacy of the rulers of various cities : for Turanians, as a rule, only drew together when attacked, as we see in Etruria, with its twelve independent capitals. Such cities were Ur, Erech, Eridu, Larsa, and Zirgul, in the south ; Babylon, Agade, Nippur, and Sippara, Kutha and Isban (probably Opis), further north, all ruled by “kings of cities”—not, as later on, by “kings of Sumer and Akkad.” This Akkadian confederacy seems to have invaded Syria and Phœnicia in the time of Gudea—prior to 2500 B.C. At Tell Loh we read in one of his texts: “When Gudea was building the temple of his God Nin-gir-su, this god subjected all things to him from the Upper to the Lower Sea”—probably from the Mediterranean to the Persian Gulf. The Phœnicians supplied their art objects : the Lebanon its famous cedar wood ; and Magan (believed to be Sinai) its granite. Colonel Conder (*Quarterly Statement, Palestine Expl. Fund*, April 1891, and in the *Hittites and their Language*, 1898) suggests that these ancient Turanians carved the Hittite monuments of N. Syria and Asia Minor ; and that the language of Mitani (Matiene), N. of Mesopotamia, in the 15th century B.C., is the connecting link between Akkadian and Hittite (see his paper in *Journal Rl. Asiatic Soc.*, October 1892).

The Akkadians were apparently the originators of the Babylonian legends of Gilgames (the sun-hero), including that of the Flood ; and Dr T. G. Pinches gives an Akkadian legend of Creation, distinct from the account in the mutilated Assyrian tablets of the 7th century B.C. (see *Academy*, Nov. 29th, 1890). According to his translation it runs : “The glorious house, the house of gods, had not been made in the glorious place. No plant had been brought forth ; no tree had been created : no brick had been made : no beam had been formed : no house had been built : no city had been founded : no town had been made: earthly things had not been made glorious.” Neither Nippur, E-kura, Erech, or E-ana existed. “The abyss had not been made, Eridu had not been founded. The glorious house, the house of gods had not been made.” The whole of the lands were in the sea. “In that day Eridu was made, E-sagila (a temple) was founded—E-sagila, which the god Lugal-du-azaga (“bright king”) founded in the abyss. Babylon was built, E-sagila was completed. He made the gods together with the Anunaki (earth spirits). The

glorious city the seat of their delight they declared. Merodach bound together the amam opposite the water. He made dust and mingled it with the flood. The gods were made to dwell in a place of delight. He made mankind. The god Aruru made the seed of mankind. He made the beasts of the field: the living creatures of the desert. He made the Tigris and Euphrates, and set in place. He called them by name. He made the *ussu* plant; the *dittu* plant of the marshland: the reed, and the forest he made. He made the grass of the plain: the lands, the marshes, the pasture also: oxen, the young of the horse, the stallion, the mare, the sheep, the locust: meadows and forest also: the he goat and the gazelle he produced. Lord Merodach (the sun) piled a mound on the sea shores." . . . [The Assyrian account states that Merodach—the sun—was born of Ocean; and, after defeating Tiamat, the demon of Chaos, by aid of the lightning, the seven winds, and a sickle, he divided heaven and earth, gave decrees to moon and stars, and at length made man from his own blood. This account—in seven tablets—was the basis of many Greek and Phœnician legends.—ED.]

Some of the best human laws Rpring from those of the ancient Akkadian jurists. [One fragment of law in this language is actually known.—ED.] We have also psalms like those of the Hebrews (translated into Assyrian on bilingual tablets). We have glowing descriptions of the gods, and even of landscapes. A hot season is thus depicted: "the abundant pools have been dried up: the canal waters have sunk down; and the lilies have drooped, and languish under the summer heat. The rain god drank his waters, and no streams flowed into canals. The irrigation of our fields ceased. The corn-god gave not his increase, but spread darkness over our fields. The gardens brought forth thorns; and the growth of the fruits was stayed. Food came not, nourishment ceased. Distress spread over our land, and famine entered into our houses." One tablet is regarded as "A Farmer's Year Book" (recalling Hesiod's Works and Days), and we have songs of the ploughman, and thresher, like the chants of other Fellahīn or "ploughers" (see Mr Boscawen's *Brit. Mus. Lectures*, 1884-5).

The race was highly religious; and their seven elemental deities (who had many names) are compared by Col. Conder (see *First Bible*, p. 214, 1902), as below:

<i>God.</i>	<i>Hittite.</i>	<i>Kassite.</i>	<i>Akkadian.</i>
Heaven.	Tarkhu.	—	An.
Earth.	Ma.	—	Gula.

<i>God.</i>	<i>Hittite.</i>	<i>Kassite.</i>	<i>Akkadian.</i>
Sun.	Uru.	Urus.	Ud.
Storm.	Sumu.	Sumu.	Im.
Moon.	Iskhara.	Iskhara.	Istar.
Ocean.	Tarta-Khan.	—	Ea (Dara).
Hell.	Set.	—	En-lil.

The family, united under its patriarchal head, was fully developed among Akkadians; and the wife was highly honored, as a house goddess, and enlarger of family and tribe. The husband could only claim divorce on a heavy monetary payment, unless the wife proved unfaithful, when she was drowned. The son who denied his mother was expelled from the city, and had his head shorn. He who denied his father paid a fine. Some think that the succession went through the mother, as among Lycians and Uralo-Altaik Tartars. [See *Brit. Musæum Guide*, 1900, p. 46, No. 26. The latest translation says that a son denying his father was branded, put in fetters, and sold as a slave.—ED.]

Akademy. Akademiks. The Akadēmeia, or Academy, was a piece of land, on the stream Hephissos, six to eight stadia beyond the “double” gate of Athens, which, according to tradition, belonged to an Attik hero Akadēmos, who aided Kastor and Pollux when they went to free their sister Helen. The citizens held it sacred on this account; and, in the 5th century B.C., it was walled in; planted with groves of planes and olives; and adorned with walks, statuary, and fountains. Before the entrance stood a statue to Love, and within was a temple of Athēnē, with altars to the Muses, Promētheus, Hēraklēs, and others.

Discarding the Hellenik legend, we may suppose that the Akadēmia was at first only a common, between the city and the river, where the citizens met for games, and shows. It was gradually improved, with a gymnasium where they held the “naked” sports in which they delighted; but about 400 B.C. the sages in the garden began to discourse on all things in heaven and earth. About 390 B.C. Plato, then a rich merchant, living on an adjoining property, began to frequent it, and to discourse on theo-philosophik matters. He and his followers were thus called Akademiks. Their views are fully placed before us in his *Phædrus*, and *Timæus*.

Cicero, and his friend Seramus who translated the *Timæus* into Latin, call it “very obscure, unintelligible, and probably not understood by Plato himself.” Plato therein strives hard to attain to knowledge of a God, but wishing to believe in one, shows much bias. He con-

fesses to "great difficulties," and says that "there is danger in teaching such a doctrine, especially to the masses ; for on such mere speculations of the learned, the ignorant are prone to assume facts, and to build up creeds and great systems"—which however Plato himself did. He goes on pretty accurately to define his great and mysterious Incomprehensible, though at first apologetically, and with diffidence.

Plato "has an idea," he says, that there is a great Being, or God, of infinite goodness, who created the universe, and every inferior being, but not the gods, who however depend for their existence on the Supreme Being. He thinks that the noblest of the created beings are those who control the sun, and the stars, and are to them as the soul to the body : but that regarding celestial motions God does not need their assistance, though man does ; and these directors of the planets are therefore entitled to a secondary worship, though the Creator is the source of their powers. He thinks that the existence of God is proved by the necessity for a First Cause (as to which we know nothing), and this God seems, he says, to be a perfect being, who foreordains all for the best : but he refuses to push the question further as to the cause of this First Cause. Yet he seems quite sure of equally mysterious matters. In his *Phædrus* he says that human souls, whether good or bad, pass into other human bodies, in which they will be more or less happy than in their former bodies (see further Cicero's clever essay on the Nature of the Gods).

The Akademics held that there is no certain knowledge—"Nihil scire" says Seneca, who (with the semi-Stoic Philo of Antioch) is the typical representative of later Akademics, and of the schools of Rome and Alexandria. Plato followed Anaxagoras (about 478 B.C.), saying that "certain bodies were independent of the supreme intelligent material Being ; but that he acted on them and was a Spirit or a Principle" ; but this the Stoics rejected. The doctrine is the germ of the idea of a Devil, to which the early Greek philosophers never allude. The earlier Akademics refused to assert anything that they thought doubtful, lest they should bring philosophy into disrepute, and lest false doctrines should result. Cicero, like most educated Romans of his time, was strongly influenced by the Akademik teaching ; but he shrewdly remarks, "they who desire to know my own private opinion have more curiosity than is necessary." He does not consider that "confidence, trust, society, the virtues (such as justice and others) will perish if we cast off piety towards the gods." Yet he thinks that a fear of punishment is of value to keep the wicked in awe. The virtues he regards as "immutable," apart from any idea of a deity ; "Justice is not destroyed even if there be no god."

Cicero believed that “the gods take no cognisance of human affairs”—as did many other philosophers of his age. He quotes with evident approval the opening passage of a treatise by one of the three sages called Protāgoras, for which treatise (says Diogenes Laertius) Protāgoras was exiled about 400 B.C., and his books publicly burnt. He said, “Concerning the gods I am unable to arrive at any conclusion as to whether there are any, or not. For there are many impediments to our knowledge—the uncertainty in particulars, and the shortness of our lives.”

There were four great schools of philosophy which naturally continued to develop. The Akademiks of Plato’s age gave place in about one hundred years to the second, or Middle, Akademy, led by Arkesilāos, who died in 281 B.C. He was a disciple of Theophrastus the Peripatetik, and joined the Akademiks. The second great school was that of the Stoiks, founded by Zeno (the Syrian) about 270 B.C. The third was the Peripatetik of 300 B.C., led by Aristotle: the fourth was the Epikurean. Cicero (we have seen) was an Akademik, who spoke of divination and the casting of lots as folly: saying that “probability, and a semblance of truth, is the utmost at which we can arrive.” He agrees with Simonides, who, being asked “What is God or what is his essence?” demanded a day to consider; then two days; then more; and at last replied, “the longer I meditate, the more obscure it appears.” The argument of Platonists, about £ the general consent of men and nations as to there being gods,” is called by Cicero “weak and false”; for do we not know that the world consists mostly of fools, wherefore whatever the majority think must be folly when, to natural folly, they add credulity and ignorance. Only the small minority can have any grasp of reason, and truth. The Akademiks spoke slightly of the senses; and many said (like some modems) that we must never trust them, but only trust the spirit. They sneered at the idea of proving the existence of God, or of the gods, by the harmonious movement of all things in due order; and urged that on this ground a tertian ague must be divine, for it recurs with the utmost regularity, like other things, until the machine breaks down. “Is this the failure of a god?” they asked. To the argument of Stoiks that a large house would not be built for mice, but is for the master, and that the world therefore was built by gods, the Akademik replied: “Yes, if you believe in your gods, and that they built it; otherwise I say it is the work of Nature—the only known architect.” To the Sokratik question: “Whence did man get understanding if there was none in the world?” he answered, “Whence came speech, or song, or the bleating of sheep? Did the

sun speak to the moon? Nay, all these things are the work of Nature—her modes and motions. There is no need for the gods.” We have lost that part of Tully’s great essay (*On the Nature of the Gods*) containing the reply to the great questions, “Is there a Divine Providence governing the world, and does that Providence specially regard man?” The Rev. Dr Franklin (the best translator of this work) says: “Some of the arguments against a Providence are particulars that seem unanswerable.” Lactantius says that Tully (Cicero) thought it “improbable that matter, whence all things spring,” should be the work of a Divine Providence; and called it “a substance entirely depending on its own nature and strength”: God being a potter using the material provided for him. This is directly opposed to Stoik teaching, and is enlarged on by Lucretius, and by Cicero in his *Akademikal Questions* (iv, ch. 38). Why, he asks, is there such needless waste in nature, yet so many barren lands—rain falling into the sea, while the inhabitants of sandy deserts perish? Can man indeed, with all his many infirmities and diseases; seen and unseen miseries; be the work of an all-wise, all-foreseeing, and almighty Creator and Ruler? See how successful are sin and crime, and how the virtuous suffer. If the gods do not consider all this they must be capricious, or ignorant, or bad. It is better to think that they are powerless, and have not consulted the good of any: that they did not endow man with reason, or intelligence, to invent either crimes or virtues: for, if the gods had fore-knowledge, they are to blame for all the misery, wrong, and ignorance around us. We thank them when prosperous, but we trust them not, though often praising them because of their power—especially for evil. [All these questionings however troubled Job long before Cicero.—ED.]

What good man would condemn son or grandson for the crime of father or grandfather (to say nothing of a legendary Adam). The gods it is said neglect whole nations: why then not individuals? No doctor gives medicine to the son for the father. It is less blasphemous to say that the All-Father, and All-Mother is Nature, and not a god or gods. Thus spoke the Roman Akademiks on burning questions which Plato shunned equally with Roman Stoiks. [The distinction of Nature and God was apparently not a mere choice of names, but was intended to rebut the idea of a personal deity, or spirit not inherent in matter, and to assert the immutability of natural law.—ED.]

Akaians. Akhaioi. The Egyptians knew of Akai-usa (a fair tribe of the north), whom Greeks mention as Aryanised Pelasgi, pressing

from Thessaly into the Peloponnesos, where they founded Argos—named after their Thessalian Argos—about 1500 B.C. King Meneptah in Egypt (about 1200 B.C.) repelled an invasion of Akai-usha and others. Akhaïos was called a son of Xuthos, and Kreusa. He was a brother of Ion, and grandson of Hellenos. The Akhaïoi worshiped Poseidōn (the sea), and were early identified with Pelasgi, who invaded Ionia and the Akhaïan coast in the 12th century B.C. Some called them Aigialoi or “coast men,” and they were commended for sincerity, good faith, and business-like habits. They held the coasts opposite Asia, on the west, for a thousand years, till driven north and west by the Dorians, and Hērakleidai, about the close of the 12th century B.C.

Akar. An early Egyptian god, who was connected with Set (or Sut) as a deity of gloom, and of the uncanny early dawn, and twilight, when spirits of evil are about.

Akhelōos. A Greek god of rivers, from the common root *ak* for “water,” whence *aqua* ; and *luō* “I wash.” “Pure water.”

Akmon. Greek. The brazen anvil of Zeus, or his hammer or thunderbolt. (Sanskrit *Asman* “stone,” “bolt,” “thunderbolt”). This is the Teutonic hammer of Thor (see Cox’s *Aryan Mythol.* i, p. 361). The root *Ak* in Aryan speech means “sharp” (see *Asma*).

Ako-mano. The first Darvand (see *Ahriman*, and *Darvand*).

Akra. An African tribe of sunworshippers (see *Ak* “bright”).

Akron. Greek, a “promontory.” From *Ak* “high” (see *Ak*).

Aku. Akkadian, “moon” (see *Agu*, and *Ak*).

Akusāā. Egyptian. Wife of *Tum* (see *Tum*) goddess of sunset.

Al. Alah. Elohim. See Indexes of *Rivers of Life*, and *Short Studies*. [*Assyrian Ilu* “God.”—ED.]

Alakh. The supreme god of the Khumbu-patas of Central India ; and of non-Aryan tribes round Sambul-pur, who wear the bark (*pat*) of the Khumba tree. They deny all Hindu gods; and say that Alakh revealed himself to a pious mendicant named Govind, and to 63 other persons in the Himālayas in 1864. This was Alakh’s last Avatār, and he forbade the worship of images, saying that “no one should attempt to picture the Almighty, whom no one has seen at any time.” This sect pray in the open air, turning towards the sun, and prostrating themselves 64 times, because Alakh was revealed to 64 disciples (a solar number, 4 by 4 by 4).

In 1881 they tried to lead a crusade against Hinduism, and to burn the shrine of Jaganāt. Some of the sect are accused of worshipping a leader called Bhima, and his wife, on an altar.

Alarodian Languages. A proposed name for languages of peoples between the Caspian Sea and the River Halys (E. and W.), the Black Sea and Mesopotamia (N. and S.), supposed to be now represented by Georgian. [Sir H. Rawlinson, however, considers the Alarodians of Herodotos to have been Turanians. Georgian on the other hand is an inflected language, resembling Aryan speech in its noun-cases and other points. Dr Sayce calls the Vannic language of 9th century B.C. Alarodian; but it appears to present Iranian affinities. See *Royal Asiatic Soc. Journal*, October 1891.—ED.] See Ararat.

Ālah. Ālāt. Arabic. The latter appears to be a plural, or a feminine, or a collective form. The goddess Ālāt was the Alitta of Herodotos (see Al)—a lunar deity symbolised by the Omphic rock in the Valley of Mena (see *Quarterly Stat. Pal. Expl. Fund.*, April 1882). Her crescent floats over the faithful on their banners. She is a form of Dēmētēr, and signifies the earth, and the products of her womb, in Arabia. She is symbolised by a “formless stone” called “my lady” (compare Pārvasī). At Taif, N.W. of Makka, she is a formless block of granite, rounded and with cavities, recalling the Yoni worship of the Ka’abah. She is the Al-’Uzzah, near the holy tree of Makka, and the sacred rock of Okad—symbolised by a block of white granite. In the Kōrān Ālāt and ’Uzzah are noticed as pagan goddesses, adored with prostrations, prayers, and circumambulations. Before such altars (as among Kelts also) women must appear naked.

Albion. The Scots were called Albinach, probably as living in “alps” or highlands. The upright stone god (a Hermes) was called Alb-gwion—the Welsh Alwion. The oldest name of the Karneach or “Karn men”—Kaledonians and Picts—was Alprians (see Druids). Highlanders were Duan-Albanach; and Lowlanders Meat-nach or “middle-men,” living between Kaledonians and English (see Toland’s *Druids*, p. 420). The Dal-Riada Kelts, colonising Albion from Ireland, under King Riada, in the middle of our 3rd century, were called Skoti (or Scots) probably from the Keltic Skaath for a “swarm” or colony (compare Skuths or Scythians). Up to the 12th century A.C. (says Gerald of Cambrey) the men of Argyleshire were called Gaels and Hibernians (Irish). The Romans regarded Scotland and Ireland as one country. The battle-cry of the Scottish army in 1138

A.C. was “Albani, Albani !” The first Skoti from Ireland are called, in Irish tradition, the Damnii Albani (see also Tuatha-Dedanan). The name Albania also compares, further east.

Āldē or **Aldis** (otherwise *Khaldis*) an Armenian (Vannic) god (see Alarodian; and Sayce, *Royal Asiatic Society Journal*, October 1882).

Allemanni. The name given by Gauls to German peoples. These tribes included Arverni, Allobroges, and Aravisci of Ariola (Arles), with chiefs having Aryan names from the root *Ār* (“manly”). Cæsar (*Wars*, vi, 23) says: “the Germans differ much from them (the Gauls) in religion, worship, and rites: they have no Druids presiding over sacrifices, nor do they much regard sacrifices. They consider only those gods whom they behold, and who obviously benefit them, as Sun, Moon, and Fire. . . . Those persons who longest remain chaste are most worthy of honor; by abstinence growth, and physical powers, are increased. . . . To have connection before the age of 20 years is reckoned disgraceful. . . . To injure a guest is impious; we must open our houses to him, and feed and defend him.”

Tacitus, a century later, wrote much to the same effect. He said: “the power of German kings and rulers is neither unbounded, nor arbitrary, and their generals procure obedience, not so much by the force of their authority as by that of their example. From the grandeur and majesty of celestial beings they judge it altogether unsuitable to hold the gods enclosed in walls, or to represent them in any human likeness. The laws of matrimony are severely observed there; nor in the whole of their manners is aught more praiseworthy than this: for they are almost the only barbarians contented with one wife. . . . A woman who has prostituted her person is never pardoned . . . and more powerful with them are good manners than good laws. In social feasts, and deeds of hospitality, no nation on earth is more liberal and abounding. . . . Upon your departure if you ask anything it is the custom to grant it; and with the same facility they ask of you. . . . In performing their funerals they show no state, or vain glory. Tears and wailings they soon dismiss: their affliction and woe they long retain. In women it is reckoned becoming to bewail their loss: in men to remember it.”

Aletæ. Ancient Titans, and fire-worshippers, of Phœnicia (see Sanchoniathon in Cory’s *Ancient Fragments*).

Alil. Elil. Hebrew. [A word for an idol (Levit. xxvi, 1),

from a root meaning “empty,” “vain” (see Isaiah ii, 20; x. 11).—ED.]

Alita. Alitta. See Ālah.

Al-makah. The ancient Sabean god in Arabia.

Almond. A sacred tree among many European and Asiatic races (Hebrew *Lūz*; Arabic *Lōzeh*), perhaps because the earliest leafless flowering tree, the harbinger of spring, in January and February. The nuts and oil were necessary to many altar and family rites. Like its sister the peach, it “made haste” (hence its Hebrew name *Shakad* “hastening”). The bare boughs are covered with pearly blossom, as those of the peach with pink flowers. Thus the aged, and white-haired, were said to flourish like the almond tree. A sprig of almond was placed on Druid altars, with hazel rods, snakes’ eggs, and other emblems of fertility. Jacob’s cattle (Gen. xxx, 37-42) conceived before the almond sprigs. The almond rods of the tribes were placed before Yahveh (Num. xvii, 8). The bowls of the sacred candlestick (or lamp) were like almonds (Exod. xxv, 33). The town Luz, near Bethel (Gen. xxxv, 6, 7), became the scene of Jeroboam’s calf worship.

Alphabets. These are noticed specially in connection with various peoples. We may here notice the progress of literature on the subject, especially Dr Isaac Taylor’s great work on the Alphabet (1883), which gives full details. The student must remember that religion has been the hand maid of learning (see *Rivers of Life*, Preface, p. xxxiv). The early artists symbolised their mythological ideas by pictures of animals, and all other objects in earth and sky, connected with power, beauty, and fecundity. The symbol was at first a word, then a syllable, and finally a letter. Alphabets proper grew up first among busy commercial races like the Phœnicians.

Mr Arthur Evans (*Pre-Phœnician Writing in Crete*, British Institute, December 1902) describes the two systems—pictographik and linear—of the texts which he has discovered in that island. He regards these as probably the origin of Phœnician alphabets, agreeing with Col. Conder’s conclusions (*The Hittites and their Language*, pp. 248-256, 1898; *The First Bible*, pp. 69-81, 1902) when connecting the Cretan script with the syllabary of Cyprus, and so with the Hittite hieroglyphs, as well as with the Phœnician alphabet. Both writers regard a derivation from the Egyptian alphabet (proposed by De Rougé, and adopted with some reserve by Dr Isaac Taylor) as improbable, on account of various important objections.

The Persians developed (about 500 B.C.) an alphabet out of the old kuneiform syllabary ; but the latter remained still in use as late even as 81 A.C. The Egyptians also formed 25 letters out of their hieroglyphic system, as early as 1800 B.C., but never used them quite apart from any other signs. But the true alphabets all show their descent from the early Greek and Phœnician scripts very clearly. Dr Sayce in 1883 argued, as we did in *Rivers of Life* in 1880, that much Greek civilisation was of Hittite origin. Only about 1000 B.C. did the Greeks adopt from the Phœnicians the true idea of the letter, as distinct from the older signs denoting syllables. The oldest alphabet of Italy is found at Cære, in what appears to have been a child's tomb, as described by Dr Taylor (*Alphabet*, ii, p. 75). Dr Sayce doubts if the Asianic syllabary was supplanted in the Troad by the Phœnician alphabet before about the 7th century B.C.

The three great branches of the Semitic alphabet each produced scripts used by non-Semitic races. From the Phœnicians came the alphabets of Etruskans, Greeks, and Latins ; from the Aramean, dating back to the 7th century B.C., came the scripts of North India, and later Turanian characters (through the influence of Nestorian Christians) ; from the South Semitic alphabet of Arabia developed the South Indian alphabets. We have no actual records of reading, writing, pens, or ink, in India before Pānini, or about 400 B.C. He speaks of a *Yavanāni* (Greek or "foreign") script. The oldest inscriptions in India are those of Āsōka, about 250 B.C. Max Müller says that "Brāhmins knew alphabetic writing earlier. Yet there is no proof of datable writing (on palm-leaves, &c.), before 88 to 76 B.C." The various religions carried their alphabets with them—the Nestorians (after 450 A.D.) to Central Asia, and even into China ; and the Moslems their Aramean (North Arab) script into all the lands that they conquered.

Alta-cotti. A local name for Skoti, or a Scottish tribe.

Altar. The altar, or "raised place," developed from sacrificial stones, and other objects, where the first rude races worshiped and prayed : *Alt* being a common Aryan root for "high." The Latin *Ara* (see *Ar*) may be compared with the Sanskrit *Aras* for the "nuptial couch." Those who desired offspring visited the altar. Beneath it saints' bones, and relics, and even bodies, were placed as in a consecrated ark, till altar worship appeared to be a cult of the dead ; and fires kept perpetually burning on altars symbolised the immortal spirit. But originally an altar was a stone, or a mound, before the

symbol, or statue, of the god, where his offerings were placed—a rock or table-slab before his cippus. Virgil (*Æn.* i, 108) describes altars as earth-fast rocks. Hebrews who worshiped the *šūr* or “rock” (a title of their deity) made altars of earth, or of stones which no tool had touched (Exod. xx, 26). Delaure (*Hist. des Cultes*, i, p. 394) says that Ara meant originally a rough rock. Only on the altar consecrated by a holy stone do Roman Catholics permit the sacrifice of the Mass, believing the bread and wine to become the actual flesh and blood of their god. The Rev, Dr Rock (Hierurgia) says: “Our Church ordained that the Holy Sacrifice of the Mass be offered upon an altar which contains a stone consecrated by a bishop, enclosing the relics of some saint or martyr; and that it be covered with three linen cloths, blessed for the purpose with an appropriate benediction.” No ceremony is possible without the stone, and the relic; and the consecration of the altar is more important than that of any other part of the church. If Mass has to be said in a private house, the priest must take with him a consecrated stone and a relic, and this was done in the case of portable altars down to our 16th century. The altar—as representing the god—was only to be reverently approached, and lightly touched by the fingers, during prayer. To sleep, or lie, before it cured many disorders, and granted fertility—as in the case of all Bethels (god-houses) and lingas. In Greek churches it was a common custom to pass under the altar—a rite connected with “passing through” kromlechs, or between pillars, and holy stones, or sleeping a night in a dolmen—customs still obtaining (see Stones; and Prof. Jones, *Anthrop. Instit. Journal*, February 1891).

Al-'Uzzah. An Arab goddess (see Al; Arabia; and Makka).

Am. Ama. Umm. A common term in many distinct classes of speech (Turanian, Aryan, and Semitic) for a “nurse” and a “mother.” Ama in Egypt was consort of the solar Amen. Among Dravidians Amā (or Amba) is Mother Earth. In Aryan speech we find the root *Ma* for “mother,” and Ma was the name of the Phrygian earth goddess. From this root came also *Ammah* (compare also *'Am*) for “tribe” in Semitic speech; and the Turanian *Am* or *Aim* for the same.

'Amalek. An early tribe in the Sinaitic peninsula. (See Arabia.)

Aman-as. The Hamyarite god of agriculture, perhaps connected with Amen, the Egyptian god who introduced civilisation.

Amar (see Amorites). A powerful race in Syria and Palestine, so called on Egyptian monuments; they were tall as cedars, and strong as oaks (Amos ii, 9).

Ā-mara. Ā-martya. Sanskrit; “the immortal spirit” (compare Amrita, the ambrosial drink of immortality).

Amarna-Tell el, or Tell Amarna, or El-Amarna, “the Amarna mound.” A village on the east bank of the Nile (lat. 27° 35'), some 35 miles N. of Siout. Behind the village stretch the extensive ruins (on the border of the desert), marking the capital of the “heretic” Khu-en-Aten (Amenophis IV) of the 18th Dynasty—about 1450 B.C. [He is so called by Bunsen, Brugsch, and others, as a worshiper of Aten—a foreign god—and because monuments of Amen seem to have been desecrated in his time. But he used the orthodox Egyptian Book of the Dead (Renouf), and is addressed by Burnaburias of Babylon as a servant of Amen.—ED.] His mother Teie was an Asiatik—perhaps a relative of Dusratta, king of Mitāni (Matiene in Armenia), whose daughter Tadukhepa was married to Amenophis IV. [His father also had Armenian and Babylonian wives, and Asiatik cults thus seem to have been introduced into Egypt.—ED.] He also married an Asiatik princess, Neferu-Aten, and called his palace, at Tell el Amarna, Khut-Aten. He regarded Aten as the Heaven-Father and Creator (the sun)—see Adon. He left Thebes, the capital of Amen, and seems to have taken with him the foreign archives of the empire. [Seals of Thothmes IV and Amenophis III were found with these, and many of the letters are to Amenophis III.—ED.] Here probably the Asiatik friends of the queen gathered round him.

In 1887 the Fellaḥīn discovered the first of these Syrian and Babylonian tablets; and, by 1892, about 320 in all were found. They are written in kuneiform—not very archaic, but older than the characters used, by Tiglath Pileser I of Assyria, in the 12th century B.C. Two of the letters are in Turano-Hittite dialect, the rest in a language closely like Assyrian (Colonel Conder’s *Tell Amarna Tablets*, p. 181, 1894). There is some variety in the writing of the different scribes, who were probably Syrians or Phoenicians—excepting the two mentioned, and those of Assyria and Babylon. Mistakes were corrected before baking, and ideograms (picture emblems) are attached to the phonetik spelling of nouns. It seems evident that up to this time (1500 to 1400 B.C.) no peoples in Asia possessed any alphabet—nor indeed till about 1000 B.C. Amenophis III is addressed by his prenomen (Nimmuriya, or Nimutriya), and Amenophis IV by his

(Napkhuriya). The tablets are often carefully docketed in red ink, and in hieratic characters, by the Egyptian librarian, with such notes as: "Received when the court was at Thebes: year —, month and day —, brought by —."

The letters include those of kings of Western Asia and of Egyptian subjects—native chiefs of Phœnicia, Palestine, and Asia Minor. They show that Asia was civilised long before the Israelites were known. [See Ḥammurabi's laws, from Susa, about 2100 B.C.—ED.] One tablet is a copy of a letter sent to Babylon by Amenophis III, written in kuneiform in Egypt. The collection proves active literary intercourse between Egypt and W. Asia, and the use of Babylonian as a literary language. It also proves all Palestine, Phœnicia, and Syria to have been garrisoned at this time by Egyptian troops (see Egypt and Hebrews; and *Records of the Past*, new series, ii, of 1889, for these relations).

The subjects of the tablets are various—even including two mythological stories—but mostly they refer to royal alliances, wars, appointment of officials, the state of the countries, rebellions, and politics generally. Upwards of 130 towns of Syria and Palestine are named. In two or three letters from Urusalim (Jerusalem) there is notice of the *Ḥabīri* (or 'Abiri) whom Colonel Conder (and also some German specialists) takes for the Hebrews. Others render the word "confederates." They are said to have come from Seir (or Edom), according to Colonel Conder, at a time when the Egyptian garrison in Jerusalem had been withdrawn. Dr Cheyne disputes the reading "confederates," and suggests Hebronites (*Academy*, May 13th, 1893), also mentioning Heber of the tribe of Asher (Gen. xlvi, 17; Num. xxvi, 45; 1 Chron. vii, 31). The Professor concludes, with Jastrow, that the Ḥabiri came from the north, not the south of Palestine. [The name however only occurs in letters from the south, and Jastrow's attempt to connect it with another word for "allies" causes confusion, and is unfounded.—ED.]

The Amarna tablets show the kings of Babylon and Assyria corresponding, on equal terms, with the Pharaohs. King Dusratta of Mitāni (lower Armenia) writes as to marriage alliances with Egypt during three generations. While Syrian rulers acknowledge entire subjection, the Hittite princes do so as little as possible. They seem to have attacked the Amorites in Lebanon, who are found later allied with them at war against Ripadda, King of Gebal, and invading Bashan and Damascus. Burna-Burias, King of Babylon (about 1440 or 1430 B.C.), reminds Amenophis IV that their fathers had been friends, and that the father of the first (Kurigalzu I) had refused to help the Syrians in

their revolt against the Pharaoh. He begs that no attention be paid to the Assyrians. Assūr-yubaliḡ (“Assur has given life”) of Assyria also writes as an equal. [He was father-in-law to Burnaburias.—ED.] Egypt seems to have been a milch cow of the Asiatik princes, sending them gold and other valuables. She was in trading relations also with Alasiya, which appears to have been in Asia Minor on the sea coast. [Elishah, Gen x, 4, according to Colonel Conder.—ED.] Her armies reached Kappadōkia, and encamped on the shores of the gulf of Issus. The king of Jerusalem often writes to ask for the support of his suzerain, and for greater activity on the part of Egyptian governors. In one letter he says (see *Records of the Past*, new series, v, p. 92), as freely rendered: “I, ’Abd Khība, thy servant, prostrate myself seven times seven, saying, as my Lord the King knows, that Malchiel (Milki-ili) and Suardatum are collecting forces against the King in Gezer, Gimti, and Keilah; they have occupied Rabbah, and now threaten this mountain of Uru-salim. The city of the King is separated from the city of Keilah . . . so may the King hear thy servant.”

In Prof. Petrie’s beautifully illustrated *Tel-el-Armarna Memoir*, Khu-en-Aten or Akhen-Aten (Amenophis IV) is shown to present the features of his Asiatik mother Teie. His palace mound extends about 600 feet by 400 feet. He marked the distances seven miles north and seven south of the centre, by 13 stelæ, on the face of the cliffs, and dedicated the whole region to Aten, in his sixth regnal year. His cultus and his capital seem to have perished with himself; we can but conjecture them when we explore the rubbish heaps and cellars of his palace, finding wine vases, foreign pottery, and rare glass, as well as the priceless literature of these kuneiform tablets, some of which are said to belong to a Babylonian dictionary compiled “by order of the King of Egypt.” As the pronunciation of Sumerian (or Akkadian) words is carefully given, we may conclude that, although Semitic Babylonian was the language of official correspondence, Sumerian was still a spoken language in the 15th century B.C. [This is equally shown by the Hittite and the Mitani letters, which the author calls Turanian, as noticed above.—ED.]

Amazons. A race of valiant women who ruled in N. Pontus, chiefly from Themis-kura or Thermoden. They have been called Kākasians (Caucasians), and by some Sauromatai—N.E. of the Sea of Azov and delta of the Don River. Herodotos says that Skuthians (Scythians) called them Aiar-pata, or “man-slayers.” The Greeks said that *A-mazos* meant “without breast,” and that they destroyed

the right breast, in order better to draw the bow. There are still tribes in the Caucasus who cauterise the right, or destroy both, breasts—such as Cherkes, Abkhas, and Ossetes, clearly survivals of those whom Hippokrates described in 350 B.C. He says that these women fought like men, on horseback, with bows, and javelins ; and that the girls could not marry till they had killed from one to three men : that the right breast was burned off by heated metal : that they ploughed and hunted, and that these customs were believed to secure to them male offspring. The breasts were often suppressed in childhood. In spring they went up to certain mountains to sacrifice ; and, in darkness and secrecy, they accepted the first man who asked them. There were also other clandestine meetings ; and promiscuous intercourse took place, as among savages generally, at sacred festivals, in darkness, or in dark groves. Some men had Amazon wives, and were allowed to cut the leather girdle sewn over the bosom.

Such customs, and female associations, seem to have been not uncommon as early as 1000 B.C., and to be quite historical about the 6th century B.C. In many parts of the world women have insisted on living apart from men in towns, or even in whole provinces. We encamped near such a female colony, near the top of the Vengorla Ghāts, in 1846 ; but British influence, and education, may have dissipated it since, as it is not noticed in the *Gazetteer of India*, though the female population here exceeds the male by nearly 3 per cent., which is the reverse of the rule. Considering the enslavement of women by men, we rather wonder that such female colonies are not more common. At Vengorla—as in Pontus—the women agreed to meet men yearly (no doubt secretly they met oftener) outside their boundaries ; and they sent their male infants to the reputed fathers, retaining the female offspring.

The Greeks said that the Amazon queen Thalestris visited Alexander the Great, desiring to have a child by the conqueror of Persia. Greek vases and monuments preserve Amazonian legends. The Amazons joined in the wars of their neighbours, and Achilles killed an Amazon queen when she was fighting for Priam. The Amazons appear to be quite historical. The ninth labor of the solar Herakles was the “winning of the girdle” (or rape) of the Amazon Queen Hippolūtē. Amazons worshiped the moon—as the Taurian Artemis—and Ares, the spear god. In Anatolian cities they had groves where they could secretly meet men, and they worshiped their Ammonian Apollo, in coast cities and islands.

Amba. Ambēr. Amba is the “mother of mothers”—a Sakti

of Indra (who is Ambēr among non-Aryans of India—such as the Menas of Jaipūr), and thus a name of Pārvati or Durga. At the old Mena capital, on the still fortified heights above Jaipūr, the bloody rites of Ambēr can be witnessed with the daily sacrifice, at sunrise or noon, of a black goat. The conquering Rajputs adopted this worship, and enlarged the shrines, which became models for Indian architecture after the 16th century A.C. The Jaipūr prince provides Devi (Ambā) with victims, and a Rājput strikes off the goat's head, daily, with one blow, and pours the warm blood before her fierce eyes ; while a youth catches the head before it falls to the ground, and lays it reverently on her altar. The priests eat the flesh, and sell the remaining offal in the bazār to non-Aryans. Not long ago the victim was human, as at Ulwar, in an adjoining Rājput state, where the Nikumpa Rājputs used to offer daily a low-caste man, or woman, to the bloodthirsty Durga Devi (see Sacrifice).

Ambhas. Sanskrit, “heaven”—the *Ambadharas* being “clouds.”

Am-bhaja, “born in or from water,” like the lotus or Indra, and the Maruts.

Ambrosia. The Sanskrit Amrita, or “deathless” (see Amrita). This was food of the gods, and the unguent for anointing sacred stones. Hence the “stones with souls” (*Lithoi empsukhoi*) were “ambrosial stones” ; for Melkarth, when building Tyre, placed two of these beside an olive tree—a legend of phallic meaning. Pliny calls ambrosial stones “oracular,” like the Leghan or “rocking stones” of Kelts. These stones (or Betulai) appear as menhirs on coins of Tyre (see Bethel).

Amen. Amon: or **Ammon.** A supreme Egyptian creative deity. Names compounded with Amen appear as early as the 5th and 6th dynasties. The vizier of king Men-tu-hotep, of the 11th dynasty, was named Amen-emhat. He carved his king's coffin in the Hamamāt quarries, calling him “son of Queen Aaam” (see Am). The trinity of the last king (Sankhara) of this dynasty included Amen, Horus, and Hathor. [He is also invoked as the god of Amenophis III, and of Amenophis IV, in the Tell el Amarna correspondence of the 15th century B.C.—ED.]. Amen is also shown as the potter with the wheel, fashioning the primeval egg of generation (see *Rivers of Life*, ii, plate xiii, 11), and identified with Amen-Ra (*Proc. Bib. Arch. Socy.*, June 1885, p. 117, where it is stated that “Amen is an invocation to Amen-Ra”). In the Ammonium of the Libyan desert he appears (like Krishna) as a black lingam. Like

Hathor—the cow his lunar consort—he had two horns; for he was an Apis or creative bull. (See our paper, *Agnostic Journal*, 2nd April 1898.) In Isaiah (lxv, 16) the English “God of truth” is in Hebrew *Elohi-Amen*; whence the oath by the god Amen, or “of truth,” may be connected with the Hebrew ejaculation Amen “verily.” To the concubines of Amen (Revillout, *Coptic Studies, L'Abbesse des Recluses d'Amen*) we seem “to owe the monasteries and nunneries of Christian Egypt” (see *Egtn. Arch. Report*, 1898-9, p. 57).

Amenti. This was the Egyptian Hades or Sheol, entered from the west, where good and bad must go, to plead such merits as they won on earth, and then await their fate. It is Ker-netter or “land of the gods,” and of ghosts, whence there is no return to earth. It is occasionally called Tan (apparently “million of years”). There is no corruption in Amenti: all can see, move, feel, and pray, and can praise the “Lord of the Dead,” as they did the Lord of Life when on earth. But they know none, neither parent nor child, and their Lord neither hears nor notices prayers or offerings.

The sun Ra sinks to rest in this “land of the West” (Hebrew *'Ereb*, Arabic *Gharb* “west,” whence the Greek Erebus) as a blessed region, or Paradise, where the weary rest. We are told also that in Amenti was a Karr, or bottomless lake of fire, ruled by Rhot-Amenti (the Greek Rhadamanthus) “a lion or roaring monster”; and here no voice of God can be heard. Prof. Maspero says that this Hell became more horrible as time went on. But close by were the fields of Aalu (see Aalu), Elysian fields to which the rich at least could escape, if priests were well paid.

Ames. An ithyphallik Horus (Khem) in Egypt; and a virile form of Amen. Like Osiris (and Siva in India) he bears the emblem of his goddess—two tall feathers said to be Isis and Nephthys. (*Transact. Bib. Arch. Socy.*, VIII, ii, p. 204; and IX, i, *Antiquities of Bubastis*.) Khem here bears the whip with three lashes in the right hand (like Osiris), and Ames was the great god of harvest, and reproduction.

Amesha-Spentas. See Amshashpands.

Amidas. Amitabha. Ancient names, especially in China and Japan, for the “Supreme” and the “Ancient of Days.” Even with Buddhists Ami-tabha is a Siva-like god, worshiped from Tibet to Japan, where he is accompanied by Kwan-she-yin, and Avalokit-Isvara (see under the latter name); both are highly phallik deities.

Amon. See Amen.

Amorites. Amār. The name of a tribe in Syria and Palestine, thought to mean “high” (see *Āmīr*, Isaiah xvii, 6, “uppermost bough”). By Amos (ii, 9) they are compared to strong lofty trees. They are classed with Hittites and others in Genesis (x, 16). They worshiped Ba’al, ’Ashtoreth, and the Ashērah (see Aser). Mr Bliss (*Quarterly Statement Pal. Expl. Fund*, April 1892) excavated the old Amorite city of Lakish (Tell el Hesy) in S. Palestine, and tells us that he found an emblem of a “human penis in pottery,” of natural size, “rough but apparently uncircumcised.” The lower layers of this mound are probably as old as 1700 B.C. The old population of Jerusalem (Ezek. xvi, 4) was partly Hittite partly Amorite. Both these peoples are also noticed at Hebron in the days of Abraham (Gen. xiv, 13 ; xxiii, 10). In Joshua (x, 5) the five Amorite kings include those of Jerusalem, Hebron, Jarmuth, Lachish, Eglon. The Amorites also lived in Shechem (Gen. xlvi, 22), and further north in Lebanon (Josh. xiii, 4). They also conquered Bashan and Gilead before the Hebrew conquest, under their kings Og and Sihon (see Num. xxi, 21-35). The Egyptians knew Amorites in Lebanon, shown in pictures as a Semitic looking people, in the time of Rameses III. [They appear also in the Tell el Amarna letters in Lebanon ; and an Amorite chief is named ’Abd-Asherah—“worshiper of the goddess Ashērah.” Their language is Semitic.—ED.]

Amphiārios (the “very noble”). The solar Achilles of the Theban wars in Greece. He shrank from fighting against Thebes (like Achilles against Troy). The prophetic Melampous (“black foot”) told him that all the leaders against Thebes, save Adrastos, must die. Amphiarios therefore charged his sons, Amphilokhos and Alkmaion, to slay their mother, and to march against Thebes, as soon as they heard of his death. He went to the war only because of his vow to Adrastos, his father-in-law, to abide (when they differed) by his wife’s opinion ; and she was bribed with the necklace of Harmonia to send him. He and Adrastos had reigned as joint kings in Argos ; but Amphiarios had dethroned Adrastos, who was afterwards recalled to power. Amphiarios was also one of the Argonauts, and son of Apollo and Hupermnestra ; a hero and prophet, and a slayer of the Kaludonian boar. He slew the Theban leader Melanippos, whose brains he gave to Tudeus, his fellow-chief, to drink them in honor of Athēnē. He fled before Periklūmenos ; and the earth was opened by the thunderbolt of Zeus, so that Amphiarios and his chariot were engulfed. Zeus and Apollo loved him, and he was granted immortality. A shrine, with a statue, was raised for him in Argos ; a

heroon at Sparta ; and near Thebes, where he perished, a noble sanctuary with many columns. On these pillars no bird ever settled, nor would any animal feed near. The people went to this temple for oracular replies, and for interpretation of dreams which were granted to all who here fasted, and abstained from wine, for three days. At Oropos was another such sanctuary, with a white marble statue, and a sacred well. The sick who offered a ram with suitable lustrations, and slept on the ram's skin by the well, learned in dreams how to cure themselves, and must then throw money into the well. The ruins of this site have been described (*Athenaeum*, 27th March 1886). The cultus was solar, and phallic, and worked into a royal legend which made the shrine, and its priests, popular and wealthy.

Amrāvati. This famous Buddhist shrine was first founded by the Pallavas (see Pālavas) on the S. bank of the sacred Kistna River, near to the place where it issues from the hills: it dates from about 300 B.C. (Bühler, *Indian Ant.*, xi, p. 268; and *Journal Rl. Asiatic Society*, April 1885). About 30 B.C. the Andhras (or Pallavas) of Telingāna restored and enlarged it ; and restorations continued for some centuries, especially in the Āsōka age (250 B.C.), and in the 4th century A.C., when Fa Hian described the topes, or stupas, extending over S. India. The Rev. T. Foulkes has elaborately worked out the whole subject of these Indian dates. Mr J. Fergusson wrote many years ago about Amrāvati, without possessing accurate data ; and says that the outer rail of the temple may have been built about 319 A.C., when a tooth relic was thought to have passed from Puri to Ceylon : but Burgess (*Indian Antiq.*, Feb. 1889) concludes, after careful survey, that it was built about 135 to 186 A.C., the stupa itself being much older. Nag-arjuna, who built the rail, lived under Kanishka (78 to 100 A.C.). But Beta-volu, some 30 miles N.W. of Amrāvati, was built not later than 100 B.C. An inner rail at Amriivati is thought to have begun about 400 A.C. In 639 A.C. Hiuen Tsang regards this temple as the most splendid shrine in India. It has now yielded many valuable remains, including images of stone and bronze, with some actual (supposed) remains of Gotama Buddha's body (*Royal Asiatic Society Journal*, 12th March 1895).

This paper by Mr Robert Sewell (as above referred to) is summarised in the *Times* of the next day. The remains include three seated, and two standing, images of Buddha beautifully executed, and a Sanskrit religious text, supposed by Dr Bühler to date about 900 to 1000 A.C. The Amravati tope was the richest of all in this district of the Madras presidency ; but the Bhatti-prolu stupa was the largest ;

and its texts are supposed, by Dr Bühler, to be not later than 200 B.C. From its centre, in 1892, Mr Rea extracted the caskets (originally four in all); and among the inscriptions one, of the above age, runs thus : “ By the father of Kura, the mother of Kura, Kura himself, and Siva, the preparation of a casket, and a box of crystal, in order to deposit some relics of Buddha. By Kura son of Banava, associated with his father (has been given) this casket.” [Note that Buddha died 250 years before.—ED.] Inside this casket was one of black stone, and in this one of crystal “ containing a small fragment of bone.” A second casket found lower down has a text mentioning relics of Buddha. The crystal phial in this case was lying broken and open : a large number of gold flowers and other objects (177 in all), a number of jewels, and a text on a twisted silver leaf, were in this instance found in the outer stone casket. A tiny casket formed of a single beryl contained three small pieces of bone. Mr Sewell notes that the tradition of the collection of Buddha’s relics is very ancient, and sees no Improbability in their preservation so far away from the scene of his labours in the north. These relics are now in a glass case in the Central Museum at Madras. Prof. Rhys Davids states that the important inscription is in characters used only between 450 B.C. and the time of Christ.

Amṛita. Sanskrit, “ immortal ” (see Ambrosia). An essence, or a sacrificial food, or Soma—the nectar of the gods, which can prolong life, awaken dead matter, or rouse passion—a “ fire water,” the “ Water of Life ”—the Nir-jara, or Pi-yusha, or “ seed of life.” It is produced by Vishnu’s churning staff (see Vishnu) in the “ sea of milk.” This Amṛita intoxicated even Varunī ; and the Pāri-jāta, or “ tree of life,” shed blossoms and seeds which perfumed and entranced the heavenly nymphs. By it the Apsaras (or cloud nymphs), and the moon (Soma), were created, as Aphrodītē also rose from foam. But the Daityas (see Daityas) tried to steal the Amṛita, and were cast into a hell of darkness and sterility. The world was thus kindled into activity by this Water of Life.

Amshashpands. The Pahlavi dialectic form of the Zend Amesha-spentas, or “ immortal spirits ” of the Persian scriptures. In the original gāthas (or “ hymns ” of the oldest literature), these are seven divine attributes of Ahūra-mazdā (Ormazd), which this Creator required the pious to reverence ; but in later books the Amshashpands are archangels—six or seven “ immortal benefactors ” created by Ormazd, “ out of sun-matter,” to aid him in the making, and government, of the universe. The gāthas never mention such beings, nor any

of the gods like Mithra, Anahita, &c. Nor do they allude to Haoma (Soma), or the Barsom twigs, and knew not, or disapproved, of such figures and symbols. The later Amshashpands include (1) Vohu-mano the Pāhlavi Bahman—"benevolence": (2) Asha Vahishta (Pāhlavi Ardi-bahisht) "truth" light: (3) Khshāthra Vairya (Shahrivar. Pāh.) "wealth," and the god of metals: (4) Armaita or Isfendar-mād, or Spendarmad, "bounty" and earth: (5) Haurvatāt (Pāhlavi Khordād) "health": (6) Ameretāt (Pāhlavi Amardād) "immortality." The two latter are usually conjoined as presiding over vegetation, fruits, and all necessaries of life.

To oppose these, Ahriman (the devil) created six evil archangels, including Tauru, and Zairicha ("sickness" and "death"), Khurdād and Murdād ("hunger" and "thirst"), and the like. The earlier Zoroastrians saw in them only, (1) Goodness emanating from the Creator, (2) Righteousness or divine light, (3) Prosperity—coins being unknown in the age of the first writings, (4) Piety on earth, (5) Health, (6) Immortality. In the Vendidād (Farg. xix)—one of the older scriptures—Zoroaster (Zarathustra) is bidden to worship at a holy tree, holding the Barsom twigs in his left hand (none but a priest might cut them); and to worship the Amshashpands, the golden Haoma drink, and the spirits and gifts of Vohu-mano ("good mind"): so that the attributes were becoming deified. In the Pāhlavi Yasnas (see 28 and 32) religion is still defined as being "pure goodness" only. (Haug's Essay, pp. 344-348, 383.) In the Fravārdin Yast we read that all the Amshashpands are of the same mind, speak the same words, and perform the same actions; and that they are "ever high, watchful, swift, powerful, and living ones, speakers of everlasting truth," because all ruled by the one great and good Ahūra-mazdā ("all-knowing spirit." See Ahūra). Inasmuch as Zarathustra Spitama ("the most pure high priest") first proclaimed the Creator, and established true faith and worship, the Amshashpands and the sun itself, we read, worship that prophet. In the Ram Yast, even Ahūra himself worships the celestial ether (*Apā* or "watery"), with Bagha, "god, fate, law, or destiny," as the primary cause of the whole universe. So that Mazdeans clearly acknowledged matter as the first cause, rather than spirit or the qualities of the creative spirit.

Amset. One of the four spirits—in Egypt—in charge of the four vases (see Kanopos) that held the internal organs of the corpse, which the living must not touch, being impurities. Amset is a human head on an egg-shaped vase. One plank of the boat of the dead was

also called Am-sit. He is perhaps Amsi—the ithyphallic Amen-ra (Vignette in *Book of the Dead*, chap. 162). He is an indecent figure on a throne receiving offerings from a serpentine figure (see *Proc. Bib. Arch. Socy.*, Feby. 1884).

Amt. Amat. Egyptian male and female deities. The female is of leonine, or hippopotamus, form; the male is like a crocodile, and is fierce and bloody—connected with the evil Set. (See also Apet.)

Amu. (See Am). An Egyptian term for Asiatic “tribes.” Brugsch thinks the word may be the Koptik *Ameou*, (plural of *Ame*), “herdsmen.” They seem to have been under Egyptian rule even as early as Pepi of the 6th dynasty. In the reign of Usertesen II of the 12th dynasty (about 2300 B.C.) we see 37 Semitic-looking Amu, coming with their families, and donkeys, with weapons and harps, and bringing an ibex as a present from Edom, to the frontier of Egypt (see Beni Hasan).

’Amūd. Hebrew and Arabic “pillar” (see Pillars). It is to be distinguished from the pillar erected by Jacob (*Maşşebah*), which was only an erect stone. It applies to a column of cloud (Num. xii, 5), and to a temple pillar such as that “on,” or “at,” which King Joash was consecrated (2 Kings xi, 14).

Aminos. Son of Agrōtēs—a Phœnician legendary figure. (Sanchoniathon. See Cory’s *Frag.*).

An. [A common root for “being”; Turkish *an*, “be”; Aryan *an*, “breathe”; Egyptian *un*, “be.”—ED.]

An. Anu. Anath. Anatu. The Akkadian An means “god,” “lord,” “high,” and was a word borrowed in Semitic Assyrian as *Anu*, and in the feminine *Anatu*, or Anath. These two became the god and goddess of “heaven.” In Egyptian the sun was called An or On. In Sanskrit An was “air,” or “breath,” or “soul.” In Akkadian *En* is “lord,” and in Turkish dialects *eñ* and *oñ* means “high.” Herodotos seems to connect the Persian Anaitis (see Anahita) with the Babylonian Anatu.

Anada. Sanskrit, “bliss,” “delight,” “sensual pleasure.”

Anahita. Anahid. In Greek **Anaitis**. She is the feminine mate of Mithra (together they are the “two Mithras”) in the Persian Avesta. Herodotos regarded her as a Babylonian goddess (see An). She was worshiped in the time of Xerxes. The Anath worshiped by Seti I, of the sixth Egyptian Dynasty, was probably Anatu, and

perhaps the same as Anaitis. She rides a horse, and wears war-like costume, on the rocks of Redosiah in Upper Egypt. The Persian name is however said to signify “undefiled” (Anahita). The Orphean Antea was Dēmētēr, the earth goddess.

Anath. See Anahita, An.

'Anak. Plural **'Anakīm.** A giant race in Palestine. [Perhaps a Turanian word, *An-ak* “tall man,” see An. They were apparently called Rephāim, or “tall,” in Semitic speech.—ED.] They were sons of Arb'a in Hebron, in the 15th century B.C.; and therefore probably Kheta (Hittites). The Hebrews were mere “grasshoppers” in their estimation. The last of them were found in Philistia. (Numb. xiii, 32; Deut. i, 28; ii, 11; ix, 2 ; Josh. xi, 21, 22). The Greek title *Anax* “king” (genitive *Anaktos*) may be connected with this root *An*; and Homer calls Zeus “Anax of gods and men.” A similar meaning attaches to the Keltic Aonak, or Ainak—“a tall straight thing, like a fir tree.”

Anala. Sanskrit, “fire.” See Anila.

Anam. Annam. A vast tract stretching some 1200 miles, from about 9°30' to 23° N. latitude—an area about equal to that of France, by which country it is now dominated. The north part is Tung-kin (capital Hanoi or Ke-cho “the market”—a city with about 50,000 inhabitants). The S. part of the peninsula is French Kochin-China (capital Saigon), containing villages of Kambodians, Anamese, and others. The central region, semi-independent Kochin-China, has its capital at Hue (10,000 souls). The Chinese call Anam-Kachas, Koti, Katiu, or Kiau-chi. Roman Catholics have been proselytising in Anam for 200 years, and claim 400,000 Christians in Tung-kin, and 5000 in the southern province. According to one of their priests (see *Encyclop. Brit.*), Chinese records recognise the Anamese as early as 2357 B.C. in the *giao-chi* or “big toe” race. This is still a marked feature of the people. The Chinese spoke of “four barbarous races” (in Anam), one of which remains in the wild woodlanders called Mors, or Stiengs. The true Anamese are a reserved, arrogant, puny race—ugly Mongolians—and vassals of China since 2285 B.C. (as is said), and down to 257 B.C. After this, till 110 B.C., vassal dynasties ruled, and till 907 A.C., when, by a revolt they established native provinces, with a merely nominal Chinese suzerainty. For 2000 years the southern provinces of China have poured their surplus population into all parts of Anam. The Kambodians are a superior race both physically and mentally, but have never succeeded

in wars on Anam. They are however numerous, especially in the Saigon state, where are found also Tagals and Hindus—the former probably Telagus, or Talains, as in Pegu (see Barmah). These are phallic worshipers. Buddhism is mixed with animism, Shamanism, and nature worship among them; the more educated are Confucians. The ruler is a high priest, as in China. The dead are buried (never burnt). The religious rites are numerous and elaborate. The characters used in writing are like the Chinese. The word has various meanings according to the “tone” in pronunciation (as in China). The Anamese claim 1100 B.C. as the date of their earliest phonetik writing (*Royal Asiatic Socy. Journal*, July 1885). As serpent worship prevails in the south, the Chinese name Nagau-nam may mean Nāga-nam (“serpent land”). The people of Tung-kin call the Anamese Kekuangs, recalling the dark Khyens or Kakhyens of Barmah. The Anamese call the Tung-kin people Kepaks, and consider Kam-bodians and Siamese to be very inferior races.

Anam. The god Anam-melech (2 Kings xvii, 31), with Adram-melech, was a deity of Sepharvaim in Mesopotamia (see Adar and An). These names merely mean “King Anu” and “King Adar.”

Anamīm. An Egyptian tribe (Gen. x, 13). Compare An.

Ananga. Sanskrit, “the begetter” (see Kāma).

Ananta. Sanskrit, “eternity,” personified in Siva, Vishnu, Krishna, &c. He is a purple god with a white necklace, holding the plough and the pestle (phallus), and vomiting fire, as did Siva when he destroyed Kāma or “love.” The gods were said to seize and guide the “tail” of Ananta (as serpent of eternity), when he twirls the Mandane-pole of Vishnu, as the serpent Sesha (see Vishnu).

Anap. An-nab. Akkadian; “god of light” (see An), a term applying to a “star.”

Ana-pūrna. Anna-Perenna. The Indian goddess Ana-pūrna is the “food-giver,” worshiped like Durga, after the harvest is gathered, with much gaiety and sensuality. She is often a goddess of courtezans, like the Etruskan Anna-Perenna in Italy. Hindus call her a form of Pārvati (earth), and celebrate her fêtes, in times of scarcity, especially at Banāras where Bishēsvār (Siva) requires it lest any should suffer hunger. Anna-Perenna was the Italian goddess of spring, whose fête was on 15th March. Many (if not all) liberties were then permitted between the sexes, who strove, like the breeding earth, to put forth reproductive powers. She personified life, health, and plenty. Mars, employed her to secure Minerva for himself. Lifting the veil (as he

thought) of Minerva he discovered Anna-Perenna, who laughed him to scorn (as an old woman). Ovid regarded her as a form of Luna (the moon), and others called her Themis, Io, or one of the nymphs who reared Jove. She was said later to be Anna (Ḥannah “merciful”), the sister of Dido, and a daughter of Belus (Bel or Ba’al) who came from Phœnician Carthage. [This however confused two languages; for Ḥannah is Semitic, whereas Anna-perenna, if Etruskan (and not Aryan), would compare with the Akkadian *Ana* (or *Ene*) “mother,” *Par* “life,” na “of “—“mother of life.” See Bar.—ED.]

Anar. Onar. The Skandinavian creating father, who married Nott (“night”) and begat Iord, “the earth.”

Ancile (see Shields). Possibly 12 symbols of the months in Italy (see Fors).

Anda. Sanskrit, “egg” or “testicle.” Indra is Mesh-anda.

Andamans. A wild race exists in the islands so called, who have no history. The Aryans called them, in Sanskrit, Min-kopies or “man monkeys.” Mr Man has done something to explain their customs and ideas. [They are Negritos who do not attain to five feet in height.—ED.]

Ander. The second wicked Darvand of Zoroastrians (see Darvand), the Vedic Indra, who became a demon like Sarva, or Nāsatya (“diseased”) and one of the evil devas (see Tiele’s *Anct. Religions*, p. 174).

Andhra. A very ancient Dravidian race in India, of whom we have little authentic history till they settled in Telingāna, and became Trilinga worshippers. Vedic writers (being pious Rishis) called them Entus (Gentus), as “given to forbidden practices—achāra worship (that is to say, adoration of the *Sisna* or phallus) as symbolised by stone emblems.” Andhra coins present designs of lingas (phalli) under sacred trees (see Chaityas) in groves. The Peutinger Tables mark the name Andræ-Indi (about the 5th century A.C.), and not Kālinga, which Ptolemy (150 A.C.) knew; but he does not notice the Andhra. In Pliny, in the Pūrānas, and in the travels of Hiuen Tsang (630 A.C.), both names occur (compare Ahīrs and Kurumbas). These Drāvids formed, as Andhras, one of the six great divisions of the race in India, about the date of our era. Professor Wilson has said that an Andhra dynasty ruled Māgadha about 18 B.C. He evidently refers to the Bangal frontier of Māgadha, for the Andhras then, and probably for centuries before, held the great fortress of Kālinjār (see Kālinga).

They were pressed south by the Aryans of Māgadha. When settled on the Jamuna they probably gave it its old name, Kālinga, as the abode of the Kalinga (or serpent) worshipers. Sanskrit authors call the Telagu language Andhra, and the Dravidian-Andhra *Drāvida-Bhāshā*, or “Dravid speech” (both being non-Aryan). The southern Andhra capital, Warangul, is perhaps the Pin-ki-lo of Hiuen Tsang (see *Imperial Gaz. of India*). A large estate in the Vizaga-patam district still bears the Andhra name. Sir W. Elliot (the great numismatist) writes in 1886 that: “it is certain that Andhra princes ruled the valley of the Krishna, and delta of the Godāvery (in Madras Presidency), about the beginning of our era, whence they extended their sway across the table-land to the opposite coast, and as far north as Bombay . . . they are stated to have flourished previously on the banks of the Ganges” (*Numis. Orientalia*, p. 7).

The Pūrānas that mention Andhras, as once ruling Māgadha are held to quote from lost sources (see *Asiat. Res.*, v, p. 244). Pliny, in noticing “Andræ or Calingæ,” quotes Megasthenes (about 295 B.C.): he says: “their kings had 100,000 foot, 2000 horse, 1000 elephants, 30 walled towns, and many villages”; and that they held both banks of the Ganges from the frontier of Māgadha to the sea—that is to say all Calcutta, Orissa, and parts to the south (*Numis. Orient.*, p. 10). “The Rajas of Chedi were called ‘Lords of the Tri-kā-linga’ (the Drāvid *Modu-galinga* or ‘three Galingas’).” The use of this name—says Sir W. Elliot—did not cease when the Andhra Kālinga left Bangal. The edict of Āsōka (259-235 B.C.) found in the Yūsufzai country, “mentions Andhras, and Pallindas; as recognised substantive powers, in the times of Alexander and Antiochus.” An Andhra king is noticed on the Girnar rock, as repairing a tank in Gujerāt, in the reign of Rudra-Daman of the Sah dynasty (about 189 or 200 A.C.). The caves and hills about Nasik, Junār, and Karli (N. India), bear witness to the presence, and often to the rule, of Andhras (*Numis. Orient.*, pp. 13, 14). Like all Turanian peoples they formed confederacies rather than kingdoms. Native accounts notice thirty Andhra princes ruling for 450 years. Sir W. Elliot thinks that the Saka (or Scythian) invasion of the Kanishka age (1st century A.C.) drove the Andhras south, introducing predatory tribes (Gujar, Bedar, Marawar and Ramusi). Sakya power was then firmly established in Māgadha; and by Kanishka during our first century. The Purānik statement is reconciled by supposing the Andhras contemporary with Mauryas (Chandragupta and Āsōka dynasty, 300 to 200 B.C.). Both seem to have had earlier homes on the Indus (see Buddhism). The rule of Andhras in the north could thus extend

450 years under thirty princes (as above) before they entered the Dekkan, as distinguished from the period of 260 years of Buddhist rule.

The two or three centuries preceding and following our era were periods of great disturbance and change in India, when Pallavas (see Pālavas) threw off foreign rule; the Chalukyas then rose to great power in our 5th and 6th centuries, ruling from the Tapti and Godāvery rivers to south of the Krishna. The Rattas never went further east or south than the Krishna river, near which (about Sāgar) was their capital at Manyakhela. The Palavas were then ruling from Badami, due E. of Belgam. The Rattas (or Mahā-rattas) resisted even the great Mughals (Mongol emperors), and succumbed only to British power.

The Andhras became pious Buddhists, who excavated caves, as at Kārli, and built large and beautiful stupas in Eastern India. (See Amrāvati, where we find the name of their 24th king—Pulomat, Pudumayi, or Vāsishthi-putra). Their rule was long concentrated in the territory which we gave to the Nizām of Haidarāhād. Their coins bear (in Āsōka alphabetic letters) the names of their rulers, with a lion, a horse, or the Buddhist “wheel”: none are later than the Chalukyan period—our 5th century. A Ganjam text goes back to 250 B.C.; and the Aira text of Udaya-giri (near Cuttack) says that the Aira usurper overthrew a Kālinga king—Nanda, king of Māgadha (4th century B.C.): this probably led to Sakya establishment on the Indus at Patala (the Chandragupta dynasty). Aira is now called Khārāvela, king of Kālinga—a Cheta of Jain creed, and evidently an Andhra. Doubtful readings indicate that he ruled for 38 years (middle of 2nd century B.C.), and if so he would be one of those who overthrew the Maurian or Āsōka dynasty.

Andromeda. [Perhaps meaning the “human sacrifice.”—ED.] The Greek heroine of a lunar myth—a lovely maiden saved, by the solar Perseus, from a rock where her father, King Kepheus, had bound her, to appease the fears of his people, after an inundation sent by Poseidōn, at the solicitation of his Nereid nymphs jealous of her beauty. Her mother was Kassiopeia: her father Kepheus ruled Aithiopia, or, according to some, at Joppa in Palestine. Her lover (or enemy) was the black monster Phineus, or Agenor (see Agenor), who by command of Poseidōn watched the chained queen of night, till he was slain by Perseus, by whom (after marriage) she had many children. She was placed by Athene among the stars, where she

still appears with outspread arms chained to the rock. The base of the myth is clearly the combat of the Babylonian sun-god Marduk with Tiamat, dragon of chaos and darkness (see Marduk).

Andu. Sanskrit, “well,” “spring,” called also Apina.

Anga. Angiras. Sanskrit. Hindu literature describes the Anga country as peopled by outcasts worshiping Hindu gods. The Angiras, or Anga race, were produced by a Rishi who rubbed the right arm of Vena, son of Anga—which is clearly explained by the Sanskrit *Ānga* (meaning both “limb” and “phallus”): for An-anga is *Kāma* (love); and *Ānga* and *Āngi* are the male and female pudenda (Latin *inguen* “groin”). Angiri, or Angri, is also a phallic term for “root” of a tree, or “sign” (*Nishān*) of a person. Anga-ja was “lust,” a son of Brahma, who created both good and evil, like Yahveh, among Hebrews. Angaraka is Rudra, and Angira is Prajāpati, the supreme creator who married Smriti (“memory” or “tradition”—as of older faiths): she was daughter of Daksha (see Daksha). Angiras was the father of the god Brihaspati, or Brahmaspati; but the supreme Brahma created the divine Angiras to aid him in the work of creation (see Amshashpands). The root appears to mean “fire” or “passion”: for Angara or Angura means “charcoal,” which was used by the fire-priests of the Angiras. Nine such priests, says the Rig Veda, “came from the west,” laden with iron, and taught to the Adityas the rites of fire, and the Soma sacrifice. Angiras are thus, in the Rig Veda, the second of three classes of priests (the others are Bhṛigus and Atharvans): they were priests of the *Asūras* (“spirits”), and star worshipers; also messengers of gods such as Agni.

Angro Mainyus. Anro-mainyus. See Ahriman.

Angula. Sanskrit: “finger,” constantly used as a jocular, or abusive, euphemism for the phallus (see Hands). It is a sign of Siva. The ancient *Daktuloi* (“finger” gods) of the Greeks were probably named from the worship of “finger forms” (*Angula-mata*), or small phalli, such as we still find in groves, and in house niches, in India. See next article.

Angusta. Sanskrit: “thumb,” frequently used to mean the phallus (see Finger and Hand). The abusive gesture with the thumb indicates this (see Beans). The *Angusta-Sarira*, or “little thumbs,” are the *Linga-Sarīra*; forms in which the Hindu says that the spirits of the dead may be seen at the burning-ghats (see Souls, Spirits).

Angut. A “male” in Eskimo speech: a father is also Angutā (see Angusta).

Anhur. Anhir. Anouris. A form of Shu—the Egyptian god of air, whose consort is Tefnut (“dew”), or the heavenly cow. He was god of This (Thinis), or the city Anhirt. He became identified with St George (Prof. Sayce, *Academy*, March 28th, 1885). Anhur wears plumes, and carries a cord in his hand.

Anīla. One of the eight Vasus attending Indra as Vayu “the wind,” noticed with Anala “fire,” and Apa “water”: these were children of Adīti (“space”). He is also called a Kuru of the Lunar race. Hanuman, as son of Pāvana (“breeze”), is also called Anili, or Maruti (“wind,” “storm”). [The root appears to be *An* “to breathe.” —ED.] The three above are thus Fire, Water, and Air.

An-Im. Akkadian, “God-wind” (see Rimmon).

Animal Worship. Zoolatry (“beast worship”) has been regarded as a religious system distinct from Animism (which see); but animal forms have always been symbols of attributes belonging to deities, as when the fierce maned lion became typical of the burning sun and his hairy rays; or the tiger of the fierce hunting gods; or the dove of the flitting spirit, and of love. Zoolatry is thus a feature of all very primitive religions. Even Christians speak of the “Lamb of God,” and of the Holy Spirit as a “dove.” The “King of kings” was a lamb with seven horns and seven eyes, worshiped by mystic beasts, and flying angels. “Christianity,” says Le Page Renouf, “was called an *exitiabilis superstitio*, because popularly held to involve the worship of a brute animal” (referring to the Ass-God of Roman popular pictures). In the *Hibbert Lectures* (1880) he quotes Petronius as saying, “Judæus licet et porcinum numen adorat.” Neither Christians, Hindus, nor Moslems would kill doves (Prof. Di Gubernatis, *Zoological Mythology*).

An animal was a being with a spirit (*Animus* or *Anima*), from the root *An* “to breathe,” whence the Greek *anemos*, “wind” or “air.” They were held, even by Jews, to have souls of some kind, like man. But Moslems have said (though this is not found in the *Korān*) that neither women nor beasts have true souls. Animals useful to man were supposed to be possessed by good spirits, and so in time came to be worshiped.

[The same idea of animals as typifying qualities, such as power, courage, or vitality, lies at the base of the ancient belief that chiefs or ancestors, at death, passed into the forms of sacred beasts. These

were the *totems* (more correctly *Otus*) of tribes in Africa, Australia, America, Siberia, &c. The idea is less clearly traceable among Semitic races, but was common in India, and among Pythagoreans in Greece and Italy. The various Egyptian cities had distinct sacred animals, such as the bull, goat, crocodile, cat, and others (see Africa), which no one might kill or eat, and of which the bodies were mummified.—ED.]

Animism. The primitive worship of “spirits,” which lies at the base of all religions and superstitions. The *Animi* existed in all fetishes, images, trees, rivers, planets, and elements (see Animal Worship, Souls, Spirits). All deities developed from fear of *Animi*; and though Buddha thought he had cast aside Vedik ideas, yet his followers fell back into beliefs as to Nāts, jinns, and fays; and, in spite of the noble teaching of the 3rd century B.C., after the lapse of fifteen centuries, Buddhist fanes became those of Bhutesa, the lord of Bhutas or “spirits,” and every tree was the abode of a Nāt, or spirit, to be propitiated (see Buts). Animism, in short, was the belief in innumerable demons, and spirits, who however became inferior to the great gods or God. [Even stones, rocks, and mountains, as well as water, fire, and trees, contained “spirits.” The Akkadian magic charms refer to many spirits—good and bad. Tertullian, and others, speak of pagan idols as containing spirits, whom they regarded as demons; and mediæval images might so be vivified by the Virgin or by the Saviour.—ED.]

Anji. Sanskrit, “an ornament” or “charm” (see Anga).

Ank. Ankh. The Egyptian emblem of “life,” called in Latin *Crux ansata*, or “cross with handle” (see Cross). The form was a T with a loop above. The word (root An “to breathe”) was a common element in important names. The emblem appears in the hands of creative gods with the *Tat* (“stability”) or corrugated pillar (see, for instance, *Proc. Bib. Arch. Society*, May 1892). Khnum, as a creator, is also called Ankha, or Anukis in Greek. With Hindus *Anka* is the sacred mark of either sex. Vrisha-Anka is Siva (this being however connected with the Ankus “goad”); and a beautiful woman was called Vara-anka.

Ankal-ama. “Mother Ankal” is much worshiped in S. India, as driving away evils

Ankor-vat. This Naga monastery is situated 5 miles S. of the ancient capital of the race of Khmir in Kambodia (see Siam

and *Rivers of Life*, i, p. 113, and Sir H. Yule, *Encyclop. Brit.*, 1875). The remains only became fully known in Europe in 1870. There is an imperfect account by Mr J. Fergusson (*Indian Archæol.*).

Ankus. The Indian elephant goad—a sceptre of Indra, and a phallic emblem (see Ank).

Anointing. A religious rite (see Messiah—the Greek *Khristos* Christ, and Baptism).

Anouke. Ankt. The Egyptian war goddess, the third member of the Nubian triad. She wears a curved, and feathered, crown, and carries a spear like Minerva (see Minerva).

Anro-mainyus. See Ahriman.

Anp-mendes. The Egyptian rain god.

Anşāb. Arabic; plural of *naşb*, “an erect stone” (compare the Hebrew *Neşīb* and *Māşşebah*, “post,” “monument”). These were anointed stones, before which vows were made, prayers, and rites performed (see Bethel).

Anşāri. Arabic (plural Nuşeirīyeh). The word Anşar meant “assistant” (of the prophet of Islām), but they are named from their founder, a certain Nuşeir. An important mystic sect, of Moslem origin, in the north Lebanon. They developed from the Karmathian heresy of the 9th century A.C. Their professed creed is “eklektik,” but the inmost initiation (as with other Moslem secret sects), is skeptikal. They venerate Moslem worthies, especially Fātima (the prophet's daughter) and Ḥasan and Ḥosein, the sons of 'Ali, husband of Fātima. To 'Ali they attribute divine powers. They regard Abraham, Moses, Christ, and Muhammad, as divine incarnations. They are said to have an Eucharistik communion of wine and a piece of flesh, and to believe that souls are purified for Paradise by transmigration into other bodies. An alien must pass through 80 incarnations, but a true believer needs only a few. They resemble Druzes. Mr Bent (*Anthrop. Instit. Journal*, February 1890) says: “the Godhead of 'Ali is the base of their religion; their Trinity is the 'Ain, *mim*, *sin* (A-M-S), or 'Ali the Father, Muhammad the Son, and Salman el Fārsi (Solomon the Persian, a Moslem saint) as the Holy Ghost.” [This refers however only to exoteric or professed belief for, like all these sects derived from the old *Bātanīn* or “inside” mystics, they really discard all dogma. Native Christians of the Lebanon say that the Nuşeirīyeh celebrate certain orgies, when

they observe phallic rites and worship the pudenda of their wives.—ED.]

Anta. Anath (see Anouke and An). The Egyptian war goddess, perhaps an Asiatic deity.

Anta. Sanskrit. Vishnu as “limit” or “death.”

Antony. Two saints are so named—one the Egyptian hermit of the 3d century A.C., the other Saint Antony of Padua, the Franciscan saint. The former is known to us through a highly laudatory life by St Athanasius, archbishop of Alexandria, who was bishop in 313 A.C., when Antony had gained high repute, as a hermit who performed miracles, and was well known to kings and peoples. His symbol is the Tau cross and his color blue. The day of St Antony was the 14th (now the 27th) of January, when Oxford and Europe commemorated his connection with the patient ass (emblem of Egyptian Set), and with pigs and other beasts, of whom Antony of Padua was a protector. The church dedicated to the latter in Rome has a picture of the ass kneeling before him as he carried the sacrament to a dying person; on which occasion many Jews and others were converted. Egyptian Christians continued to observe many of the rites of Set till, by direction of Theophylact, Patriarch of Constantinople, these were made to assume a Christian aspect. The ass was then connected with that on which the Holy Mother rode to Egypt. On the 14th of January a beautiful maiden, with a child, used to enter churches riding on an ass, and approached the altar. At this Feast of the Ass, the congregation brayed instead of responding, and the priest himself brayed thrice, instead of the Amen (see R. Chambers' *Book of Days*, i, p. 113). A well-known Latin hymn was sung by a double choir, and the congregation joined in the refrain, representing the bray of the sacred animal. [Voltaire describes this festival.—ED.] See Onolatria.

Antony of Egypt was a thoughtful and ascetic youth, who early retired to lonely caves, and lived long in the Fayoum (it is said from 251 to 356 A.C.), mostly sustained by bread and water alone. He was dirty and unkempt, a contemptible little man, whose filthy rags however were to be distributed by bishops and saints as of untold efficacy and value. He was once arrested in Alexandria for urging men to become martyrs, but escaped to the desert. Thence he came again, when urged by Athanasius, to aid in putting down the Arian heresy. A monastic order hearing his name was formed long after, in Dauphiné, in the 11th century A.C. Erysipelas (“St Antony's Fire”)

was believed to be cured by invoking his name. Europe abounds in churches of St Antony, and in legends as to his privations, miracles, and temptations. Outraged nature tortured him for his abstinence and continence, and too many tales are told about his temptations by beautiful demons (as in the case of Buddha also), and by centaurs, and the hosts of Satan. But, when so wearied, a heavenly light used to beam in his dirty cave, and the fiends fled. Salvator Rosa, and other artists, have immortalised these wild phantasmal legends.

Many tales of this old hermit also attached themselves to the Franciscan Saint Antony of Padua (who preached to the fishes). He was born at Lisbon on 15th August 1195 A.C., and died in Padua, 13th June 1231 A.C. He was kind to all animals, and performed many miracles. We are told that he was a good and eloquent man, and his tongue is enshrined in a beautiful silver casket, placed on the high altar on fête days.

Anu. See An. (An Assyrian word borrowed from Akkadian).

Anubis. An-pu. One of eight early Egyptian gods: mentioned on tomb texts, before the time of King Menkaura of the 4th Jynasty, as being then the special god of the dead, apparently to the exclusion of Osiris. In the time of the 5th dynasty he is less important, and Osiris is "Ruler of the lower world of the dead" (Birch, *Anct. Egt.*, p. 41). Anubis becomes after this the chief attendant of Osiris in Amenti (Hades). He brings the dead, or their souls, into the Hall of Truth, before Osiris and the 24 judges. He prepares the balance, places a soul in one scale, and an image of Truth in the other. If the good deeds of the soul weigh down the scale, Osiris adjudges bliss; or otherwise misery, and the second death. Horus sometimes aids Anubis, or sits near (as a hawk) on the staff of Osiris. Anubis has usually a human figure, with the head of a dog, or jackal, with large erect ears (compare the sacred dog of Parsees): for he is a night walker, among ghosts and tombs, over which he presides as knowing all things. He holds the Ankh, or emblem of "life." Sometimes he wears the double crown of upper and lower Egypt. The feminine Anubt is a form of Hathor (twilight and dawn). (See *Proceedings Bib. Arch. Socy.*, June 1899.)

Anunit. A moon goddess of Babylon and Assyria, invoked as intercessor with Sinu the moon god, whom Nabonahid (about 550 B.C.) calls "the father her begetter." But at Sippara (Sepharvaim) Samas (the sun) was "her father" in the same age, in the temple E-bara ("house of life" or "light"). The Anuna (see An) were "the

gods”—the fifty great spirits (Sayce, *Hibbert Lect.*, 1887), masters of the lower world. The Anuna-ki (as usually read) were “earth spirits,” as contrasted with Igigi or angels (in Akkadian speech, in which *Ki* is “earth”). Nabonahid calls Anunit “the mistress of battle, the bearer of the bow and quiver, who obeys the behests of Bel (Ba’al) her father, who marches before the gods, and makes Bel’s omens favourable at sunrise and sunset. . . . She is sister of Samas, and daughter of Sin.”

Anu-rādha-pūr. Anurādha-pura. Anurāja-pūr. The earliest Buddhist capital of Ceylon, about the middle of the 6th century B.C., and down to about 770 A.C., when it was conquered by Drāvidians from the continent. It was evidently a stronghold of serpent worshipers, and of a highly artistic race of builders in stone—such as the Mālas of Nārbada (see index to our *Short Studies*). Their durable carved stone work, and pillared halls, were utilised by Āsōka when he conquered their beloved Lanka (Ceylon) in the 3rd century B.C. The first king of the Anurādha-pūr was Vijāya, eldest son of King Singha-Bahu of Vanga (Bangal): according to Buddhist tradition he reached Lanka in the month Wesak (May) 543 B.C.—the era of Buddha’s Nirvāna. He led 700 men, and had a famous prime minister named Anuradha, who firmly established this Singhalese prince’s dynasty. He established governors throughout the island, and built the capital named after him.

Legends of this city and region are given (*Journal of Maha-bodhi Society*, Feby. 1900), to the effect that the oldest Dagoba in Lanka is the Thuparamaya (307 B.C.) built, by Āsōka, for the right collar-bone relic of Buddha. In 288 B.C. a branch of the great Bōdhi tree was brought here from Buddha-Gaya: it is believed still to survive, with many others of its species. When Āsōka entered Lanka miracles followed, and riches and precious metals and gems, buried in earth, rose to the surface, while the treasures of ocean were brought to the shores, through the “merits” of great King Tissa (Āsōka). After his death—145 years later—his grandson Dutu Gamunu, conqueror of the Tamils, appeared in Lanka, and built a monastery in nine storeys with a roof of brazen tiles. The site is now empty, but presents 40 lines of 40 rock-hewn pillars each, on which the upper storeys are supposed to have rested. He built two other Dagobas now restored—one at the expense of the King of Siam. Numerous other ruins exist near the sacred city. This capital was replaced by Palastipur about the end of our 8th century, which remained the seat of government till 1170 A.C., when foreign invasions caused many changes of capital in Ceylon

(see works of Fergusson and Sir J. Tennant, and *Royal Asiatic Socy. Journal*, XXII, ii, for accounts of Anurādha-pūr). The ruins are now called Topa-veva (“place of Topes”). The following are the chief Dagobas:—

<i>Name.</i>	<i>Built.</i>	<i>Ht. above platform.</i>	<i>Builder.</i>
1. Thuparamaya	307-267 B.C.	62 ft.	Āsōka, over the right jaw, or left collar bone of Buddha.
2. Saila	300 or 90 B.C.	no ruins.	(Bones of two monks “visited by Kasyapa”)
3. Miris-Vēli	157 B.C.	82 ft.	King Dutu Gamunu.
4. Ruan-Vēli	161-136 B.C.	198 ft.	By the same, and finished after his death.
5. Abhaya-giri	88 B.C.	231 ft.	King Valagam Bāhu.
6. Lankārāmaya	76-221 A.C.	33 ft.	————
7. Jetavan Ārāma	394 A.C.	245-275 ft.	Begun by King Mahā-Sena.

About a dozen other buildings are marked by pillars: the shrines were probably of wood: all are on sacred mounds more or less buried in jungle. The prevailing feature of the Dāgobas is the great ovate cone, surrounded by pillars richly sculptured with serpents, suns, moons, and demons, and here and there with figures of monks, and of Buddhas. These show the older Naga (or serpent) worship. No. 3 shrine is the “most important” (*Indian Arch.*, p. 189). According to the Mahāvansa it is erected over precious relics, and Fa Hian (visiting it in 412 A.C.) speaks of Buddha as bestriding the island, with one foot at this site and one on Adam’s peak. The Mahāvansa speaks of “a pillar of great size,” standing on the mound of Ruan Vēli (No. 4), and carefully moved a little north, in order to place new structures on its exact site.” This revered lingam still stands, much mutilated, where it was last placed. The carved cobra snakes are five, and seven, headed. There are three Buddha-like figures, though Fergusson (*Ind. Arch.*, p. 187) speaks of “one, and the only one,” in this city. On a pillar in No. 5 “a female figure holds a fruit not unlike an apple in her right hand, while over her left shoulder appears the head (and part of the body) of a large serpent, as though conversing with her” (*Rl. Asiatic Bocy. Journal*, XX, ii, p. 174) so that we have here a Paradise legend. Men with serpent hoods are often represented, so that Mr Fergusson says that the capital seems to have been devoted to Naga, worship rather than to Buddhism. No. 1 is most remarkable for its numerous pillars, and here Buddha “descended

from heaven ” on to the crown of Asoka. But this shrine is as old as any in India, and older than Asoka (Fergusson, *Ind. Arch.*, p. 193). Here the famous “tooth” of Buddha found a home, about 300 B.C., in a separate chapel.

Mr Fergusson thinks No. 2 the oldest of all, and even older than Gotama Buddha. It is said to have been hallowed by the presence of the older Buddha Kasyapa (90 B.C. however according to some). The Mahā Vihāra (“great monastery”) is a three-terraced pyramid. It is yet more interesting than the above shrines; for, on its top, grows the “oldest historic tree in the world”—the Jāya Sri Mahā-Bodhin Vahānso, “the victorious illustrious great lord, the sacred Bō tree” (see Tennant’s *Ceylon* for full details of its transference from Buddha-gayā in 288 B.C.). It stands by itself 30 to 40 feet above the ground outside, enclosed in a skulptured wall repaired by various kings. It is reached through a temple “like that of Panataram” in Java (see Fergusson’s beautiful drawing of the latter, and his inaccurate one of the Bō tree, *Ind. Arch.*, pp. 6, 7). This *Ficus Religiosa*, supposed to be nearly 2200 years old, stands (like that at Allahābād) in a well hole, with retaining walls to support its stem, and brick pillars to shore up its straggling branches. Every seed, and leaf, that falls is treasured, but none may touch them till gathered from the ground by monks. Throughout all the wars of sacred Ceylon no heretic, or conqueror, has ever injured the Bō tree. Sir J. Tennant, in his plan of Anurādha-pūr, shows us six sacred stone pillars, still standing, to show the older Bod-ism, preceding Buddhism, with its pillar and serpent worships. By such rites, and symbols, Buddhism was corrupted, and sun and moon worship added to its tenets, as we still see in the orientation of the more modern shrines (see *Ceylon*).

Ao. Aos. By this Damascius means Ea, the Babylonian, and Akkadian, God of Ocean (see Ea).

Ap (see Ab). A root for “water”: Akkadian *Ab* or *Ap*, “sea”: Persian *ap*, “water.” Hence Ab-su “ocean stream” (see *Apason*).

Ap. Apap. From an African root apparently, meaning “fire” (see Af, Afr, Afs). Osiris is called Ap in Egyptian, as is his resting place in Karnak (Thebes). Apap or Apophis (see Apophis) was a fiery serpent. An amulet with the solar skarabæus, or with Ptah, or with Thoth engraved on it, is also called an Apa.

Apara-jita. A name of Vishnu, or Siva, the “unconquered.”

Aparna. A name of Uma, wife of Siva, eldest daughter of

Himavat and Menā. It means “without a leaf”; and Uma was the “mother,” or Yoni.

Apason. The Greek form of the old Akkadian Ap-suor Ab-su (“ocean stream”) for the “abyss,” in which nature generally was embraced before the creation. It is connected with Tihanti (or Tiamāt), the she-dragon of “the deep,” and of chaos. Over such watery abyss the spirit of Elohim (Gen. i, 2) brooded on “the deep” (Tehum) in the darkness (see Ap).

Apastamba. An ancient writer of Sutras (see Vedas).

Apet. Egyptian [perhaps a feminine of Ap.—ED.] A name of the mother goddess Maut, from whom sprang the ithyphallic Horus. She was represented as a hippopotamus walking erect on the hind legs. She leans on an ankh, or a cross, and carries a knife (see Amt, and Apt).

Aphroditē. The Greek goddess corresponding to the Latin Venus (Sanskrit *vanas* “desire”) as a deity of love. The word is said to come from *aphros* “foam”: for she rose from the ocean foam, and was beloved by Poseidōn. She represented the principle of fertility (see Lajarde, *Culte de Venus*). She was called *Kupria* from her beloved island Cyprus. She was, in one form, the daughter of Zeus and Dione; she is often the “rosy fingered” dawn which Albanians called Afer-dita; and is also the morning star. Though wedded to Hephaistos (“fire”) she loved Ares, the god of war and storm (passion), by whom she had Phoibos, Deimos, Harmonia, Eros, and Ant-eros (names connected with solar and phallic ideas). Among her many lovers were Dionūsos, Hermes, and Poseidōn (or sun, star, and ocean): for love and desire were produced, in all the gods, by her *kestos* or “girdle”—an euphemism for the *Kteis*. She was awarded the prize of beauty by Paris on Mt. Ida. The red poppy, full of seeds, and the myrtle with its Yoni-form leaves, were sacred to her, as well as the rose that typified her charms. She carried the apple (see Apple), and among her emblems were the sparrow (lasciviousness), the dove (love), and the swallow of spring, as well as the swan. She loved and lamented Adonis (see Adon) the youthful sun god; and her legends are connected with those of Istar in Asia. The boar was sacrificed to her in Cyprus, and remains of such offerings have been discovered in the ruins of the shrine of Demeter at Knidos (see Boar).

Aphod. See Ephod.

Apia. The Skuthik (Scythian) name for “earth,” according to Herodotos (iv, 110): the Georgian *obi*, and Latin *Ops*.

Apis. Hapi. (See Animal Worship.) The Egyptian bull god, called Hapi-ankh, “Apis of Life”: a young bull, selected as an incarnation of the ithyphallic Ptah or Osiris. As a symbol of generative life, the Apis might not live over 25 years: if he survived the limit, he was drowned in a cistern, and mummified in a special coffin placed, with those of his predecessors, in the Serapeum—a huge excavated chamber. He was then worshiped as an Ausar-Hapi (Osiris of Apis). His cow mother was said to be impregnated by celestial fire, and the spirit of Osiris was in him. Hebrews and others adored the images of similar bull-calves. In Memphis the Apis was black, with a white mark on the forehead, a crescent mark on the back, and one like a skarabæus beetle under the tongue. But at On (Heliopolis) a white bull was preferred. The Greeks regarded Apis as a son of Telkhin (the sun) and of Europa; or of Jason; or of Phoroneus (“fire”), or some other sun deity. He was pictured with the star, or the crescent, and with a serpent between his horns (as Siva carries Soma—the moon—at Som-nat, in India; or Osiris the crescent in Egypt, see *Rivers of Life*, ii, plate x, and xiii, 10). His horns themselves denote the crescent, with the phallic snake (uræus) between them. Round his neck is hung the pierced Ait, or heart charm. Isis broods on his sturdy back. According to Faber (*Cabiri*, ii, pp. 156-162), the Apis rites were highly obscene. Pausanias thought that the original Apis appeared in Pallantium (a suggestive name), but the Greeks acknowledged that many of their gods, and rites, came from Egypt.

Aplu. In Etruria, a name for Apollo (see Apollo).

Apokaluptik Writings. “Revelations” forming a large collection, described by Renan as “Semitic phases of thought marking the senility of prophecy . . . gigantesque and sensational . . . strongly marked in Daniel (about 167 to 120 B.C.), and prevailing in the Sibylline Verses, Book iii” (about the same date)—see *L’Antichrist*. Besides the canonical “Revelation of St John” (about 70 to 90 A.C.), and the *Shepherd of Hermas* (which is hardly so to be classed), about 20 works of the kind are enumerated, including: the Book of Enoch (100 to 50 B.C.); the Ascension of Isaiah; the Apocalypses of Abraham, Moses (his Assumption), Isaiah, Paul, Peter, and Thomas; the 2nd Book of Esdras (or 4th Esdras in the Latin Vulgate), about 100 A.D.; the Sibylline books (of Alexandrian Jewish origin, and of various dates, from 150 B.C. to Christian times); the Verses of Com-

modian; the Prophecies of Hystaspes; the Apocalypses of Adam, Judah, Zechariah, Zechariah, Baruch, and Cerinthus.

Apokrūpha (of the Old Testament). “Apocryphal” signified “obscure” or “doubtful” books. Neither early nor mediæval writers very sharply distinguish canonical from un-canonical books (see Bible). The early Churches differed as to the acceptance of some of the New Testament Books; but all accepted, as a rule, those of the Jewish Canon for the Old Testament. In 1537, Matthew’s English Bible (following St Jerome) distinguishes, as “Deutero-Canonical,” those not accepted by the Palestine Jews: so also does Cranmer’s Bible in 1539, regarding them still as “sacred writings.” The term Apocryphal did not then mean “spurious,” as now understood, but only “of obscure authorship.” Protestant Churches still required them “to be read for example, and instruction, though not to establish any doctrine.” The Hebrews required certain secret books to be read privately. In 2nd Esdras (of the English version) we read (xiv, 40-47) that “The Highest” dictated to Ezra (the “Second Moses”) 204 books: the last 70 of these, containing “the real fountain of wisdom, and stream of knowledge,” were only to be shown to “the wise.”

The principal works of this class are 14 in all. [Once supposed to have been all written in Greek, though those marked *a* are more or less known to have been originally in Aramaic.—ED.] These are: 1st Esdras, 2nd Esdras, Tobit (*a*), Judith (*a*), Esther (additional chapters x to xiv), Wisdom of Solomon, Wisdom of Sirach or Ecclesiasticus (Hebrew), Song of the Three Children (*a*), Story of Susanna (certainly of Greek origin), Bel and the Dragon, Prayer of Manasseh, 1st Book of Makkabees (Hebrew), 2nd Book of Makkabees, and Baruch. The Prayer of Manasseh is not found in the Septuagint (or Greek) version of the Old Testament; but this version adds an Epistle of Jeremiah, and two more Books of Makkabees. In addition to these well-known works, we possess some 18 (so called) “Psalms of Solomon” (written about the time of Herod the Great); the Book of Jubilees (after the Christian era), and the Sibylline Books (see Apokalyptik Literature), which last are in Greek hexameter verse, the most important being the third, with its notice of the Messiah as a “king from the sun” (see Drummond’s *Jewish Messiah*).

The Christian Fathers of the 2nd and 3rd centuries (before Jerome) express no doubts as to the books of the first category being “divine scripture.” [They usually followed the Septuagint version.—ED.] Only the books of heretical sects were regarded as spurious. The Council of Trent (closing after 18 years on 4th December 1563

A.C.) accepted all the regular Apocrypha, excepting the Vision of Ezra (2nd or 4th Esdras as variously reckoned) and the Prayer of Manasseh. Alexandrian Jews freely accepted all books in the Septuagint, but those of Palestine only the books now called canonical by ourselves. Origen wrote in defence of the Story of Susanna in the 3rd century A.C.; and Cyprian of Carthage, in the same century, often quoted the Wisdom of Solomon. It appears to have been even known to the authors of the Epistle to Romans, and Epistle of James in the New Testament. This book was esteemed by both Christians and Jews (see Wisdom). It enunciates the longed-for doctrine of the immortality of the soul; not, however, in Solomon's age (1000 B.C.), but at earliest about 200 B.C. Luther added the regular Apocrypha to his Bible in 1534 A.C., but is said to have thrown a copy of 3rd Esdras into the Elbe, as containing "worthless fables." He also said that 2nd Makkabees "should never have been written"; and of the romance of Judith, that it was "a figurative work like Homer's Iliad . . . a pleasant comedy." Its fanatical horrors remind us of the murder of Sisera by Jael (Judg. iv), though she is excused by Jews as having been assaulted by Sisera.

There are allusions in the Old Testament to about twenty books not definitely identified as parts of that work, but apparently regarded as quasi-divine, or as ancient sources. These were: Wars of Jehovah, Book of Jasher, The Constitution of the Kingdom, Solomon's 3000 Proverbs, Solomon's 1005 Songs, Solomon's Natural History, Solomon's Acts, Chronicles of King David, and those of Kings of Israel, and of Kings of Judah, histories by Samuel the Seer, and by Nathan and Gad the prophets, a prophecy of Abijah, Visions of Iddo, books of Shemiah, and Jehu, Isaiah's historical work, Hosea's sayings, and Lamentations of Jeremiah. There were no doubt many "sacred scriptures" of the Hebrews, besides those known to us. The canon of both Old and New Testaments only began to be fixed about the 4th century A.C. The inspiration of the Hebrew Old Testament only began to be asserted by followers of Ezra, probably about 350 B.C. The Synod of Laodicea in 360 A.C., probably made the first attempt at a list of what the Churches declared to be a written Revelation-rejecting (as popularly stated) the greater part of 500 works.

Apokrūphal Gospels (and Epistles). Many of these were well known, and accepted, during the first four Christian centuries. Some retained their reputation even in the middle ages. At the Council of Laodicea (see preceding article) there were said to be more

than 500 gospel MSS. examined. The remnants of the Apocryphal gospels include about 25 works known, either fully or through fragments and quotations. [To these we may add the supposed Logia (or "words") of Christ, and other fragments of the 2nd and 3rd centuries, found in torn papyri in Egypt. They do not give any sayings of primary value, and may be regarded, perhaps, as mere pious reflexions. One famous saying, attributed to Jesus, seems to suggest the Pantheism of some Gnostic sect: "raise the stone and find Me: cleave the wood and there I am"—words which recall the mysticism of the Indian "Divine Lay."—ED.] See as to these gospels Rev. W. R. Churton (*Un-canonical Scriptures*), Rev. B. H. Couper (*Apocryphal Gospels*), and Rev. Baring Gould (*Lost and Hostile Gospels*).

Orthodox churches have always striven to suppress, or destroy, such apocryphal works, regarding the ideas and legends as "extravagant, absurd, grotesque, and legendary." But the more we study canonical gospels the less difference do we find between the character of their legends and those of the Apokrūpha. We have non-canonical statements that Jesus made live sparrows out of mud; about the tree that bent down to shade and nourish the divine child; or the idols of Egypt that fell down before him. But these are not more extraordinary than the Virgin Birth, the sun darkened, the graves opening at the Resurrection, the Devil carrying Jesus to the top of the Temple to show him all the kingdoms of the earth, or the fish with money in its mouth. No such distinctions, as to supernatural wonders, affected the choice of writings to be included in the Christian Bible in the 4th century. Tradition says that the bishops disputed long over the matter, till the Emperor threatened to dismiss the Council; and that finally four gospels, and various epistles, leapt on to the altar, or the episcopal table, and were accepted. Irenæus (2nd century) specially approved the choice of four gospels "because the universe has four cardinal points." It was necessary to circumscribe the Canon within reasonable limits (as in the case of the Old Testament); and the bishops declared their selection to be the "Inspired Word of God." This selection comprised a few works agreeing, as far as possible, with the views of the majority of the clergy and educated classes. For the Bible was intended, not for the masses (who could not read), but for learned churchmen; and these knew and cared nothing for natural laws, or any of the other considerations that now lead us to reject many wonderful statements, and miracles were then regarded as natural events not well understood. It was then not thought wonderful that fire should burn without fuel; or that the waters of the Jordan should catch fire (as

one father reports), and the Holy Spirit appear poised above, when “a certain man named Jesus” was dipped therein by “a certain man named John.” Justin Martyr, and others, vouch for such facts, as the writer of Acts does for the statement that Stephen “saw the heaven opened, and Jesus at the right hand of God”—to say nothing of the strange vision of Paul, and that of Peter.

It has been thought that the “Gospel of the Hebrews” was rejected because it opened with words as to “a certain man named Jesus,” which no doubt differed from the mysticism of the first chapter of John’s gospel. But the “man Jesus” still stands in the Canon; and, in some MSS. of Luke, we read of his “father” Joseph. Clement of Alexandria, Origen, and others of the Church Fathers, quote the “Gospel of the Hebrews,” although the Holy Ghost is therein called the “mother of Christ.”

The chief apocryphal gospels (2nd to 9th centuries A.C.) include gospels of Matthias, of the Infancy, of Nicodemus, of the Egyptians, of Andrew, of the Twelve, of Apollos, of Barnabas, and of Bartholomew; gospels of the Gnostiks (Basilides and Cerinthus), of the Ebionites, of Eve, of the Hebrews, of James the Greater, and of the Proto-James, of Judas Iscariot, of the Manicheans, of Marcion, of Perfection, of Peter, and Philip, of the Nativity of Mary, of Tatian, and of Thomas. [The most important non-canonical book yet found is that called the “Teaching of the Apostles” (about 100 A.C.), in which Jesus is called “a servant of God” (see *Didachē*). The original text of this work (probably belonging to the Ebionite church of Bashan) was much altered, and expanded, later, in Latin translations, and “Constitutions of the Apostles.” But the distinction of non-canonical works was not confined to later writings, since it excluded the Epistle of Clement of Rome to the Corinthians, and the (probably early) Epistle of Barnabas—whatever we may think as to parts of the, evidently spurious, writings of Ignatius.—ED.]

Apollo. Aplu. The youthful sun, yet one of the oldest of deities (fully treated in our *Rivers of Life*); like all sun-gods he was symbolised by menhir-stones, karns, and heaps, and worshiped in groves, and on hilltops, with fire and phallic rites. Like Osiris, or Siva, he was a nocturnal god as well as the day-sun. He conferred both life and death as a creator and a destroyer (by genial warmth, or burning heat); and Macrobius derived the word from the term *Apolluōn* (“dissolving” or “destroying”); but Apollo was a name older than such derivations. He was the Spartan Bela, Belis, or Belinus [which words—and perhaps the name Apollo also—came

from the Aryan root *Bhal* to “shine,” whence the Keltic *Bel*: we may compare also the Akkadian and Mongol *Bil* for “fire”; but these are quite distinct from the Semitic *Belu* (Ba'al) “lord.”—ED.] The Skuthians (Scythians) are said (in Greek) to have called Apollo the *Boōn-elateira*, and to have sung Pâans, or war chants, to him as did the Greeks. The Etruskans knew him as Aplu—named on six Etruskan mirrors of bronze (Dr Isaac Taylor, Academy, August 20th, 1887). He was called a son of Zeus (bright sky) and Leto (darkness, or perhaps “space”): like Jupiter Ammon he was called Karnian or “horned.” His statues are various and beautiful; but early tribes were content to worship him as a cone—the mystic Orphean phallos (see *Rivers of Life*, plates x, xii). He was the brother of Artemis (the moon). His emblem was the hawk; and he was also the “far darter,” with a silver bow (see Arrows), and the slayer of the dragon—like the Babylonian sun-god Marduk.

Apollonius of Tyana. This learned, pious, and travelled philosopher, a friend of the good, of emperors, nobles, and peoples, has been denounced as an impostor, as were Buddha and Christ, but only by a few ignorant or bigoted writers. He was born at Tyana in Galatia, west of the Kappadokian town of Bōr. The ruins of Tyana are now called Kiz-Hissār. His birth occurred about 4 B.C. (the probable date of the nativity of Jesus): his native city was then famous for the worship of Zeus, whose shrine was built over the sacred thermal spring called the Asmabeon. The religious, and wonderful, works of Apollonius resemble the history of Pythagoras, or of Christ; but are perhaps better authenticated. He was a philosopher who had seriously studied men and their beliefs, travelling with this object to Assyria, Babylonia, and India, and from Greece to Italy and Spain, as well as to Egypt. He clung to the Buddhist teaching of Pythagoras (the western Budha-guru, or “teacher of knowledge”); but he was a subtle philosopher, and a highly religious and just man. He made enemies only when duly opposed to tyranny, and injustice, even if offending an Emperor or a Proconsul. He was of noble birth, and descended from the royal founder of Tyana; he was however believed to be an incarnation of Proteus—the “foreteller of the future” who, according to the legend, tried to elude the seeker (of truth) by assuming divers disguises till (like truth) firmly grasped he took his true form. Proteus sprang from the sea, and slept among Tocks, where his votaries might, by hard search, find him.

Apollonius was commonly regarded as a “divine being,” so that his true history is overlaid with marvels. But Flavius Philostratos,

his biographer (172 to 250 A.C.), says that he disclaimed the miracles, sorceries, and magic deeds imputed to him; and this writer was a learned and accurate philosopher, who could only have desired to relate the truth in his 8 volumes of history. Philostratos, and Darius, friend of Apollonius, said that the wonders wrought by Apollonius did not involve the breaking of any natural law. The marvels, doubted by none, were exaggerated by rumour, though without intentional fraud or dishonesty. Such wonders were then generally credited, especially when connected with the healing art, which is still thought mysterious by the greater part of mankind. Apollonius was carefully educated by a philosopher of Tarsus, which city (south of his home) he left as a youth, being disgusted by its luxury, idleness, and vice. He retired to the small neighbouring town of Ægæ, where he lived a severely ascetic life, abjuring flesh and wine, and living on products of the soil. He wore scanty linen garments, without sandals, and with unshorn hair. He slept on the bare ground, and observed the Pythagorean penance of five years' silence, enduring these painful trials patiently—as did Buddha, under the Bōdhi tree, for seven years. During this period Apollonius studied all the philosophies of the day, generally in a cell of the temple of Asklēpios. When 20 years old he was called away to settle the affairs of his father, at Antioch, who died leaving him an ample fortune, which he divided among poor relations. After reclaiming a dissolute brother he returned to his cell, and completed the five years of meditation. He then started on what he regarded as his mission to teach, and preach, throughout Asia Minor. Twenty years later he started for India. At Nineveh he met his first firm friend, and first biographer, Darius, an Assyrian. At Babylon he preached to the reigning monarch Bardanas; and thence passed on to Taxila the famous capital of the Panjāb. King Phraortes (the Persian) received him, but his aim was to consort with the pious and learned; with Magi and gymno-sophists or Brāhmans, whom he sought out, carefully studying their rites, doctrines, and philosophies. He thus profitably spent some five years, and we find him as a mature man of fifty—a true peripatetik, or “travelling” philosopher—teaching in Ionia, honored as a god, healing the sick, and even (it was said) raising the dead. He at least strove to alleviate the miseries of his fellow-men.

He passed on to Greece where he visited the shrines and oracles, disputing and preaching in the temples as one who had divine authority. He strove to penetrate the mysteries of Eleusis, and of the Cave of Trophonius; but bigoted priests opposed him, fearing his learning

and skepticism. He visited Rome where Nero was persecuting reputed magicians, and nearly perished as one of these impostors. A consul acquitted him through love of his learning; another was afraid to convict him, lest his supposed powers should make the very words of the indictment vanish from the paper. He travelled to Spain and Africa in pursuit of knowledge, and then returned to Athens where he was at last initiated into the Eleusinian mysteries. Thence he went to Egypt and Aithiopia; and at Alexandria Vespasian sought him out, as he taught, in that great centre of religion and philosophy, at the Serapeum temple. The future emperor begged his aid, and Apollonius answered that he had prayed to the gods to bestow on the empire a just and worthy ruler. This roused the enmity of the Stoicks (who were then desirous of a republic), and of the party of the reigning emperor; so that on his return to Ionia his righteous teaching, and his great moral influence, raised the wrath of the profligate tyrant Domitian. Titus (son of Vespasian) had begged of him a visit at Argos in Kilikia, and exacted a promise that he would see him in Rome. Domitian made charges against him, and Apollonius submitted to the law, and was taken as a prisoner to Rome, being accused of singularity in dress, of being regarded as a god, of praising the good and just Nerva (then likely to succeed Titus), and of having in his behalf sacrificed a child—a charge easily made against one who went about healing the sick. In 81 A.C. Titus died, and Domitian (his brother) became emperor. Apollonius, being brought before the tyrant, boldly praised the character of Nerva, and was sent back—loaded with chains—to prison. Though condemned he escaped, probably by the aid of friends; report however said that he made himself vanish from Rome, and appear the same hour at Puteoli near Naples. He returned to Greece, being forgiven, it is said, by the emperor; for the tyrant feared his supposed divine power. He is said to have foretold, and lived to see, the death of Domitian, who was assassinated in 96 A.C., when Nerva succeeded to the purple. This would make Apollonius 100 years old, at which age he is said to have died at Ephesus, being then regarded as a “very old and much honored saint.” Rhodes, Krete, and other places, however, claim his last days, and Kretans said that he “ascended on high” at their temple of Diana Diktuna, when voices of angelic maidens were heard to cry “quit earth thou divine one, and ascend to heaven.” Even Rome had hailed him as “incarnate Jove”—the populace crying “we have a god among us.”

The account by Philostratos is based on the contemporary biography by Darius ; on accepted traditions; and on such literature as the histories of Maximus of Ægæ, and Mooragenes, all these being in Greek. Eusebius and other Christian writers, however, did their best to discredit his life and teaching; but, for at least four centuries, he received divine honors in Asia Minor, in Greece, and among Italians. Lucan, his contemporary—author of the *Pharsalia*—and Lucian, speak of him as one of the great men of the world, though they discarded the marvellous deeds attributed to him by tradition. The learned Hierokles (Governor of Bithynia and an “eklektik” philosopher), in his work on the Love of Truth—written in 284-305 A.C.—advances many analogies between the histories of Apollonius and of Christ, a comparison in circulation in his days: he adds that though “no men are gods, nor even divine persons . . . yet many have shown that they were beloved by the gods.” So too wrote Christian apologists who gave due praise to Apollonius. In 210 A.C. the Emperor and Empress, worshiping him with Orpheus and other great teachers, commanded Philostratos to write his true history, which was done without bias, according to Dr Ritter and Dr Jowett.

We see that Apollonius was born about the same time as Christ, and lived to the end of the century. He may have been near, if not in, Jerusalem about 30 to 34 A.C. His first journey (from Galatia to India) is said to have been completed in 36 to 38 A.C. ; and a second journey to India in 45 to 50 A.C. Even in Judea men might be aware that the emperor Severus and his empress, called the Tyana sage “a divine Prometheus and a saviour of men” ; and that his statues depicted him as an Apollo, to whom were decreed feasts and sacrifices—even, it is said, that of a virgin, whose “soul had found rest in his.” Paul at least (among Christians) would have heard of Apollonius: for Tarsus (Paul’s home) is only 60 miles south of Tyana, and the philosopher’s father was a wealthy citizen who took his son to Tarsus when he was 12 years old, so that then he came to know first the vices and frivolities of a city.

But Roman officials, Rabbis, and the illiterate, naturally took little notice of the ascetic philosopher ; nor was there anything to attract Apollonius in Hebrew legends. The Christian belief in a god-man, sacrificed to appease the Almighty, would in the eyes of the philosopher represent only a repetition of well-known fables. Many temples were erected to Apollonius later ; and that at Tyana was a favourite resort of pilgrims. Some of these shrines preserved scriptures as to his miracles and doctrines; and Dr Jowett says that “the narra-

tives are curiously coincident" with tales concerning Christ. The solar Proteus was said to have announced to a virgin her miraculous conception of a divine child (Apollonius); and at his birth a chorus of swans sang, while devils were cast out by him, the sick healed, and the dead raised. He was believed to be able to pass through walls, to vanish from court-house or prison, and to cause words to disappear from legal indictments: to appear to friends at a distance, and to foretell social and political events: he could awe beasts, men, and devils with a glance, and could pacify a riotous mob by waving his hands over it: the plague disappeared at his command; and he raised a noble's daughter from the dead even in the midst of skeptical Rome. But his historian discredits these later legends, and attributes the events to natural causes, and to his skill and learning. His story should however, according to the philosopher Ennapius, be styled the "advent of the god-man." Apollonius himself urged only the worship of a supreme and holy god, to whom no sacrifices should be offered, but only unspoken spiritual prayer. As a philosopher, taking his stand in the highest thought of his age, he laid down no dogmatic system, and could not therefore be expected to found a sect, or a creed, like one who spoke to peasants in simple and homely phrases. In a few centuries the teaching of Apollonius became, therefore, merged in the great tide of advancing philosophy and civilisation. His youthful Pythagorean proclivities, his life-long travels, and pains-taking researches in India (where Buddhism was reigning supreme) explain to us the Buddhist influence on the West (which perhaps yet earlier was connected with Essene customs in Judea); and thus our arguments are historically confirmed, as regards the widespread influence of the sages in the groves of Buddha-gayā.

Apophis (see Ap, Apap). This mythical serpent of the Libyan desert was called (Osborn, *Mon. Hist. Egt.*, ii, p. 52) *hastatus* or "speared." [Apap is represented in Egyptian pictures as pierced with spears or knives by Horus.—ED.] In the Ritual of the Dead the gods tie Apophis in knots, and drag him away exhausted. He is the "old serpent" like many other dragons.

Apple. This fruit plays an important part in mythology, and is connected with sexual matters. The Teutonic name (adopted in Ireland and Wales) means, according to Fick, a "ball" (*aballa*) or "small round thing." In Italy Pomona (the "apple" goddess) was the deity of fruit—a Venus on whose altars three apples usually lay, while another was held in her hand. Gubernatis (*Mythol. des Plantes*, ii, p. 301) says that the apple (Hebrew *Tappuah*, Arabic *Tuffāh*)

was identified with the fruit of Adam, and that it is purely phallic in meaning. Servius remarked (he says) that the male testicles were called mala (plural of *malum* "apple"). The betrothed maiden of Hungaro-Slav race receives from her lover a ring, in exchange for one that she gives him, and she then offers him an apple, as "the essential symbol of all nuptial gifts."

The apple symbol is both ancient and modern, and is universal. When the first bride of a Chinese emperor was married, on 26th February 1889, "after she was led into the royal hall, where she accepted the marriage contract, the golden sceptre, and seal, and sat down in the imperial chair, she was offered by princesses a fumigated apple, and this placed her in the position of pleasing God (*Chinese Court Circular*). She was then carried into the inner palace, where her chair was sanctified by passing it over a brazier of live coals (an ancient fire rite); and the princesses, asking her to alight, again presented an apple, with a precious bottle containing pearls and coins. She was now at the threshold of the bridal chamber, where were placed a saddle, a bow, and an arrow, near the Emperor who was in full dress. He seized the bow, and shot his arrow at the saddle, from the doorway; and then removed the bride's veil. The princesses led her into the room, and placed her on the left side of the bed, the Emperor going to the right. As they sat facing each other cups of wine were given them, which they drank, touching the cups together, before all retired.

Ancient and modern Keltic lore abounds in Apple symbolism, as in Bruce's poem on the old "tale of Levina," connected with Loch Leven ("low lying lake"), whose name may account for the favourite Scottish Lavinia for a maiden's name. According to the old poem, this maid's duty was to strew the bridegroom's path with roses, and green things, gathered on an enchanted mound, where flourished a very sacred green tree, guarding the "low lying" nymphæum. It was here that all brides must search for, and gather, two golden apples as "the pledge of fertility, nuptial delights, and concord."

In every land the sun was the apple of the heavens (see Agenor), the fertiliser of all that lives. According to the well-informed Roumanians (a Christian legend founded on older myths) Jesus would once not sleep on the Virgin's bosom, and so she gave him two apples to play with, both of which he threw into the air, where one became the sun, and the other the moon: thereby she knew that he would become the lord of heaven (*Gubernatis*, as above). There are also mythological connections between *malum* "apple," *malum* "evil" (sexually), and *malus* "the mast" which is the Lingam in India,

while the Arab “mast of the ship” (*Sāri-el-merkeb*) is also the phallus in popular speech. Lejard says that “the apple was sacred to all ancient peoples as the emblem of generation,” because it was held to be an aphrodisiak, and ripened in autumn—a time when demons were abroad to hinder generation. It was (some say) the disturbing element in Eden, as also among Homer’s gods (the apple of discord); but according to others the “fruit” which tempted Eve was the lemon or citron—the fruit of the Hadar “tree” (Levit. xxiii, 40) as explained by Rabbis, which was used at the Feast of Tabernacles. This is the sacred *Trun*, or citron, which came from Mogador still, to the number of 9000 citrons, to supply the needs of Jewish Europe in 1890 (*Anthrop. Instit. Journal*, August, 1891). These, bought for some 4 shillings in Mogador, were sold for a guinea for two in England. The *trun* is pale yellow, or greenish, with only one pip, and rather larger than a lemon. This however is not the same as the sweet scented apple (*Tappuah*) of the Song of Songs (Cant. viii, 8). The apple is still a love-token in Servia, presented by the lover to his lady-love. Sometimes he lays an apple on the family table, with coins inside, for consideration of the parents (see other legends in *Anthrop. Instit. Journal*, May 1892, p. 468).

Apron (see Freemasonry). This is connected (see Gen. iii, 7) with other ideas of girdles, the sacred thread of Hindus, and the Persian *Kusti*, or the *Kestos* of Aphroditē, all being wonder working emblems. The first apron was the fig-leaf; and wild races wore bark aprons, or skins (like our Highlanders), or feather girdles like the Polynesians, and Mexicans, adorned with strange amulets (compare Exod. xxviii, 42). In all cases these cover the sacred pudenda.

Apsāras. Sanskrit. The “water movers” or “water carriers,” heavenly nymphs, or clouds (Persian Hurāni Behisht, whence the Moslem Hūris) created by Brahmā, and led by Rhemba (the thunder cloud). They were daughters of Kāsyapa and Muni, and included 14 *gunas* or “groups.” Out of forty-eight 34 were earthly and unchaste, and 10 were divine. They were variant forms of the Gandharvas (see Gandharvas), who were males, but like them unchaste. Both assisted at the drunken Soma fetes of the gods. Without the soft yielding snaky clouds fertility is impossible in all mythologies. The Skandinavian Valkyries, and the swan maidens, who (like the Hūris) brood over slain heroes, were the same. In the Ramāyana, and the Purānas, the Apsaras are said to spring from ocean—as the Hindus said in pre-scientific days. The Asuras, or divine “spirits,”

at first repelled them, but afterwards accepted them as Suranganas, or wives, and called them Sumad-ātmagās, or “daughters of pleasure.” Heroes on earth also secured them, but they as often produced madness, and evil passions, as good fortune or plenty. It was well said that the sun created and destroyed them, dissipating the cloudy vapours that he has called into existence.

Apt. **Aptu** (see Apet). Egyptian. The water monster, or hippopotamus; and also the ark in which the solar hero Osiris (like Moses or Sargina) floats. The Aptu of Thebes floated near the island of Philæ, containing the organs of the creator Aptu—a form of Amen-ra. Aptau or Apuat, is also a name of Osiris, as “opener of roads,” and lord of the southern skies; and Apuat is apparently the sky, or watery expanse (see Ap). Apuat, as Osiris, is usually a jackal god (see Anubis) seated on a throne, and holding the flail, and the crook (see *Proc. Bib. Arch. Socy.*, June 1899).

Aquarius. The water carrier, the constellation which the sun entered in January (see Aries and Zodiac).

Ar. Er. Ur. [We must distinguish two roots here. First Ar “light”—Aryan *Ar* “burn”; Akkadian *Ir*, Turkish *ir*, *ar*, or *ur* “dawn” (Turanian); Semitic *aur* “light.” Secondly Ar “noble,” “manly”—Aryan *ar* “noble” (as in Armenian *ayr* “man”); Turanian *er* “man” (in Akkadian, and in Turkish); and Semitic *ari* “lion” or “hero.” In Turanian-Kassite *Uru* or *Uras* was the “sun” (probably the Turkish *or* “to beam”); and the root Ra is connected, in the Semitic *Rah* “to see,” and Egyptian *Ra* for “day.”—ED.] Er was thus naturally an Armenian hero (see Semiramis). Ar appears to be an imitative root for the “roaring” of bulls, lions, flames, or for the growl of a dog—see the Hebrew *ari* “lion” and the Akkadian *ur* “dog.” It was thus appropriate for all roaring deities, and fire gods. Adonis the sun god was the Arios of Ktesias. Ares is also the same as Mars—a god of storm and battle shouts (see Ur).

Ara (Latin). **Aras** (Greek). A “high or noble place” (see Altar).

'Arabia. Arabic, from *'Arab* “desert.” This applies to-day to the greater part of the continent, and to such early notices as are known, though “Araby the blest and mother of nations” (Yaman, or Arabia Felix) still shows the remains of buried cities. The vast multitudes swarming north at various periods (from the over-populated deserts) have only been held in check by Turanian, and Aryan, hordes

from mid Asia. The 'Ād, Thamūd, Ma'an, and Sabean tribes, developed the languages and cults of Arabia. Some regard Sargina as leading Semitic Arabs north, perhaps about 3800 B.C. [Dr Hommel also makes the 1st Dynasty of Babylon—about 2250 B.C.—Arab; but these views have been much disputed.—ED.] No doubt the northern Minyans, and Minæans were offshoots of the Mainaioi of Yaman in the south of Arabia—one of Strabo's "four great nations," ruling from Karna on the Red Sea—a site not now known. Ptolemy also calls the Minaioi a "great people," whose territory, he, and Diodorus say, extended along S. Arabia, embracing Şafar (Dēfir) a famous port (see Yaman).

[Some confusion exists in recent writings as to this word. The Minyans of Lake Van, and the Minæans of Asia Minor known to Greeks, have no connection with the Minaioi of Arabia. Even in Arabia two sites are confused—namely M'ain ("springs") in the south, and Mā'an ("the den") near Petra in the North. These are topographical and not ethnic terms, like M'aon in the tribe of Judah, and Beth M'eon in Moab. The inscriptions of Mā'an, near Petra, have been called Minæan; and many doubtful theories have been proposed, by Glaser and others, connecting these with the Minæans or M'ain people, of the south and of the classics.—ED.] Dr Sayce (*Contemporary Rev.*, Dec. 1889) corrects the popular impression (as did M. F. Lenormant long before) that Arabia was solely a country of nomads and deserts. North Arabia was invaded by the Assyrians of the 8th century B.C. In 24 A.C. Ælius Gallus, the Roman governor of Egypt, tried to win the country of powerful Arabian kings, whose ports had long received, and transmitted to Egypt and Syria, the riches of India and Abyssinia. Gathering the tribes of Nabatheans, from near Petra, the adventurous Roman promised to his hosts the gems and gold of Arabia; and they pushed on into the deserts only to perish by hunger and disease. Yet they gained for the west the first real knowledge of Arabia Deserta.

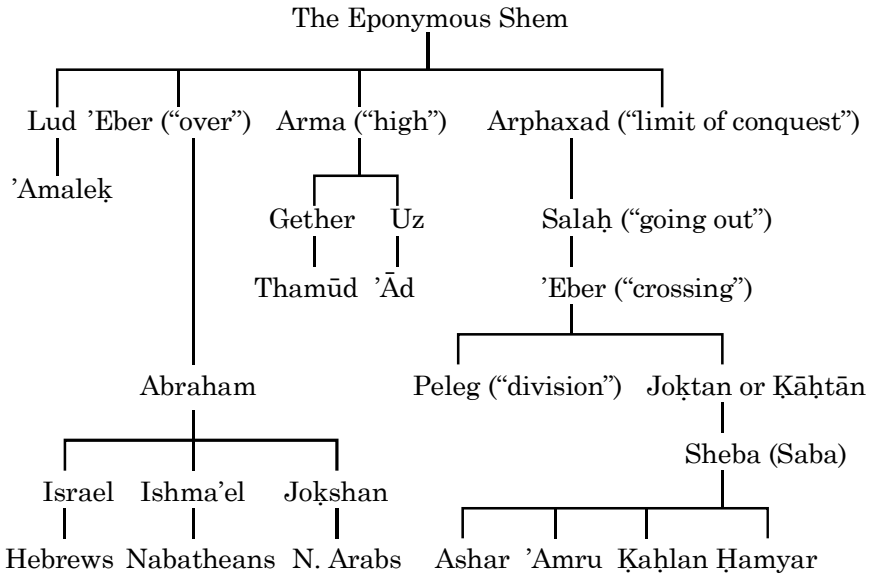
In 1810 Seetzen brought home inscriptions read, in 1841, by Gesenius, and Roediger, which were found to be Semitic, representing the language and script of the Ḥimyār, or Ḥamyār, race—the classic Homēri—who occupied Yaman in the S.W. corner of Arabia, with Sabeans, and (further east) Adramitæ (in Ḥaḍramaut—the Hebrew Ḥazarmaveth or "region of death"); and we now have others from near the ancient Mahrah (close to Saba) which Strabo calls the "cradle of the Sabean race." These were brought by Armand in 1841; while Halévy in 1869 obtained 800 texts in the same place; and Dr Glaser collected over 1000 texts, more recently, at Mārib or Mariaba.

[The dated Sabean texts go back to the 3rd century B.C.—ED.] The capital of the Minæans in the south was at M'ain, north of Khaulān (Ḥavilah, Gen. x, 29), on the great trade route from Saba to Makka. The Sabeans claimed not only Omān at the entrance of the Persian Gulf, but also the capital of Karmania (Hormazd), and probably controlled the land route through Gedrosia, and other regions, to India (see Ophir). Dr Glaser shows that Sabean chiefs were Maḡārib ("priests" or "pray-ers"); and the "Kings of Saba and Raiḡān" were supreme in South Arabia when these texts were written. One of the Kings of Saba, noticed in Ḥimyār texts, bears the same name found on an Assyrian tablet of Sargon (715 B.C.)—the latter was however ruling nearer to Syria. Coins of Sabeans and Ḥamyarites are known, dating apparently from the 4th to the 2nd centuries B.C.

Ptolemy mentions Hejra as a Thamudite town of Nabatheans (see Doughty's *Arabia*, p. 188); and Thamudites assisted Romans in our 5th century, and also were subject to Saba (see Yaman). Even as early as 1000 B.C. the Queen of Sheba came north, by land, to visit Solomon; and in the 8th century B.C. Tiglath Pileser III marched into North Arabia from Edom. In later days—the time of Muḡammad—and down to the present time, Jewish tribes have existed on the shores, such as the Ḥaberḡani (see *Jewish World*, 6th April 1883) whom some regard as genuine Hebrews, living in Arabia from ancient times. They are big men, and the tribe is much feared, and does not associate with other Jews. As they keep holy the 7th day (not the 6th like Islāmīs) they are called 'Arab *Sebti*. They wear fringed garments; and use Hebrew in prayer; and worship at the tombs of Ṣadiḡs or Saints.

The Mā'an texts (Doughty and Glaser) in the north mention Gaza apparently as a western trade depot. The Teima texts in the north are in an Aramaik alphabet and language, and are sometimes called Likhyān, after kings noticed in the inscriptions (see *Contemporary Rev.*, December 1890). Those of S. Arabia, differing in script and language from the preceding, include the names of 33 Minæan kings. [One important text (Halévy, 535 and 578) refers to "great ones" named 'Ammiṣadeḡ and S'ad, from Muṣrān (perhaps Egypt), engaged in trade with Egypt, and Assyria, and the lands "beyond the river." It is a votive inscription to 'Atthār (Istar) on occasion of an attack on their caravan by the hosts of Saba and Khaulān, at a time when the "Lord of Yamnat" (Yaman) was fighting Shamāt ("the north"). The only evidence of date is found in the characters used, which do not seem to be very early.—ED.] Another text speaks of lauāns—apparently priests—a word from the same root as Levi ("the band").

The following genealogical table represents the connection of Semitic races, according to Genesis (x, 26-29), and to Arab tradition:—



The beginnings of races must be more or less conjectural. [F. Lenormant, remarking on the adoption of Babylonian gods in Arabia—such as Istar, Sin, and Nebo—and on the appearance of pyramids in the south, described as being like those of Babylonia, distinguishes the languages of Eastern and Western Arabia (see *Lettres Assyr.*, ii). The former use *s*, as in Assyrian and Babylonian, where the latter use the *Heh*, as in Hebrew and Phœnician. Hence he supposes the east coasts to have been peopled from Babylonia, and the west from Palestine and Edom. In Genesis only the North-West Arabs are claimed to be of Hebrew descent. The earliest architecture in the north, and the alphabets there found, appear to show Aramean and Syrian influence, while those of the Sabæans and Ḥimyārites are distinct.—ED.]

The later Arabs are distinguished as “pure,” or as *Muta-'Arab* and *Musta-'Arab*, or “Arabised,” which signifies mixed peoples. The Ḥamyar (“brown” or “ruddy”) were probably “pure” Arabs—settled peoples, traders, and writers, who (from Saba) crossed to Abyssinia. The *Musta'arab* peoples were the nomads—the *Ahl-Badu* (“people of the waste” in Arabic) as contrasted with *Ahl-Ḥaḍr* or “people of the enclosures.” The Arab sects are now numerous (see *Wāhbabis*): “all along the Persian Gulf (see *Encycl.*

Brit., 1876) . . . a considerable proportion of the inhabitants are not Muhammadans at all . . . but Khawārij or 'seceders,' belonging to the Karmathian school" (Moslem mystic philosophers): "in Oman . . . Wahhābee-ism has made good its footing for detailed account of the Karmathians the reader may, with advantage, consult Silvestre de Sacy's admirable treatise on the Bataneeyah, or secret sects . . . prefixed to his history of the Druzes." "Lastly, paganism, or rather fetishism that takes for its scope a stone, a tree, or some natural object, appears to exist in Mahrah, in the S. Jowf, and in various small half-isolated spots on the borders of the great desert of Dahna. Vestiges of . . . the worship of heavenly bodies are said to linger among the wilder Bedouin tribes, who even yet compute the year by the rising of Soheyl, or Canopus, and prostrate themselves to the morning sun."

The old stocks may be considered as follows :—

- (1) *'Ād*. The northerners who were perhaps first to displace a small dark race of earlier date in Arabia (see 'Ad). They appear in the *Ḳorān* as proud inhabitants of Irem, stricken by God. Tradition says they were "mail clad, well disciplined, and numerous, such as no nation could withstand." They were great builders. Their last kingdom is said to have been A;-Aḥkaf in Ḥaḍramaut. They are called by such names as Shadād "strong," and 'Abd-shams "servant of the sun." But we cannot expect to learn much about this ancient S. Arabian race.
- (2) *Thamūd*. This lost race (historically found further north than 'Ād), rejected a prophet Sāleḥ, according to the *Ḳorān*. They appear to have held the W. coasts called Yathribah, but were found chiefly between the Hajāz, the Najd, and Syria, to the N. and E. of Madina. They were believed to have made, and dwelt in, mountain caves, and to have carved texts with accompanying figures on pillars and doorways—perhaps as early as 500 B.C. (see *Rivers of Life*, ii., pp. 515 and 510).
- (3) *Tasm* and *Jadi*. History is silent as to these and other tribes, but Tasm seems to have adored the star Al-dabaran.
- (4) *'Amaleḳ*. Traditionally this people from the north (see 'Amaleḳ) lived at San'aā ("the tank") in Yaman, and seized the country round Makka, and in Yathribah, and Khaibar, and other parts of the Hajāz. Some said they came from the Persian Gulf before Yoḳtan entered the Hajāz.
- (5) *Joḳtan*. The Old Testament Yoḳtan, the Arabic *Ḳaḥṭān*.

Josephus (*Ant.*, I, vi, 4) says that they went to India. Yoḳtan means "small," or younger, branch of the race of 'Eber. From the marriage of Ishm'ael to a daughter of Joḳtan sprang (according to Arab tradition) Adnān, and the Ḳoreish tribe—guardians of the Ḳa'abah of Makka, from whom the Prophet was descended.

The kingdom of the Sabeans and Himyarites (already noticed) endured till about 529 A.C., when it was overthrown by the Abyssinian Arabs (see Abyssinia). Māreb, or Saba, their capital, is said to have been destroyed, after 1500 years, by the bursting of a great dam; and San'aā, the present chief town, was then built. Persia seized on this region (Yaman) in about 603 A.C.; and the Moslems in 634 A.C. The Sabeans were very prosperous as traders in our 2nd century, reaching even the Zambesi River in S. Africa (see Mr O'Neill's paper, *Scot. Geog. Mag.*, Feb. 1886).

The Islamis of Arabia still half believe in the old stone worship; and even their prophet observed such rites (see *Rivers of Life*, ii, pp. 535, 571, and Mr Wake's paper, *Anthrop. Instit. Journal*, Feb. 1882). Sir R. Burton (*Pilgr.*, i, 5) noticed strange rites even in Makka itself. Sir L. Pelly speaks of an Arab tribe in the S.E. called Salibah or "cross" worshipping people. After the death of the prophet many, even of the settled population, apostatised (Burton's *Pilgr.*, ii, p. 109; and Sir W. Muir's *Annals of Caliph.*). Col. Conder, after six years' study of Arabs in Palestine, writes in 1891 (of the nomads in Moab) that "they have little religion beyond a belief in the presence of ancestral spirits, and of demons in general. They are very rarely seen to pray."

The real "children of the desert" are the inveterate, and much feared, foes of the orthodox, especially of pilgrims, and are dominant in Arabia, even over the Sultan's government. They yield only in the Najad, to the superior power of Wahnābi princes. They exact blackmail from the Sultan's officials when these travel; and, though the "Sultan of Rūm" is nominal head of the faith, not one of them has attempted the pilgrimage to Makka, because of these marauders. The Fatimite Khalifs of Cairo were the last Moslem rulers to enter the Arabian deserts. High officers of state accompany the Maḥmal (see Arks) from Egypt yearly; but on one occasion they refused the customary payment to the nomads, and found the pass barred, next season, by 40,000 Bedu, who assembled in the Hajāz hills, and, after slaying most of the pilgrims, exacted their tax and its arrears. They glory in the name *ḥarāmi* ("robber"), and are ever ready to destroy the Faithful—especially near Madina and Makka. They do not

respect the Makka Ḥaram, or “sacred” region stretching 40 to 145 miles from the shrine. “Their demands are extortionate,” says a reviewer (*Indian Antiquary*, October 1886), “and must be meekly conceded, without dispute, and with as little delay as possible: their subsistence is mainly derived from levies remorselessly exacted from those whose only business in their lands is the fulfilment of the precepts of the Prophet.” Their name is continually used by the leaders of the Ḥāj (pilgrimage) to terrify, and hurry on, the pilgrims. These pilgrims search for, and murder, any enquiring Jew or Christian who attempts to reach their Zion; but the Bedu (or “desert men”) slaughter indiscriminately all who visit their lands without paying.

Burckhardt (*Bedouins*, ii, p. 361) said that the only traces of Islām among these nomads are found in a few personal names, while those commonest for their children embody titles of the ancient gods and goddesses of pre-Islāmite times. They do not observe the distinction of the months (see Month), but attack enemies as readily in Ramaḍān as in other months, in spite of the Ḳorān (ii, 185): the sacred months indeed present their special opportunity. They eat what the orthodox call carrion—animals not killed with the usual rites. They swear with Ḥajāzi (or pagan) oaths, and adhere to the strictly forbidden ordeals, such as licking red hot iron (their *Salkh* or “scarification” in proof of courage); and they lent their wives to strangers like Tartars and others (Burckhardt, ii, p. 378).

Most Arabs still use tribal marks for property (*wasm*: plural *ausām*), and are, as a rule, unable to read, or to explain the origin of these. Their oldest marriage custom is said (by Prof. W. Robertson Smith: *Kinship and Marriage in Arabia*) to resemble the Nair polyandry of S.W. India. This is the Arab *Ṣadiḳa*, according to which the woman lived in her own house, receiving visits from those she chose, and rearing her own children (see Basivis). If she preferred one man this, with his consent, became a *Mot'a* marriage, or temporary union such as is noticed in the early days of Islām (and exists in Persia and India). The polyandrous unions are noticed early among Sabeans. The *Mot'a* recalls the *Beena* of Ceylonese, when a woman consents for a time to be faithful to one man. The *Ba'alah* marriage (chiefly among the upper class originally) makes the wife a “mistress” of the house, and confers rights of property—as among Hebrews and Babylonians (see *Ba'al*). It was called by Arabs *'Asika*, or “severance” from the mother's kin, and was consecrated by vowing a male child to the tribal god (as the first born was vowed to Yahveh among Hebrews). Muḥammad favoured the *'Asika* marriage as the most honourable kind of union.

With reference to the art of writing in Arabia, the reader may consult Dr Isaac Taylor's invaluable work on the Alphabet. He distinguishes the North Arab from the South Arab alphabet. The former he derives from the Aramean alphabet, which found its way to Edom. This we can only admit as applying to the later written characters—which alone have been discovered. A great trading community like the Sabeans could not exist without some form of writing. [Perhaps they used kuneiform first, though these characters are unknown in Arabia—see Amarna.—ED.] Dr Taylor (*Alph.*, i, p. 283) says that the modern Arabic characters came from the Aramean script, which prevailed at Makka about the 7th century A.C., when the *Ḳorān* was written down. It has swallowed up all other Semitic alphabets, and is the official character of all Moslem countries, adapted to the pronunciation of Turkish, Persian, and other tongues (p. 313). There were two alphabets early used by Moslems. One is the Kufik (named from the town of Kūfa), which is used in the oldest texts of the Dome of the Rock in Jerusalem (688-692 A.C.), and occurs on coins of Khalifs about the same time, as also in a Christian text of Bashan before the Moslem conquest. It has been thought to be derived from the Palmyrene—as is the later Syriak. The other alphabet is the Neskhi, which is found in passports of 133 A.H. or 751 A.C. This sprang from the Makka script, derived from the Nabathean Aramaik of the North Arabs near Petra. These Arabs had “a not inconsiderable literature in the 4th century B.C.,” and were powerful enough to defeat Antigonos, the Greek general, in 312 B.C. The Sinaitic inscriptions of the 3rd century A.C., or earlier, are of the same origin.

But the Arabs of Saba (Sheba) were apparently traders as early as the time of Solomon (1000 B.C.); and Dr Taylor holds that the South Semitic alphabet must have separated off from the parent Phœnician before the 6th century B.C. [The so-called Minæan texts, in S. Arab characters, do not, however, seem to be as early, since they distinguish letters which are not distinguished in any of the older known alphabets, but in later Sabean, Arabic, and Gheez.—ED.] The South Arabic alphabet compares closely with the South *Āsōka* alphabet of India (250 B.C.), which Dr Taylor supposes to have been introduced by Sabean traders; while the North *Āsōka* script is of Aramean origin, reaching N. India from Persia. If the South Arab (or Sabean) character was thus able to spread so far east, it is probable that it would extend northwards also, in Arabia, to meet the Aramean; and an earlier connecting link is recognised by Dr Taylor in the Safa texts S. of Damascus (about 100 A.C.), which show the

Phoenician connection. The Sabean language presents very early features of Semitic speech, connecting it with Hebrew and Assyrian. From their alphabet came the script of the Gheez, or “emigrants” of Abyssinia, as known in the 4th century A.C.; and thence the later Amharic (see Abyssinia). The Sabean texts of Axum, in Abyssinia, were found by Riippel in 1830, and by Mr Bent later. The most important dates from the 5th century A.C. It records the victory of “Halem, King of Axum, of Ḥimyar, and of Raiḍān, of Saba, and Salḥen,” over the king of the Falāshas (Abyssinian Jews). The Axum kings ruled part of Arabia Felix in alliance with Justinian (527 to 565 A.C.), and from their alphabet came the Ethiopic and Amharic.

We must remember also that Europe owes its numerals to the Arabs, who brought them from Northern India; and its algebra (*Al-geber* or “the power”), with other arts and sciences. The first treatise on arithmetic was written by the Moorish Arab, Muḥammad ben Musa, in the reign of the Khalif Al-Mamūn (813 to 833 A.C.), and translated at Pisa in 1202, and at Florence in 1299 A.C. The science was known in Arabia in the 8th century of our era (see further Taylor’s *Alphabet*, i, p. 351, and ii, p. 263; and, for Arab extension to Mashonaland, and the comparison of Zimbabwe ruins with those of Arabia, see Africa).

'Arafāt. Arabic, “recognitions,” “knowings.” The council hill at the entrance of the gorge leading to Makka (see Adam, and Makka) a very sacred place of worship for Islāmīs—a natural lingam close to a natural Yoni. Here, after 200 years of wandering, the repentant Adam “recognised,” or “knew,” Eve according to Arab tradition.

Araga. Sanskrit. The solar form of Vishnu as Rudra “the destroyer”—the burning midsummer sun.

Arahat. The third and highest stage of Budha-hood, or wisdom, when insight has been attained into the seven highest branches of knowledge, including “Impermanency : Inherent Pain : the Absence of Self (or of individuality) in the confections, or component things” (Rhys Davids, *Hibbert Lect.*, 1881). The first stage is mere self culture, restraining the lower morals or *Pancasila*, and is binding on all Buddhists, clerical or lay. The second stage is reached only by the mendicant order; virtue and morality are part of their nature.

Ārāl. Ārālīm. Āriel. Jerusalem is called Ariel (Isaiah xxix, 2) not as meaning “lion of god,” but probably to be rendered “hearth of god.” Dr Neubauer and Dr Sayce (*Athenæum*, Oct. 9th, 1886),

think that for *Ārālīm* or “valiant ones” (Isaiah xxxiii, 7) we should understand *Ārelīm* or “inhabitants of Jerusalem.” [Buxtorf however derives *Erael* in the latter passage, with the *Ariel* of 2 Sam. xxiii, 20, rendered “valiant,” as coming from the root *Arā* (see *Ar*); and according to the Targum it also meant an “ambassador.”—ED.] On the Moabite stone, about 900 B.C., Mesha, King of Dibon, is made to say: “I brought (from the city of ’Aṭaroth) the *Aral* of Dodah (a person or a deity), and dragged it (or him) before Kemosh . . . I seized Nebo, and took thence the *Aralī* of Yahveh, and dragged them before Kemosh.” This is thought to refer to images, or altars of deities [but the translation is difficult, and if the *Ārālīm* were “heroes,” or “ambassadors,” a human sacrifice may be intended.—ED.]

Āram. Hebrew: “highland.” The term applied to the highlands of Syria and Assyria. Padan-Āram was the “field of high land” near Ḥaran; and Āram-Naharaim was the “plateau of two rivers” (the Tigris and Euphrates) in the same region. The language of these regions is known as Aramean, or Aramaik. In the Bible (2 Kings xviii, 26) this is translated “Syrian language” (but seems rather to mean Assyrian). The Aramaik is first known at Samala in N. Syria (800 B.C.), and afterwards on weights, and tablets, of the 8th and 7th centuries B.C. in Assyria and Babylonia, showing a population (perhaps of Syrian merchants) speaking a dialect different from Assyrian or Babylonian. The Aramaik was used by the Jews, from the 5th century B.C., as their common dialect (in Palestine, Egypt, Asia Minor, and Babylonia), and by the Rabbis in the Talmud commentaries (300 to 800 A.C.), when Hebrew was a dead language. [It is grammatically an older dialect than Hebrew, as Sir H. Rawlinson has remarked.—ED.] In later literature the Aramaik is divided into dialects. I. *Eastern Aramaik* (once called Chaldee) as found in the Book of Daniel for instance. II. *Western Aramaik* (or Syrian) which the Jews used commonly from the time of Ezra (about 400 B.C.), and which was the parent of the Palmyrelle dialect, and of later Syriak. About the Christian era this Aramaik prevailed all over Syria and Asia Minor. In our 4th and 5th centuries, a considerable Syriak literature developed; but with the rise of the Khalifs this gave place to Arabic, and had become unintelligible to any but the learned by the 12th century. III. *Samaritan*—a rough mixture of Aramaik and Hebrew [or an early Aramaik dialect like that of Samala.—ED.] IV. *Ṣabian* or Nazarene, the dialect of the Sabian heretical Christians (“baptisers”), and of Mendaite Gnostiks, near the Euphrates. V. *Palmyrene* (about 1st to 3d centuries A.C.) at Palmyra. VI. *Egyptian*

Aramaik common in the Ptolemaic times (from about 300 B.C.) among Jews, and other Semitic writers, in Egypt. The Aramaik alphabets (including Palmyrene, square Hebrew, and Syriak) all developed from the older Phœnician, the earliest texts being those above noticed at Samala, and in Assyria, where these letters occur side by side with kuneiform characters (see also Arabia as to these alphabets).

Arana. Arani. The Arani (plural) are the two sticks necessary to kindle sacred fire among Aryans. They should be of the *Ficus Religiosa*. The stick which was used for rubbing was the *Arūna* (see Pramatha), working in the *tritha*, or stick rubbed or “furrowed.” From these, according to the Vedas, “sprang the child of energy, the fire which gives life, if rubbed in by the energy of man” (*Indian Antiquary*, Aug. 1891). The Arani probably gave a name to the Iranians, as fire worshipers (including Persians and Indian Aryans) : for Arnas and Tritsus are two of the most distinct Aryan tribes in the Rig Veda (see Mr Hewitt’s “Early India” in *Royal Asiatic Socy. Journal*, April 1889). The Arana, or Firestick, is also conected with the Svastika (see Svastika). The fire stick is called the *Ini* (penis), or the *Werem* (male one) by natives of the Torres Straits and of North Australia (see *Journal Anthropol. Instit.*, Feby. 1890, p. 385).

Aranya. Sanskrit. A forester or wild man. The term also applies to beasts in forests, as well as to holy men who have retired from the duties of life for contemplation. The Aranyaka, or forest life, is the last stage in the career of a pious Brahman. The term applies to them even in the Rig Veda. Aranyanis were goddesses or holy women (see Index, *Rivers of Life*).

Ārarat. This holy mountain was a western Kailasa (see *Rivers of Life*, i, p. 357, fig. 156). Ararat, and Eden, says Lenormant (*Contemporary Review*, 1881) were (like) “the Meru of the N.E. Pamir.” In Hebrew, Ararat included the Armenian district round the mountain. In the Behistun texts this is called *Urartu*. It is the Ararad of Moses of Khorenē (the Armenian historian); and perhaps the Alarodians of Herodotos were properly Ararat-ians. It is explained as *Ḳardu*, or *Karād*, in the Peshitto-Syriak version of the Pentateuch, and in Jewish Targums. The *Kairōn* of Josephus is, according to Lenormant, an error for *Kardōn*, pointing to the Gordæan mountains of Kurdistan as Ararat, where (says Berosus) the vessel of Xisuthros—the Babylonian Noah—rested. [The traditional Ararat is a snowy mountain, near Lake Van, 17,000 feet high.—ED.]

Aras. Sanskrit. The nuptial couch (see Altar and Ar).

Arasas, or Aryas. Now a degraded race of S. and S.W. India, found in forest-clad hills (see Aryans), and fully treated by Rev. S. Mateer in his *Travancore*. They are also called Pandus, and “wild folk” like the Puliyas, and the tree dwellers on the Palani hills. They worship spirits, and know no god, soul, or past or future life ; and when captured they always strive to run away to their hills, even though schooled and petted by missionaries.

Arati. Alati. Sanskrit. Ceremonies at the birth of a Brahman, still practised also in some parts of France, according to the Abbe Dubois.

Arb’a. In Hebrew would mean “four” (see ’Anaḳīm).

Arbhu. Like the Vedic Ribhu, was a name of the sun (compare Orpheus, and the Armenian *Arpha* for “sun”).

Ar-budha. The mountain Budha, and a name of Buddha afterwards.

Ārchī. Sanskrit. The sun, or “light.”

Architecture (Indian). Ancient architecture depended on ancient faith, and its symbolisms. It must be carefully studied by all who seek the key to creeds. The Turanians, who taught most matters (including myths and beliefs) to the Semitic and Aryan races, were great builders, and the plans and elevations of their shrines depended on their religious ideas. Though our spires seem now only to point to “heavenward aspirations,” this was not what was meant by the earliest rude builders. Their spires, domes, and pillars, were of the earth earthy. But they said that “the forms are divine, and the gods the architects.” Some gods, like Hephaistos, were builders and artizans. Oannes, in Babylonia (Ea, the sea god), taught men to build temples, as did Poseidon among Greeks. The Hebrew Elohim decreed the details of tabernacle and temple, ark, pillars, and altars, though Phœnicians were needed to execute his wishes in the Jerusalem temple. What we now regard as ornaments were symbols considered most necessary by the ancient builders, to conjure and please good gods, and to drive away the evil eye—which, according to most Asiatics and Europeans, is the cause of nearly all ills. Hence many symbols of Lingam and Yoni were carved on pillars ; and oval forms both within and without sacred or important structures. The phallic hand, or the divine eye, was placed over doors. Demon gargoyles frightened evil spirits from roofs and spires—their favourite haunts. Serpents intertwining, and other elaborate tracery, round

doorways and windows, or on altars, were devices to perplex demons, whose nature it is to pass nothing that they cannot count or unravel. Embroidered charms, such as the fleur-de-lis, or the cross, for like reason must adorn altars, columns, mats, rugs, and robes, as is still openly avowed by the lower classes of Italy, Spain, and Greece (see Mr Leland's notes, *Asiatic Quarterly*, January 1893).

The Rig Veda is believed to have been orally known about 1800 to 1500 B.C.; and it mentions great buildings and cities of the (Turanian) Dāsya and Āsūras (as they called them in Aryan speech), in the "lands of the seven rivers," together with "great and numerous castles of the Sambara" (or enemies of Āryas); and again "iron castles," or "castles strong as iron" (see Muir's *Sanskrit Texts*, ii, pp. 383-389; and *Edinburgh Rev.*, October 1882). A Davana, or Daitya, called Maya is said to have been the "architect of the hated Asuras." Such a builder the poor Aryans must employ for the palace of the early Aryan Pandus (see Pandus). In the later Upa-Veda the Satapatha, and the Silpa-sāstra, architecture is more fully treated: these were said to have been written by Visva Karma and Siva. The Aryans in India first, probably, adopted the architecture of Dravidian and Indo-Chinese races, as Greeks did that of earlier Asiatic civilised people. No Aryan or Semitic peoples built durable monuments till they had been taught by Turanians.

The lack of historic materials, before the time of Alexander the Great, only allows us to say with diffidence that many solid buildings were erected in North India "at least some centuries before 300 B.C." The early architecture of Bharahut, Sanchi, and Amravati is Drāvidian; and late Aryan structures show a degeneration to wooden beams and roofs. These again were closely imitated in stone in later sacred caves. It is possible to trace this imitation of wooden originals in rock-cut Chaityas, and Rathas, of Mahā-balipūr; and in many Buddhist Vihāras or monasteries. We may well believe however that, before the coming of Drāvidian races from the West, the only religious structures of India were stone circles, and mounds, karns (or rude Chaityas), menhirs and dolmens, such as are still erected by the wildest tribes. These had, no doubt, tree, and phallic, emblems, as denoted by the Sisna Deva (or Lingam), denounced in the Rig Veda. That Veda was however only reduced to writing about 400 B.C.

Dr Bollensen (*German Oriental Socy.*, xxii, p. 587) says that the Rig Veda mentions both buildings and carved images. The base of the throne of Jara-Sandha, an Asūra king, still stands among the ancient buildings of Rāja-griha, the sacred capital of Magadha, and is held to be one of the oldest permanent structures in India: it is

85 feet square, built of hewn stones resembling what is called Kukloian masonry. General Cunningham thinks this was brought from the Pipla cave (where Buddha used to take his mid-day meal) ; and here 500 Rahats sat at the first Buddhist council (500 to 400 B.C.). Yet this is supposed to have been centuries later than the earliest Indian structures. As to this throne, Mr J. Fergusson (*Cave Temples*, p. 34), says that it is “undoubtedly Assyrian,” being a rude copy of the Birs Nimrūd (or stepped pyramid of Borsippa, close to Babylon), having, like it, 15 small cells at the side. It is thought that the foundations were in steps, like the Setavana monastery at Srāvasti, which has seven storeys (see fig. 205 in *Rivers of Life*, ii, p. 71). This points to the Drāvidians as early Turanian settlers. The Pāravati monastery (or Vihāra), is believed to have been similar; and the Brazen Monastery at Anuradha-pūra (Ceylon), had nine such decreasing storeys ; while the Sath-mahal-prasada (also in Ceylon) had, as its name shows, seven steps or terraces, with a small temple at the top having an outer door, and a conical roof. In the Babylonian example (the temple of Bel), the seven storeys were painted each of a different color; next to Terra (earth) came Saturn (black), Jupiter (orange), Mars (red), Venus (yellow), Mercury (blue), the Moon (silver), and the Sun (gold), as described by Herodotos (see *Rivers of Life*, ii, pp. 71-72). Mr Fergusson (*Indian Architecture*, pp. 202, 618), says of the last-named Ceylonese building, that it “is one of the most perfect representations existing of the seven storeyed temples of Babylonia” —that is of the tower of Babel. He also says that “Burman temples have their real synonymns in Babylonia, not in India . . . the seven storeyed ones being lineal descendants of Babylonian examples.” These Burman and Ceylonese builders were Dravids, who had come east from Babylonia (see also Beal’s *Fā Hian*, pp. 76, 139).

In many of its architectural details India appears to have adopted Persian, and Greek, figures and ornaments ; which reminds us that Tiglath Pileser III (about 736 B.C.) conquered Ariana, including Kophne or Āfghānistān; and again that Darius Hystaspes (521 to 486 B.C.) ruled an empire bounded on the east by the Indus. His known architectural style accounts for bell-shaped capitals, and couchant bulls such as appear at Persepolis ; for the bell form is common, in Buddhist shrines, all over India—especially at Sanchi, Bharahut, and on the iron pillar at Delhi. In the Nasik caves (N. India) we find animals with human heads ; at Karli are sculptured elephants ridden by men and women; at Bilsa horses are found, and at Pital Ghora (Ghora is a “horse”) are winged horses, with elephants and lions. Persia was regarded—referring to its eastern provinces—

as part of India by Hiuen Tsang. At Āllahābād, the Lāt (or pillar) has—as also at Sankissa—a honey-suckle ornamentation, such as is found in Assyria, as well as in Greece. The human-headed bulls of Buddha-gayā, and the winged griffens of Sanchi, also compare with Assyrian figures. The Manik-yala, and Ahinpash topes, and other structures, in the Peshawār valley, have bastard-Corinthian columns ; while Greek forms pervade the Kashmir valley and India to the Hydaspes (Jhēlam) : these are now called Indo-classical, and were introduced no doubt by Greeks from Baktria, after the conquest of Alexander. This influence is not traced east of the Jhēlam river, though it is evident that the magnificent shrine of Nakhon-Vat, discovered in the forests of Kambodia (see excellent photographs by Mr J. Thomson), shows Greek influence.

The Moslem (or Turkish) invasion beginning in 1010 A.C. and continuing till 1120 A.C., when they settled down as rulers of the Panjāb, rapidly affected Indian architecture. Architects travelled widely—like others—but we need not follow these later importations from the west. Most of the earliest Indian architecture belongs to the age of Āsōka (3rd century B.C.), who is said, by Hiuen Tsang, to have “erected 84,000 stupas” (see Chaityas)—structures which followed the ideas of ancient Lingam worship, denounced by Buddha, and in the Vedas. Forms and rites are harder to kill than ideas, and the old cone and pillar worship survived when topes, stupas, cones, domes, and dagobas containing (said the monks) relics of the adored Tathāgata (Buddha) came to be built. Buddhists believed that their great teacher prescribed the architecture of their shrines ; and in the Book of the Great Decease (not probably later than the 4th century B.C.) he is quoted as saying : “An Arahāt is worthy of a Dāgoba” (see Dagoba). The chief emblem of this age was the *Chakra-varta-Rāja*, a great idol of which Buddha is said to have approved, saying “it will make happy and calm the hearts of those who gaze thereon, and so lead to their being born again after death, when this body is dissolved, in the happy realms of heaven.” But this is very unlike all we know of the wise Gotama. The Sudama cave at Barabar, near Buddha-gayā, bears a date 252 B.C.; the Karna cave one of 245 B.C.; and the Gopi cave of 214 B.C. The Badami cave, enlarged as late as 579 A.C., shows the old nature-worship that openly asserted itself, in the 7th century of our era, at the fine temple of Bhuvan-Isvara. Hiuen Tsang, at the end of this century, says that “the country is full of heretics” ; and Neo-Brahmans were then energetically excavating and building temples, as they continued to do till checked by Moslems in our 12th century. The Sanchi tope,

in the early Buddhist age, seems to have inspired the Drāvidian builders even in Ceylon and Burmah. Arrian says that Alexander found “the cities near the sea built of wood, because mortar here crumbled, but that buildings on eminences were of brick and mortar” (Rook’s *Arrian*, ii, chap. x).

Temple and tomb have always been closely connected, and both had altars, on which stood emblems of life and death. From the casket to the Dāgoba, or relic shrine, was an easy advance, and over all altars rose the domed shrine (Chātya), the towers, and spires, with banners and other symbols of nature-worship. So the Prophet’s tomb at Madīna bears the words “this is the gate of the gardens of Paradise.” Temples and tombs are rare in the tilled lands of Asia, but in Tibet, among Shamanised Buddhists, Chātyas are said to be more numerous than houses, being of all sizes “from the miniature inverted egg cup to stupas 500 feet high” (see *Rivers of Life*, ii, p. 268, fig. 253, and *Anthrop. Instit. Journal*, August and November 1881).

Ardha-nār-īsvara. The “half god, half man,” a term applying to all incarnations, such as those of Siva and Hari in the Elephanta caves, where Pārvati appears with them in the creative act. The creator was said to “wish” for another, and half his body fell away (becoming female), while the rest remained divine. The divine man is produced by and produces Viraj-purūsha. Thus duality, or the *Dvaitā-bhava*, which is the horror of Hindu theists, is avoided. Orphik mystics were equally strong as to the non-dual nature of their Supreme.

Ares. Mars (see Ar). The Greek and Latin gods of storm and war. Ares is recognised by Grimm in Eres or Mers of the Teutons (*Teut. Mythol.*, i, p. 201). Mars is connected with the Vedik Maruts or storm gods, and his name survives at the Mons Martis (Mont Martre) in France. He was symbolised by a spear, or an arrow; and Tuesday (the day of Tuesco or Mars) was called *Erig-tag* or “arrow day.” As Tui, Tues, or Tuesco, he was a “one-handed” god, with one weapon—as Siva is *eka-pada* or “one-footed.” Max Müller is mythologically correct in calling Mars the *Martus*, “hammer” or “pounder.” But the Skandinavian Mars is Thor “the hammerer,” who is a solar deity; and we have the root *mar* to “shine,” as well as *mar* “to pound.” The god of war, among the early people of Reāte (capital of Rhea-Silvia), was Silvanus the wood god, and Rhea-Silvia, his consort, was priestess of Vesta, and mother of Romans. He was also Gradivus, and Quirinus, whence the Quirinal which held

the *quiris* or “spear.” Women joined in his rites but seldom ; gradually he became a solar deity. The Sabines (his offspring) were called Quires, and the Romans Quirites, and their legendary ancestor Romulus became Quirinus. Greeks danced round his karns with flags and spears, singing the cyclic chants, especially on the 1st of May, when the Kelts lighted the Bel-tein, or “sun fire,” in Europe. Romulus was fabled to have dedicated March to “Father Mars” (see Picus). Our Easter rites also spring from those of Hrodr in March.

Love and war being always connected, Mars was said to have carried off Venus. The poet of the Epithalamium makes Cupid cry “to arms, to arms.”

“ Here Venus waves the nimble spear,
Venus is War Goddess here
Here not thy sister Mars presides.”

Thus the spear or weapon of Mars is given to Venus.

The Athenians enshrined Ares on their holy Pagos, “an abrupt conical hill.” Holy fire and sacred serpents were kept in this ancient shrine. Athene was here joined to Ares in patronising the Areiopagos, whose power was only questioned (says Aristotle) in 458 B.C. It still remained in Cicero’s time an authority, and even in the 4th century a Christian pro-consul called himself an Areopagite. Civilised Greeks and Romans called Ares a “god of plagues,” but the earlier Etruscans adored Maris as a warrior-god (see Deecke’s *Etruscans*, and *Academy*, Aug. 21st, 1880). In Thrakia he was a solar god united with Bendis—a form of Aphroditē. Even Jove was called Areios, after Ares, in Elis and Boiōtia. The Sabines and Romans, being united, worshiped as a triad Jove, Mars, and Janus. With Mars we may compare *maris* “male,” and *maritus* “husband.” The cock was the emblem of Mars and of Janus alike (see Cock).

Argas. Greek. A serpent, or any “shining” thing.

Argei. Shrines of the Pelasgik Argives (see Argos). Their traditions spread to Italy, and Numa built 27 chapels to the Argei in Rome (see Liberalia). The Flamen Dialis must there adhere to rites, said to have been instituted by the Argive Hēraklēs, on the Capitoline hill (then called after Saturn). The Argei were symbolised by 30 bulrush “images of little men,” or “simulacra of the first men”—one for each of the 30 Patrician families, or of 30 Latin townships. On the Ides of May the Pontifex, with Flamens and Vestals, carried in procession to the Sulpician bridge these “little men,” and threw them into the Tiber. This was apparently a

reminiscence of human sacrifice to the river. [The root *Arg* to “shine,” common in Aryan speech, may be that of their name, as spirits of light, or illustrious men.—ED.]

Argha. The Hindu sacred fire vessel, held to symbolise the Yoni, and the Sakti (female counterpart) of gods (see drawings of ordinary Arghas in *Rivers of Life*, i, p. 186, fig. 7). Siva (as a lingam) stands in the midst of the Argha, and is called the Argha-nāt—the pillar, and the mast. Still at the feast of St Sebastian, on the Loire, the mast of the sacred bark is seen as a huge candle, which (says Miss Costello) is “carried to the church with infinite pomp and ceremony”—an unconscious parallel to the fire-vessel (or fiery Lingam and Yoni) of India (*Notes and Queries*, July 9th, 1887. See Mast). We have seen Arghas with 3 or 5 wicks to the sacred lamp, corresponding to the number of steps of the lingam dais, and to the hoods of the overshadowing serpent. Otherwise an equal number of Arghas should be lighted for special rites. The Argha handle is often lotus-shaped, and is addressed as the “pure virgin” (see Kumara). The square Argha (see *Rivers of Life*, i, plate iii, figs. 3, 6) is marked with Vishnu’s foot (see Vishnu). The shell-like Argha, and that with lingam and cockatoo, are also symbolically suggestive (figs. 240, 261 ; and compare fig. 80 in *Rivers of Life*, i, p. 201, for the boat of Isis with the emblem of Osiris). In all Indian chapels this is the Adharsakti, or primeval conceptive power. It is connected with the boat of Osiris carried by nude bearers, and accompanied by obscene dancers. The legendary ship Argo with its Argonauts (or Argha-nāts) was said by Orphic mystics to be built by Juno or Pallas (see *Asiat. Res.*, iii, quoting *Orphic Argon.*, v, 64).

Argas. One of the oldest Pelasgik cities in Greece, scene of wonders wrought by the solar Hēraklēs—an Arg, citadel, or “ark” of refuge for fire and serpent rites. Here Danaos landed, and was said to have built pyramids, of which one base remains. The city stood on a huge insulated mount, 900 feet high, sloping down towards the sea, which was 2 or 3 miles away from the summit : it was thus a true Omphē or Sivaik cone. The legendary Pelasgik founder was Inakhos, whose descendants (according to the Greeks) ruled here for nine generations (about 300 years) before Danaos. Argos and Tiruns were Argive capitals under Agamemnon. Argos was the haunt of the Nemean lion, slain by Hēraklēs, and of the fifty-headed watersnake destroyed by Apollo. Here was a shrine, says Chrysippus, with an obscene group of Zeus and Hera (*Clementine Homilies*, V, xviii) ; and here still stands the pillar supported by two

lions, carved over a gateway [a symbol also common in Asia Minor.—ED.] The Danai were followed by the Dorians, and these by the Akhaians—all being races that mingled together, and had similar superstitions. Every war was here concluded by offerings to the Pythean Apollo (slayer of the python), at his shrine of Larissa, or the temple of the cone. History goes back to Pheidon king of Argos (770-730 B.C.). About 547 B.C. some 6000 of its citizens were slain by the Spartans, and the temple of Hera was burnt. After many vicissitudes Argos is said to have still had a population of 100,000 souls in 402 B.C., being equal to Athens. The favourite shrine of the Akhaian Hēra was midway between Argos and Mukēnē (also Argive), where the priestess rode (at the fetes held every four years) in a chariot drawn by two white bulls, followed by the populace. In the centre of the Argos Akropolis was the shrine of Zeus, and of Apollo Puthaios: on the height to the west was that of Zeus of Larissa; and on the slope a temple of Hēra. The Agora contained a fine marble statue of Pyrrhus buried here, according to tradition, in the exact centre of the city, in 272 B.C.

Arians. See Arins.

Aricia. Now La Riccia, one of the oldest, and most sacred, places in Latium, and a capital of that state. It stands on a spur of the Alban hills, looking down on a basin-shaped vale (once evidently a volcanic crater), part of which is filled by the sacred lake, which is embosomed in lovely woods, called of old the Nemus Dianæ, or Diana's grove. It is about 16 miles from Rome, and always bore the name Nemoralis from the groves. It was the seat of the earliest tree worship of Etruskan Italy (see Mr J. G. Frazer's valuable study in comparative religion, *The Golden Bough*, 1890).

Aricia is first noticed in Roman history when Turnus, its ruler, opposed Tarquinius Superbus (in 540 B.C.), disputing the supremacy of Latium. The Auruncas, or Aricians, were conquered by Rome about the end of the 5th century B.C., and are almost unnoticed after 340 B.C. But the sacred groves continued to be revered still for many centuries, and wealthy Romans retreated to them for rest. The sacred shrine of Diana was about 3 miles from the town, amid the woods bounding the lake, which was called the Speculum or "mirror" of the goddess. This Lacus Nemorensis is now the Lago di Nemi; and the Alban hill, or Mons Artemius, is now Monte Ariano.

The shrine, said Cassius Hermina, "was founded by the Sikuloi from Tauris" (see Sikani), whence they overran all the states known as Sabellian Italy, long before the appearance of Sabine and other

Umbrian conquerors, who drove them to Sicily. Mr Frazer adopts the Italian legend, which attributes the institution of the shrine of Diana at Aricia to Orestes, son of Agamemnon, who was said to have brought hither the image of Artemis (or Diana), which the Delphic oracle of Apollo bade him seize from the Skuthians of the Taurik Khersonese (or Crimea), in order that he might be cured of his madness, following after his execution of his mother Klutemnestra. He found Iphigeneia, his sister, a priestess of the goddess of Tauris; and, with her aid, slew king Thoas, and escaping to Italy placed the image of Diana in the Arician grove, in which also he was buried. His body was removed thence to Rome, and it is believed that the image was taken to Sparta.

The original Taurik rite, by which all strangers must be sacrificed to the goddess, was reduced, it is said, at Aricia, to the sacrifice of the priest of Diana, which must be accomplished by a stranger—or by a slave—who was entitled to fight, and slay, this priest if he first succeeded in breaking off the “golden bough” from a certain tree in the grove.

The Greeks had another legend, according to which the rites of the grove were established by Hippolutos, an ill-used son of Theseus by an Amazon mother (see Amazon): she is called Hippolutē and Antiope. Like Thēseus, Hippolutos is said to have gone about founding temples to gods of “light,” such as Diana Trivia (“of the three roads”), goddess of “ways”: or Lukea, goddess of “light.” Like Apollo he suffered many trials, and died, some said by drowning, others by horses (he being the “horse-destroyed”): for his step-mother Phaidra vainly attempted to seduce him, and then accused him to his father who invoked Poseidōn to drown him; whereupon the wretched Phaidra hanged herself in remorse. But this solar hero was restored to life by Asklēpios, the great healer, and settled in Aricia, under the name of Virbius, marrying Aricia, who was Artemis, or otherwise an Athenian princess, niece of Ægeus, connected with Egeria, and her grove, in Numa’s days, according to the Greeks (see Fors, and Rome). Numa, on the death of his Egeria, retired disconsolate to the Arician grove, where she long continued to be worshiped with Virbius—as incarnations of Diana and Hippolutos. These two had special chapeJs in the sylvan cathedral, and the Flamen of Virbius was second only to the high-priest of Diana. The former must vigilantly watch lest any should touch the Virbian symbol (probably a phallus); and the latter must watch, as “King of the Grove,” lest any man broke off the Golden Bough which symbolised the spirit of the goddess—the Juno Lucina of life and light—whom

to injure would close the gates of life and bliss, and the wombs of all created beings.

From the diverse legends of the origin of Diana's grove, we may gather that the founders were of the same Pelasgian race that founded the oak grove oracle of Dodona, and similar shrines on the Adriatic, and throughout Attika and Thrakia—a race that evidently combined the cults of Asia and Europe, of Turanians and Aryans. Youths and maidens ceased to offer their hair to Asiatic deities, as did Orestes, and cast their locks, says Pausanias (ii, 32), on the altars of Aricia and Preneste. No horses might enter the grove of this “ever virgin” Diana, some say because of the hero slain by horses (Hippolutos), but rather perhaps because this goddess of babes and pregnant women would suffer no male creature to approach.

The Rex Nemorensis (“King of the Grove”), the priest of Diana, was the greatest magician in the land, who could control the elements, give or withhold rain and sunshine, and the fertility of flocks and herds, men and women. Nor are such god-men uncommon, even now, in Asia, Africa, or America; we have ourselves conversed with several such, and have been assured that they are inspired by Heaven—especially those dwelling under holy trees, as in the shrines of Latium, Umbria, Illyria, and Epirus. At Aricia, from prehistoric times (as on high Preneste) fire entered into every rite, marking the Aryanisation of Turanian Etruskans. The worship of Diana was, however, connected with ideas of procreation, which were the constant preoccupation of the young state—as we see from the Sabine rape. Women thronged to the shrine, presenting to Diana (on the principle of *similia similibus*) offerings representing babes, and pregnant women: and not only here were fêtes celebrated with torches, and incense, but in every home the domestic hearth was sacred to Vesta, as goddess of fire. These fetes were eucharistic, and purifying, all present partaking of the flesh of the lamb, and offering wine and sacred buns (as in Christian, Eleusinian, and Mithraic rites). Dogs also were honoured, and crowned with garlands, as guardians by night (and hounds of Diana): for night affairs were her special care (see Dog).

The “King of the Grove,” high priest of Diana, must (as above said) be known to have been a fugitive, or stranger, and outcast (see 'Azâzel). This indicates that—as in India—one of the old original outcast race must be called in to confer favour on the new owners, as on Aryan Brâhmans. The priest stood ready, sword in hand, to defend his office; and only as long as he had vigour to do so victoriously could he preside in Aricia. He was safe till some other stranger like

himself could pluck the Golden Bough, which was apparently a piece of mistletoe, through the spiritual power of which the priest lived and ruled (see Baldur). Romans identified this Golden Bough with that which Eneas plucked at Cumre (another sacred centre of tree and phallic worship), before he entered on his journey to Hades. We can suppose that few cared to become the arch-priest of Diana's grove. There are still cases in which priestly offices are forced on men when very young, by the decision of some court of elders. This is so with the priest-kings of Kambodia, where the rules are so severe as to make life (as with the Tibet Lama) one long misery, as it seems also to have been for the Flamen Dialis of Rome.

Tree spirits presided over many rites, like those of our Whit-tide and May day; and the chief actors were often slain on such occasions—like the Arician priest—at the close of the carnivals, till, in milder times, substitutes were accepted for human victims. The King, the Bear, or the Fool, of carnivals was often slain, burned, or drowned, as images and *tābūts* (or arks) now are, in India, at the close of fêtes. Sometimes the Carnival King was only ducked in water: sometimes he was buried: but in the Hartz mountains his substitute is now a bottle of brandy buried, and dug up next year, when it is drunk because “he has come to life again” (see *Indian Antiquary*, January 1891).

Such a victim was the King of the Grove: but even Death was personified and drowned on the “Dead Sunday” of Lent. In some cases Death is an old woman, made of billets of fire-wood, which are sawn on the “old wife saw day”; and paper saws, and burning billets, commemorate her in Italian towns. [Pictures seen by the editor, in Italy, also represent this old woman standing to be sawn in two.—ED.] The expulsion of Death is the bringing to life—the resuscitation of fertility—characteristic of spring and summer; and all these kings and queens of the seasons are welcomed as emblems of fertile forces. We see them in names and colors of the May, the Leaf Man, Green-George, the Grass King, the Whit-tide Bride, Jack in the Green, Dimitri, the Barley Queen, and their congeners; with May-poles, greeneries, and other vegetable emblems. [The old priest of Aricia thus dies, and the new one reigns in his stead.—ED.]

Till recent times the Finns had a “golden king,” or woodland lord, named Tapio—an old man with a brown beard, and a high hat of fir cones, his coat being of tree moss. But the ancients did not allow their golden kings to grow old. They must be killed off, and transfer their vigour to a successor. The kings of Calicut were required to cut their own throats after reigning twelve years; and

when a ruler in Unyoro. is feeble, or ill, his own wives must kill him, so that his spirit may pass into a vigorous successor. Inasmuch as the soul, or spirit, of the Rex Nemorensis at Aricia, was in the Golden Bough, his successor must first pluck this before attempting his life. The pastoral or forest Aryans saw in the mistletoe the "shining" and "golden" spirit of the oak god—his sap or essence. Hence they celebrated the mistletoe rites with dances, songs, kissings, and other liberties. Even Hebrews had their holy oaks and terebinths, connected with the Elohim; and on such were hung garlands, charms, and ex-voto offerings. All deities have their sacred trees, plants, gardens, and groves. Spirits were seen in the rustling boughs walking like Yahveh Elohim, in gardens, and cool shades; Vishnu has the lowly Tulsi plant, or sweet basil; Bakkhos had his vines; and Siva his figs. The grape pip was male, as the Arab sees the female emblem in the barley corn (Burton's *Arabian Nights*); and over such sacred trees the wizard of Aricia presided, till one yet stronger overcame him.

Ariel. See Arāl.

Aries. Latin, "The Ram" [The views published by Assyriologists on the question of the Zodiac appear to require considerable revision, as has been shown by Mr E. W. Maunder, of the Royal Observatory, Greenwich. In an able paper (*Nineteenth Century Review*, Sept. 1900, p. 451) he shows that the zodiacal, and other ancient, constellations must have been invented by a people living north even of Nineveh, in the latitude of Armenia, and at a date not earlier than about 3000 B.C. The constellation of the Bull was then that in which the sun rose at the spring equinox. The ancient observers did not follow the later arbitrary division of the year into twelve signs, for twelve months, of equal length; they observed the actual twelve constellations of the Zodiac, which are of varying size. This, and other considerations, have led to mistakes as to date. Mr Maunder (*Journ. Brit. Astron. Assoc.*, vol. xiv, No. 6, pp. 241 to 246) shows that Hipparchus in 150 B.C., and Ptolemy in 150 A.C., and even Manilius in the 4th century A.C., make the Ram the first sign. We still speak of the spring equinox as the "first point of Aries," though the sun now only enters that sign in April (18th of April in 1904), so that the language only appropriate as late as 110 B.C. is still used. Virgil, in like manner, speaks of Taurus the Bull as "opening the year" (*Georgics*, i, 217), though in his time the sun rose in Pisces at the spring equinox. Dr Sayce (*Transact. Bib. Arch. Socy.*, vol. iii, p. 237, in 1874) speaks of Taurus as the first (or spring

equinox) sign between 4698 and 2540 B.C.; but Mr Maunder (*Monthly Notices, Royal Astronomical Society*, March 1904) remarks that "the two dates (so) given were always evidently erroneous; and yet they are even to this day quoted as if they were of undoubted authority (e.g. Robert Brown's *Primitive Constell.*, i, p. 54, and (Miss) E. M. Plunket's *Ancient Calendars and Constellations*, preface, p. viii)." The Bull sign ceased to coincide with the first (or spring equinox) month in 1680 B.C., and the Ram in 110 B.C. The vernal month has coincided with Pisces ever since. But, considering the conservatism which retains a sign until a date when the sun is well within the next sign, it is probable that the Ram would not have been recognised as the first sign before 700 B.C. The calendars of India and Egypt (Denderah), derived from the Greeks, are not earlier than about the 2nd century B.C. Serapis became an Egyptian deity only in the 1st century B.C.; and, as a sun god, he bears on his robe the signs Taurus, Leo, Scorpio, and Aquarius, for the equinoxes and the solstices, thus preserving a tradition of older times. If the heavens are divided into twelve equal signs the precession of the equinoxes (2152 years per sign) makes the sun rise in an earlier sign, as time passes, in a manner which does not coincide with the actual observation of the constellations, or with the traditions of the ancients. The oldest record as to the Zodiac is found in Ptolemy's catalogue, in the 2nd century of our era. We know certainly that the Babylonians observed the equinox in the time of Sargon (722 to 707 B.C.), but we do not find notice of any zodiacal sign in this record (*Brit. Mus. Guide*, 1900, p. 53, No. 56, K. 709). The old Akkadian year was apparently lunar; and, in its calendar, the months are not directly connected with zodiacal signs, though the Bull appears to have been the emblem of the first month, and the Twins of the third—the month being regulated to the seasons by occasional intercalation. We have Kassite boundary stones of the 12th and 11th centuries B.C., on which appear emblems of some 15 gods. Among these we find the Ram, the Bull, the Twins (Tammuz and Istar), the Lion, the Virgin, the Scorpion, the Archer, and the Sea Goat; but, these are only 8 out of 15 signs, and the remainder are not zodiacal. Nor do these signs occur in any regular order, though, from one monument (of King Melisikhu), we gather that the scorpion, was the sign of the autumnal equinox. These observations are important chronologically, as correcting current unscientific ideas.—ED.] The Ram was the sign of spring, and so connected with Ares, who presided over March—the month of Mars (see Ares); he is the "butter," and a divine emblem also in India.

AriI. The Etruskan—and so Turanian—Atlas supporting earth.

Arioch. King of Larsa (see Abram).

Aristaios. Aristæus. Greek : “the best one.” A divinity, or probably a deified man, worshiped throughout Thessaly, Boiōtia, and in Khios and other islands of the Ionian and Adriatic seas. Some called him a son of Ouranos and Ge (heaven and earth); others of Apollo by Kurēnē, whom he carried off from Mt. Pelion to Libya, where Aristaios was born at Cyrene. He was said to be the “most beneficent of deities,” ever going about to avert droughts and famines, protecting flocks and plantations, and teaching agriculture.

Aristeas. A Kuprian (from Cyprus), selected by Ptolemy II (Philadelphos) to command the escort that was sent to Jerusalem (about 285 or 270 B.C.), to bring back to Egypt a copy of the Hebrew Law for translation into Greek, and to be added to the Brukhion library, then being established in Alexandria. Aristeas took presents to the Jewish high priest Eleazar, and is said to have returned with 72 elders, or 6 from each tribe of Israel. A very full letter to his brother Philokrates recounts all the circumstances. [It is still known, but the genuineness is disputed.—ED.] It was printed in Greek and Latin in 1561 A.C., and reprinted at Oxford in 1691. The narrative coincides, excepting Rome slight variations, with one attributed to Aristobūlus, a Jewish philosopher of the 2nd century B.C. (Smith’s *Dict. of Greek and Roman Biography*).

Aristidēs. The author of an *Apology for Christianity*, which he presented to the Emperor Hadrian in 133 A.C. It is now lost, but mentioned by Eusebius (*Hist. Eccles.*, IV, iii, 143), as “extant and in the hands of many” in the 4th century A.C. Jerome calls Aristides “an Athenian philosopher of great eloquence, and a disciple of Christ.” The Apology, he said, “contained the principles of the faith still known among the learned.” Aristides is called “a man of admirable faith and wisdom.” He called Christ “the only and true god.” In 1672 a French traveller stated that the Apology was still in the monastery of Pentilikos, 6 miles from Athens (Smith’s *Dict. Christian Biogr.*).

Aristippos. The founder of the Kurenaik school of philosophy

(400 to 350 B.C.) who, though a disciple of Sokrates, differed from him in principles and practice, especially during his hot-headed youth. He was condemned by Plato and Xenophon for regarding enjoyment as the greatest good. He however taught and acted differently in mature manhood and old age. About 370 B.C. he declared his Golden Rule: "Cherish reciprocal benevolence, which will make you as anxious for another's welfare as for your own." This too was Plato's prayer (in 420 B.C.): "May I do to others as I would have them do to me"; and Sextus also wrote (in 400 B.C.): "What you wish your neighbours to be to you, be such also to them."

Aristippos thought that "we should seek as much enjoyment as our circumstances admitted, but be no slaves to any pleasure, and ever ready to control ourselves in adversity as in prosperity." Aristotle classed Aristippos with Sophists (see Sophists), but did not accuse him, as he did Eudoxos, of teaching that "pleasure should be our *summum bonum*" (chief good). Aristippos no doubt followed his first master Sokrates, in saying that: "Happiness is the enjoyment of & well-ordered mind, and this should be the aim of all men." "It is the chief good; and pain is the chief evil"; "but let the mind (said Aristippos) preserve its authority alike in pains and in pleasures. He who desires not will avoid fear and false hopes." He added: "The present only is ours: for the Past is gone; and the Future uncertain; therefore seek Happiness, but covet not; nor be overcome by any enjoyments." He explained, however, as regards these two important words, that: "Pleasure is not to be the gratification of a want; nor its absence to be Pain—which might indeed be a violent Pleasure . . . nor is Pleasure a mere state of rest," as the Epikureans taught.

The Kurenaik school held that "the welfare of the state should be to all a source of happiness," to which therefore all must contribute. "We should value bodily pleasure, because necessary to a healthy mental state. . . . Our senses are the only avenues to knowledge, and have it very limited range. . . . Truth is often to each very much what he troweth . . . nothing exists but states of mind; and true wisdom consists in transforming the disagreeable into agreeable sensations. . . . Objects are known only through the prism of our impressions." So that to this school "man was the measure of all things, and knowledge only the result of sensations"—which indeed is Locke's ideology.

Aristotle. See Peripatetiks.

Arius. Areios. Arianism. As a presbyter, or a bishop, of Alexandria, Arius bravely attempted to advocate a more rational Christianity. He started the “great heresy” about 318 A.C.; and his doctrine was regarded as a revival of the Sabellianism (see Sabellius) of the preceding century. He called in question the eternity (and thus the god-head) of Christ; his atonement; and the Trinitarian dogma. He was thus the founder of Erastians, Socinians, Unitarians, and Rationalists (see under Theism): for his heresy did not merely hang on a Greek *Iota*—as in the dispute of *Homoousion* and *Homoiousion*: it attacked with great effect the foundations of ancient, mediæval, and modern orthodoxy. For Arius said: “the Father only is God; the unbegotten, eternal, wise, good, and unchangeable”; but that God did not create the world himself, but used an agent—his Son or Logos—whom he created for this purpose, and who then became prior to all other existences. The Logos he held to be the perfect image of the Father; the executor of his thoughts; and so the real creator of the world of matter and spirit (see Smith’s *Dicty. Christian Biography*).

Only in a secondary sense did Arians call Christ god; for, as the Logos and Sophia (reason and wisdom) of God, he was only “the first *Ktisma* or creature,” and not (said Arius) of the essence (*ousia*) of God. He was created—out of nothing—by the will of the Father, before all conceivable time; but is therefore not, strictly speaking, eternal, nor unchangeable save in moral goodness; and he “grew in power, wisdom, and knowledge.” He had a human soul (*psukhē*), and an animal (*ālogos*) soul—words not applicable to the rational soul (*nous* or *pneuma*). Arius quoted many texts (Luke ii, 52; Acts ii, 22; and Coloss. i, 15), especially such as represent Christ to have been taught obedience during life by suffering (John xii, 27, 28; Hebrews v, 8, 9). He sometimes called him “a man,” and quoted the expression “my Father is greater than I” (John xiv, 28). Christ was, to Arius, the “Word made flesh”; and Arians tried to make a fine distinction between the “man Christ Jesus” and the Logos (word or reason), which was pre-existent also for Greek philosophers [as were the *Dābār* and *Ḥokmah*, or word and wisdom, of Hebrews, and the Word-Incarnate of Persians.—ED.]. Thus the Arians opposed the Creed of Nicea (325 A.C.), which (now called the Apostles’ Creed) was defined for their destruction; justly regarding it as inconsistent with true Monotheism, and unreasonably superstitious. “If,” they said, “the Son is God, and eternal, then there are two gods. But there was a time when the Sou was not. . . . How could he come from nothing if of the substance of the Father?”

These arguments were considered to “destroy the whole (orthodox) doctrine of salvation. For, if the Son is a creature (he is called a ‘Being’), man still remains separated from God: no creature can redeem other creatures and unite them with God. If Christ is not divine, much less can we be in any sense children of God.” Thus the starting point must be either Revelation and Faith, or philosophy and reason. The latter is safe ground: the former involves (as Dr Schaff says) “speculative superstition” lightly based on human reason. Arius, in 318 A.C., was preaching more than the superstitious could accept: for Arianism was predominantly intellectual, even in treating of spiritual things. Yet Arius was supported by Eusebius of Nikomedia, and at first by Eusebius of Cæsarea, the historian, afterwards Patriarch of Constantinople; many high church dignitaries did not scruple to uphold him politically; and persecution by secular power was as yet unknown. In 326 A.C. however Arius was excommunicated, on the charge of denying Christ’s divinity, by an Œcumenical Council of 318 bishops, assembled by the newly converted Constantine. The bishop of Alexandria presided; and Athanasius, as Archdeacon, was at the Council. Arius was banished by the emperor to Illyria, and the Arian books were burned. This was the first instance of civil punishment for heresy; and marks the beginning of a fierce war of creeds. As a result the so-called heresy spread far and wide; and fundamental dogmas of the faith, till then discussed only by priests, were brought to general public notice.

In 328 A.C. Athanasius succeeded Alexander, bishop of Alexandria, but passed through a troubled career including 20 years of exile: for Eusebius of Cæsarea—who baptised the emperor Constantine in his last days—became his principal adviser. In the end Constantine recalled Arius (in 336) and compelled the Church to restore to him all rights and privileges; but, before this restitution was complete Arius died and the emperor died in 337 A.C., which the Orthodox regarded as an omen of divine displeasure. The new emperor of the West, Constantine II., favoured the Nicene party, and recalled Athanasius from exile: the latter (in 340 A.C.) fled to Rome, where the Nicene party prevailed among the Latins: for Constantius, in the East, adopted Arianism with all his court. In 360 A.C. the semi-Arian Council of Constantinople adopted the definition of the *Homoiousion* (or “like substance” of Father and Son), as a compromise between the Nicene *homoousion* (“same substance”), and the Arian *hetero-ousion* (or “unlike substance”): even Eusebius, of Nikomedia when made Patriarch of Constantinople (in 380 A.C.), agreed with semi-Arians, holding that the “Son is similar to the Father.”

But many said that the Son was *an-omoios*, or “unequal,” and others threw speculation to the winds, like sensible moderns.

Athanasius, busily engaged with monks and hermits (see Antony), and the three great Kappadokian bishops Basil, Gregory of Nazianzen, and Gregory of Nyssa, triumphantly upheld the Nicene dogmas. They persecuted all who denied that Christ was “Perfect God and Perfect Man.” The fanatical Emperor Theodosius (379-395 A.C.) supported them, and no rationalist sect, writer, or thinker, any longer dared to face the all-powerful, but superstitious, and often ignorant priesthood. In 381 A.C. the second orthodox general council was held at Constantinople, to condemn the Macedonians who were unsound as to the nature of the Holy Ghost. Those who denied the equality of the Three Persons were deprived of property, and driven from their homes, spreading in Asia, and in the forests of Germany, where Goths and Vandals remained of the opinion of Arius. In 520 A.C. these heretics appeared again as conquerors; and the Nicene doctrine in the West only triumphed because the Franks, as political enemies of Goths and Vandals, accepted the creed of Rome after defeating the German invaders. Arian belief has, in time, developed into Unitarianism, and has produced brilliant adherents, such as Samuel Clarke, Whiston, and Lardner, as well as Milton and Isaac Newton.

Arjuna. Argunis. Sanskrit: “the shining one”—a Hindu Baldur stirred up by Krishna. He was Aindri—a metamorphosed Indra—and had many other names. He is usually the “dawn god” (the Greek Argunis), and was the third son of Pandu. Like all sun gods he had many amours. In mid-India he married (at Hardwar) the Hari-dvāra princess of Nāga race, from whom sprang the Irāvats of N.E. Assam. By a Manipūr princess Arjuna had a child whose descendants were the Babhru-Vahanas; and by Krishna’s sister Subhadrā, whom he wedded at Dvārka, the “gate” of India (in the extreme S.E. delta of the Indus) he had a son Abhi-manyu, whose grandson became king of Hastinapūr, and of all the states near.

Arjuna, like Hēraklēs, performed 12 labours, or endured 12 years of exile, after winning the fair Draupadī in a national tournament. With the bow Gāndēvi, given him by Agni, he fought his own father Indra (the Sivaik fire-faith fighting Vedik beliefs). He also unknowingly fought Siva, who was disguised as a Kirata, or mountaineer; and by Siva he was acknowledged by the gift of the Pāsu “noose” (see Pāsu), which was his most powerful weapon.

Indra, Varuna, Yāma, and Kuvera, bestowed on him the special weapons of sky, heaven, hell, and wealth. He accompanied his father Indra to his heaven (Āmarāvati), where the latter instructed him in war, and sent him against the Daityas of the Sea, whom he conquered, receiving on his return, from Indra, a diadem, a chain of gold, and a war shell whose sound was as thunder. Arjuna is said to have taught Parasu-Rāma, who was the 6th Avatar (incarnation) of Vishnu. This seems to represent a long period before the coming of Rama-Chandra the seventh, and of Krishna the eighth, Avatars of the solar faith. Arjuna befriended the Pandus, and his charioteer was Krishna (according to the Mahābhārata). The five Pandus had gone into exile for 13 years, and Arjuna visited the Himālayan gods, and begged for weapons to be given to the Pandus. He also slew Bishma and others of the Kuru brothers, and their great hero Karna ; and, but for Krishna, he would have killed Yudhishtira, whose sacrificial horse he pursued all over India, fighting Nishādas and Dravidians in Dakshina (the south), and Gujerātis in the west. He afterwards rested with Krishna and Vasudeva, at Dvārka (or in the N. West); and, having performed the funeral ceremonies of these, he retired from the world into the Himālayas. In Manipur, where he wedded the princess Ulupi, he was said to have been killed by his own son Babhrū-Vāhana, but was revived by a Nāga charm. Thus the solar faith was unable to overcome, or dispense with, the older fetishism, and Nāga serpent worship (see Nāgas).

Arks. Sacred emblems of deities, as shrines in which their symbols were carried. The ark is a portable temple, a shrine equally with church or Dāgoba. The city of Kutha (in Babylonia) is said to have had an ark (or *Paraḱḱu*), in which its god Nergal was carried perhaps as early as 2140 B.C. (*Rec. of Past*, New Series, i, p. 152). Amos (v, 26) appears to refer to an ark as the “tabernacle” of Moloch, borne (as he sarcastically says) by Israel in the desert. Every god had an ark or place of rest—the symbol also of his feminine form. It is the *arcanum* of the faith, concealing its secrets, and may be adored as such. Hence early students speak of “Arkite Faiths”; but the ark is the Vahana, or “carrier,” of deity. Osiris must not be separated from Isis, or from his ark, nor is Bhāgavati from Bhāgava. The root word (*Arg*: Latin *arca*) means any enclosure or *arcanum* (secret place). In English translation the *Tebah* of Noah and Moses (an ark-boat), is confounded with the *Ārūn* or sacred ark (see Aaron). The latter held the 'Edoth or certain sacred “tokens.” The *Ārūn* is also Joseph's coffin

(Gen. 1, 26). Thothmes III tells us that (in the 16th century B.C.) he conquered Megiddo, and “captured an ark” of the vile enemy, long before the Hebrews made one. But Moses had ordered manna to be placed “before the ’Edoth,” while as yet there was no ark (Exod. xvi, 34). It became necessary to carry them from Sinai in the ark; but at first they were venerated just as the rude Indian tribes (and even educated Hindus) heap up rice before the Lingams. Moses enshrouded his ark and tokens in a tabernacle with a Holy of Holies. This only priests might enter, and could tell the people what seemed judicious (see *Rivers of Life*, i, pp. 190-194, fig. 76; ii, p. 587, fig. 338 for Hebrew and Egyptian arks).

The writer of the First Book of Kings (viii, 9), in the 6th century B.C., says that two stones of the Testimony, or Law, remained in the ark till the time of the later kings of Judah. Yet Ba'al, or Bosheth, dominated the land, and stood in “every street of Jerusalem” according to Jeremiah (xi, 13). It was dangerous to touch the ark, as poor Uzzah found (2 Sam. vi, 7). [The ark seems to have carried infection; both Philistines and Hebrews were smitten thereby—see 1 Sam. v, (j to vi, 19.—ED.) By the time of Manasseh (7th century B.C.) it would seem to have perished. [Later legends say it was taken to Babylon, or to Mt. Nebo, or buried in the Temple enclosure. It certainly was not brought back by Ezra; and there was no ark in Herod’s temple.—ED.]

Tibetan Buddhists are great Arkites; and they place in their arks, when leaving or returning to their homes, a *Mane* such as they also offer as *ex-votos*: these are little Lingam or Yoni stones, found also under trees, in huts, and on boundary walls. It is curious that the Egyptians called all memorials to gods *Mane*, including their obelisks. A “stone of foundation” (on which the ark had stood) alone represented it later (see *Mishna. Yoma.*, v, 2). The Rev. Dr King (*Gnostics*, p. 154) says that the arks of Isis contained emblems like Indian Lingams and Yonis. The Phœnician arks also carried stones; and the symbol of Ba'al, or of 'Ashtoreth, in Phœnicia was a conical stone. The ark was also a “boat of life,” and of boat form in Egypt. It is the *Não* of Hindus (the *naos* of Greeks, and *navis* of Latins), hence both shrine and ship. Dr O. Schrader (*Aryan Pre-historic Antiq.*, p. 277) says that the *naos* was originally a mere “dug out,” or canoe; but in Homer’s time it signified an inner sanctuary. Arks, and ark boats, were carried (like our ensigns) before armies (in Assyria, Palestine, Egypt, and elsewhere) to encourage the host, and to alarm the enemy. Before the Hebrew ark (always carried in war till Saul’s time) the walls of Jericho fell down. In

Europe also ark-boats were carried in procession round fields and pastures, to bless them—especially before the spring plowing and sowing season (see *Rivers of Life*, i, fig. 80). The rude tribes of Palestine would borrow the ark symbolism from the great surrounding nations. According to Dr Sayce (*Academy*, May 7th, 1892) the *Paraḳku*, or “shrine” of Babylonians, answered to the “mercy seat” of Hebrews (Exod. xxv, 17-22; 2 Sam. vi, 27; 1 Kings viii, 7). Nebuchadnezzar II says that, at the feast of the new year, Bel sits on the *Paraḳku* in his great temple at Babylon, and delivers oracles, while other gods stand round bowing in reverence. We have here a “parallel to the god of Israel descending upon the Cherubim above the ark.” The sun god Irra is also seen descending on his ark-box (Upham’s *Buddhism*, p. 67, plate vi: compare pp. 19, 32, 51, 52, 67). This usually, says Upham, contains a cup or chalice. The sacred tree of Ceylon overshadows this ark, and “Sakkriya the supreme” watches over it: “these arks, or seats of power,” he continues, “were of the same class as the campsa chests,” which played a large part in processions and mysteries of the ancients. They were oracular, and gave responses, as Apuleius records.

All arks had tents or coverings over them, like the *Kisweh* veil of the Makka shrine—a heavy richly brodered carpet, sent annually from Cairo—which only the consecrated may touch. Its guardians are still wild naked men, with skins round their loins, and streaming tangled hair. The *Maḥmal*, which also goes from Egypt to Makka, is an ark mounted on a camel (hence the name “load”); and among the Arabs east of Jordan the *’Atfah* is a kind of booth adorned with feathers, placed on a camel, and containing sometimes a beautiful maiden, as the *Maḥmal* contains the *Ḳorān* or Moslem law of God. The capture of an *’Atfah* is a terrible disgrace to a defeated tribe: for, till some part of it is won back, a new one may not be made. It accompanies the warriors—like other arks—on their raids; but only two Syrian tribes are now known to have *’Atfahs*. The Jews also never attempted to renew their lost ark, though they believe it still exists, to reappear with their Messiah. The Hebrews left the ark at Kirjath Jearim till the time of Saul, for 20 years after they recovered it (1 Sam. vii, 2), but it accompanied Saul in his earlier wars (1 Sam. xiv, 18). David at last brought it to Zion the “sunny” mount, whence Solomon carried it to his temple.

The Egyptian ark, or *Bari* (boat), resembled closely, says Miss A. Edwards (*Academy*, 7th April 1883), “the Hebrew ark of the covenant.” The shrine contained always some emblem of

a god, usually the crouching figure of Ma, the goddess of truth and justice : she is winged like Isis, or Nephthys ; and her pinions overshadow the sacred emblem concealed behind the veil (compare Exod. xxxvii, 9).

Prof. A. H. Keane quotes Moreau de Joune (*Ethnologie Caucasiennne*), as to the arks of nomad Scythians carried by priests, and escorted by a choir of maidens, being wooden chests containing the “black stone idol adored by the tribe.” Such arks we have seen among non-Aryans in India, and among Tibetan tribes (and others) in the higher Himalayas. These are usually slung for carrying, on two poles, and appear at fetes gorgeously adorned with their finest drapery, embroidered with fantastic animal forms, hieroglyphs, and suns and moons. A shrine or veil is placed over the ark, and an image of the deity within; and crowds follow it with drums, trumpets, clarionettes, and banners on which are strange devices—especially *Trisūls* or tridents, and Sivaik emblems. We were not able to sketch them, but Mr W. Simpson gives two drawings of such arks, and a fair description of the rites as observed in the higher reaches of the Sutlej (*Royal Asiatic Socy. Journal*, Jany. 1884). We have seen tribal leaders dancing before them like David of old, and making music from serpentine instruments, like those carved on the Sanchi topes 2000 years ago. Sacrifices of goats and kids are made before these Indian arks, which utter oracles of the gods, as the devotees sprinkle them with warm blood of victims. Like other arks these cannot be replaced, and their loss brings disgrace, if not destruction, on the tribe. Mr Simson says that the reader of Exodus xxix might “be excused for supposing that (the writer) had copied the details of the fêtes of these Himalayan Arkites.” They still, it is said, call their ark *Tabūt-i-Sakina* (“ark of the dwelling presence”); and *Tabūt* is the common name in India for an ark, or any movable shrine of Hindus, Buddhists, or Islāmis. These latter (in India and in Persia) similarly enshrine in a *Ṭabūt* (perhaps connected with the Hebrew *Tebah* for the ark of Noah), their deified heroes Ḥasan and Ḥosein—the lamented sons of murdered 'Ali. [Hence the “Hobson Jobson” ceremony of Asiatic sailors, who may even be seen in London with their *Ṭabūt*.—ED.]

Fa Hian describes Buddhists (414 A.C.) as having a car, or ark, used at festivals in Patna and elsewhere, as also in Khoten, 300 miles N. of Chini—that is north of the Himālayas. The semi-Buddhist Jains still lead about their saintly incarnations in ark-like cars. Arks are often mentioned also in the Vedas—especially in the Rig Veda description of a gorgeous ceremonial (ii, 23). See also Muir's *Sanskrit*

Texts (v, 276). Jaga-nāth in his Rath-Yatra, or Arkite car, Durga or Kāli and other deities also, still move among adoring multitudes, throughout the length and breadth of India, as do similar gods among the Chinese. In fact such movable shrines are common to most peoples in a like stage of civilisation. The floral car of Saturn still enters the Flaminian gate of Rome at the vernal equinox (see Index, *Rivers of Life*, i), and numerous survivals occur in Europe (compare the French example of an ark-boat under Argha). [Even in Constantinople a sacred boat model is borne through the streets in January.—ED.]

Arki (see Archi). The sun in Sanskrit.

Arkate. An Etruskan god who cautioned Favnu against the goddess Alpanu ; he appeared as an old man in a cloak.

Arkis. Sanskrit : “ flame ” (from the Aryan root arg “ bright ”).

Armaiti. Zend. The Spirit of Truth, Wisdom, and Goodness, who became incarnate, and visited earth to help the good.

Armakhos. The Greek form of Har-makhis, said to be the Sphynx in Egypt (Mariette), with the face of a virgin, feet of a lion, and wings of an eagle. The Greeks called her the wife of Kadmos, as the dragon-slayer ; and Palephatos said she was an Argive. Pisander says the Sphynx was sent from Aithiopia, to punish the Thebans (in Greece), by the angry Hēra. The wife of the Phœnician Kadmos (*Ḳadam*, in Semitic speech, the “ old ” or “ eastern ”) is, however, usually called Harmonia (perhaps from the Semitic *Ḥaram*, and Hermon, “ sanctuary ” or “ holy ”), and is distinct from the Sphynx.

Armenia. Armenians. [Probably Turanian for Ar-Minia, “ Land of the Minni,” or Minyan Turanians living near Lake Van.—ED.] This mountain-land was a resort for those persecuted in other regions. Thus later Christians fled to Armenia ; yet was it the abode of nature worship, celebrated for the cult of Anaitis in Persian times (see Anahita). The Armenian extended the rites of hospitality even to lending his wife, or kinswoman, to the stranger, but not to his fellow Armenian (this was a very common Tartar custom). The god of Armenia was the ancient Er (see Ar), the “ spear deity,” worshiped in Scythia. [Plato also speaks of Er as son of Arminius, who came back from the dead to explain the doctrine of reincarnation on earth. *Republic*, book x.—ED.] But, on conversion to Christianity, Armenians claimed descent from Haik, the grandson of Japhet (the Aryan race of Asia Minor and Armenia), and called their land Haikh.

This early dynasty fell when Alexander overran their country in 328 B.C. They submitted (in the 1st century B.C.) to Rome, and rather earlier to Persia ; and they suffered later from the incursions of Timur, and finally of the Osmanli Turks—as they did from the Seljuk Turks also, in the 11th century A.C. They are no longer the independent race they were, but number some four millions, of whom about 450,000 live in Constantinople and Roumelia, while one million are ruled by Russia, and 400,000 by Persia, the remainder being in India, Austria, and other lands. The Armenian Church is among the most primitive in Asia. [Their tenets were condemned in 680 A.C. by the 6th General Council, for they held that Christ was not truly human : they did not celebrate the Incarnation, and used wine not mingled with water.—ED.] They already had a Christian literature as early, it is said, as the 2nd century of our era ; and they sent representative bishops to synods of the Church in the 3rd century. They were accused, in the 4th century, of Eutychian heresies, and suffered severe persecution in the 5th Christian century. They are now Monophysites, holding (with other Asiatic Churches) to the single nature of Christ. The Armenians in Turkey obey their Patriarch of Constantinople, and those nearer the Caucasus the Patriarch of Etchmiadzin. Christmas day is a fast for Armenians, who celebrate only the Theophany (or appearance of God), some 24 days later, at the Epiphany (or manifestation of the Divine Child). They say that Christ was born (or appeared) on the 6th of January (old style). Easter is their most important feast, preceded by the Lenten Fast, when they refrain from eggs and flesh, as also on all Wednesdays and Fridays. In Lent they prefer (save on Saturdays and Sundays) to eat nothing that has lived.

But in the time of Moses of Khorene (as perhaps still) the Armenians, like the neighbouring Kurds, believed in oracular trees which, when shaken (like the Moslem “tree of fate”), gave forth oracles : of these the most sacred were sycamores, elms, and cypresses. The Armenian era dates from the 9th of July 552 A.C., but the ecclesiastical year begins on the 11th of August. Their priests wear long hair, and beards, and have wives : they may even remarry—but not take widows. Moses of Khorene, their historian, seems to have had access to a considerable literature now lost—but in a great degree legendary.

Armenian is an Aryan language, intermediate between the European Slav languages and the Persian Iranian. The Armenians of Herodotos were of Phrygian descent. Eudoxos said (see Stephen of Byzantium on Armenia) that the Armenian tongue was like

Phrygian, and Plato (Cratylus 410) that Greek and Phrygian were closely related. Fick (on Phrygian words) says that the parent speech was related to the Thracian, and a sister of Greek. The Armenian language is thus nearer to the Greco-Latin than to the Sanskrit. The Kurds, who adjoin the Armenian districts, are of similar race, but mixed with Turanians, and are regarded as descendants of the semi-Turanian Parthians. In India we have had experience of the Armenians as able, and energetic, merchants, and as contractors whose word was their bond. But this is not their reputation in the west, according to travellers. [The Armenian of the west is a sturdy and ruddy complexioned peasant, whose features suggest some Semitic admixture ; and a few Semitic words occur in the Armenian vocabulary.—ED.]

The Kurds in Kurdistan (see Ararat) may be considered in this connection. They number about 2,250,000 souls, of whom 1,500,000 are under Turkey, and the rest under Persia. They are a very energetic race, and often exhibit singularly fine Aryan features. But Kurdistan, like Armenia, is a geographical expression. [Both regions include Aryan and Turanian populations more or less distinct.—ED.] Many Kurds are Nestorian Christians. They are described as a brave “handsome race of middle height, with slim, slight figures, well-cut features, bright black eyes (like Armenians), spare beards, and a heavy moustache.” The Armenian, on the contrary, has a sheep-like face, a large nose, and a ponderous though handsome physiognomy. The Kurds make good soldiers, and—like the free Arabs—have no *ḥarīm* system (or seclusion for women) ; they despise equally all civilisation, and the Turks (Col. Bell, R.E., *Scottish Geograph. Socy.*, 23rd January 1890). The majority of the Kurds are Islāmis [Saladin was a Kurd in the end of the 12th century A.C.—ED.] : they are sometimes very devout, and always very superstitious. In the Van province the Armenians proper (as regards Church matters) number 137,000, and the Nestorian Christians 73,000 ; while Moslems—Turkish or others—are 130,000 in all. This indicates the mixed character of the population of Armenia.

Arnak. Eskimo for a “woman.” Plural Arnat (see Ar).

Aroha. Sanskrit. A “heap” or Hermes (see Aroka).

Aroka. Basque. A menhir, rock, or stone (see Basques).

Arrows. These became mythological symbols, and were also much used in divination. Both the sorcerer and the gambler appealed, by them, to supernatural powers good and evil. Most words.

for arrow mean either “missile,” “divider,” or “cutting” instrument. Phallic gods, like Siva, bore arrows; and Habāl at Makka held the headless arrows of fate in his golden hand (see Habāl). The Reseph of Phœnicia (from a root meaning to “sparkle”) bore a name connected with arrows (see Psalm lxxviii, 48 : *Risephi-Kasheth*, “sparks of the bow,” for “arrows;” and Job v, 7, *Beni Reseph*, for “sparks” or “storms”—sons of the storm god and lightning deity Reseph). Ezekiel pictures the king of Babylon divining at the cross-roads by “shaking arrows” (xxi, 21). Jonathan used arrows in like manner (1 Sam. xx, 21). Elish’a (2 Kings xiii, 15) on his death-bed bids King Joash to smite the arrows on the ground. But divining by arrows is condemned in the Korān, though the Syrian Sheikh Meisar is still an arrow holder, or god of fate (*Quarterly Statement Pal. Expl. Fund*, July 1883, p. 129). The arrow represents the darting rays of the sun (see Apollo); but the Psalmist (Psalm cxxvii, 4, 5) recognises another meaning, when he speaks of the man “having his quiver full of them,” as being blest. Among Kelts the arrow was sent as a summons to the clans from their chieftain; and this may be connected with the modern sign of the “broad arrow” as an official emblem (see also Cupid and Kāma).

Arta. Artha. Sanskrit : “desire,” “passion,” “abundance.”

Arthan-Īsvara. Sanskrit : “the divided Īsvara” (or Ard-nāri) : that is an androgynous figure, Siva on the right side, and Pārvati on the left, as in the caves of Elephanta (see Rivers of Life, ii, p. 374, plate xiv). See Ardha-nār-Īsvara.

Artaioi. A term applied to Aryans by Herodotos. [The root *Art* or *Ard* in Aryan speech signifies “noble” or “high.”—ED.]

Artemis. The “great goddess” (perhaps Art-ama “High Mother”) whom the Greeks supposed to originate in Phrygia. Bishop Horseley (see Inman, i, p. 579) said that “she was early represented, like Diana, by her disgraceful symbol” (the *Kteis* which Herodotos mentions on Syrian monuments, and which is a Hittite hieroglyphic sign) : this was “because she presided over all operations therewith concerned.” She was the goddess of arks and homes, and seen in the crescent moon (compare Bast and Istar). Artemis Orthia (“the upright”) is often identified with Bast, and with Isis or Nephthys (Renouf, *Proceedings Bib. Arch. Socy.*, April 1897). She was also a huntress, and her lords were hunters—a well-understood euphuism (Faber’s *Cabiri*, ii, p. 420). She was equivalent to Mother Nana of Babylonia, and to Tanath (see

Tanath) of Carthage. At Kusikos, in the fruitful island of Artake, she was Artemis Priapinē; and the Argonauts built her a huge and magnificent temple on a hill “sacred to Dindurnene,” the “mother of the gods,” according to Aristides. The island was connected with the coast by a bridge, still known as Arkton-nepos, but the temple was destroyed by earthquake in the time of the emperor Commodus. Xiphilinus said “it was 50 cubits (75 feet) high, and all one stone of white marble”—apparently stone from one quarry. The founder was said to be “Kusikos, son of Apollo,” and to have been killed by Jason on his way to Kolkhis.

Artemis, as the Priapian Diana, often appears with male organs, as on the medal of Demetrius II, king of Syria. She was the Venus of Hierapolis, the “holy city” on the Euphrates in Syria. She holds the phallic Thyrsos of Bakkhos in one hand, and the world in the other. Huge phalli stood in this temple of Hierapolis (see Obelisks). In several inscriptions of her great temple at Ephesus she is described (see Wood’s *Ephesus*; and Canon Lightfoot in *Contemporary Rev.*, May 1878). One of these says: “Here behold everywhere temples, statues, and altars, consecrated to her . . . on account of the manifest Epiphanies she vouchsafes. . . . To her is dedicated the month Artemision, when all nations more especially worship her in solemn religious festivals.” Another text (Wood, p. 38: vi, 7) identifies her with Athēnē. She appears (see Nix) as the female form of the water-sprite, who sprang from Poseidōn. But we find Artemis also represented by her older symbol of a tree-stem, or standing on it on the back of a bee (Mr Boscawen, in *Athenæum*, Oct. 4th, 1884). As a bee, on the “very conventional upright column,” she corresponds to Pārvati, as the “black bee” and Sakti of Siva. The priestesses of Artemis were Melissæ or “bees”—sweet stingers. The bee was the spirit of flowers, shrubs, trees, and vegetation, over which she presided (see Bee). The rites of Artemis were conducted by Theologoi or divines, aided by priestesses, temple curators, choristers, and vergers. Ephesus prided itself on the name “Guardian of the Shrine.” [In the well-known statue of the Naples Museum she appears with many breasts, and has lions supported on her arms. Ephesus was a great centre of pilgrimage, where her first image was a black stone, and where silversmiths sold to pilgrims silver models of her shrine.—ED.]

Arthur. Artus. [Apparently “noble hero” as an Aryan word, see Artaioi.—ED.] A mythical hero of Kelts, and Anglo-Saxons, confused with a historic prince. Guinevre, his youthful love, Lancelot, Percival, Galahad and the Holy Grail, and other such figures and

myths, are comparatively recent additions to his legend, though now so widely known, and regarded as part of European folk lore. The original tales and ballads of Belgre, Armorikans, Keltis, and Saxons, go back however to Roman times, and to the 4th century of our era. They were expanded as historical down to about 1100 A.C.; and some Keltik scholars identify Arthur with the word Aruthr—"great," "dire," "terrible," "strange"; a "wonder," or "prodigy."

Geoffrey of Monmouth (1147 A.C.) collected most of our British Arthur lore, and wrote in Latin prose: he is said to have learned most from the epiks of Welsh bards. No remains of these exist, but there is clear evidence of legends widely credited. Geoffrey's work was translated into French, and came back to England in the 13th century, with many additions of Gallic and Breton myths, and legends which accord with the ethnics of that age. A considerable respect for women is combined with an ascetik chastity which regards them as sinful and unclean, and as the cause of sin in the world. It is generally agreed that there was a historical prince Arthur, round whose figure legends of the sun and of light have gathered, at stone circles and menhirs, and beside sacred lakes. In Wales he is connected with Llew or "light," and Galahad becomes the Gwalch-gwyn or "white hawk." Prof. Rhys (*Athenæm*, Aug. 22d, 1891) speaks of the Gaulish Mercury Artæus who, like the Keltik Arthur, was a culture hero. Artūs-Artridhr was also rendered a "battle rider"—a Lord of Hosts. Bretons depict their Arthur as being (like Mithra) a "god of caves," and of subterranean fires; and shepherds often saw him as a flame—unfed by fuel—issuing from caves and holes, with red smoke. They said that he slumbered in such caves, though surrounded by dangers; and it was lucky to discover his resting places, or "stations" as Roman Catholics might call them.

Arthur had a "round table," or circle, where his twelve knights, or disciples, were seen sitting. Many flowers connected with the sun, and moon, were sacred to him; and prophecy stones, or magic drums, belonged to him. At Barmouth (Aber-madawi), on the Welsh coast, we have seen his "fingers" (see Hand); and close by, among many altars, karns, menhirs, and kromlechs, is the sign of his consort—*Llan-Maria* or "Mary's stride." Like Vishnu, Hēraklēs, Adam, or Christ, Arthur has also left many "footprints" in the hardest stone. [The footprint of his horse is also shown by the "Bearded Lake," in the hills above Aberdovey, S.E. of Barmouth.—ED.] He was the son of Uther Pen-dragon, or otherwise a creation of Merlin, and illegitimate like other sun-gods' children. Pausanias (*Boiotia*, xix, 2) says that the sacred circle typified the "serpent's head" (see Stones), and all stone

circles belonged to Arthur, the founder of the Round Table, whence he uttered commands and prophecies, and where he performed wonders. He is said to have saved Merlin's mother, condemned as having borne a demon. Merlin—connected with the Mere-lyn ("lake valley")—was his wizard or prophet.

“For he by words could call out of the sky,
Both sun and moon, and make them him obey,
The land to sea; and sea to mainland dry,
And dark some night he eke could turn to day.”

So Spenser says (*Fairie Queen*, iii, 3-12). Arthur also loved the Lady of the Lake, or White Serpent, who gave him his sword Excalibur. Finally he is taken to the enchanted land of Avilion, by three fairy queens, there to rest till he comes again. The Latin epitaph however runs, “Hic jacet Arturus, Rex quondam Rex-que futurus”: yet in many parts of England he is said not to be dead, but—by God's will—to be destined to come again to earth. His father was the Dragon Chief, his sister the Wood or Water Spirit, his uncle the Wizard Merlin, and the knights of his Round Table—itsself his emblem—were the twelve solar signs. Herodotos (iii, 17,18) speaks of the Table of the Sun among the Aithiopians; and Abyssinia abounds with circles, and circular mounds. This table was in a “meadow in the suburbs, filled with cooked flesh of all sorts . . . placed there by the city magistrates at night, so that whoever chose could go, in the daytime, and feast thereon.” Similar customs were common to many peoples at certain solar fetes; but afterwards, among Keltik tribes, such tables, or raised circular enclosures, were places where nobles and rulers sat to dispense justice, and to debate the social, and political, questions of the day. These were lay tribunals, such as the Greeks established near their Prutaneion. The Druids sat with kings, or consuls, and with tax-gatherers, to guide these illiterate magnates, just as Brahmans sit in the councils of rude Indian tribes. The Round Table was cut in a cleared space, near to the town, and to the sacred circle, or shrine. The earth was thrown up from an outer trench, to form a rampart, and a seat; and the central raised area was levelled. [Compare the Court-Leet circles of the Anglo-Saxons.—ED.] The Penryth circle is a well-preserved example, and is called the Mayburgh, perhaps from May meetings. It adjoins the quaint old village of Exmount, and a large sacred circle is formed of pebbles from the river, which here—in orthodox fashion—forms a re-entering angle. In this latter circle the pebble rampart is covered with ash trees—the Skandinavian Iggdrasil. In the centre of a huge basin, about 300

feet across, stands a great menhir (or lingam stone), overshadowed by a single ash tree. Thence, looking east, we see the lay-circle or Round Table, about 400 yards distant, and we can imagine that as each grave elder took his place he turned to the sacred circle, and to the stone menhir, invoking a blessing on the Council in which he took part, and invoking also, no doubt, the spirit of the river, a beautiful stream rising in the Helvelyn range, and running amid beautiful scenery to the Ullswater Lake, in a region abounding with legends of ancient races. Passing the lake the river joins the Lowther, and flows through some of the loveliest vales in England. These Penryth sites thus present all that the old nature-worshippers most selected.

There have been many legendary, and historic, personages in Ireland, Great Britain, France, and Brittany to whom Arthurian legends have clung (Prof. Rhys' *Hibbert Lect.*, 1886). A historic Arthur and a Brythonik deity of the name are distinguished by Professor Rhys, and he regards the legends as purely Keltic : he finds Arthur in Echaid Airem, king of Ireland ; and stories as to the former are common also in non-Brythonik (or non-Welsh) parts of Scotland, but these are connected with Irish rather than with Welsh folk-lore. They occur on the borders of Perth and Forfar, and no Brythons are known between Perth and Stirling, though they are recognised at Barry Hill near Alyth, a place where the Pictish king Modred (who is the Modred fought by Arthur in the S.W. of England), kept queen Wanor (Guinevre) as his mistress, after defeating her husband King Arthur in Forfarshire. These names may, however, have come north after the Normans reached the Scottish lowlands. Professor Rhys thinks that a historical Arthur, in England, may have had the rank of a Comes Britanniae under the Romans, and may (like Ambrosius) have been partly of Roman descent. He would appear to have been the uncle of Maclgwn—whom Gildas accused of slaying him—his Latin name being Artorius. The epos of the Kelts marks the dying struggles of Rome in Britain, and the rise of Teutonic barbarous power : for the heathen Saxons were Arthur's foes in the south of England. The rise of a restless knight-errantry (as pictured in the later Arthur legends) led in time to the Norman crusades.

The Rev. Dr Borlase speaking of the Arthur of Cornwall (see *Antiquities*, p. 408, in 1769), gives him predecessors in Theodorik (460 to 470 A.C.) who persecuted Christians, and Vortigern (470 to 481 A.C.) whom Theodorik had deposed, but who succeeded him ; followed by Ambrosius (481 to 500 A.C.) who erected or restored Stonehenge, and by Uther Pen-dragon (500 to 516 A.C.) whose son by Gorlois, Arthur was reputed to be. He was historically a Duke of

Dun-nonium, or Cornwall. The last days of this Arthur are connected with Tintagel Castle, where were his hall, his bed, and his roads (see Glastonbury). Dr Borlase thinks it impossible to distinguish the historic and the mythical Arthurs; and legends founded on the Bible added to the confusion in the Middle Ages (see Dr Moses Gaster, *Jewish Hist. Exhibition*, June 1887). In those ages King David was described as a Crusader knight (in legends taken from the Talmudic Hagada): Solomon as a French king; and Moses as an European prophet; and David's deeds were attributed to Arthur: for both fought giants, and were surrounded by mighty men, and were acquainted with magic arts. Arthur struggles with Saracens (instead of with Teutonic pagans) like David with Philistines. The stories of Vortigern and Merlin recall the Talmudic legends of Solomon and Asmodeus. The former king could not build his castle without Merlin's help, nor the latter without that of Asmodeus. Both Merlin and Asmodeus laugh and weep at certain things they see, on their way to the king. But such comparisons may be multiplied in other cases, [The Talmud also appears to have borrowed Persian and other legends, which the writers clothe in Jewish forms.—ED.]

Artin. Arthin. Sanskrit: "one full of desire and wisdom."

Aruna. The "tawny," or ruddy haired, one. A Sanskrit name of the rising sun (or Apollo with golden hair). He is the dawn, or a son of the sun, and brother of the Garūda which bears (as a bird) the solar Vishnu (see Arani, and Arjuna).

Arvand. The Eden of the Persian Mazdeans, by the sacred river Ārya-ratha.

Arvum. Latin: "unploughed, virgin, soil."

Āryaman. The Vedic chief of the Pitris (or "fathers"), and the third member of the Aryan trinity with Varuna (Ouranos the "sky"), and Mitra the sun. He was superior in rank to Bhaga, Daksha, and Ansa, and to the "six Ādityas" or gods of light and space. The word came—like the name of Mitra—to signify a "friend" (perhaps the Visvadeva).

Ārya Somāj. "The Ārya church" or sect, which arose in the Panjāb, early in 1877 A.C., under the learned Pandit, and great Vedic scholar, Srāmi Dayanand Sarāsvati. He preached a Theism which yet was held to be consistent with the preservation of all that is best in the Vedas, and in their inspired commentaries. This position resembles that of European Deists, shocked by doctrines of the Trinity,

and of the atonement, or vicarious sacrifice. Though only a "half way house" the Arya Somaj has done much good, by steadying the ship freighted with anxious thought, and by safeguarding morals, which are apt to suffer from violent religious excitement. This sect severely denounces idol worship, and encourages education in natural science, and healthy physical exertion. It welcomed members from among Hindus, Moslems, and outcasts alike; but it ungraciously repelled its nearest congeners the Brāhmo-Theists of Bangāl—a common though strange trait of human weakness. These Āryas meet usually on Sundays, like Christians: for Sunday is a general day of rest in India. Their service consists in sacrifice; prayer; praise; and a lecture on religion, and on current affairs, as affecting character and conduct. It opens with the Soma rite, and includes the recital of Mantras (sacred texts), and the lighting of sacred fire by the fire stick, fed with five kinds of sacred wood. Dharba-grass, rice, ghee, and other offerings, are thrown into the fire while the Mantras are chanted, with reverent utterance of the mystic "Aum." At the corners of the square fire-pit burn fragrant black-looking candles.

The Hindus, of course, denounce the Ārya-Somaāj as heretical, chiefly because the Āryas refuse to accept any sacred books except the Rig and the Yājur Vedas, with their commentaries, unless they are older than the Mahā-bhārata—which Hindus place about 500 to 700 B.C. The interpretation of these two Vedas, by Dayanand, and his immediate disciples, is rejected by Hindus generally, who deny the competence of the sect to appreciate them. No Āryas dared (in 1888) to set aside Brāhman customs or ceremonies, and they rarely deny the claims of the hereditary priesthood: so that they could not be considered firmly established, being liable to fall back into earlier customs. In these respects they differ from the Brāhmo-Theists (see Brāhmo-Somāj). Dayanand believed in the Yōga-Vidya (ascetic knowledge), and in the transmigration of the soul. He had much of the Yogi in his disposition and, like a Yogi, indulged in bhang (Indian hemp) till he felt that he "was a portion of Brāhm-Jiv" (the supreme soul). He died at Ajmere at the age of 59 years, on the 30th of October 1883—poisoned, some said, by his enemies. "The sun grew pale at his death; meteors shot through the heavens; the earth heaved a mighty sigh, and was rent in many places."

As a reformer Dayanand suffered much obloquy; but he took his stand to the last on the inspiration of the Vedas. He was abused by those who went further than himself; yet he left the Āryas one of the most influential and numerous of the new Indian sects. He knew the Vedas by heart, and published bulky commentaries on the

Rig and the Yajur. He could see no alternative between complete surrender of all religion and unwavering belief in every word, and letter, of these two Vedas.

Prof. Max Müller (*Pall Mall Gazette*, Dec. 1883) says that the “fundamental idea of (Dayanand;s) religion was Revelation. If a verse or a word, of the Vedas had to be surrendered, he said, as coming from a human source, the whole edifice of his faith would have cumbled to pieces. . . . They were not only divinely inspired, or rather expired, but were pre-historic, and pre-human.” They were in short like Christian Scriptures solely of divine origin. The good Hindu smiles at this, remembering the accidents of chance, time, climate, locality, or copying, which are things of the earth earthy. But the Pandit said that only divine beings banded the true Vedas, and that such earthly matters as science, history, or geography, are not therein noticed. He taught men to explain away spiritually (like Philo) all allusions to such subjects, and thus to remove every taint from God’s only word to man. Such faith if sincere (as we may believe it was in the case of Dayanand) is, yet, only possible when ignorance prevails ; and, through ignorance of English, this earnest teacher knew little or nothing of the copious founts of science, or of studies in comparative religion: whereas the Brāhmos had, with other schools of thought in literary Bangāl, imbibed such science freely. To think even of foreign literature : to allow the mind to reconsider so fundamental a question as scriptural inspiration : to associate with unbelievers, or yet more to follow Brāhmos in their defiling journeys to England ; or to enter into disputations with infidels, were alike vicious courses in the eyes of this champion of Brāhmanism. It was enough to know the Yedas, for all besides is worse than dross. Yet in matters as to which his Bible was silent, Dayanand was willing to make reforms, and to sweep away what he thought abuses due to ignorance, or lapse of time. Thus he opposed idol worship, repudiated caste, advocated the education of women, and the re-marriage of widows. He held vigorous disputations as to these and cognate questions of social custom ; and our police had often to protect him from the mob.

Professor Max Müller was often, he says, assailed by Dayanand, who was irritated by the English student of Vedas, and could not understand how anyone could care for a Bible, if not regarding it as divinely inspired. The orthodox Ārya was interested in the “Revelation” of the Voice of Brahma, and not by the study of germs of faith, or human thoughts, or historik growths, which the philosopher studies in these ancient writings. He saw in his Scriptures know-

ledge, not only of past or future, but regarding every invention of ancient or modern science. The power to vanquish winds and waves : to compass earth with iron bands ; to flash men's thoughts swift as light through the wire : none of these things seem to have astonished Dayanand. He saw only the presence, and heard the voice, of his god, in his "eternal word." He was as truly a Bibliolater as any that Europe has ever produced, before the science of Comparative Religion was studied, and before Vedas, Tripitakas, and Bibles, became subject to merciless criticism. But we too have many learned Dayanandas among us, believing in all the old rites, and symbols, and holy days. They baptise, marry, and bury us, chanting hymns, and swinging odoriferous censers, just as is (and always was) the custom of the East.

The Creed, or Ten Commandments, of the Ārya Somāj includes the following dogmas and law. I. God is the fount of all knowledge, and the primal cause of all that is knowable. II. Worship is due to God alone: for he is all truth, and all knowledge, all blessedness, boundless, almighty, just, merciful, unbegotten, infinite, unchangeable, and without beginning : incomparable: the support and Lord of All : all-pervading, omniscient, imperishable, immortal, eternal, holy; and the cause of the universe. III. The Vedas are the books of "knowledge" which it is the paramount duty of the Ārya to read, or hear read, to teach, and to preach. IV. The Ārya must be ready to accept truth, and to renounce un-truth when seen. V. Truth, reached through full consideration, must guide the Ārya. VI. The primary object of the Somāj is to do good to the world, by improving the physical, intellectual, spiritual, moral, and social, conditions of all. VII. The Ārya must in his conduct manifest love and appreciation to all. VIII. He must strive to diffuse knowledge and to dispel ignorance. IX. He must not be content with his own improvement but seek it also in that of others. X. He ought, in matters affecting the well-being of our race, to discard all differences ; not allowing his individuality to intervene. But in strictly personal matters each may have his own way. Aryas teach that a man's caste, or rank in society, depends on his profession, or calling, and not on his birth : they therefore ignore the four great castes (Brāhmans, Kshatriyas, Vaishnavas, and Sudras) ; but these may not mix (especially at meals) with Moslem foreigners. The Arya denounces the law that forbids the second, and third, castes to read the Vedas, and the Sudra even to hear them chanted. Dayanand called all Brāhmans who did not know the Vedas "Sudras." But he held that to sit at table with a Mlecha or "out-caste" did not affect religion. The sect strive to effect changes, under the cover of old names,

without fully declaring their intention. They object to revolutionary language, and to any government interference in matters affecting the religious feelings of the people : and they make no advances till they are assured of being largely followed. (See Mr Fateh-chand's paper, *Indian Mag.*, August 1881.) They urge education of men and women, especially in sacred literature : they denounce child-marriages, and compulsory widowhood ; also idolatry and the building of temples ; but they keep the old sacred days, on which they meet for worship. These methods, and a free distribution of educational tracts, they regard as the best means of reforming the people.

Aryans. [It should be noted that this name, as popularised by Max Müller, was intended to embrace all those whose languages, in Europe, in Persia, and in India, spring from a single original speech, distinct from other Asiatic families, Turanian or Semitic. But on the one hand it is often loosely used to describe many long-headed races of Europe and Asia, even those of early geological ages ; while, on the other, it has been restricted to that branch of the Iranian race which spoke the language of the Vedas, or other dialects of the Sanskrit.—ED.] We can only here treat briefly of this great linguistic division of mankind (see special articles on the various races ; and consult *Rivers of Life*). We see no reason materially to depart from what we wrote in 1878 and 1880 ; or to admit that *Ārya* means either an “honourable man,” or a “ploughman.” The great Dravidian princes regarded them as an inferior, or “third class,” race of immigrants entering the sunny lands of India, some thousands of years ago, from the cold sterile wildernesses and uplands of Skuthia, Sogdiana, and "Trans-Kaspia.

As intruders into India (see *Rivers of Life*, ii, p. 150) they were not “nobles,” but rather very inferior to the Dravido-Turanian settlers of the Panjāb, at whose feet they sat to learn arts of government, agriculture, building, war, and even religion. As Max Müller (in agreement with Professor "Thering) says, the “Āryas would never have got beyond the civilisation . . . of shepherds and cultivators, would never in fact have reached their eminence in political and commercial life, art, science, and literature, unless they had got into contact with Semitic races” ; and, in India, with superior Drāvidians. The Indo-Aryans were essentially lovers of nomadik life, who rejected agricultural pursuits. While their Iranian brethren settled down on reaching Kaspiana, the Āryans moved away east, till they reached the N.W. Panjāb, where they learned (or were compelled) to cultivate the soil of superior and more powerful races. Then also they began to

take into their language Drāvidian words, which Max Müller “ finds in Sanskrit, resisting all etymological analysis ” (*Cosmopolis Review*, Sept. 1896, pp. 630-637).

They clung to their favourite fire worship; but, as subjects of Drāvid princes, they soon adopted nature and serpent cults. Not till they reached Māgadha, about the 7th century B.C., had they risen in Drāvidian estimation from the fourth grade (Yajus or Sudras) to become Āryas, or “ respectable people ” (see Benfey’s *Sanskrit Dict.*, pp. 58, 86).

As regards the Aryan cradle land present evidence points to eastern Europe, and to the Ural mountains in Asia (or to the region immediately north of the Kaspian Sea). The Turanians spread over mid-Asia: the Semitic peoples over countries near Arabia. In what are called Neo-lithik ages in Europe, the Aryas seem to have followed the great rivers, such as the Volga, Don, and Dnieper. These perhaps had been inhabited regions also in Palaio-lithik times, when mammoths and palms existed in Siberia, and man followed the retreating ice northwards, to avoid the stormy sea which still (as shown later) separated Western Asia from European regions to its north.

No doubt, as Zend and Sanskrit scholars urge, the home of the Āryas proper lay north of the Kaspian Sea; and, from this Āryano-Vaego (“ Aryan-home,” in Zend), the Iranians went south to Persia, and through the Caucasus to Media, while the Aryas went east towards India. As against the theory that this home was in mid-Asia, the learned Dr Latham argued, in 1851, that it was more probably in Europe; but he was “ waved aside for a quarter of a century by the learned,” including Pott, Lassen, Max Müller, and others. The literary world remained undecided till the question was again raised in 1878. Posche then argued that the Aryan home was near the sources of the Dnieper, and (like Latham) that Aryan languages sprang from the Lithuanian—a fair haired, blue eyed race of Letts speaking a very ancient dialect. These Lithuanians, having very marked Aryan characteristics, lost (as this writer declares) their blond complexion more and more the further they went from their home. He thought that, in the Rokito marshes of Russia, they first developed the albinism of the race. [But, though the Greeks admired blue eyes and fair hair, and though the Aryans of the Caucasus have red hair and blue or hazel eyes, we do not know that the oldest speakers of Aryan languages were blonds.—ED.]

Between 1883 and 1887 it was also urged that Southern Skandinavia, and Denmark, were the Aryan cradle; that the Indo-Aryans were late and distant offshoots of the primitive stock, and that

“we may no longer seek in the Vedas for either primeval Aryan life, or religion, but rather in the aboriginal mythology of Skandinavia.” Traces of Aryan migration (at some unknown period) occur not only in Bactria and India. Fire worshipers (the Tin-pai-te of Chinese records) still dwell at Balti, south of Khoten, adjoining Tibet. These are still herdsmen, living in caves, and in felt tents, raising no crops, but tending flocks like the Vedic Aryans. They never mix with the Turanians (*Royal Asiatic Society Journal*, January 1891, p. 6). The Dārds again, east of Afghanistan, are believed to be another Aryan remnant.

[The Aryans came to be regarded as identical with the old long-headed stock of Europe—as found in the Cannstatt and Engis caves. But such skulls do not show us either the complexion or the language of any race.—ED.]

In 1887 the theory of Penka (1883-1886) was advocated by Dr Sayce and others before the British Association, and it was argued that the Aryans (as shown by words common to all Aryan speech) first dwelt in a forest-clad land, near to seas, and with a severe winter ; knowing the seal, beaver, wolf, fox, hare, elk, and other deer ; the eel, lobster, and salmon; and among trees, the fir, beech, birch, oak, and hazel ; and moreover that, while fair races easily become dark, the dark do not become light—witness Esquimaux, Lapps, Samoyeds, and others. [These arguments were less forceable than thought. The oldest Aryans may have been as fair as the Aryanised Finns, but may, not the less, have lived in the cold regions N. of the Caspian. The habitat of the fauna and flora was assumed to be peculiar to the Baltic shores; and no notice was taken of the scientific work of Wallace as to the distribution of species. There are seals in the Black Sea and in the Caspian ; elks in Caucasus, and salmon in the Volga ; there are firs in Pontus, and beeches in Asia Minor, and even in Syria ; the birch grows far east in Northern Asia, and the oak is very widespread.—ED.]

We fall back on our old text that “none can know their genesis.” Professor Max Müller on the *Homes of the Aryans* (1888) dissipates many such arguments, and still places the Aryan home “somewhere in Asia.” He shows a centre north of the Kaspian whence radiated (as Dr Otto Schrader also supposes) the six great Aryan stocks of Europe—Slav, Greek, Italian, Keltic, Teutonic, and Skandinavian ; while to the S.E. the Āryans, proceeding to Bactria, separated into Iranians and Aryas proper at a much later period. But we see no reason for being “herewith content” ; for purely linguistick arguments, unduly pressed, tend to hinder progress in the study of ethnography,

and in comparisons of religious customs. From prehistoric times central west Asia has contained not only Turanians, but also Āirānians, or “riverine” peoples (see Rev. S. Koell, *Royal Asiatic Socy. Journal*, April 1882).

The Mazdean author of the Zend scripture called Vendidād (i, 1-3), perhaps before 500 B.C., speaks of the Āryāna-Vægo, or “Aryan home,” as on the “good river Daitya,” which is traditionally the Araxes, flowing from near Mt. Ararat eastwards to the Kaspian (see Daityas). This indicates a descent through the Caucasus, after the great schism between Iranians and Āryas, probably at least 4000 years ago. That the race originally came from further north is clear; for the Vendidād says that this Aryan home had ten months of winter and only two of summer; and that a summer day was as long as two summer nights, and a winter night as long as two winter days. These facts would not apply further south than 49°50′ north latitude, which brings us immediately north of the Kaspian Sea. [If the tradition that the Daitya River is the Araxes be reliable, these Aryans would be Medes, who were known—bearing Aryan names—in this region to the Assyrians before 800 B.C. The chapter quoted of the Vendidād (or “law against fiends”) mentions, among the earliest lands reached from the Aryan home, ten countries, the first of which is Sogdiana, the second Merv, the third Baktria, the sixth probably Herāt, the ninth Hyrkania, and the tenth probably Rhages in Media. This represents the Persians as coming round the east side of the Caspian, and then turning west.—ED.]

Aryans and Turanians alike were forced to skirt the seas, or lakes, and the cold mountain chains, and followed the rivers. A pathway was found along the Russian steppes to Thrakia, and up the Danube, for Keltik and Teutonik stocks. These were also Turanian lands, whence half-bred Pelasgi, Ligurians, and Illyrians, passed on early to Italy. For a thousand years, before the rise of the Greeks proper about 800 B.C., Thrakia was peopled by long-headed Aryans, who also entered Phrygia and Armenia from the west. These plundering and trading peoples—pure Aryans, or mixed Āryo-Turanians—included Mysians, Getæ, Trojans, and ubiquitous Pelasgi. More or less pure Turanians, from Lydia in Asia Minor, passed west as Etrnskans; and with them we may class the Basques (whose language resembles the Finnic), the Euskarians, and perhaps the early Rhoetians, who, however, in Roman times, spoke a Keltik dialect. The true Asiatic Aryans had already a well-defined tongue in Arya-Varta, their cradle-land, north of the Kaspian, whence came the Sanskrit, the later Pāli, and other dialects, as they approached

the Ganges—of which river, however, the Vedic singers had no knowledge, for it is only noticed in sub-Vedic Āryan writings about 800 B.C. (see India). It is not in India, therefore, that we need seek the home of Aryan men or speech; but we have good grounds for placing it in Eastern Europe north of the Kaspian.

It is acknowledged that man, in Europe, passed through the Palaeolithic and Neolithic (rude stone and polished stone) stages in the Pleistocene period of geological time—if not earlier. The Baltic and the English seas were then different from what they now are. “Within comparatively modern times,” says Professor Huxley, “the high rocky barrier of the Sea of Marmora held in the Black Sea at a level much higher than at present,” so that the vast deltas of the Bug, Dnieper, and Danube, were submerged. The Sea of Asov was, in like manner, held in till the gorge of the Cimmerian Bosphorus (in the Crimea) was pierced, or broken by volcanic action. The Delta of the Don would thus also be submerged for hundreds of miles, as also the Volga region, and the low-lying basins of the Kaspian and Aral Seas, which are lower than the Mediterranean, as the following levels show with reference to the Mediterranean level in feet :—

Aral Sea, surface	+	166,	bottom	-	56.
Kaspian Sea, surface	-	85,	„	-	3000.
Black Sea (original) surface	+	200,	„	—	—

Thus a great inland sea, reaching east even to the Pamirs, occupied central Asia and extended to Europe, separating the northern regions from the uplands of Asia-Minor, Media, and Persia. The valley of the mighty Volga runs up to the latitude of St Petersburg. The great sea—in which the Kaspian and the Aral lakes were mere cups—stretched from the Danubian plains into Mid Asia, as far as the 40th or 50th degree of North Latitude; and a series of lakes reached to the 100th degree of East Longitude, ending in the desert steppes of Western Mongolia, and bounded by those of the Kirghiz, Turkestan, and Oxiana. Professor Huxley calls this “a great inland Mongolian sea, or Ponto-Aralian Mediterranean.” The cliffs which dammed in the Black Sea were several hundred feet high, before the narrow passage to the sea of Marmora was pierced, draining the waters into the Mediterranean. The whole surface level was formerly perhaps some 200 feet higher than that of the latter sea. Fiords and arms stretched far into Europe and Asia, flanked by the Alps, the U rals, Caucasus, and the Hindu Kush, and even by the Tien-Shan and Altai Mountains. This great sea stretched east and west nearly 3000 miles, separating Southern Asia from the Alpine and

Transylvanian defiles (see *Nineteenth Century Review*, Nov. 1890). This important change must be remembered when we consider the question of the habitat of primitive man.

Three years later confirmation of this view was supplied in papers read to the Royal Society and Royal Geographical Society (October 1893). Herr van Benedin proves the point from "fossil cetacea, found near the Black Sea and the Kaspian and Aral" lakes, with other oceanic fauna. "It is apparent," he says, "that at the end of the Miocene period the Black Sea extended to Vienna, Linz, and even Lake Constance . . . the three seas formed one sheet of water." "Later on, towards the end of the Pliocene, or in the Early Quaternary, the Bosphorus was formed, and the waters of the Mediterranean admitted . . . the Kaspian was first isolated." This he makes clear from remains of fossil fish and shells. [This would, of course, seriously affect the conditions of the glacial period, but it still remains doubtful whether mankind can be traced as early as the early Pleistocene.—ED.]

Professor Huxley (*Nineteenth Century Review*, June 1891) urges that, before this great sea was drained away, four European types of mankind had developed. The first is represented by the tall, blond Skandinavian: the second and third were short, dark, and broad headed—the Auvergnats and other Mongoloids: the fourth was a dark, long-headed man of Iberian and Silurian type. [This, of course, is conjectural as to complexion. Virchow has discountenanced theories of race formed on our present information. There seems little doubt that Finnic, and Lapp-like, peoples preceded the Aryans in Europe—as Sir H. Rawlinson supposed. But the so-called Iberians, supposed to be a Mediterranean race—also traceable in English long-barrows according to Dr Isaac Taylor—are not certainly proved to have existed. The type of Portugal, and S. Italy, appears due to early admixture of Berber and Arab-Berber blood from Africa, and to the Saracenic invasions. The tall, round-headed men of our round barrows, whom Dr Taylor calls Kelts, may be Teutonic invaders of Britain. We know nothing as to their language or complexion.—ED.] Prof. Huxley regards only the first type as being "the true primitive Aryan." If Aryans lived when the great ice wave was retreating northwards, they may have gradually followed it from the south: they may also have followed south the retreating waters of the Ponto-Aralian Sea. Yet tall blond men do not seem to have reached the E. and W. shores of the Kaspian till about 1500 or 1000 B.C., or to have penetrated Iran till about 1000 or 800 B.C. [The probable unity of Asiatic languages, on which the author insists

often, would point to the Aryans having come originally from a centre common also to the Turanians and Semitic peoples. In this case they would pass north by the Caucasus to the Volga, while from Media the Turanians spread on all sides, and from Assyria—where the oldest known texts of Semitic origin are found—the latter people would have gone south and west. But Dr Beddoe has shown that there are several racial types now speaking Aryan languages, such as the flat-headed Norse, the short-headed Teutons, and Slavs, the round-headed Romans and Kelts, and long-headed Greeks. The term Aryan is linguistic rather than ethnographic.—ED.]

In India the Aryans form a small minority among Turanian millions, such as Bangas, Kols, Mongs, Gonds, and other Dravidian and Kolarian races, who still comprize the masses of Eastern and Central Hindustan. It is enough here to add that scholars are gradually abandoning the Indo-Aryan Sanskrit delusion, according to which India abounds with Aryans, and all its civilisation is of Aryan origin (see India). Not till 600 B.C. were Aryans a factor of any importance on the Ganges or on the Jumna. Yet it was only in 1890 that scholars began to whisper that Bangali language was non-Aryan (*Oriental Congress*, Sept. 1891): for Mr C. Johnston then remarked that at least a fourth of the Bangali vocabulary, including most names for places, and common objects, has nothing to do with the Sanskrit; and that the Sanskrit words were modified according to definite phonetic laws belonging to Turanian speech. Vernacular Bangali, he says, is “agglutinative” in structure—as we should naturally expect from the influence of Dravidian, and Indo-Chinese races, which form the majority of the population. Mr Hall recently told the Royal Society of Canada that Dravidian influence “has been too little regarded in Indian history.” The researches of Hehn, Schrader, and others, show that the Āryas when entering India were only a race of wild herds-men, poor straggling wanderers dependent, for food and clothing, on their herds, living in round huts of wood and grass, like similar tribes of to-day. They could not smelt metals or till fields, and only apparently became powerful about 800 B.C. on the Ganges. Their Deva-Nagāri, or “divine serpent” characters, they adopted from others (see Aram). Their architecture they took from Turanians (see Architecture): so at last they attained to a civilisation unrivalled out of Greece. But the first Aryans were like those who still bear the name (see Arasas), whom we had reason to know in 1845-6, as a young surveyor in the Western Ghāts. [As regards the word Ārya see under Ar “man.” All early peoples give themselves honorary titles as did the Vedic

Āryas; but originally the term meant, like the Roman *Vir*, or the Armenian *ayr*, little beyond a “strong man.”—ED.]

As regards primitive Aryan civilisation the best work to consult, as is generally admitted, is Dr Otto Schrader’s *Prehistoric Antiquities of the Aryans* (1890): in which he fully admits the borrowing of many culture terms from the old Akkadian, and Semitic, languages.

As. This root in many languages signifies both “fire” and “breathing” or “existence.” [Aryan *us* “burn”; Semitic *esh*, *isu*, “fire”; Turanian *yas* or *is* “light” (in Akkadian and Turkish); Egyptian *ās* “spirit”; Aryan *as* “breathe”; Semitic *aish*, or *īsh*, or *āsh*, “man” or “being”; Turanian *es* “spirit.”—ED.]

Ās-ak. In Hebrew *Āsak* (*eshék*) is the testicle (Levit. xxi, 20), any imperfection in which organs unfitted men for the priestly office. Hence the ceremony of inspection which Popes of Rome must undergo (described in *Rivers of Life*—see Index).

Āsam. Assam. The whole British state of Assam (a Chinese name) contains about 4,250,000 souls, in 42,000 square miles exclusive of rivers and unsettled hill districts—or 55,400 square miles with these. The first centre of its civilisation was the Hindu kingdom of Kāmrup, ruled by Gau-pati (see India). In the Mahā-bhārata its Rāja, Bhaga-datta (“god-given”) is mentioned as slain by Arjuna; but he could hardly have been an Aryan. This legend occurs in the Yogini Tantra (see *Imp. Gazetteer of India*). The Kāmrup kingdom fell at the Moslem conquest in our 15th century, when Assam was seized by the aboriginal tribe of Kochs now called Rāj-bānsis; and it was merged in the Rāj, or kingdom of Kuch-Bahār. Of the aborigines little is known: the Assam people say that their race invaded, and settled in, the Brāhmaputra river valley, coming from the upper Irāvadi, and from Barmah, as Tais and Shans, who received the name Ahom, Ahām, or Āsām, and became Buddhists. They were largely Hinduised later—nominally, for their real gods are fetishes, and spirits of trees, mountains, and rivers, with symbolic karns, and standing stones; before these they used to offer human victims to the spirits and to the Earth Mother; but cattle, fowls, and other offerings are now substituted.

The Āsāmes were followed (also from the S.E.) by Khāmtis and other Tais, flying from Barmese tyranny, and from the rule of Pagānmyu: this led to Barmese invasions, beginning in 108 A.C., and ending only with the fall of Pagan in 1280 A.C. We are inclined to think that the Asāmes—long before Buddhist times—drove the

Mālas, and Māgs, now called Nāgas, into the hilly tracts which they now occupy. They are divided into many tribes such as Āōs, Angamīs, and others (see for a full account *Anthrop. Instit. Journal*, Nov. 1896, and August 1897). The Nāga languages still show a distinct connection with those of the Malay Archipelago ; those of the Garos also point to the dialects of Kachārīs and Kochs, ranging along the base of the Himalayas from Assam to Sravasti, and the newly-identified Kapila Vastu (see our *Short Studies*, i and ii). The usually spoken language of Assam is classed as a dialect of Bangali—that is of the semi-Turanian speech (see Aryans) which sprang from that of Mālas, Kols, and others, and which was modified by Prākritis (dialects) of the Aryan Sanskrit.

Asam possessed a fairly organised government ; and its inhabitants for about a thousand years bravely resisted Moslem invasions, holding their own even west of Gō-ālpāra. They, and their congeners the Chutiyas, embraced Hinduism very largely in 1650 A.C. In the 18th century Barmah conquered Āsām ; and in 1765 Great Britain acquired Sylhet and Gō-ālpāra. In February 1824, by the treaty of Yandabu, she took over all Eastern Āsām from Barmah. Two years later a British administration was established, and in 1830 Cachar lapsed to Great Britain. The Khasi hills were annexed in 1833, and the Jaintia hills in 1835. The Nāga hill tribes have since been held in a more or less firm grasp.

In 1893-4 some 28 Puthis, or original Ahōm manuscripts, were discovered, belonging to the time when Shāns from Āsām essayed to rule all the valleys near the Brāhmaputra (the 17th century A.C.). We have also coins with Nagari (or Sanskrit) characters going back to 1690 A.C. ; and inscriptions on copper plates, and stones, granting lands, and rights to temples. Coins of chiefs of the Kochs, and of the Jaintia hills, also exist. Some of the old Ahōms can read these characters, and say that many other texts exist, among private families, dealing with religion and mythology. A dictionary has been found, and three MSS. which form a continuous history of Ahōm Rājās from 568 to 1795 A.C. These the British Government ordered to be translated.

The Ahōms and Chutiyas (about 55,000) are congregated in the Sil-sāgar district : the Rāj-bānsis (about 300,000) in the valleys of the Brāhmaputra, in Eastern Bangāl. Their old province of Sylhet is occupied by Chandāls and Kaibarths, numbering some 250,000 in all. The Kalitas, or ancient Ahōm priestly tribe, who claim to rank with the Kāyasts of Bangāl, number about 180,000, and have now embraced agriculture, being recognised as Hindu Sudras (the 4th caste) by

Brāhmins, who are locally an impure caste of about 60,000 souls.

The population includes Hindus (65 per cent.), Moslems (27), Buddhists (0.04), and Christians (0.05 per cent.), leaving 8 per cent. unclassified. The Hindus (2,750,000) are mostly Vishnuvas, and the Moslems (1,250,000) are converts of various stocks. The Buddhists (about 2000) are mostly Khāmtis or Shāns; and of the Christians (some 1500), the native converts are mostly imported coolies from Chutia-Nāghur (see *Imperial Gazetteer of India*). In 1875 the proportion of criminals was only a tenth of that in Christian Europe, though the proportion of deaths to population (due to a deadly climate) is thrice as high. Only one in 520 of the population of 4,250,000 souls was a criminal, while in Scotland in 1893 one in 60 was sent to jail. [But presumably this refers to detection of crime more especially.—ED.]

Asani. Indra's thunderbolt—the lightning, or serpent (see Ahi).

Asa-Vahista. Asha-Vahishta. Zend. "Supreme purity," truth, light, and fire (see Amshashpands).

Asaya. Sanskrit. The heart or stomach. An asylum.

Asen. The Skandinavian gods (see Æsar) dwelt in Asen-heim, or As-gard, the home, or city, of the Asen (see As "spirit") in heaven.

Asēr. Ashēr. Assūr. Ashērah. Hebrew. The radical meaning of the root is "straight": hence "upright," "just," and "happy." In Assyria and Palestine the Asher (plural Ashērīm), and the Ashērah (plural Asheroth), were "erect" poles, and artificial "Trees of Life." Leah's son was called Asher "the happy one" (see Gen. xxx, 1:3, and Dr Oort's *Worship of Baalim*, p. 46). Prof. Cheyne (*Academy*, May 13th, 1893) says that the nature of the Ashērah is settled by O. Richter (in his large work on Cyprus), as being a pole or post. [But this had long been pointed out by others.—ED.] In the Tell el Amarna tablets—as Col. Conder has shown—the name 'Abd-Āshērah (belonging to an Amorite chief in the Lebanon) signifies "servant of Asherah," and the word Asherah is preceded by "the sign for deity." This term is rendered "the grove" in our English version of the Old Testament. In Assyria the god Asūr or Assūr appears as a human archer, with wings and tail of an eagle (sometimes in a circular ring), shooting with the bow. His emblem was an artificial tree. [The same form occurs also in Phœnicia, and even on Persian cylinder-seals as representing Ormazd.—ED.] He

wears the horned tiara, as did the Assyrian bull Cherubs, and is sometimes ithyphallic (see *Proc. Bib. Arch. Socy.*, June 1897, plate iii, 4). He is a sun god, without whose arrows (see Arrows) there is neither light nor life (*Proc. Bib. Arch. Socy.*, Feb. 1900). In the Rig Veda *Asūra-Maho* ("the great spirit") is a form of Rudra, called the "powerful: the archer, with the strong bow, and the sure arrow" (*Rig Veda*, II, i. 4-6; V, x. 11; VII, xlvi, 1). In India to-day the bow is the weapon of the great Mahēsa. In the Bible (1 Kings xv, 13) King Asa's mother is said to have made an Asherah which was a "shameful" emblem ("idol in a grove"), such as Herodotus saw on Syrian monuments (the *Kteis*). Jerome calls it "a figure of shame." Both the *Āshēr* and the *Āshērah* (see Judges iii, 7), and the Assyrian *Asratum*, were similarly phallic poles, and sacred trees (see *Proc. Bib. Arch. Socy.*, Feb. 1897). Fürst compares the Phœnician *Asr* (spelt with the letter *samech*) as a name of Ba'al. Among Turanian Etruscans *Asera* is a goddess carrying a hatchet. The Hebrews also erected the pole carrying the brazen serpent (2 Kings xviii, 4) in their temple—where it had the same meaning (as a healer) that belongs to the snake staff of Asklepios, the great healer. An inscription from Larnaka, in Cyprus, describes the making of *Ashērīm* much as the lingam has been described to us at Banāras, and Jaipūr, as the "budding rod" (compare the paper by Rev. J. W. Collins, *Proc. Bib. Arch. Socy.*, June 1889). These again were the tufted Thursoi of Dionūsos (see Rods). [The *Ashērah* had a veil, as had certain sacred trees in Arabia—2 Kings xxiii, 7.—ED.] Assur-akh-edin, Esarhaddon ("Assur has given a brother") was one of many Assyrian kings named from the god *Asūr* or *Assūr*. He acceded 680 B.C., and "gave back to Babylon" next year "her gods; and he rebuilt the famous temple of Ba'al." He died on his way to Egypt in 668 B.C.

Ash (see Aesk, and Ask). A sacred tree to Kelts and Teutons, planted in their circles (see Arthur): probably revered as coming early into leaf.

'Ashtoreth. See Astar.

Asia. This name originally was confined to the Roman province—ruled by Asi-archs—in the west of Asia Minor, and hence extended to all the east. [Probably the word means "shores."—ED.] Kings of Kilikia, ruling from Antioch, called themselves "Kings of Asia." By this name the Chinese are thought to have known the west, perhaps as early as 2000 B.C. They said that the country of *Asi* extended to Baktria, (their Tahia, some 200 leagues from Ta-wan

or Tashkand); and the Russians called the Alani of Carpini the Yasi. The Asi of Thothmes III (Maspero, *Académie des Inscriptions*, Aug. 1886) is believed to be Cyprus, as named in the 16th century B.C. Prof. Maspero thinks that the Asinai brought their name from the Greek mainland to the Cyprian city of Asini. But this does not explain the word. [Others think that Asi was on the coast of Asia Minor. In Turkish *as* means “below.”—ED.]

Asita. The Buddhist saint who answers to the Simeon of the Gospel. To him was revealed the coming of the young divinity from heaven (see Asva-ghosha)

Ask. The oak god of Skandinavians (see Ash).

Asklēpios. Greek. The Latin Æsculāpius. An early “healer” with serpent symbols, called a Saviour; and a deified physician. Homer calls him the “healing” god; an incarnation of Apollo; but never gives the name Asklēpios. Apollo killed Koronis through jealousy, but Hermes saved her child and gave him to Kheiron (the kentaure), who taught him hunting and healing. In this we see the usual legend of the persecuted solar hero or saviour. Asklēpios slew his serpent enemy, and adopted the serpent as the emblem of healing twined round the caduceus staff (see Rods; and compare Āser), which was a wonder-working rod. Zeus was jealous of the wisdom of Asklepios, fearing that he would confer immortality on men: he therefore slew this Prometheus by lightning, and placed him among the constellations. This may mean that the worship of Asklēpios (Æsculapius or Ascalaphus) was superseded by that of Zeus. The germ of his history (as a phallic healer) appears in Egypt in the myths of Knup. He is also identified with the Phœnician Eshmun (see that heading), “the health god” (see Cox’s *Aryan Mythology*). Some connect the name with the Asklē (*Esculus*), an “edible” oak or beech tree (Delaure’s *Hist. des Cultes*, i, 56). The beech nuts healed wounds and averted death. [Probably Asklēpios thus means “one who makes a food”—an esculent or a medical dose.—ED.] He is connected (see *Rivers of Life*, ii, p. 133, fig. 51), with serpents and apples (see Apple), and his temples were the first infirmaries (see Hospitals). Like our medical missionaries the healer-priests of Asklepios drew men to the cultus, and filled the sacred grove with the sick, bringing wealth and power to their shrines. The staff and serpent were the chief emblems of his shrines, which were called places of rest for body and spirit; but none were permitted to die there; nor might any woman there give birth to a

child. The figure of Asklēpios was Jovine, and the statue generally of gold and ivory. At his foot rested a dog (Cerberus), and in one hand the healer carried his staff (see Danda), the other resting on a serpent.

Rome adopted the worship of Æsculapius about 300 B.C. The healing art (says Sir G. Cox) was then better understood than in the middle ages of Christian ignorance in Europe. Men believed the Asklēpiadai to be in earnest when—in order to hide secrets of their art—they said that their success was due to visions, charms, and oracles. But their art was genuine if un-scientific, and was ancient in Egypt. Pergamos worshiped this healer from 400 B.C. down to 270 A.C., as shown by coins; and his statue by Phuromakhos dated from 240 B.C. In Rome he was associated with Apollo Teleophoros, with Hygeia (goddess of health), and with Jove the Revivifier (Cox, *Ar. Mythol.*, ii, p. 290). His votaries—modest women as well as men—must approach him naked, and his salutation was to kiss the hand with fingers drawn into a loop (see Hand).

Āsmā. Asman. Sanskrit (nominative Āsmā). This has the double meaning of “stone” and “heaven.” Gubernatis says that it means “gem” or “shining one.” The gem is also the Lingam, or life-giver, in India. The sky, or space, is the product of the gem (see Spiegel’s *Avesta*, ii, 21, quoted by Prof. A. di Gubernatis, *Zool. Mythol.*, i, p. 96), and the ambrosial Soma flows from heavenly mountains. Ormazd is said to have created Sraosha (the Holy Spirit) to oppose Asma and Haoma (the Soma), so that Āsmā became degraded in Persia into a Deva, or devil. [Aeshma-deva is Asmodeus, which see.—ED.]

Asmodeus. The Talmudical Āshmadai, a demon borrowed from the Zend Aeshma-deva or “raging fiend” (Tobit iii, 8). It was Āshmadai who made Noah drunk. Asmodeus possessed the bride Sarah (“princess”), daughter of Raguel (“friend of god”), and slew her seven bridegrooms, till he was routed by the smell of the heart and liver of a fish, and fled to Upper Egypt, where he was bound by the angel Raphael (Tobit viii, 2, 3). In later mythology Asmodeus is a lame fiend (as Hephaistos also is lame), and becomes the “devil on two sticks,” connected with fire. In the Babylonian Talmud are many legends of Āshmadai, who was brought bound to Solomon, to reveal the Shāmīr worm (kept by the cock of the sea): he succeeded in replacing Solomon for a time on the throne, and was betrayed by his bird’s claws, when entering the king’s Ḥarīm (see Ag, Agni).

Āsōka. The celebrated founder of the first Buddhist empire: called therefore the “Constantine of Buddhism,” though he was a

greater and more pious man than Constantine—as Dr Isaac Taylor remarks in his work on the alphabet. He has been belittled as a Hindu, in order, as M. Senart says, to hang on his life-history “edifying legends (which) have blackened his early life, in contrast to the virtues which inspired him after conversion”—common practices still among salvationists, and evangelicals. He has been both praised, and abused, for kindness to monks, and for excessive alms-giving. “But his inscriptions furnish no confirmation whatever for these statements.” (*Indian Antiquary*, Aug. 1891). His original name was apparently Priya-darsin (“the gracious”): this after conversion to Buddhism became Piya-dasi (“beloved”): or Devanamā-Piya, “beloved of gods.” Ā-sōka means “without grief” (or “care”): and Dharmāsōka (Pali Dhammāsōka) is the griefless following of righteousness. We first hear of him as the Hindu viceroy of Ujjain, in 274 B.C. Even about 260 B.C. he showed a leaning to Buddhism, having then been emperor of Māgadha for three years, ruling from the mouths of the Ganges to the confines of Baktria, and residing at Pātaliputra (Patna). He was the successor and son of Bindra-Sara, son of Chandragupta. His father came from Pātala on the Indus to found the capital named after him on the Ganges. The dynasty was called the Sākya-Maurya, or “peacock” dynasty, from 315 to 291 B.C. (see Buddha, India, and Lāts).

Asoka reigned from 263 to 225 or 222 B.C., and extended his empire towards Kālinga. He showed remarkable leanings towards the West, and missionary zeal in and beyond India, even to Greece. He was a true, and good, man, and the very life of a great empire. He was in touch with Eastern, and Western, philosophies, religions, and ethiks; and thereby superior to any whom the West had produced. Two of his Lāt (or pillar) inscriptions show him in communication with Antigonos of Makedonia, Megas of Kurene, Ptolemy II of Egypt, Antiochus of Syria (Antiochus Theos, 261 to 246 B.C.), and Alexander II of Epirus. Antiochus he calls the Yōna-Rāja, or ruler of Ionia. [His edicts are found from Gujerāt on the west to Orissa on the east, and from Peshawar to the borders of Madras, if not in Ceylon—an extent of 15° of longitude and 27° of latitude. They are in three Pāli dialects, and in two distinct alphabets. See Princep in *Royal Asiatic Society Journal*, vol. vi; and Taylor’s *Alphabet*, vol. ii, pp. 291-296. —ED.] The propagation of Buddhism was the constant object of his life, and correspondence; and we can see that the Greek Alexandrian, and the West Asiatik, schools of philosophy, must—in the middle of the 3rd century B.C.—have been well acquainted with the simple tenets of that great and rising faith of the East.

In his 17th year (246 B.o.) Asoka called together a great council

of leading pious men, mostly Buddhists perhaps ; and, among other matters, it was decided that religion was to be vigorously propagated by teaching, and preaching, among the ten great nations from Bactria to Ceylon. Hence the Emperor caused to be inscribed on notable Lāts, and rocks, wise and pious maxims of Dharma (duty or ethiks) full of valuable and kindly instruction, couched in the simplest, and best known, native tongues of various provinces. His efforts were thus untiring to educate and improve all, both in and beyond his vast empire ; and they were continued for 35 years, causing his name to be as much revered as it has become immortal. The humblest were made to think, and to understand (in their own tongue if possible) the highest religious and moral ideas of which the world had as yet heard, excepting a few cloistered sages. A powerful moral impulse was so given to India, which led to its material civilisation. Architecture, which had suffered from the wars for ascendancy of Aryans, now rapidly advanced. If there were too many monasteries there were also busy schools, like those of Nalanda ; and good wealthy men gave of their abundance for the purpose of housing the learned, and schooling the young. The ancient caves became rock-cut shrines, adorned with carved pillars, rich friezes, and statuary ; and chapels (Chaityas), or Stupas, arose everywhere. Along the highways wells, and tanks, were dug for travellers; and rest houses—more or less charitable works—were built, where food and medicines were freely distributed, to the sick and weary, by pious attendants often themselves rich men (see Hospitals).

The Emperor, who is believed to have been of mixed Aryan and Turanian descent (partly Greek perhaps through his grandmother), showed the best traits of both races—the perseverance, brilliancy, and administrative capacity of the Aryan, combined with Asiatic piety ; and architectural ability, such as early distinguished the Turanians of Babylonia and India. Āsōka is credited with erecting 84,000 religious buildings, and with maintaining 64,000 monks as the teachers of his people. His Lāt inscriptions show a faith, ethiks, and philosophy, as advanced as the Greek thought of his age. But he was by no means a blind follower of his revered Tathāgata (Buddha), and constantly speaks of the religious ideas as much older than the time of this last of many Buddhas. Āsōka in fact became a highly religious Stoik, long before he openly professed Buddhism. He joined that creed—to which he seems to have long been inclined—because Gotama's teaching had, as he saw, taken great hold on the peoples of all India, thus seeming to present the best form in which to inculcate on the masses good ethical teaching.

Long after the above was first written we noticed a confirmation of our views in Professor Buhler's preface to the translation of Āsōka's edicts (see in the *Epigraphia Indica*, June 1893). He comes to the conclusion that Āsōka joined the Buddhists in the 29th year of his reign (235 B.C., or probably 13 years before death); and that, up to his 27th year of rule, he was working only to encourage the spread of that general morality on which many Indian religions were based—namely the *Jnāna-mārga* or “Path of Knowledge,” prescribed for the people at large, “which is common to Brāhmans, Jainas, and Buddhists.” Thus we need not look for (and do not find) anything exclusively Buddhist in his edicts, or in the institutions of his empire. These follow the Brahmanical *Rāja-nīta*, or Hindu ethiks. In the edict of the Delhi Sirālik (that is of Āsōka's 26th regnal year), we read: “Happiness in this world and in the next (as to which Gotama had been silent) is difficult to gain, except by great love for the sacred Law, circumspection, obedience, fear, and energy.” In another edict of this period he joins with Buddhists, and Jainas, in forbidding cruelty to any living creature, or the emasculation of animals. His faith thus seems to have steadily grown, by the exercise of piety and goodness, and did not consist in sudden conversion to beliefs of any kind. Dharma or “duty” was alone religion to him—“that Sara (or ‘essence’) which must be the basis of all religions, and which he found more or less imperfectly taught, throughout all time, by numberless princes and sages” (see Senart's *Inscriptions, Indian Antiq.*, pp. 261-2). In one edict Asoka says, “Dharma consists in committing the least possible ill (*ā-Sināva*): in doing much good: in practising gentleness, charity, mercy, and truthfulness; and in living a life pure in thought, word, and deed.” Dharma he urges requires obedience to fathers, mothers, and the aged; respect for all Gurus (teachers), Brāhmans, relations, friends, servants, and slaves; care for the lives of animals, and the feelings of all creatures: fidelity in the affections; and tenderness in every relation of life. “Let these three, Dharma, Buddha and Sangha (duty, wisdom, and organisation) prevail, and men will try to promote virtue and happiness, will curb anger, cruelty, envy, and pride—the great sources of sin—and will be moderate in language, and considerate of others.” The “neglect of these constitutes sin.”

“Again and again,” says M. Senart, “the king dwells on the necessity of persevering efforts to advance in moral life,” and on mental introspection, arguing that men only see their good deeds, and pride themselves on these, while they forget to search out their evil deeds and neglects. Categorical self-examination (however painful) must be

undertaken, he says, and firm resolves made to do good, and be good, if we would be really happy here, or hereafter—for he seems to have believed in a soul, and in a *Svarga* or heaven, which were points as to which his great Master refused to speak. But “it is in Dharma (or Dhamma) that he fixes happiness alike here and hereafter” (Senart, p. 263).

Though professing general toleration, and desirous that all religious sects should have perfect liberty, because, as he says (in the 7th edict), “all aim at the subjection of the senses, and purity of soul,” yet he was no indifferent spectator of any rites that were cruel, or demoralising. He forbade the bloody sacrifices then dear to millions, just as he punished murder and debauchery; and he ceased to take life for the food of his household. He laboured to reason men out of their superstitions, and follies perpetrated in the name of religion, on occasion of births, marriages, and the setting out on journeys. He must therefore have been a thorn in the side of all the old conservative classes: for they would see nothing in the moral elevation, wise energy, and care for public good, which so much merits our admiration. Such is the fate of every would-be reformer, if earnest and faithful.

Āsōka’s Lāts (or obelisks), and rock texts, remind us of those of Egypt; and, to these imperishable works we owe the foundation of accurate chronology, which only begins, in India, with the meteorlike appearance of Alexander the Great. The best known Lāt is that in the now subterranean temple of Āllahabād. It is the best preserved, but not the most valuable; and the oldest is supposed to be that at Girnār (see *Royal Asiatic Socy. Journal*, xlvii, May 1882; and compare the article Lāts). The most prominent is the Sivālik Lāt, which Firōz Shah removed, at enormous expense, from a temple on the Jumna river, to the top of his Delhi palace, where he placed it (like a lingam) between two domes. It is a column of hard, smooth, red sandstone, 37 feet high, tapering as a truncated cone from a base of 10 feet 4 inches circumference. It bears several inscriptions, one in Nagari characters as late as April 9th, 1164 A.C. This speaks of the extermination of Mlechas, or “heretics” denying the contemporary Hindu beliefs. In the Napāl Terai has lately been found, near the tank of Nigliva (37 miles N.W. of Uska on the N. Bangal railway) a broken Lāt, inscribed in the Māgadhi language of the 3rd century B.C. as follows: “When the god-beloved king Piyadāsi (Āsōka) had been anointed 14 years, he increased the stupa of Buddha-Konōkama for the second time; and when he had been anointed . . . years, he himself came and worshiped it: he caused it to obtain . . .”

The rest is at present unread, being on that part of the Lāt sunk in the ground. (Dr G. Bühler, *Academy*, April 27th, 1895). Dr Bühler recognises in Konaka-mana the 23rd mythical predecessor of Gotama, who died according to Ceylonese literature in the Pabbatā-rama, or “mountain monastery”—or on the spot where the text is found. This place was evidently already an ancient sacred site in Āsōka’s time, or he would not have repaired, or “increased” it twice, nor have gone so far to worship at this wild spot. Professor Kern was right (says Dr Bühler) in saying that the mythology of the Buddhas preceding Gotama was settled in the 3rd century B.C.: hence “the date 477 B.C., for Gotama’s *Nirvāna* (or death) gains greater probability.” We see also that about 250 B.C., the Maurya dynasty ruled to the Napāl frontier, and probably exercised suzerainty beyond that limit.

The Calcutta correspondent of the *Times* (December 26th, 1896) describes the site of Āsōka’s pillar near the tomb of Konagamna (*Konaka-māni*), and the ruins of a town, as follows. “About 15 miles N.E. of Nigliva, at Manza Pederiya, near the tahsil of Bhaguanpur-zilah Butaul, amid a *debris* of ruined stupas, stood an Āsōka Lāt rising 10 feet in height, covered with several pilgrim records, of which one belongs to the 9th century (A.C.). The pillar was unearthed to 14 feet, when a well preserved inscription of Āsōka was found, about 3 feet below the upper 10 feet. It states that, having been anointed 20 years (243 B.C.), he visited the garden of Lumbini, worshiped, and erected several stupas and this column, on the very spot where the Lord Buddha was born, in order to commemorate this happy event for future generations.” The Pioneer says: “About 18 miles N.W. of the column lie vast ruins of stupas, monasteries, and palaces, covered with forest, and stretching in a straight line about 5 miles from the village of Amouli, to Tilawra Kot, on the Banganga river, the circumference being about 7 miles. This is Kapila-vastū, the capital of Suddhodāna, Buddha’s father.” This writer however adds that: “beside the Lāt of Āsōka stands Konagamna-Buddha’s *Nirvāna-stupa*,” that is to say the domed tomb of Konagamna, who is often identified with Parsva, the 23rd Jaina saint of 900 B.C.; and it is notable that a town called Parasi stands here, on the Rohini—a large tributary of the Rapti. No doubt when these ruins are opened up Jaina history down to Gotama’s time will be recovered.

The missionaries of Āsōka, whose monument so determines the lost site of Buddha’s birth, were scattered throughout India and Ceylon. We find texts by Jaina-Buddhists, and kings of Chalukyas, Cholas, Keras, and Pandus, which urge goodness and Dharma, or duty. One such inscribed rock is at the fortified hill of Chital-drug—a

stronghold of the Cherus from 300 B.C. to 300 A.C. The characters are like those of the Jainas on the Girnar rocks. It is said that Āsōka's brother Maha-Indu, and his sister Sanga-Mitra, travelled throughout Drāvidia, on their way to Ceylon (see *Indian Antiquary*, Oct. 1884, and under Buddha and India).

To Āsōka doubtless we owe the earliest Buddhist volume—the Kathā-Vatthu or “narration of opinions” composed by Tissa (descendant of Gotama's disciple Maggati) for the information of the famous Buddhist council of 250 B.C. Tissa told the council what he considered heretical as regarded religious views and practices, asking them and the emperor at once to suppress these errors. Āsōka, as a literary Jaina, had also already before him the Jaina book called *Kathā-Kosa* or *Treasury of Stories*, usually attributed to Mahā-Vira (700 to 600 B.C.), which formed the Jaina Jataka collection (see our *Short Studies*, No. i).

Āsōka. Sanskrit: the name of a tree (*Calotropis Gigantea*) sacred to Siva. A shrub (*Jonesia Asoka*) is also so named, and both are usually planted near shrines. The flowers of both these “sorrowless” plants are used on festive occasions; and lovers pray and plight troth at this tree, which has Yoni shaped leaves with orange, scarlet, or yellowish flowers—the favourite colors of women, and especially of Deva-dāsis. Women are fond of casting these blossoms into their baths, and into the waters of the bathing ghāts, doubtless for fertilising. The buds are believed to burst suddenly into full bloom, if the foot of a beautiful person touches the root. The tree grows to the size of an apple-tree, and bears blossoms before it has leaves (see Almond). These flowers are also the points of arrows used by Kāma to rouse Siva to creative duty (see Kāma and Siva).

Ason. Azon. Psellus represented the Khaldeans of S. Babylonia as worshiping Azon on high places called Azonia, and identified him with Serapis. An Athenian clan also called themselves Azenes. Proclus says that the Assyrians worshiped Ason or Azon. [This might be merely *Isu* “fire,” or a corruption of Ab-su “the abyss,” or sea deity.—ED.]

Asoros. The Greco-Phœnician name of the brother of Kisos (Sanchoniathon—see Cory's *Ancient Fragments*): he was father of Anos, Illinos, and Aos (Babylonian, Anu, Ilu, and Ea). These two names answer to the An-sar and Ki-sar (“heaven lord” and “earth lord”) of the Assyrian Creation Tablets.

Asrama. Sanskrit. The four stages of the Vedik Brāhman's life: first, as a student; secondly, as a married man and householder; thirdly, as *Vāna-prastha* or *Āranya*—one in retirement in a forest; and fourthly, the peaceful stage of awaiting death. Every Brahman should pass through all four; the noble caste through three; the citizen through two; and the Sudra through one only of these stages.

Asratum. Assyrian for Ashērah (see Āsēr).

Ass. An important animal in mythology—see Onolatria. The “three-legged” emblem is connected with the mythical three-legged ass, described in the Pāhlavi book of the Bundahīsh.

Assumption. The 15th August is the feast of the Assumption of the Virgin, probably connected originally with the zodiacal sign Virgo in August. The rites were ordained by the Roman church in 813 A.C. The story is connected with the apocryphal gospel of the life of Mary.

Assyria. [The name is spelt *As-sur* in kuneiform texts, and apparently means (as a Semitic word) “the very blessed” land, connected with the name of the god Assur—see Āsēr.—ED.] To write an article on Assyria is to write the history of Western Asia from about 2000 down to 600 B.C. We shall here only mention matters not treated in our *Rivers of Life* (see Akad and Babylonia). To the literary taste of Assyrians we owe the recovery of the ancient literature of Akkadians and of Babylonia; and fortunately (says Delitzsch) “Assyrian became a literary language—perhaps about 3000 B.C.—long before its sister Semitic tongues.” (*Athenæum*, 12th May 1883.)

[The recent discovery of the Laws of Ḥammurabi, at Susa, has shown that Nineveh was a city, and one belonging to his empire, as early as 2100 B.C., which serves to modify the older belief that the original capital was at Assur (Kile-Shergāt) lower down the Tigris. Nineveh is also mentioned in the 15th century B.C.]

Assyria appears to have been colonised from Babylonia by a Semitic race; and even in 1850 B.C. its ruler, Ismi-Dagon, was a *Patesi* or subordinate ruler, apparently under Babylon. The first known king was Bel-kapkapu about 1700 B.C. Assur-yuballid was a powerful independent monarch in the time of Amenophis IV of Egypt, and invaded Syria. He placed his grandson (son of the Kassite monarch Burnaburias) on the throne of Babylon about 1400 B.C. From that date till 1012 B.C. there was a struggle for supremacy

between the Kassites and the Assyrians, with intervals of alliance when boundaries were fixed, and with varying fortunes. Assur-risilim of Assyria invaded Syria, as far as Beirut, about 1150 B.C., as did his son Tiglath Pileser I, who was however defeated, about 1113 B.C., by Marduk-nadinakhi, son of Nabukudururşur I—a powerful Semitic king of Babylon. The Assyrian records are defective after this until, about 845 B.C., we find Shalmaneser III ruling from Syria to the borders of India, and defeating the Syrian league in that year. In 840 he received tribute from Jehu, King of Israel. In 732 B.C. Damascus was conquered by Tiglath Pileser III, whose campaigns extended to Philistia. In 722 B.C. a new dynasty appears to have arisen under Sargon, who then conquered Samaria, and subsequently besieged Ashdod in 711 B.C. He overran Asia Minor to Ionia, and destroyed the Hittite power in Carchemish. His son Sennacherib (705-680 B.C.) was unsuccessful against Judea and Egypt, but destroyed the Kaldean power in Babylon, and conquered part of Elam. Under his son, Esarhaddon, Egypt was subdued in 670 B.C. and under the son of the latter—Assur-bani-pal—Assyria reached the height of prosperity, as the ruling power throughout, Western Asia. The records of his reign—political, religious, scientific, and historical—were preserved in the great library of his palace at Nineveh; but after his death, about 625 B.C. Assyrian power failed suddenly; and Nineveh was destroyed by Medes and Babylonians before 607 B.C. The Assyrian race appears to have been purely Semitic, as was its language, which was the same as in Babylon. Its written characters were also Babylonian, but became distinguishably modified in later ages. The Assyrian gods were also the same as those of Semitic Babylonians, but the national deity Assur was regarded as supreme head of the Pantheon.—ED.] Among contemporaries the Assyrian kings notice Jehu, Menahem, Pekah, and Hoshea, of Samaria; Ahaz Hezekiah, and Manasseh of Judah; and Hadadezer, Hazael, and Rezin of Damascus (see Prof. Oppert in *Proc. Bib. Arch. Socy.*, January 1898).

Ast. In Egyptian the almond tree sacred to Isis (see Almond).

Astar. Astarte. 'Ashtoreth. Istar. The god of Moab about 900 B.C. was called 'Astar-Kemosh (on the Moabite stone). [This name is the Assyrian Istaru, Hebrew 'Ashtoreth, and Arab 'At-thar, all derived from the Akkadian name of the moon goddess Is-tar "the light maker." In Greek the Semitic form becomes Astarte. She was the sister and the bride of Tammuz, the sun-god of Akkadians; and the two appear as the original "twins" (sun and

moon, or day and night) ; but in Arabia, where the sun was a female deity, 'At-thār is a male. The legend of the descent of Istar into Hades is a very evident lunar myth, preserved on an Assyrian tablet. After being deprived of all her "ornaments," given to her by Tammuz, she is finally revived by the water of life.—ED.] The Greko-Phœnician legend of Venus and Adonis (see Adonis), is probably founded on a Babylonian myth. The character and images of Istar as goddess of love were originally grossly phallic, but are idealised in Greek art of a later age.

Asten. The Thoth of Denderah (see Thoth).

Astes. An Egyptian deity mentioned in the Ritual.

Asūra. Sanskrit : "breathing" ones (see Ahura). In the later Vedas, and throughout Hindu literature, the *A* is regarded as negative, so that *A-sura* comes to mean "not Sura" ; and thus applies, among solar worshipers, to "non-solar" demons (compare *sura*, *surya*, "sun"). But in the earlier period of the Rig Veda the *Asūras* were not demons, and the word *Ahūra* among Persian Mazdeans applied to the supreme "spirit." In the Rig the *Asūra* is a "spirit," but becomes degraded later to a devil, as the *Deva* ("bright god") became among Mazdeans. This seems to show the early separation (perhaps about 3000 B.C.) of the related races, Aryan and Iranian, before the later developments of Sanskrit literature in India, at the time when one branch struck S.E. to India, and the other S. W. to Persia. In the earlier Vedas *Asūra* is a title prefixed to the name of gods or "spirits" (from the root *As* "to breathe"), and *Asūra Varuna* is the "Spirit of Heaven." In the later epic period we find *Sūras* contrasted with *Āsūras* ; and, intentionally or by error, the term is fitted to new legends. The *Sūras* are said to "partake of the liquor of immortality" which no *Āsūra* can drink.

We have still a remnant of the ancient *Āsūras* among the Kolarian tribes of S.E. Bangāl (see Mr Driver's article, *Bengal Asiatic Bocy. Journl.*, I, i, 1888). Mr Driver shows that they "have considerable traditions connected with a former history : that in ancient times they were a great people, and inhabited the Dhaulagir hills, on which were two large lakes . . . that they were clever artizans, travelled in palkis, and used to eat red-hot iron." They preferred a nomadik life and herding cattle, to cultivating the ground. Their congeners the *Uraōns* tried to destroy them by aid of *Bhagawān*—the ancient "god" *Siva*. At *Lohar-dāga*, "the place of iron," they are credited with mining operations, and the making of

coins, glass, and metal beads, which are still common in the Kolarian hills there, and about Darjiling, which is thought to have been one of their centres. The Bhagavat Purāna (i, 324) refers to them as the people of Kikata or Bihār, who had come from the Darjiling Himālayas. In January and February the natives here offer fowls in sacrifice to Andhariya Devata (the earth god): in May to his parents, and in June to the god of plenty. This they do without aid of their priests (or Pāhans), who specially officiate at other May and November festivals. The marriage rites of the Āsūras are similar to those of other Kolarians. Bachelors live in halls by themselves, in front of which boys and girls may dance, but heavy fines are inflicted if girls are found in the Dham-kuriya or hall. Those dying of disease are buried, but all others are burned at river-side ghāts, and much feasting of relations then takes place.

Asva-ghosha. This great Buddhist teacher has been called the “twelfth Indian patriarch of the faith” (see Nāga-sēna, and Kanishka), and he converted the great Greko-Baktrian king Kanishka about 75 to 90 A.C. Prof. Beal devotes his third lecture (*Chinese Buddhist Literature*) to Asva-ghosha, and shows, from Chinese works, that he was an Eastern Brāhman who was converted by Parsva, the president of the great council convened by Kanishka, so that Parsva would seem to have really converted the King, and not Asva-ghosha as stated in Indian literature. Parsva met the latter while on a proselytising tour through Northern and Central India, and converted him, while he in turn exerted himself greatly to convert other Brāhmins. He was called the best instructed of Tirtikas or heretics; and Central India was long the scene of his zealous missionary labours. The Mahā-yāna (or High Church) Buddhists of India say that Asva-ghosha was converted by the Bodhi-sattva Aryadeva, who was probably a convert of Nāga-sēna, confused by writers of Central India with Nāgarjuna (see these names). Kanishka is said to have met Asva-ghosha when invading Māgadha and trying to capture Buddha’s begging bowls. The king took (says the legend) seven starving horses to Asva-ghosha to be fed, but they knew him and shed tears instead of eating him: hence his name “Horse-Voice.” He was the most learned of Srāmans as regarding Vedas and Shāstras; and none could contend with him as a dialectician, till Parsva, or Aryadeva, persuaded him to study Buddhism. As a Brāhman he contended that men had no life other than that of animals—an opinion probably held by Buddha himself, though he thought it not well to discuss or dogmatise on such subjects.

Asva-ghosha's final field of action seems to have been in N.W. India and Kashmīr, and on the Upper Indus, whence his converts carried the faith to Persia, Babylonia, and Syria. They would have been likely to meet with St Thomas (see Thomas) on his way to India, or with other Christians moving eastwards; and might have impressed Buddhist views upon them such as we recognise in the Gnostik gospels of the next century. The Buddha-Charita (see under that head) is believed to have been written by Asva-ghosha, and has been called an abridgment of the Lalita Vistara (the legendary life of Buddha), which some think to have been written by Asva-ghosha, in Kashmīr, where he is held to have penned the Charita—excepting the last three books (xv, xvi, xvii) and perhaps the latter part of Book xiv, which are quite modern additions by Tibetan or Napālese monks.

Prof. E. B. Cowell (translating the Buddha-Charita in 1893) agrees with Prof. Bühler that the early centuries of our era were fertile in poetry, religious literature, and rhetoric, such as are found in the Charita, and in the works of Kalidasa and Vikramaditya : and that the “ style of the Charita ” proves that it cannot be later than our 3rd century, and may be “ several centuries earlier.” We find the Chinese getting a translation of it about 410 A.C., “ when it enjoyed a great reputation in India.” A Tibetan translation of our 7th or 8th century has long been a valuable help in checking the modern MSS.

Dr Peterson—Professor of Sanskrit at the Poona Oollege—gives us the following valuable account of the labours of Asva-ghosha, in his translation of the diary of I-Tsing, a Chinese pilgrim who travelled for above twenty years in India, from about 671 A.C., dying in China in 713 A.C. (see *Bombay Asiatic Socy. Journal*, and *Proceedings*, August 22nd, 1892). “ In ancient times,” the pilgrim writes, “ Asvaghosha also composed verses. . . . If these poems were translated into Chinese they would fill more than ten volumes. They set forth the whole doctrine of Buddha, and the story of his life, from the day on which he quitted his father's house, to the moment when he entered Nirvāna between the two Sāla trees. His verses are sung in the five countries of India, and in the countries of the Southern Sea, being highly esteemed because they contain many ideas, and much sense in few words. The reader is pleased, and learns the doctrine of Buddha without being wearied.” I-Tsing tells us (says Dr Peters on) that the ritual of the evening service round the topes was put together by Asvaghosha ; but his praise of the great teacher has not been heard in India now for a thousand years. In Tibetan

records he is spoken of as the first great lyric poet of the new faith, whose hymns raised Buddhism out of the pedantic scholastic system, and taught the nation to praise Buddha by singing lyric odes. His date is fixed for us by the well attested fact that it was he who presided over the fourth Council of the Buddhist Church, in the reign of Kanishka. Brahmanism when once victorious was merciless to the Buddhist muse. India knows Asvaghosha only by five verses in an anthology, two of which have long passed as the work of Bhartrihari, and by the tract *Vajrasuchi*, which is perhaps of uncertain authorship. His *Buddha-Charita*, or life of Buddha, was translated from Sanskrit into Chinese, by one Dharmaraksha, in the beginning of the fifth century (414-421 A.C.). A translation of the Chinese book by Mr Beal forms the nineteenth volume of the *Sacred Books of the East*. Burnouf had looked at the book, and had recognised its poetical merit, but he had not the same reason we have for identifying this Asvaghosha with the celebrated writer of the name. He was content to note that it was in substance an abridgment of the *Lalita Vistara*—the recognised authority among Northern Buddhists for the facts of Buddha's life.

Dr Peters on proceeds to give us a translation, from the Sanskrit of M. S. Levi, of the first important canto, describing the birth of Buddha, and the visit of the aged Asita. There is little new in it, he says, but “nowhere else, that I know of, is it told with anything like the same poetic fire.” “Lastly it cannot but be that this poem will again throw into strong relief the many startling resemblances, between the legendary account of the circumstances preceding, attending, and following the birth of Buddha, and the Gospel story of the birth of Christ.” What the reason for the resemblance may be is a question on which no competent authority has been quick to dogmatise (see Buddha). In this canto we read: “The bliss he gives is greater than that of the world's maker : in dispelling darkness he is better than the moon: there is none to whom he can be compared : Glory be to Buddha.”

Passing over the account of Kapila-Vastu, the birth-place of Buddha, of its king *Suddhodāna* and its queen *Maya*, his parents, we find the following account of his incarnation and birth. “So long as I have neither self, nor organs of sense, I cannot unite this erring people to me. So saying Righteousness quitted its subtle nature, and made for itself a visible form. Afterwards, falling from the place called *Tushitā* (heaven), lighting up the three worlds as he came, the best of *Bodhisattvas* entered the side of *Maya*, preserving full consciousness, as the King of Serpents entered the cave *Nanda*. Wearing

the majestic form of an elephant, white as Himalaya hill, with six tusks, its face perfumed by the juice exuding from its temples, he entered the side of the chief queen of Suddhodana, to destroy the sin of the world." The poem goes on, in equally extravagant language, to detail how the "protectors of the world" (Devas or gods) worshiped him, in the womb, as sole lord of the world. How Maya shone as the moon, and gave alms as the rain : how, in the Lumbini garden, she held a branch which bowed to her (as in the apocryphal legend of Christ's infancy) weighed down by flowers, at the moment that the Bodhisattva cleft her side, and came forth. How the star Pushya was then shining : "As the sun emerges from a cloud, so came he (Buddha) forth" without pain to his mother. The god Indra received him, and two clear streams of water fell on his head. The visit of Asita the Indian Simeon (as he is called) follows. "Having learned by signs, and by virtue of his austerities, of the birth of him who should put an end to birth" the sage comes to the palace, and is honoured by the king with water for his feet, and a guest-offering. After courteous greeting Asita says to the king : "As I journeyed through the sky I heard a heavenly voice saying 'To thee a son is born for knowledge' . . . therefore am I come. I desire to see this banner of the Sakya race that has been lifted up, as of old was the banner of Indra." Being shown the infant on its nurse's lap Asita "looked at the king's son, and saw with wonder that his hands had the mark of a wheel, that his fingers and toes were webbed, that between his brows there was a tuft of hair, and that his private parts were hidden from sight" (marks of a Bodhisattva). He then prophesies that the infant "will leave his royal state, and turn his back on the things of sense ; by fierce endeavours he will attain to the truth. He will rescue the weary world from the sea of Sorrow, whose foam is disease, whose wave is old age, whose strong current is death : placing it upon his great raft of knowledge he will bear it to the further shore. A fair river of righteousness shall issue from this child, with knowledge for its waters, right conduct for its banks, meditation for coolness, and . . . the thirsty world shall drink thereof" (so he continues in the familiar Buddhist phraseology). Leaving the king troubled as to the future of his son, Asita "went through the air, as he had come, gazed on reverently by all."

Asva-medha. Sanskrit: "horse sacrifice." A solar rite of early India, atoning according to Vedic Brāhmins for all sins, personal or national. It seems to have taken the place of an earlier *Purusha* or human sacrifice. In the epic of the Ramāyana we find Kusalaya

so sacrificing to obtain a son, and a king and queen for this purpose smelling the burning fat of a stallion (see Gubernatis, *Zool. Mythol.*, i, 332).

Asvins. Sanskrit. The twins, answering in Vedic literature to the Greek Dioskouroi (“sons of god”), usually explained, according to the solar theory, as the brothers day and night, or the two twilights, or the Sun and Moon (Gubernatis, *Zool. Mythol.*, i, p. 306). [The Babylonian twins were Tammuz and Istar, the Sun and Moon, but these were brother and sister.—ED.] But we are not satisfied with these later refinements, where the oldest symbols refer to grosser ideas as to the twins. The Asvins are called, in Vedas and Brahmanas, the attendants of Surya daughter of the sun, and identified with Indra and Soma (Sun and Moon): they were “horsemen,” as their name indicates, whose mother was Saranyu, daughter of Tvashtar (the Vedic Hephaistos): for she was married to the sun in the form of a mare. [Their sister stands in the relation of the Greek Helen—the moon—to the two brothers, who thus compare with Castor and Pollux, Helen’s brothers.—ED.] The earliest idea of twins was however purely phallic, the two aids of the creator being the twin globes which, according to common belief in the East, produce respectively males and females—the testes. The Asvins are said to “bring light to the darkened home, and to chase away the terrors of death”; for the doom of the childless is hell. In the story of the aged Chyavana they are called agents of Prajāpati the “creator,” of Tvashtar the “maker,” and of Savitar “the sun,” whose power they make effective. But they were specially powerful at night, or at different periods of the night.

At. Atta. In Turanian speech a “father” or “chief.” Possibly connected with the Egyptian *atef* “father,” and Polynesian *Atua* “chief” or “god” (see Ad). Perhaps the name of the Phrygian god Attus may be from this root (see Attus).

Atalanta. The swift-footed (“impassable”) maiden huntress of Arkadia, like the Roman Camilla, priestess of Diana. Her father Iasios, annoyed at not having a son, exposed the babe on the Virgin Hill—Parthenia—by a well at the mouth of a cave. The cave bear suckled her; and, as she grew up, she performed many lunar wonders, and drew water from the rock with her spear. She slew the fierce centaurs (clouds), and was recognised by her solar father when she distinguished herself at the hunt of the Kaludonian boar, and the games in honor of Pelias. She vowed to wed only one who surpassed

her in the foot race, which Meilanion did, through the device of Aphroditē, dropping fair apples before her, which she stooped to gather. The two lovers then desecrated the sacred grove of Zeus, and were transformed into lions (emblems of passion). Others said this happened in the temple of Kubēlē (the earth mother), who yoked them as lions in her chariot : another legend gives the reason that Meilaniōn forgot to thank Aphroditē for the apples. [She appears to be a form of Artemis or Diana, but the incidents are here understood to have a phallic meaning.—ED.]

Ātār. Āthār. Zend, and Sanskrit, “ fire.”

Atargatis. The Syrian Derketo. A fish goddess at 'As ḡalon—the counterpart of Dagon. She descended as an egg from heaven. [The translation of the name—'Atar-'ate according to Dr Sayce—is disputed.—ED.]

'Aṭarūd. Arabic. The planet Mercury.

Ātē. According to Hesiod was the daughter of Eris, or Discord, who flung an apple of discord among the gods. Homer makes her a daughter of Zeus, ever leading gods and men into rash acts and evil. Zeus flung her from heaven, because, by the power she gained from him, she made Eurustheus the elder brother of Hēraklēs. She was sister and friend of Ares (war and storm), a child of night and misfortune, who punished not only offenders but their children also, being a form of Nemesis akin to the Erinues and Furies.

Atea. The Polynesian light god (see At and Atua).

Atef. Egyptian : “ father ”—a title of Amen Ra, wearing a high feathered crown, with the Uræus snake, ram's horns, and solar disk (see At).

At-em. Egyptian. A mother goddess, and “ time.” Like the Indian goddess Kāli for “ time.”

At-en-ra, or **Adon-Ra** (see Adon). The Egyptian god of the solar disk, with rays terminating in hands which hold the Ankh. He was worshiped by the 18th dynasty for two centuries, down to about 1400 A.C. [Sometimes regarded as a Semitic foreign deity.—ED.] His temples had no image; but incense was burnt on his altar, and sacrificial loaves (like show bread) were offered to him. His worshipers prayed like Queen Teie (mother of Amenophis IV, and an Asiatic Princess), “ Thou living Aten, there is none beside thee. Thou givest health through thy beams, creator of all things. Thou goest

forth from the East to dispense life to all thou hast created. . . . They behold thee, and sink to rest when thou settest. Grant to thy son who loveth thee life in truth . . . that he may live united with thee in eternity ; and behold his wife (wife of Amenophis III), the Queen Neferi Teie, may she live for evermore, eternally by his side, well pleasing to thee. She adores what thou hast created, day by day ; and the King rejoiceth in the sight of thy benefactions ” (Wilson’s *Egypt of the Past*, p. 250). Such monotheism (or henotheism) was too severe for priests and the masses, and the worship of Aten perished with the dynasty, though it long survived on the Phœnician coasts.

Athanasius. See Arius.

Āthārvan. Sanskrit and Zend : “ fire priest ” (see Ātār). The Rig Veda notices three great classes of priests : Bhrigus ; Angiras ; and Athārvans (see next heading).

Āthārva-Veda. The fourth and most recent of the Vedas, treating of fire rites. Agni, Brahmā, and Prajāpati are called Atharvans, holy ones who received the Veda from heaven, to guide the Brahmans in conducting the sacrifice, and in explaining the mystical formulæ. In this Veda (iv, 16) is found the beautiful address to Varuna (heaven) as the supreme god. “ The great Lord of these worlds sees as if he were near. If we stand, or lie down, walk, or hide, the lord Varuna knows ; the heavens and earth belong to him ; there is no fleeing from his presence ” (see our *Short Studies*). The Atharva Veda contemplates a place of punishment for the wicked, and rewards for the good. The neuter deity Brahma is the creative power, and the cause of all that was, is, or ever will be. He alone rules in heaven, yet exists in the good man (viii, 4, 9).

Atheism. Etymologically the Atheist is “ one without a god.” It means the denial, not the absence of God : for the *a* is privative, and not, strictly speaking, negative ; as Agnostik means “ one without knowledge,” one who does not assert. He who feels that the god in whom another believes is not demonstrated to himself is in a state of Atheism, as for instance Christians are with regard to the Brahmā, or the Devas, of India. So that all are Atheists in this privative sense as regards the gods of other faiths than their own. Thinkers, of necessity, remain in this position until their reason is satisfied, by the production of evidence that there is a Person, or Being, over, beyond, or outside, the phenomena of the Universe. No reasonable man denies the possibility of a God ; but many thoughtful

persons think of such a word as explaining nothing, and as often adding to the difficulty of understanding facts. Some are content to use the term Atheist as applying to those who affirm an existence, or Universe, of which they know only the "modes," each mode being distinguished in our thoughts by its qualities (parts as distinguished from the whole) : this being of necessity a positive affirmation as to the Kosmos, or Universe, which indirectly precludes a Being apart. It is an acknowledgment only of qualities as characteristic of the modes.

Mr Bradlaugh in commenting on this subject (*National Reformer*, 20th April 1880) says : "The Atheist in speaking of a 'great existence,' or 'universe,' merely means the totality of the phenomena—all that has been, or may be, necessary for the happening of any or every phenomenon : that by 'mode' is meant the cognised conditions of the phenomena, and by 'quality' the various characteristics by which one distinguishes that of which one thinks." Thus a cup has certain characteristics ; remove these, and it cannot be thought of as a cup.

By an "existence" (or "being") is meant something that is conditioned, and the conditions depend on the qualities. We are each an ego or "mode," but not "the existence," for that is really the sum of the phenomena, so that there cannot be two existences or beings, but one only, including all modes with their qualities and conditions. Kant wisely points out the impassable gap between the real and the "spiritual" (or that which exists in thought only) : the difficulty lies not in conceiving a supreme God, or originating cause : for the poet, the artist, and even the maddest of men, can think of such ; but in the logical following out of our thoughts as to the cause of such a cause. "The transcendental idea," he says, "of a necessary, and all-sufficient, original Being, is so overwhelming, so high above everything empirical, which is always conditioned, that we can never find in experience enough material to fill such a concept, but can only grope about among things conditioned, looking vainly for the unconditioned, of which no rule of any empirical synthesis can ever give us an example, or even show the way towards this. If the highest Being should stand itself in that chain of conditions it would be a link in the series, and would—exactly like the lower links above which it is placed—require further investigation with regard to its still higher cause. If on the contrary we mean to separate it from the chain, and—as a purely intelligible Being—not comprehend it in the series of natural causes, what bridge is there open for reason to reach it, conceiving that all rules determining the transition from

effect to cause, nay all synthesis and extension of our knowledge in general, refer to nothing but possible experience, and therefore to the world of sense only ?”

If the god sought to be established—whether Brahma or Jove—be called “the Incomprehensible,” or “the Infinite,” the Atheist can of course accept either term, for he can conceive of the infinite in time and in space, in the vastness and wealth of matter, in which the Theist sees his “great invisible adumbrated One.” But it is not a question here of adumbrations or “shades,” but of the existence of a veritable, living, personal, god (an individuality apart from the material Universe), present everywhere, and who feels or knows every mental and physical pain, sorrow or trial, of every child that he has created “for his own glory”: who, though all-mighty, and all-merciful, and foreseeing “from the beginning” all the miseries of mankind, and of the animal creation, has yet created all, and pronounces it “very good.” This god is not the “Infinite” of the man of science, but an “Infinite One” apart from space, time, and nature of the Universe. The idea contradicts that clearly defined use of the word “infinite” as relating to the phenomena, and to the limits, of all existence. Having defined one plus two as three we cannot alter the meaning of the word, to make it signify one, or four. We must use words reasonably and consistently, even to establish a theology: for logic should rule all fields of thought; and if a spirit, or the spiritual exists, it is only by a scientific method (logical thought) that we can weigh evidence, define and establish truth, and distinguish facts from fictions, superstitions, legends, illusions, and delusions.

Anyone who hesitated to affirm belief in Theism, on the ground that it could not be proved a true theory of the Universe, used formerly to be denounced, bluntly or abusively, as an Atheist, and some bravely accepted the name, and its consequences—which were often serious. But the world is getting educated; and men accept Mr P. Greg’s definition of 1858, that the quasi-Atheist is merely one who is without knowledge of, and therefore without belief in, God. He has not reached ne-Theism, or the assertion of the negative respecting any or all gods: but he is unable to accept any that have as yet been presented to his mind, or any theory that ascribes personality to the unknown, or little known, forces that lie behind the phenomena. He sees no gods or spirits in heaven or earth: in sun or stars, rain, pestilence, or famine, he sees nothing to worship; and he therefore maintains an Agnostik attitude, such as the philosophical Rishis of Kapilavastū adopted twenty-eight centuries ago. They saw what the followers of Confucius in

China tried to make clear to its millions, namely that gods were but fanciful personifications of elements, such as fire, rain, &c. ; and in fact mere philological expressions. The sky came to be called the Sky Spirit, the One or Great Father ; and even wise men spoke of the "will of heaven." The rain became Jupiter Pluvius; and he again became the "Heaven Father" (see Max Müller, in *Nineteenth Century Review*, September 1900). Can it be wondered then that wise and thoughtful men have maintained an Agnostik attitude from the earliest known times? The poet P. Terence (218-159 B.C.) said, "I do not say there is no god, but I confess I know of none." Mr Bradlaugh put it more philosophically when he said, "I know not what you mean by god. I am without the idea : the word god does not convey to me any clear or distinct affirmation. Of course I do not deny that of which I have no conception, and the conception of which, by its affirmers, is so imperfect that they are unable to define it." "In so-called Atheism," he adds, "I see no cold barren negative, but a hearty affirmation of all truth involving positive assertion, and action the most favourable to humanity."

Roger Bacon, the learned Franciscan of the 13th century, astonished Europe by very similar language, and even by support of Atheism, for which he suffered a veritable martyrdom. The Atheist, he said, in casting aside the dogmas of religions keeps as his guides common sense, natural piety, philosophy, love of law, learning and reputation—all-sufficient for a life of virtue and morality : what he leaves are the husks of true religion, which exercise a deleterious tyranny over men's minds. Spinoza taught much the same in the middle of the 17th century ; and though his contemporaries called him an Atheist, and tried to murder him, this generation calls him the "God intoxicated Hebrew." He said, "Seek not for either natural or spiritual phenomena in prophetic books. I care not for the girdings of Superstition, for this is the bitter enemy of all knowledge and true morality."

Thus the term Atheist has always been, and still is, used in a most misleading sense, and should be avoided : for no sane educated person can prove a negative, or deny—if he wished to do so—that of which he can have no clear conception ; as that a great spirit may exist. The educated all admit the universal order and law in Nature, though without always connecting them in terms of any defined god or spirit—the cause of all being beyond our capacity of investigation. The best term for the so-called Atheist is therefore Monist or Kosmist. The Monist is one unable to accept any theory which ascribes personality to Nature, or to powers and energies of the Universe : one

therefore who cannot assent to any of the gods of accepted religions. Like the true Agnostik he confesses his incapacity to understand the origin, or the maintaining powers, of the Kosmos. Nor can he see that the hidden god of Ohristians, called "conscience," is more than a constantly changing state of the mind, due to experience and thought, which constitute knowledge or consciousness. [Monism thus supposes that the Universe of matter, with all its energies, is but one being or thing. It does not formally exclude Mono-theism, because it does not raise the question of an eternal purpose, or prevision, underlying the process of Evolution. According to this belief in a "Providence" the efforts of the individual life for its own advantage are ever guided for the general good of all. But the Monist, when he speaks of the "Ether" as perhaps the universal matter, of which all elements are "modes," only uses a term to convey the fact that the vibrations of light, reaching us from the furthest visible star, must be conveyed by some connecting matter—continuous through space, and capable of transmitting the vibration : of anything not perceived by the senses the Monist knows nothing, yet cannot deny that such forms of matter must and do exist ; or that guiding intelligence greater than that of anyone man may (and indeed must) be supposed in order to explain the orderly progress of Evolution : since the efforts of the individual organism are unable to achieve such results.—ED.]

When the stage of belief in inspired Bibles and priests is past, man requires positive knowledge which can only come to him through his five senses. Without sensation there is no percept (or feeling), and so no concept (or idea). The Universe to us is only that which we can grasp and feel. "When we reason and reflect," says Mrs Besant, "love or fear, speak of truth or honour, we know that these are not susceptible of being sensated : they have no objective existence, but belong to the subjective Universe." So too regarding the idea of God, our senses wholly fail, if we seek proof of His existence. He is the creation of the mind, with no corresponding material reality. It is a speculative thesis, not even with a foundation of love or fear, which are direct products of the senses and of experiences. A personal God may stand behind the impenetrable limits ; but no sense enables us to say He is, or He is not; though the moment that a definition of Him is formulated we may be forced to deny, as when He is called a "Person," yet one pervading all space ; just as we would deny that there could be a four-sided triangle. We lack the absolute knowledge, or sense, that could enable us to understand the existence of such a God ; and the man of science refuses to assert that of which he can form no conception. [The physicist, in studying

psychology, denies of course that any thought, or concept at all, can exist in the mind, which is not the result of the stored sensations in the brain, produced by the action of the five senses.—ED.] He feels that he knows of no intelligence apart from brain sensation, in a state of normal health of its substance : that the “mind,” or reasoning power, “softens” or disappears with cerebral decay : that it forms and develops as the babe grows to manhood; and that it declines again in old age and second childhood. Deity, and Immortality, are, to the man of science, meaningless words for unknown quantities. They are assertions of Faith, where Science asks for proof. So Science passes them by, with the remark that “all mental functions are absolutely and indissolubly connected with, and dependent on, matter ; and that Science knows nothing (either now, or ‘in the beginning’) that is super-natural, or beyond the substance and action of Nature, or the laws observed to govern these.” Science requires that all causes—whether called “final,” “supreme,” or otherwise—be proved from the premises established by scientific observation.

Prof. Tyndall said long ago : “While I consider science to be alike powerful as an instrument of intellectual culture, and as a ministrant to the material wants of men, if you ask me whether it has solved, or is likely in our day to solve, the problem of the universe, I must shake my head in doubt. . . . The question of who made the stars still remains unanswered; and science makes no attempt to answer it.” If the giants of science cannot answer, what can we expect from the pygmies who wrote crude oracles and creation legends? “As far as I can see,” continues the gravely responsible Professor, “there is no quality in the human intellect which is fit to be applied to the solution of the problem. It entirely transcends us. The mind of man may be compared to a musical instrument with a certain range of notes, beyond which, in both directions, is an infinitude of silence. The phenomena of matter and force lie within our intellectual range; and, as far as they reach, we will, at all hazards push our enquiries. But behind, and above, and around all, the real mystery of the universe lies unsolved, and as far as we are concerned is incapable of solution” (*Fragments*, ii, p. 72: dated 1879).

Professor Huxley spoke in much the same way, in his Prologue to the *Answers to Controverted Questions* : for he was too pure an Agnostik to deny that which he did not know, and could not comprehend. “Looking,” he said, “at the subject from a rigidly scientific point of view, the assumption that, amid the myriads of worlds, scattered through endless space, there can be no intelligence

as much greater than man's as his is greater than a black beetle's : no being endowed with power of influencing the course of nature as much greater than his as his is greater than a snail's, seems to me not merely baseless but impertinent."

But even if our own minds could grasp the Absolute and Unconditioned (the All), he (or it) could never be a subject for worship. We should require—like Christians—to materialise, or limit him, when he would no longer be the Absolute, Infinite, and Eternal, apart from matter, the Universe, and the sum-total of phenomena. If Absolute he must remain utterly unknown, and to us a non-entity—a god whom we must call (as in Scotch law) "unproven." So too thought Prof. Huxley, who was no worshiper of Jewish or Christian gods. "If," he said, "the story of the Fall is not strictly historical, Pauline theology is upset"; for the Fall directly conflicts with probability, and is as devoid of trustworthy evidence as is the story of the Creation, or of the Deluge, with which it forms a harmoniously legendary series.

The so-called Atheist is often a widely read, pious, and thoughtful man, who has cast aside as absurd the so-called "Religions," and even the theory of the Theist, as untenable. He sees no solution in terms of human consciousness for any questions as to god-worship; and he finds even a statement of the problem of godhood quite beyond utterance, or thought. It seems to him a setting out to find what you know not, through a process that you cannot grasp: for even the term "god" is not the symbol "expressing the high tide mark of our knowledge, but rather the abysmal depth of our ignorance. We can reason only by analogy, and we have nothing analogous to God."

Whether we will or no we are forced here, as in most great problems, to be Materialists. For our "mind stuff" can only be really guided by our five senses, as they warily search the lessons to be gathered from scientific observation of phenomena. The gladiators of science have never been scared by the words Materialist and Atheist—reproachful terms cast at them offensively by lesser men. "These names," said Tyndall, "do not move me. I have found among those so designated men holding by the highest standard of morality. If I wished men who are scrupulous in adherence to their engagements; whose word is their bond; to whom moral shiftiness of any kind is unknown; if I wanted a loving father, faithful husband, honourable neighbour, and just citizen, I would seek him among the band of Atheists to whom I refer. I have known some of the most pronounced among them, not only in life but in death—seen them

approaching with open eyes the inexorable goal, with no dread of a hangman's whip, with no hope of a heavenly crown, and still as mindful of their duties, and as faithful in the discharge of them, as if their eternal future depended on their latest deeds."

Since the finite mind cannot grasp the Infinite, the wise and cultured of necessity remain non-assertive, or Agnostik. Such a man feels that no conceivable number of finite existences can lead him to infer, or assert, anything concerning the Infinite. Nature is to him a perfect whole, unified and monistik. He finds no room for any Dualism, even on the old lines of distinction between Matter and Spirit. For matter alone stands out as very real, very severely conditioned, and very active. If a God be the essential cause of the movements of matter, then "God" is merely a word for Nature, as wise men of old believed; and this we still recognise in our term "Providence." But the ancients sought other causes of origin: Thales in water: Anaximenes in air; and Diogenes in "the intelligent globe." Pythagoras, and others, saw an all-intelligence depending on number, and on the "harmony of the spheres." Anaximander wrote beautifully about an "Unlimited All," while Plato produced his "Ideas," which he deftly wove into one great Ideal. As a good student of physics, and an unwise meddler with spiritual ideas about the "soul," Aristotle was so distracted that he supposed four causes for existence. Christianity, yet more confused, and laden with superstitions, gave up all philosophic study, and bowing her head in the dust declared for blind faith, since "Man by wisdom knew not God." But wise men, looking askance, whispered "Therefore for the reasonable, or sane, man there is no god." Spinoza told us that we had best consider God is everything. Kant saw only Object and correlated Subject—Bishop Berkley's "ideas" or objects of perception. Descartes modestly sees only man—the individual who can say "I am." Clearly nowadays Anthropology and the "service of man," are taking the place of Theology and the service, or glorification of gods. Pascal, the good Catholic, could see no foothold for a natural Theology, but rather apparently (like Mill or even Cardinal Newman) for a natural demonology, when considering the horrors of earthquake, famine, and pestilence. Pascal wrote "I will not attempt to prove by natural reasons the existence of a God, soul, or immortality. . . . I am not able to find in Nature anything to convince an Atheist." Newman rebukes the scientific Deist, in whose opinion the God of Nature is cruel, treacherous, and immoral, so that he cannot believe in Bibles and Revelations, which rest on a faith believing in a good and trustworthy God of Nature. Butler, in

his *Analogy* seems content to prove that the Biblical God is no worse than the God of Nature. And truly when we think of the Flood and the Plagues, and other horrors described in Hebrew literature—to say nothing of the Hell of Christians—we see that men fashioned their god-ideal according to what they saw, and suffered, in their struggles with Father and Mother Nature. From all such questioning, and also from him who rashly says “there is no God” (not well knowing what he means), the true Atheist, and the Agnostik, stand apart.

Sir William Hamilton, long Professor of Logic in Calvinistic Scotland, confessed, like Herbert Spencer, that his god was unknown, and unknowable; adding “if God were understood he would be no God at all. To think that God is as we think him to be is blasphemy. The Divinity is in a certain sense revealed; in a certain sense unrevealed. He is at once known and unknown . . . but the last and highest conservation of all true religion must be an altar to the unknown and unknowable God.” The less learned Paul of Tarsus thought otherwise [declaring the unknown God to be in and through all.—ED.]

Hamilton, and the Rev. Dr Irons, alike confessed that “the phenomena of nature only tended to make them Pantheists or Atheists”; and these great and good thinkers had not encountered the doctrine of Evolution, which has destroyed the crude old arguments of Paley. Cardinal Newman (who is said to have been early acquainted with the idea of evolution) confesses, in his *Apologia*, that, “looking only at the broad world,” he could find no corroboration of the idea of God: that “but for the inner voice of conscience he would be a Pantheist, or Atheist.” But for conscience we may read his own idea of what should be, unconsciously founded on early influences.

No one, of course, can demonstrate the existence of any god. Lord Tennyson said: “It is hard for me to believe in a God,” and adds pathetically “but harder still not to believe. . . . I simply trust that Love rules, and that God would be cruel indeed if He did not grant us Immortality.” [It was Tennyson who spoke of Nature as “red in tooth and claw.”—ED.]

We have elsewhere spoken of the “argument from design,” based on the ground that every effect must have a cause, and that therefore the Universe also must have a cause (see Design). Some Agnostiks argue that God is either limited or unlimited, and if limited no true cause, but if unlimited then Almighty and Omnipresent; and therefore—considering the universal cruelty and misery of the world—not apparently benevolent or merciful. Kant says that there are

three methods adopted to prove the existence of God : the ontological or *a priori* theory resting on (supposed) intuition : the physico-theological, or inference from the order, law, and unity, observed in the world of matter ; and the cosmological, depending upon the obligation of supposing a first or efficient Cause, as a basis for the empirical regress. But this last is only a restatement of the first argument—from intuition, which means our unconscious training ; and the idea is unknown to the savage, who sees no designer in the watch, but only says “ it lives ” when it ticks, and “ it is dead ” when it stops (see Mr Coke’s *Creeds of the Day*). To argue that : “ as human contrivances are to human intelligence, so are natural adaptations to Divine intelligence,” is to beg the whole question. The fourth term of the syllogism must ever remain unproven. “ The argument,” says Hume, “ is strictly *a posteriori* : for it is impossible to know anything of a cause but what you have, antecedently, not inferred but discovered to the full in the effect.” Mr Coke correctly states Paley’s well-known syllogism that “ all adaptation proves design ” as follows (i, p. 228) ; “ Some kind of adaptation proves design : some (other) kind is evinced in the order of Nature : therefore in the order of Nature we have evidence of design.” This is what logicians call a case of the undistributed middle term, from which no conclusion can be reached. As Coleridge says, “ neither the products nor the producents are *ejusdem generis*, consequently not subjects for analogy . . . the proof proceeds on analogy questionable in both its factors ” (*Aids to Reflection*). “ Discoverable adaptations (in Nature) are comparatively limited ; sometimes the presumable final cause has aborted. Innumerable things exist by which no visible end or purpose is answered.” Sir William Hamilton came to the conclusion that “ only by the reflex action of the mind is it possible to conceive of a living and intelligent God.” He puts aside as worthless the arguments of Anselm and Descartes. Both reasoned indeed, but only on *a priori* postulates demanded by Faith. “ He,” said Anselm, “ who does not believe will not experience, and cannot therefore understand. Faith must precede knowledge. . . . Holding it, we must strive to demonstrate by reason the truth of what we believe ” (see *Encyclop. Brit.*). The argument is illogical, yet it was written by an archbishop, and is still the virtual teaching of the Churches. Anselm thought that he clinched his argument by saying : “ Some nature can be conceived by us than which there is none greater . . . and it must exist in reality, and not merely in thought, for if so it could not be the greatest of natures, since that which exists both in thought and reality must be greater than that which

exists in thought alone.” This would prove the existence of a god equivalent to human powers of conception only. Descartes argues, on similar lines, that there must be a perfect and infinite Being, otherwise a finite and imperfect mind could not have conceived Him ; but this is only his assumption as to what might be neither infinite nor perfect. Bishop Brown, writing on Butler’s *Analogy*, much more truly says : “ We cannot be said to have indistinct, confused, and imperfect apprehensions of the true nature of God and His attributes, but none at all in any degree.” We thus must revert to the old text that “ no man by searching can find out God.” But we must not then proceed to attempt to define Him, and at the same time declare with the Churches that “ He is Incomprehensible.” If He is not phenomenal, but Absolute Being (that is the All) yet that is to us an unthinkable nature. Our knowledge is limited by our nature, so that there must always be to limited beings, a vast unknown ; but of the unknowable we can predict nothing (see Perrin’s *Religion of Philosophy : on Herbert Spencer*, p. 230). To regard mysteries as our highest generalisations is to return to the savage state : “ The unknowable can have no influence on truth. It has no voice in any proposition ” (*ibid* : on G. H. Lewes, p. 341).

Dean Mansel, in his Bampton lectures on the Limits of Religious Thought, says : “ The almost unanimous voice of philosophy in pronouncing that the Absolute is both one and simple, must be accepted as the voice of reason also, as far as reason has any voice in the matter ” (p. 49, second edition). “ This,” he adds, “ seems to force upon us the Pantheistic hypothesis,” for “ we call only think of creation as a change in the condition of that which already exists ; and thus the creation is conceivable only as phenomenal mode of the Creator.” Or as Mrs Besant says (in her controversy with the Rev. Handel Rowe) : “ Pantheism predicates attributes of existence, while Atheism predicates attributes only of modes : the one ascribing them to the noumenon, the other only to the phenomena ” (*National Reformer*, April 3rd, 1887). Dean Mansel may again be quoted here : “ If (the Infinite) is actually everything, it possesses no characteristic feature by which it can be distinguished from anything else, and discerned as an object of consciousness ” (p. 71).

The argument from a First Cause is still, as the Rishi Kapila said in India 2700 years ago, logically untenable. Though it may please our minds it cannot satisfy our reason ; and it is to reason that we must appeal. As Mrs Besant says, “ the uncaused becomes to us the inconceivable.” The Rev. Canon Freemantle, preaching at Oxford in 1887, says of the belief in evolution : “ It would be perilous to rest

any belief on the supposition that this theory, even in its fullest compass, will be disproved . . . Theologians must accept as their task the attempt to give a true account of the totality of things, which is also an unity impelled by a single power or energy. They will show the traces of order, mind, and purpose which the world presents, and will cautiously draw from the processes of human life, as that which is highest in the moral scale, their inferences as to the nature of the Supreme Power. They will not merely be careful not to contravene the laws of Nature, but will consider essential a knowledge of them as manifestations of the Supreme Will, to which men must reverently submit themselves. They will not spend time in questions which admit of no solution, such as the eternity of matter, or the origin of the world, or the possibilities of other spheres of life than those known to us by experience. They will trace the divine as working through nature and man ; or if they endeavour to think of a transcendental God they will take care not to represent him as a demiurge (‘ people-maker ’) standing outside his work, and putting in his hand here and there, a conception which has turned many physicists into atheists. But they will feel able to speak of God as just and loving, since the Supreme Power *ex hypothesi* includes mankind, the leading part of the world, with all its noblest ideals. They need not quarrel with those who think of the Supreme Power rather after the analogy of force, or law, than according to the strict idea of personality, provided that the moral nature of man be held fast, and its supremacy acknowledged.”

We have elsewhere shown that the “Monism” of spirit and matter is complete—force or energy requiring a material body, or matrix, for its exhibition. This conclusion is far reaching, for neither was “one before or after other,” but both come within the purview of science, and not of theology only, though the imagination may still conceive its joyful or sad, heavenly or hellish phantasmagoria. To us creatures of sense the Great First Cause is not “spirit” (or energy) but rather matter. Its marvellous powers of combination, and separation, appeal to us through vibrations recognised as touch, taste, hearing, smell, and sight; and this at every moment from the cradle to the grave, and under what we call “laws” of action, which give confidence to our sense of experience, and allow of knowledge as to material manifestations. Thus matter only can convey the idea of “mind” or “soul”; and we are unable to formulate the idea of any “great absolute” energy apart from matter in which it acts—such as the “Beyond” of Dr Max Müller (*Gifford Lectures*, 1889). Neither does “the conditioned” help us to arrive at Herbert Spencer’s “unconditioned.”

The many miseries of life do not help us to formulate an All-mighty, and All-good, Creator or Controller. We find it hard to believe that by His will the brain is caused to decay—that “dome of thought the palace of the soul”—when after a life of diligence it has reached a bright maturity, and is willing to give of its abundance in aid of ignorant, stumbling, striving humanity. [Yet this is only a question of the general flux of matter, and not of mind.—ED.] Such considerations all Theologies and theories as to an All-mighty must take into account: for they have always been the stumbling block for thoughtful and logical minds. In India they raised a host of able philosophers, and they called forth the Buddhist faith. Sir Edwin Arnold in his *Light of Asia* describes the youthful Buddha's close observation of life, and his terrible disenchantment.

“All things spoke of plenty and the Prince
Saw and rejoiced. Yet, looking deep, he saw
The thorns which grow upon the rose of life.
Each slew a slayer and in turn was slain.
Life living upon death. So the fair show
Veiled one vast, savage, grim conspiracy,
Of mutual murder, from the worm to man
Who himself kills his fellow.”

Thus at length he exclaims

“The veil is rent which blinds me! How can it be
That Brahm would make a world and keep it miserable?
Since if all-powerful he leaves it so
He is not good. And if not powerful
He is not God.”

Mr J. S. Mill argues, in his *Utility of Religion*, that it is not only possible, but probable that, in a higher, happier condition of human life, the burdensome idea may prove to be not annihilation but immortality, and that men may yet regret to think of being chained eternally to one conscious existence, not being assured that they will always wish to preserve it. But whatever be the future let us calmly accept the inevitable, not indeed without resistance, nor again without hope. Spirits or deities are indeed inscrutable, but not so the ways of righteousness. Educated thought shows us that, even if there be no individual futurity, it is better to be true than false, virtuous than vicious, generous than selfish: that it is wise to do right though the heavens fall and all seems to go wrong with us for a time: that the practice of virtue for its own dear sake brings its reward; but that it becomes un-religious when due to the commandments of gods or men,

or to the expectation of reward here or hereafter—as when priests urge us to be bountiful with such texts as “give and it shall be given thee.”

Skepticism, even if it end in denial of beliefs once revered, is of the very essence of true progress in all things, and especially in religion. As Dr Max Müller long ago said beautifully: “Honest doubt is the deepest spring of honest faith: he only who has lost can find.” Whoso dares to be honest to himself and to others should always remember what manner of men were they who, before him, were called blasphemers, heretics, or Atheists. “The cries of despair are often the harbingers of a new birth.” “So it has ever been, and so it ever will be. There is an Atheism which is unto death: there is another Atheism which is the very life blood of all true faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true: it is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be disliked as yet by the world. It is the true self-surrender, the true self-sacrifice, the truest trust in truth, the truest faith. Without that Atheism religion would long ago have become a petrified hypocrisy; without that Atheism no new religion, no reform, no reformation, no resuscitation, would ever have been possible; without that Atheism no new life is possible for anyone of us . . . In the eyes of the Brāhmans Buddha was an Atheist . . . in the eyes of the Athenian judges Socrates was an Atheist . . . in the eyes of the Jews whoever called himself the Son of God was a blasphemer, and whoever worshiped the God of his fathers after that new way was a heretic. The very name for Christians was *A-theoi* or Atheists.” Athanasius said that his Arian fellow-Christians were Atheists, devils, Antichrists, and polytheists. Servetus called Calvin “a Trinitarian-Atheist” before Calvin burned him. In our 17th century Vanini too was condemned to the stake, and to have his tongue cut out, and a like fate (says Macaulay) would have befallen Spinoza, or the Arian Archbishop Tillotson, and other such Theists, who desired only to “purify the idea of the Godhead from what seemed to them human exaggeration, and human error,” had not the clerical arm waxed weak, and secular culture prevailed.

All this has taught the brave and good to try to work out boldly their own salvation, at least for this life; and to rest thankful in the assurance that, if there be a good and just power, there may be a good future for those who have faithfully performed life’s duties and lived up to their highest ideals. Even if there be no future—which Heaven forefend, for we long to spend eternity with the loved one—yet

“’Tis better to have loved and lost
Than never to have loved at all.”

Never, that is, to have worked for those we loved and ought to love, or for the happiness of our fellows. It is sad to go to our graves feeling that the one care of our lives has been about our own souls.

No doubt uncertainty as to the future gives a sad aspect to life, especially when we think of the misery of myriads; but this also stirs us up to help on the race, and to soothe its sorrows. Mr John Morley specially urges that “the first condition for the further elevation of humanity, is the more or less gradually accelerated extinction of all theological ways of regarding life and prescribing right conduct. . . . The whole system of objective propositions which make up the popular belief of the day, in one and all of its theological expressions, may be rejected as false, positively, absolutely, and without reserve.” See the *Miscellanies* (i, 85; ii, 59) and the work on *Compromise* (pp. 69, 160, 194) of this honest and philosophical writer.

Athēna. Athēnē. The supreme virgin goddess of Athens, variously said to have sprung from Zeus, Poseidōn, or Pallas. As personified Wisdom she was the daughter of Zeus by Mētis or “intelligence,” and sprang from his head. Mētis again is called daughter of Okeanōs, and Thetis—the latter a daughter of “heaven and earth.” Scholars are not generally agreed as to the etymology of the name Athēnē, or Athēna. The Albanian *Ethona* translated “force” and “fire” has been compared, as also the Vedic *Ahana*, for the dawn springing from Mithras, god of day, as Ganga also springs from the head of Siva. She was called Glauk-ōpis supposed (by Schliemann and others) to mean “owl faced”: for the owl was her emblem as goddess of Wisdom. The Athenians were reminded of her by the owls which hide in crevices of the sacred Akropolis. They were held in high esteem “for acuteness and refinement of organic perception; for discerning objects in darkness; for powers of hearing and of discriminating smells.” Thus not only was discernment and wisdom symbolised by the owl, but it was believed to have a prophetic power of discerning decay and death (see R. Payne Knight’s *Symbolic Language*, and M. Reed, *Nat. Refr.*, April 1893).

The Greeks naturally accepted the owl goddess as the wise and watchful guardian of the Akropolis, the friend and guide of all their solar heroes. She personified also the lightning which pierced the cloud, making it drop blessings, or which overwhelmed the wicked. The older meaning of the myth, which made her spring from the

forehead of the sky, appears however to have reference to the dawn. In the Veda, speaking of Ahana, we read that “no woman bore her.” Athēnē with the Greeks was the wise one illuminating darkness. Her conical cap was surmounted by a cock’s comb, and the cock is the herald of dawn. Her sacred tree was the olive—its oil producing light. She was also a tender of cattle, inventor of the plough, goddess of corn and agriculture, the teacher of all female industries, and lastly, of all sciences and arts. Hence we see Athēnē (whom the Romans identified with their Minerva) carrying the world in her hand, with the winged discus-bearing deity standing on it (see *Rivers of Life*, i, p. 132, fig. 49). She also wields a spear, and bears the oval *aigis* or buckler of goatskin, and wears a scaly tunic trimmed with snakes, having between her breasts the Gorgoneion, or head of Medusa, with long snaky tresses (an emblem of the moon); while the serpent also often crawls at her feet as the “earth born” Erikthōnios. The legend related that she received him as a babe from Gaia, or Kubēlē (the earth goddess); and close under her maiden shrine (the Parthenon) on its high rock, we still find the temple of the serpent god. In this myth Kekrops plays a part as half man half snake, carrying the olive branch of Athene in his hand (see Erekhtheus).

Like other deities the character of Athēnē changed with time. Hesiod connected her with Eris or “strife,” and she was at first a goddess of storm and battle. She was the “sacred cow of many colors” (the dawn), and was armed with helmet, spear, and torch. Elsewhere she was Tritogeneia or “Triton born”—connected with the Vedic solar Trita (see Cox’s *Aryan Mythology*, i, pp. 288, 413). The Ahana of the Rig Veda “is a ruddy light which approaches every house, and makes the day known.” The Greeks in Egypt identified Athēnē with Neith (the sky goddess), the mother of the god of day (Ra). In Italy, says Lenormant, her chief shrine was that of Athēnē-Leukadia, on the Iapugean promontory—now Capo di Santa Maria di Lenca (see *Academy*, 2nd April 1882). Here also the Romans had their *Castrum Minervæ*, still represented by a hamlet, with a platform on which successive Christian shrines have been built. This temple, says Lenormant, was very like that of Athēnē Sunias, being built on the highest point of the headland. At its foot was a spacious grotto open to the sea, like that of Poseidōn Suniaratos—a sanctuary containing *ex voto* offerings of sailors who used to implore the protection of Jupiter Optimus Maximus. The grotto of Athēnē so looked out on the sea at the port of Leuka, marking her descent from Poseidōn, and is called the “Church of the Cave” by the Roman Catholic

Mariolaters. Near it was the town of Baletia (Baleso); and under the hill, on which are the ruins of Veretrum, is one of the oldest and most curious of the buildings of ancient Calabria, the archæological marvel of the province of Lecce called *Le cento pietre* ("the hundred stones"). "This," continues Lenormant, "is strikingly like the primitive sanctuary on the summit of Mt. Ocha in Euboea These are acknowledged to have a pre-Hellenic character, and to bear unmistakably the stamp of a prior epoch, and of a Pelasgic people of Illyrian origin." Such remains indicate the great antiquity of the worship of the marine Athēnē.

Athēnagoras. A supposed Christian of the 2nd century, whose existence however has been the subject of grave doubts even from early times. He is not mentioned by Eusebius, Jerome, Photius, or Suidas, being perhaps regarded as a mere "Athenian philosopher." He was said to have embraced Christianity after having been a persecutor of Christians. The only evidence is derived from the *Apology for Christianity*, the heading of which gives his name as the author, with the additional statement that he also wrote to uphold the doctrine of resurrection of the body. This apology is traditionally believed to be one of many treatises, concerning Christians and Christianity, presented to the Emperors Antoninns Pius, Marcus Aurelius, Commodus, and Septimus Severus (138 to 210 A.C.); and it appears probable (see Aristides) that it was written between 155 and 185 A.C.—perhaps before the persecution of 176 A.C. It was quoted by Methodius, bishop of Tyre, in the 3rd century, and by Epiphānius (315-380 A.C.), who was however "a most unreliable writer, and a fanatical partizan." It was also quoted by the deacon Philip of Sidē, about 420 A.C.; and he alleges that the author of both the treatises above mentioned was, for a long time, a teacher in the Christian Akademik schools of Alexandria which flourished down to the time of Marcus Aurelius. The translator (in the "Ante-Nicene Church Library") says "it is one of the most singular facts in early ecclesiastical history that the name of Athēnagoras is scarcely ever mentioned. Only two references to him, and to his writings, have been discovered." It is enough here to say that we find two very important treatises showing the views of some earnest and philosophik Christian, belonging no doubt to our 2nd century. The earliest known copy was in the library at Jena in 1304 A.C., and it was published in 1550.

Both treatises deal with all the burning questions of the 2nd century: they show great acquaintance with the philosophy, and

theosophy, of Plato and the Neo-Platonists, and with the doctrines of the soul as a spiritual entity, and of the resurrection of the body. The writer condemns atheism, the worship of idols, and of dual gods, and urges the wisdom and justice of God in raising our bodies, and providing future states of bliss or of punishment. The Bible story of creation, and the Hebrew ideas as to God are accepted, and as a consequence the continual occurrence of miracles and supernatural events. On this basis an eklektik faith is built up, to form what the writer regards as true religion.

The teaching of this writer tends to asceticism, like that of Essenes and Therapeutai, of Indian Yogis, and of anchorites and monks, who urged that "all the hours of daylight should be spent in contemplation of God": he says that God "had sent to earth His Logos ('word' or 'reason'), and a full revelation of Himself, without which we could not see God." The Son was "the Spirit and Reason which dwelt in the Father . . . the Logos or manifestation, and archetype of Himself; and without this Logos man could not understand the Father . . . the Holy Ghost was His Spirit—an emanation which spoke through prophets and holy men—a ray of sunshine which flowed from and returned to God." Thus the Trinitarian dogma was only beginning to develop in the 2nd century A.C.; and as yet the Holy Ghost was not a person equal to the Father and the Son, and proceeding from both. Nor are angels here conceived to be more than temporary appearances—phantoms good or bad. The soul however is regarded as a spiritual entity apart from matter. Such teaching was apparently derived from Justin Martyr [and founded on the Old Testament.—ED.]. Sin is regarded in this work, as by Plato, as being "an entanglement with matter which had missed the true aim of existence," owing (as in the case of the fallen angels) "to misuse of free will"—a fatally erroneous doctrine, though one at that time widely taught, and naturally founded on Biblical teaching and belief in revelation.

The supposed Athenagoras however does not allude to the Atonement or Vicarious Sacrifice of Christ, being silent like the synoptic Gospels, and not following Paul, or the Fourth Gospel. His theory of inspiration was that of the Montanists—that sacred writers were like lyres, on which the Holy Spirit played as a plectrum or striker. [The wide differences between the views of various Christian schools in the 2nd century will be evident to those who study the Ante-Nicene Library mentioned above (see Clement of Alexandria).—ED.]

Athor. Hat-hor. The Egyptian dawn goddess, the word being

explained to mean “seat” (or “abode”) of Horus. She appears as a cow protecting the babe Horus, and with outspread wings. She was his mother, and a daughter of Ra the sun god, and nursed the infant sun in her lap. In the sacred Ritual the spirits of women are called Hathors, as those of men are called “the Osiris” of each. There were seven Hathors (as in the fairy tale of the “Two Brothers”) who answered to the fates, or the fairy god-mothers of Teutonic folk-lore. They presided over the destinies of women; and Hathor was the special guardian of pregnant women, and female animals. She has also another aspect as Sekhet (the lion-headed goddess, otherwise Bast) representing the sunset as well as the dawn, and in this character she is the wife of Set, the god of night. King Seti I (of the sixth dynasty) excavated a great cave temple to Hathor as “Sekhet the Lioness” (see Bas).

Athothes. See Thoth.

Atlas. The giant (“the unshaking” one) sustainer of the world, or of the sky, said by some to be the son of Asia the consort of Promētheus (the “fire drill” or Pramantha). The Greeks said that he aided the Titans in their war against Zeus, and was the father of the seven Titanides or Pleiades, and of the Huades who nursed Bakkos. [The Egyptian god Shu, representing “wind” or “air,” is also pictured supporting the heavens with his outstretched arms; and Atlas seems to have been a sky deity, though otherwise a sky piercing mountain.—ED.]

Atma. Atman. Sanskrit: “breath,” “soul,” “self.” The same root is found in the word “atmosphere.” It links the body, say Hindus, to the eternal and incorporeal Param-atman (see Rita, and Soul). The Atman idea was probably spiritualised some 24 centuries B.C., but on this large question we need here only say that the term Atman is affixed to many names of Hindu deities. Krishna is the Nanda-atman (“earth-soul”); and Brahma and Siva are called Bhuta-atman (“soul of beings”), the term here meaning “self,” or inner personality. Prof Max Müller says: “Atman dwindled into a mere pronoun, and came to mean self.” Originally however it was “breath.” It was also identified with Jiva or “life.” It only became soul in our sense in the writings of Vedantist philosophers, and in the spiritualising language of the Bhāgavad-gita, after the Christian era. Plato (*Timæus*, xii, xlvi, &c.) held that the *Psukhē* or soul was a “divine thing” which transmigrated into other bodies. Even the writer in Matthew (x, 28) held that the soul could be killed.

Atonement. Properly speaking means “reconciliation” or making “at-one.” The Hebrew Day of Atonement (*Yōm Kippūr*) was a fast, and a day of national humiliation and confession of sin. The Christian doctrine of atonement (or reconciliation with God) has been developed into the strange and unjust doctrine of the Vicarious Sacrifice of Christ, reconciling an angry father with his sinful children—as if the death of an innocent substitute could satisfy the judge, by any law human or divine. It implies that an all-knowing Heavenly Father allowed countless millions of men, women, and unconscious babes, to be consigned to eternal torture until Christ bethought him of dying for them. Such self-sacrifice would be possible for any heroic character—as when the soldier dies for others—but how could it satisfy God? Originally the Atonement was a reconciliation, not a sacrifice, as the Greek *Loutron* also means a “loosing” or “absolution.” But Hebrews were accustomed to bloody sacrifices; and Paul speaks mystically of Christ sacrificed as “our Passover,” to appease the cruel deity.

Attūs. Atys. Atūs. Attes. Attis. A Phrygian deity (see At, and Agdistis). Attis was also the mythical daughter of king Kranaos, at the time of the Flood of Deukalion. Atys (or Attūs) was the son of Nana (the name of the Akkadian “mother” goddess: so that his name too might be Turanian for “chief” or “father”), and was a beautiful shepherd beloved of Kubēlē (the earth goddess) who emasculated himself (see Agdistis) for which reason the priests of Kubēlē were eunuchs, clad in women’s garments. His name was given to a river, which all ascetics visited for worship. He is represented as bound to a pine tree, or crucified (see *Rivers of Life*, i, 407), and the autumn season was that in which the sun god was regarded as emasculated, while the pine is an emblem of winter. He was then an effeminate Adonis. Pausanias makes him the son of Kalaos king of Phrygia, who as an eunuch shepherd went about with staff and flute. The Phrygian orgies of Atys were yet more savage than those of the autumnal Bakkhos.

Atua. Otherwise written Etua, Otua, Autu, Atea, and even Akua: for in the Polynesian language the *t* and *k* can be interchanged. Atea, the god of light, sprang from Tanaoa, god of darkness (see Tanaloa), and after a fierce struggle subdued Mutuhei or “silence,” and produced Ono (“voice” or “sound”) who is called “the spirit of Atea.” From the conjunction of Atea with Atanua (the “dawn” or Queen of Light) sprang all things living; and their divine son was Hakaiki, the Horus of Polynesia (see Fornander, i, p. 215; ii, pp. 365-370). The

trinity however does not include the Queen of Heaven, but consists of “Atea, Ono, and the son.”

The common word for god or spirit in Borneo is Antu, probably the origin of Atua. [The connection of Polynesian speech with the Malay and Dravidian languages being now admitted.—ED.] The Polynesian Mana is, in like manner, the Dyak Manga or Mananga (see Borneo). Tanē or Kanē (see Tanē) is also a form of Atua—a brother of Ono, or often inferior to him. Both are called sons of Tangaroa or Ta-aroa—who is equivalent also to Atea. All these deities belong to the stone stage of civilisation. Fornander says that Atua means “Lord, master (see At), the life, or kernel of fruit, the hard, or essential, part of anything, the very core of man.” It is, he thinks, not connected with Aitu (“god” or “spirit”). Tu or Ku, he adds, is “primarily to rise up, stand, or be erect,” and among Malay islanders the “upright god” was Tuan or Tu-han. In Fiji *Tu* and *Ta* is the common term used by children addressing a father (Turanian *ad* “father”); and in New Zealand Tumata was “the first son of the heavens and the earth.” Tu, according to Fornander, in Polynesia also, gradually came to mean father, man, or husband as being strong, and, generally speaking, what is erect or strong in “things natural or supernatural.” The base of the god idea (represented by the erect stone) in Polynesia is thus the agent of creation (see Maoris, and *Anthrop. Instit. Journal*, November 1885).

Atum. Egyptian (see Tum). The setting sun.

Atus. Atys (see Attus). The Phrygian god.

Aum (see Om). The Hindu mystic supreme name.

Aur (see Ur). Hebrew : “light.” See the root Ar.

Aurora. The Roman dawn goddess, see the dawn goddesses Athēnē, Athor, Ida, Ushas, &c. These are generally said to go before the sun god (see Ar).

Australians. The aborigines of this great continent are roughly divided into two great stocks—the “Eagle-hawk” and the “Crow,” the former being the taller and more powerful, and having in many regions exterminated the “crows” (see the volume by Rev. J. Mathews on these aborigines and their languages, 1899). This author traces the aborigines of Australia and the extinct Tasmanians back to the Papuans, and finds evidence of a Dravidian element, and later Malay features, in Australian language, and in cave-paintings.

[Huxley also connects the Australians with the Drāvidians of India.—ED.]

We will here only deal with religious matters as gleaned from such modern researches, and from those of Mr A. W. Howitt, and other papers in the *Journal of the Anthropological Institute* (xvi). Like other early races the Australians call themselves “the men” (Kurnai, Kulin, or Muring) while inferior tribes are snakes, or wild men (the Malay *Orang-utan* or “man of the woods”). Generally speaking, these people believe earth to be flat, with a solid vault above supported on pillars which might any day give way. So the Hebrews also spoke of a firmament, and of the pillars of heaven (Gen. i, 6; Job ix, 6; xxvi, 11; Psalm lxxv, 3). Hebrews and Australians alike believe in gods living above this firmament (as did all the ancients), the Australian names for gods being Mrart, Brewin, and Baukan. The soul or spirit of each individual (Murap or Yambu) is, they say, able to leave and return to the body; and it often visits the celestial spirits when the wearied earthly tabernacle sleeps. On this account Australians (like many old races) will not hastily wake anyone, lest the body should rise without its soul, in which case the sleeper dies or becomes an idiot. Dreams are held to be actual events, occurring to the spirits when they hold communion with the deities, and even wrestle and argue with them, as did Jacob with the angel. Mr Howitt says that, like the Egyptian five thousand years ago, the Australian still states that “man’s soul ever keeps up a connection with his mortal remains, visiting (the corpse) from time to time” (p. 188). The soul does a little camping-out and hunting on its own account, near the favourite haunts of the dead person, so that some have seen the soul on or near its beloved gum-trees. Finally, however, the soul disappears—because men have forgotten about the dead one—and goes “to the far west, and then falls over a ledge of the earth into the receptacle of the sun, the Nyamat,” so ascending to heaven in the bright tints of sunset. Occasionally the soul leaves the body too quickly, and wizards have to pursue it, and will bring it back if it has not fallen into Nyamat. If it is recovered the body revives, and the wizard is rewarded—such is their priestly legend. We see that the Australians fear the return of the dead from the way in which they swathe the corpse in grasses, and bury it deep in graves which they first purify by burning fires in them, and then stamp down the earth above the dead, and build a hut over the grave.

All departed spirits are invoked and worshiped by the family in times of danger, or when they are frightened by appearances in the sky: “they swing the hand towards the dead and shout ‘send it

away.’” Ghosts, they believe, reside in high places, especially on certain high gloomy trees, just as is believed by the forest races of Barmah, Siam, or the Shan States. The Australians climb up the trees near which a Muring tribesman is buried, to ask the spirits about death. They say they can communicate with the ghosts when asleep, and that Gomeras, or wizards, can do so even when awake: these also can detect spirits lurking about, and can find out from them the cause of death. The Gomeras thus possess enormous power, which they use remorselessly against all who doubt or thwart them. They pretend also to communicate with the Celestials—the Brewin of the Kurnai, or the Thara-mulan of the Murings.

The Arunta tribes of Central Australia believe that they sprang from sacred stones, or Churinyas (evidently lingams) which they religiously preserve. These are “oval or elongated objects, carved with incised zigzag lines, circles, or segments thereof, such as we see also on their totems.” Their ancestors are held “to exist in the Churinyas as spirit-children,” and if the Churinya is lost a new one must be made of hard *mulga* wood. These beliefs, and certain secret rites, are connected with sexual matters (see *Journal Anthropol. Instit.*, August 1897).

The Bora rites are said to have been prescribed by deity (Thāra-mūlan), for the initiation of youths into the duties of the full-grown man (Mathews): no females or children may attend or be informed about them: it suffices that they should know that there is a great sky-god who dwells in Puri-wilprunua, or the “vast hole.” [So also the Molimo or “god” of Bechuana tribes, in S. Africa, is described as dwelling in “the great hole in the north.”—ED.] By them he is only known as Papang or “father.” His real name is so sacred that it may only be whispered even by holy men—being Thāra-mūlan or Bunjil—while others call him only “He,” or “The Man,” or use a gesture signifying deity. So too Hebrews dreaded “the name”; and Kelts even now speak of the spirit of wood or field as the “good-man of the croft.” The pious Australian leads his son, after initiation, out of the sacred circle into the bush, and pointing to a star says reverently: “Now you can kill all kinds of animals, but remember He can see all that you do down here.”

Among the Kurnai natives women seem however to be initiated as regards the great spirit Brewin—a very malignant god who travels in the whirlwind. He is the Kūchi of the Dieri tribes, a spirit who inspires wizards, and who may be seen especially in the hot weather, travelling over the plain as a column of dust—the Shāitan or devil of Arabs and Indians. Bunjil is also a fierce wind which tears up trees

by the roots, and ruins dwellings. The Kuroai have a tale like that of Promētheus about stealing fire : a female duality Būlūm-Baukan, with their son, Būlūm-tut, tried to steal fire, and climbed the sky by a thread, but were thwarted by a crow and a hawk.

The Gomeras, or wizards, have also a powerful charm, like the Hebrew Urim, called the Yarak (rock crystal), which they got from their god Bunjil, or Brewin, or Thāra-mūlan, as variously named by the different tribes. This enabled them to kill or injure all who disobeyed them, and to hold communion with the deity. They search for years to find these stone charms, which heal the sick and repel devils.

All families among Australians have totems (or badges), usually beasts, birds, or reptiles, after which they are named, and which protect them from dangers (see Animal Worship). This subject has been much studied of late. [The *totem* or badge may be individual or tribal, each tribe being divided into four, five, or six clans, named after the dog, rat, emu, or other animal. The members of one clan are regarded as relations, and cannot intermarry. The spirits of ancestors pass into the totem animal—as among Africans and others.—ED.] The ranks of the Gomeras are recruited usually by hereditary claims, but also from among idiots and madmen : for persons subject to fits are believed to be “ possessed ” by the spirits, just as are the Nabis or “ inspired ” prophets of Asia. Gomeras have been seen “ to go aloft through a hole in the sky opened for them by a Mrart ” or god. They also ride on a kind of ghost called Marangrang.

The dead (as already said) are tightly corded up before burial ; and, placed in a contracted attitude with the knees to the head, and arms crossed, they are laid on one side as if asleep (a very ancient Indian mode of burial). They are also sometimes burned in circular pits, with their arms and personal belongings, and are bewailed for a week. At times the body is kept for a day or two in the hut, and the arms and head cut off and given to the widow, to be buried with her on her death. Bones are regarded as magical charms, especially the long bones of the leg—which Hindu aborigines also use as lingams.

Mr Edward Palmer gives similar interesting details (*Anthrop. Instit. Journal*, Feb. 1884) regarding the tribes south of the Gulf of Carpentaria. They have much the same beliefs and superstitions, but neither infanticide nor cannibalism is as common among them as supposed. The rule is to offer the first-born to the spirits, and it is often killed apparently in the hope of increased progeny. Enemies only are occasionally eaten, as a traditional custom, cannibalism not being due to hunger. This writer gives fuller details as to the Bora initiatory rites, though white men, and even natives of another tribe,

are excluded from participation, as well as women and children. It is indeed clear that only doctors should attend, for the Australian youth undergoes more than one painful operation ; while spaying is also an Australian savage custom. None may enter the Bora Gēbarā, or earthen circle, save those engaged in the rites, and its position is indicated by marks on trees, while notice is given by the Yembumal—a humming instrument, or “bull roarer”—to warn off the passers-by. The lads must sit in a circle in perfect silence, with eyes on the ground, during the preliminaries, which include the lighting of a fire in their midst. A string is first tied round the arm of each youth, and one or two of the front teeth are knocked out—as also in Fiji rites of initiation. Good advice on various subjects is then impressively imparted, together with tribal secrets and secret charms : the sacred quartz crystal is shown, and the initiate is told that he must carry on the traditions of the tribe, must behave well, and must be respectful to the elders. He is told of a life hereafter, and of an all-seeing spirit, as also of his final ascent to Yalairy in the Būnyo or Milky Way, which is reached by the Southern Cross constellation as a ladder. Two large and frightful snakes bar the way, but can be overcome and eaten, though they are always reproduced. Mr Howitt (*Anthrop. Instit. Journal*, May 1884) also treats the Kūringal or initiatory rites, as does Mr Johnstone in the same number, referring to the ceremonies of the same kind among negroes of the Congo (see Africa). Among South Australians no youths may marry before initiation. All these are then circumcised, and the urethra is slit open more or less, in presence of a solemn assembly of fathers and wizards, held in the sacred circle or Būnān. This council is summoned by messengers carrying quaint “message sticks,” with a “bull roarer,” and a man’s belt or kilt, but with no article of female use about him (*Anthrop. Instit. Journal*, Dec. 1888). The sacred circles—like those of Kelts—have “carefully marked off serpentine approaches, in long winding lines from the general camp. . . . The snake-like procession starts along this winding line, with great solemnity, each novice carrying his mother’s yam stick (evidently a phallic emblem), on which is hung the belt of manhood with which the youth is to be invested. . . . The men and fathers each carry a bough, or boomerang, which they strike in joint harmony from side to side” : the procession is made impressive by the rhythmic gstamp, and deep guttural exclamations echoing along the snaky path. Before reaching the sacred mound all females drop behind, and certain men are left to cover them over with rugs, and to stand beside them, lest curiosity, or anxiety for their sons, should tempt them to intrude.

The lesser Kūringal, or Kadja Walung rites, may take place outside the sacred circle, but not so the Būnān, which lasts three or four days, superintended by Biāmbans—masters or patriarchs of the tribes, here representing the Great Spirit Thāra-mūlan. On reaching the sacred spot, which may be an artificial mound, the novices are placed in front of a fierce fire ; and various painful and alarming devices are used, apparently to test the powers of endurance of the youths ; while the men engage in circling dances, reminding us of the cyclic chants and dances of Greeks and Kelts, as religious exercises. The women also sing or drone out the “tooth song,” and the men left with them dance round, perhaps to divert their attention from the painful ordeal that their boys are undergoing. The knocking out of one or two teeth is very barbarously performed, and these teeth are kept as mementos, being handed over to the elders and passed on from one to another within the epigamic (or marriage) limits. No man, says Mr Howitt, may marry unless into a community to which his tooth has passed.

The Jeraeil initiatory ceremonies of the Kurnai tribe differ considerably from the Kūringal of the Murings. The chief (see *Anthrop. Instit. Journal*, May 1885) summonses the Kurnai by his Tūndūn or “bull roarer” (which is swung at the end of a rope), when a sufficient number of boys are ready : women and children must pretend that they know nothing of what is happening. A suitable solitary spot is selected, near a river, for the *maram* or sacred enclosure, and the procession of men goes there following the chief, with songs and dances, while feuds sometimes occur between the assembled clans. The second wife of the chief meantime gathers the women, and teaches them their duties—the songs and wrappings in rugs are as before described. Twenty years ago, according to Mr Howitt, men went naked to these rites. The chief emblems are *Jerungs* or bunches of leaves, and rods. The women beat the covering rugs with their yam sticks. The men rush about shouting and throwing rods to the boys, who must not touch them, while the women seize on these emblems. The rods are slung in bundles round the men’s necks, and it is the duty of the Krau-un, or maidens, to collect them, and to re-form the procession in three lines of mothers, old men, and children of both sexes. The elders or Bullawangs each raise a lad high in the air, and others wave leaf bunches and tufted sticks over them to dedicate and bless them. The youth is then led to a leafy enclosure, and laid naked on his back; leaves are showered over him and he is covered with rugs. Fires are lighted at his head and feet, and he is supposed to sleep watched by the elders, or chanted

to at times by the women, who pace about for most of the night. Next day the youth rises up “a man,” and is invested with the belt, armlets, &c., and must join the men and separate himself from the women. After the return to camp a sort of tree or lingam rite takes place, called by Mr Howitt the “opossum game.” A young tree is cut down and stripped of its branches, so as to form a pole some 20 feet long, with a bunch of leaves tied to its top. It is planted by being sunk a little in the ground, and is held by some elders, while others climb up and down, rustling leafy twigs which they carry. The “bull roarers” for men (Tūndūn), and for women (Rukut Tūndūn), then give the signals for dispersing the assembly, and are greatly feared by the women. Women may now cook a male opossum (but no other food) for the youths, first removing the entrails. For a long time the youths are forbidden to eat various kinds of food, and may not approach a pregnant woman, or let any woman’s shadow fall on them. Peripatetic lectures are held, with precepts such as “Obey your old men”; “Share all you have with friends, and live peacefully with them”; also they are commanded not to interfere with girls or married women. None of the tribes permit women to see these youths for several months after the circumcision, and naming rites; but on the day preceding these rites there is general licence, especially for the Pirā-ūrū or betrothed—as explained later. In circumcision the foreskin is preserved concealed in feathers, with the fat of the wild dog and carpet-snake; no woman may know where these are kept, or approach when the parcel is opened, which is done solemnly to bring rain when needed. It is then buried, for its spirit has gone forth forever.

The final Jeraeil rite is baptismal, but does not conclude the season of the youth’s probation. The mothers assemble on the banks of a dry stream, each with a pot of water. The sons come and splash water on the mothers with a stick; and the women—feigning to be enraged—suck up water and squirt it out over the heads and faces of the lads, who then depart, and are taught how to live by their own labours, which completes their initiation. Among the secret rites of the Kūringal also, one is baptismal, the elders pouring water over the youths and blessing them with a downward motion of the hands. Fire also we have seen to play its part, and the youth must appear naked before the “magic fire.” The fires, carefully tended during the rites, are covered with fresh earth, carefully stamped down, when these are concluded. Small bark torches are also lighted; and a fire stick is given to each youth, with which to keep alight his own fire during his period of probation.

Only on very solemn occasions is the name of the supreme father god (Mungangaur, Thāra-mūlan, or Baiame “the maker”) ever mentioned, though—as a secret not to be told to women or children—his attributes are carefully explained during initiation. He is usually called Papang, and is said once to have lived on earth as a divine incarnation. He is good and kind to the good, but severe to the wicked, especially to any who break tribal laws. He has spirits under him who direct everything. The heavenly bodies also are real persons, animals, or in some cases men and women. The sun is a female, and the moon a male (as in ancient India, and among Arabs, Teutons, and others) : both come and go through holes in the eastern and western horizon, or solid firmament [as described in the Bundahish of Persia also.—ED.]. The Australians who hold such beliefs are yet clever in drawing and coloring figures, and fond of games, hunting, and dances which, when witnessed by Europeans, are orderly and decent. Mr Cameron, writing on the tribes of New S. Wales, says that an unfaithful wife may suffer any pain her husband chooses to inflict, but that he goes free himself of the immoralities he may perpetrate (*Anthrop. Instit. Journal*, May 1855) : female communism is still traceable, in the law that no maiden can be married till first taken by an elder, while captured women are held in common for a time by the capturing tribesmen. Mr Howitt shows however (*Anthrop. Instit. Journal*, Aug. 1890) that the Dieri, and kindred tribes, recognise two forms of marriage—the *Noa* or gift of a girl by her father in infancy ; and the *Pira-ūrū* or paramour custom, thought to be older than the preceding. The *Pira-ūrū* are solemnly allotted to each other at a council of elders, and must belong to the distinct class between whom marriage is lawful. The youth must have passed the *Mindari*, and the girl the *Wilpadrina* ceremonies. The elders do not consult those concerned, but gravely proclaim the names aloud, when all within hearing shout approval. Dances, feasts, and general licence, then follow.

At most of the circumcision festivals *Pira-ūrū* marriages are proclaimed, and a girl may have several *Piras*, for she may not relinquish those previously given to her. The tie is as permanent as in *Noa* marriage, but the *Noa* husband takes precedence of any *Pira*, unless he consents to the relationship, which he usually does : at certain times, when promiscuous intercourse is permitted at the religious ceremonies, no distinctions hold good. [This is also known once a year among Bechuana tribes in S. Africa.—ED.] Jealousy and quarrels naturally result from these savage arrangements.

Women may visit the camp of their relations, but may never meet strange men unless in presence of their husbands. The Noa bride, at fit age, is, by permission of parents, seized by her betrothed or by his friend (*Abija*) whenever she can be caught in the bush, and is dragged away amid laughter of the women, striving with frantic screams to escape. The *Abija* has the first right to her for two or three days, and brings her back to camp, when feasting, riot, and licence ensue. At the Muni rites men select women for the common possession of the tribe—especially in times of terror or sickness—and all these strange customs (as in Fiji also when a chief is ill) are sanctioned by religion.

There is another “terrible initiatory rite” called the *Kulpi*, which no writer considers it fit to describe. The youth is selected by the elders, and resists violently till stunned with clubs, when an, “operation of twenty minutes,” causing great agony, is performed. He who survives is regarded as the most perfect of men, and may manage the most important tribal affairs. The object of the interesting Mindari ceremony appears to be to bring two tribes together convivially, that disputes may be amicably settled. It is held in a great plain where huts are erected, and food stored sometimes for several weeks of feasting. It begins by a child four years old entering a circle and dancing out, being gaudily tricked out with feathers and paint. It is then followed by the elder men and youths.

The interesting problem of the derivation of these aborigines remains to be noticed. Mr Howitt (“*The Kurnai Ancestors*,” *Anthrop. Instit. Journal*, May 1886) concludes that they spread southwards from Carpentaria, along the river valleys, striking the coast again in Mid Queensland, and descending to the sources of the Darling river, where one body kept along its course, and another followed the coasts of New S. Wales, striking the sources of the Murray river—perhaps named from the Murri nation. The Kumai said that they were on its upper branches, east of Victoria, when the white men first began to reach the country. We may believe that they belong to the wild dark stock of the Indian Archipelago, to which the Veddahs of Ceylon, the Andaman islanders, and others belong also: for some names and symbols indicate a remote Indian connection. The tradition of the Darling and Murray tribes is that “their ancestors were led by Murundere” (Narandari) the supreme being—a hero or god who had three sons, and was “a very powerful man who ascended to the sky,” after having conquered as far as the Murri river. The word *lung* (perhaps *linga*) signifies “manly” in the names of two great Australian tribes—the Tahin-ga-lung and the Krana-tun-ga-lung.

Mr W. M. Crocker (*Anthrop. Instit. Journal*, May 1886) shows that the Malays spread from India to Borneo and Polynesia, bringing Hindu terms for rites and symbols. Mr Wallace also is of opinion that Borneo was peopled from the north, and the Australian connection with Polynesia, in race and language, is admitted.

[The Australians are apparently a mixed race. They are the most repulsive of savages; and such culture as they have seems to have been derived from the Malays. Like Veddahs, and Papuans, they may be of mixed negrito and Drāvidian (or Turanian) origin. They are of a deep copper color, and not black. Some have straight hair like Malays, some frizzled hair like Papuans. Prof. Keane connects them with the Veddahs. They have a legend of the seven Pleiads (one of whom hid behind the other six), and other customs and myths probably of Malay origin. The language is also connected with Polynesian, Malay, and Drāvidian speech. See Hutchinson's *Living Races of Mankind*.—ED.]

Avalokit-Īsvara. Sanskrit. “The onlooking (or downlooking) deity,” identified by the Chinese with their Kwan-she-yin (see plate xvii, and account in *Rivers of Life*, ii, p. 529.) This god is widely adored from Ceylon and the Indian Archipelago, to Tibet, China, and Japan. Millions daily repeat to him the “Om mane padme hum” (see Om), and in Tibet he becomes the Bodhisattva Chērēsi (see Mr Waddell in the *Bengal Rl. Asiatic Socy. Journal*, No. 1 of 1892), “who like Buddha is usually represented sitting, or standing, on a lotus flower, and is believed to have been born from it.” He thus corresponds to the Hindu Padma-pām still worshiped at Buddha-gaya with the exclamation “Om, the gem in the lotus ! O Avalokit Isvara.” The revered name is still written by millions on the walls of temples, and on flags, and rocks ; and they believe that the exclamation is sufficient for their salvation. In the biographies of the Chinese pilgrims to India (Fā-hian in 400 A.C., and Hiuen-tsang in 630 A.C.) we find examples given of the efficacy of prayer to Avalokit Isvara. He has a million eyes, an hundred thousand hands, and appears to the believer in glory, filling him with blessed joy (*Indian Antiquary*, December 1888). Even an unbelieving Brāhman of Visāla was cured by him because he was full of learning. His great characteristic—like that of the kindly Gotama—is mercy. A book translated from Sanskrit into Chinese about 265 to 313 A.C., dwells especialy on the greatness and mercy of this deity. Representations of him and of connected legends occur in the Buddhist cave-shrines of Elora, Aurangabad, Kanheri, and Ajanta (see Burgess,

Caves, XVII, iv). For (like the Persian Mithra) he dwelt in caves, and beside lakes, and the sea : sailors in China called him the “great merciful one,” or “gracious heart,” and “the god who hears the cries of men.”

Avalokit, according to Prof. Beal, means the one who “looks down.” He is said to have appeared first on Pātala—a mystic mountain variously placed in India, China, or Tibet. The Dalai-Lāma of Tibet claims to be the incarnation (since about the 13th century A.C.) of the “merciful one,” creator of the world, from whose eyes came sun and moon, from his forehead Mahā-Isvara (“great being”), and from his shoulders Brahmā; from his heart came Nāranjana, from his teeth Sarāsvati, from his mouth Vayu (the wind), from his feet the earth, from his belly Varuna (heaven), from his navel fire, from his left knee Lakshmi, and from his right knee Sṛidā (probably Sri-devi or Pārvati) the wife of Siva (see *Indian Antiquary*, December 1888, p. 355). The learned writer adds : “In China he is sometimes represented in the form of a woman, Kwan-yin,” who is a form of Kunti or Pārvati and the “Mother of Mercy.”

Avalokit Isvara has not forsaken the “high places” of India. A traveller in Napal in 1885 calls him “the supreme god or Maha-Indra of the Buddhist vernal festivities of Chait and Vaisakh.” It is said, however, that human sacrifices are still offered to him in Napāl. In vain did Gotama try to banish Avalokit from his throne in the shrines, and hearts, of Eastern Asia; he is still adored as an androgynous god (half male, half female) in many temples, and in Vihāras (or monasteries) of professed celibates, who delight in repeating his thousand names and titles, as “the golden handed,” “the lotus bearer,” “the great solar creator” (Machendra-nātha), etc. (see *Allahabad Pioneer*, 6th September 1885).

Hindus, and Buddhists, join with the lowest non-Aryan tribesmen in worshipping him (or her), drinking, and feasting on flesh, and rioting, as though holy men, and holy books, had no existence, the Buddhists saying that he was really the fourth Buddha who appeared on Mount Rapotal to assuage drought and famine. A Napāl legend says that three great personages visited him, and in spite of opposition by gods and demons succeeded in bearing him (or his essence) away in the form of a bee, after which their lands were blessed with rain. He then rested by a holy tree called Narinda-Devi, south of Patan, where a very sacred shrine was dedicated to his mother—evidently Parvati, whose emblem is the bee. The Ra-potal mountain of Tibet is apparently the Pota-kara (Adam’s Peak in Ceylon, according to Prof. Beal, *Royal Asiatic Society Journal*, July 1883), where

Po-lo-yu (or Parvati) resides, according to Chinese. Tibetans say that the house of Avalokit was Kailāsa—the Paradise of Siva, with whom he is identified, both “looking down” on the world from the heights. He dwelt later at Bōgmati, by the river Baghmati, and is called “the Great Bogh” or god (see Bōgha). The Tibetans depict him as an unseemly image some feet high, bright red in colour, wearing a conical temple, or car-like ark, on his head, and holding a sword. On great occasions he rides in a huge car; that of the spring feast of 1885 (says the Pioneer correspondent) being “a shrine of gilt copper, over which rose a column of bamboo” and greenery, sloping into a pinnacle 60 feet high, gaily decorated with flower-garlands and streamers. This was surmounted by a figure of the sixth Buddha, shaded by a gilt Chāta (or Tī) surmounted by a bunch of green boughs. The whole was top heavy and difficult to manage, but many guy ropes were held by reverent worshipers. Our “Jack in the Green” (Iako the Graine—or sun god) is a modest survival of this Thibetan emblem of the May festival (see *Rivers of Life*, i, p. 450). The pole of the car was adorned by the “gilt head of the King of the Nāgas” (serpents), and “the wheels with the eyes of Siva.” After perambulating the city “the god is publicly undressed, and his shirt exhibited, amid fervent invocations and prostrations, when he goes back to the temple “till the autumn festival. The faithful see the footprint of Avalokit at Adam’s Peak (see under that heading).

Prof. Beal says that Kwan-yin (the Chinese Avalokit) “is worshiped as Durga or Chandā” (Pārvati); and the Dalai-Lāma of Lhasa is also called Kwan-yin. The Rev. Spence Hardy says that Buddha, who left his foot-print on Adam’s peak, was identified with Avalokit as a deity “looking every way, and looking down.” The Chinese name Kwan-she-yin is (thinks Prof. Beal) a “mistranslation of the Sanskrit Avalokit, and means one who looks on (self existent) at the sounds of the world, as a hearer of prayer” (Fa-hian’s *Travels*, chap. xvi). In Tibet the god is male, but in China female. The highest conception of this deity seems to be a Good Providence watching over men.

Avara. A person of the fourth Hindu caste of Sudras.

Avasta. Avesta. Abasta. “The Law,” or Bible of the Persian Mazdeans. It is commonly called the Zend-Avesta, or “law explained.” The sacred literature is said to have been destroyed by Alexander the Great. The remaining books are divided into four parts (Yasna, Visparād, Vendidād, and Yashts). They include ancient Gāthas or hymns. Other books only known in the later Pahlavi

dialect—such as the Bahman Yasht, and Bundahish—are believed to be translations of portions of the old Avesta (see Zoroaster).

Avatāra. Sanskrit. The incarnation of a god.

Avebury. Abury. A celebrated stone shrine and circle : also Amber-bury “the holy borough” (compare the Welsh Maen Amber “holy stones”). Here great assemblies met for solar rites (see Abury).

Avicena (Ibn Sina). A distinguished philosopher, physician, man of science, and even poet, who is said to have written a hundred treatises on mathematics, astronomy, theology, philosophy, music, medicine, and physics (950 to 1037 A.C.). He was well versed in the works of Aristotle, and was physician and librarian to the Emir of Bokhara. After having long been a peripatetic teacher, and preacher, he settled down to write at Rai near Teherān in Persia, and is found later at Hamadān as Vizier of the Emir, and again at Ispahan, where he lived for the last twelve years of his life. He is an example of Moslem culture due to acquaintance with Greek civilisation.

Ayanar. Ayar. Iar. Iyal. Ancient names still common among S. Indian Turanians, for god, and especially for deities of fields and villages—the Vedik Gramatas (see also I, Iel, Iar, &c., among Kelts). We have watched Ayar festivals held in great houses, as well as in temples. At the door are placed demon forms which repel unbelief, or destroy unbelievers. The god is seated within, with two wives, Puranai and Pud-Kalai (see Bod and Bud), and seven virgin attendants. In Tinevelly Iar, or Ayanar, was a demi-god in demon form—the Arya-Kavu (“Aryan guard”) : he was the son of Hari and Hara, Siva and Vishnu, and is a male Kāli (god of time and death) : he is a dancing burning spirit, seen near the funeral pyres, but also often called a kind father and mother. Ayar was the preceptor of the gods, called Sātā (Sastri) a “teacher” semi-divine, guardian of agriculture and boundaries—identical with the Mahādeva standing near the gates of temples or villages, or under sacred trees where he has generally a rude altar, with a Lingam, or Yoni, according as a male or female deity is preferred. He is daubed with red paint, and is ever demanding blood. To produce diseases is said to be one of his pastimes. Any may worship at Ayar's shrines without a priest ; but the Pandārams, or Sudra-caste priests, are common in such village temples sacred to Bhūtas and Peys (our “fays”), spirits more or less divine, and of the family of Ayār. Frantic dances and bloody sacrifices are thought to please these

demons, one preferring a hog, another a goat, or a cock, or even a gift of ardent spirits if the priest likes drinking.

Ayin. Hebrew: “nothing.” The supreme non-existence of the Kabbala, which is the sum of the Sephiroth or “categories”—qualities of the “Absolute” (see Adam-Ḳadmon).

'Azāzel. Hebrew. In Leviticus (xvi, 8) we read that, on the day of Atonement, two goats were devoted, the one to Jehovah, the other “for 'Azāzel,” or as translated “for the goat of sending away”—the scape-goat. It is otherwise rendered “the goat for 'Azāzel,” as the name of a desert fiend. According to Kalisch and others the passage is late, and belongs to the time of Ezra and Nehemiah. [But the custom of so devoting victims—human or animal—to be sent away bearing the sins of the people, or to be sacrificed to savage gods and demons, is ancient and widespread.—ED.] According to the Book of Enoch 'Azāzel was a fallen angel who seduced the daughters of men. Among Arab tribes the thorny acacia was also sacred to 'Azāzel (“the might of god”) which recalls the appearance in the thorny bush to Moses (Exod. iii, 4). The Hebrews (according to the Mishnah “Yoma”) appear to have continued to send away the scape-goat from the Jerusalem temple down to the destruction of the city in 70 A.C. It was taken away a distance of twelve Sabbath days' journeys to a place called Şūk in the desert. The name still survives at a well, near the precipitous mountain El Munţār (“the watch tower”), about 7 miles S.E. of Jerusalem, according to Colonel Conder. The goat was cast over the precipice; for on one occasion it had returned to the city when loosed in the desert, which was regarded as an evil omen. Dr Neubauer (see *Athenæum*, 4th Dec. 1886) compares the wild goats of the shrine of Arteniis, noticed in Robertson Smith's *Kinship and Marriage in Early Arabia* (1885, pp. 194, 199). He considers, however, that the account in the Talmud (*Mishnah Yōma*, vi) is not historical.

We know that in Europe (among Greeks, Teutons, and others), as well as in ancient America, there were “scape-men” as well as scape-goats. There are records of such having been sacrificed to Poseidōn at Marseilles, and other seaports; and throughout Asia human sacrifices to rivers are still common. Captives and criminals used to be pampered and fattened, and reserved for sacrifice, in Peru and elsewhere, the atonement day of such nations closing with vicarious human sacrifice, instead of the scape-goat bearing sins away. Down to about 1700 A.C. the “sin-eater” was a recognised person in Wales, living on the fears and superstitions of his countrymen. Cake,

ale, and money were offered to him across the body of a "sinner," whose sins were thus transferred, just as Aaron is said to have placed them on the head of the scape-goat. The custom of eating cakes and drinking wine at funerals (the Avril bread and Arval or "heir's-ale") is connected, and doles to the poor, or money left in the will had always the same intention of benefiting the soul of the dead person. Even in the days of our fathers a plate with bread and salt, used (near Swansea) to be placed on the corpse for the "sin-eater," who when he had received a fee in money was driven from the premises, being full of the sins of the deceased. Till quite recently the Bavarian house-wife used to knead "corpse cakes" (*Leichen Nudeln*) and place them to rise on the corpse. She then baked them, and the guests ate them. This was the antithesis of the "sin-eater's" rite: for it was intended to preserve the virtues of the dead in the family—tracing back to the ancient cannibal idea of eating virtues (see Africa). Among Kelts the practice of throwing a heifer over a precipice, as a sacrifice to preserve the herd, survived till recent times. The Kopts in Egypt had also a scape-goat ceremony till recently.

The Dyaks of Borneo and the Gipseys (from India) preserve similar rites. Mr Hartland (*Folk-Lore Quarterly*, June 1892) relates that in Scotland snuff was placed on the corpse or coffin of which all present were expected to take a pinch, so to inhale the good qualities of the dead. In the time of Charles II a large pot of wine or ale was placed on the coffin, and all drank the health of the deceased. The funereal rites and "Feasts of the Dead" among the Hindus and Chinese retain such ideas, with others still common in Europe and among Levantines. The funeral cakes are sometimes baked in the form of the deceased so that the guests appear to eat him; as also among Tantrik Buddhists of Tibet, and among Azteks in Mexico, the dough figure of the god is torn in pieces and eaten: for to enter into true communion with the spirit of a god or a dead man it is necessary to eat his flesh and to drink his blood.

The Malagasy have still a scape-goat, and an expiatory rite called Faditra when the sins of the tribe are supposed to be driven away with the goat. The victim, however, was originally a youth selected from the people by the priests. Among the non-Aryan Bhutias, sins are transferred to a scape-goat, pig, or buffalo, which is sacrificed and eaten. A dog is then fed, and made drunk with spirits, and is led at twilight through the villages that it may catch all evil spirits, diseases, and sorrows of the people; and it is let loose and chased, and beaten or stoned to death, the villagers then returning home with

rejoicings (see Mr Atkinson in the *Bengal Royal Asiatic Journal*, i, 1884.)

In the highly orthodox Hindu State of Travankor (says the Rev. S. Mateer in his *Life in India*), the king, when seriously ill, adopts a Scape-Brāhman, called a Lingana-Danam—or an “embracer’s gift”—because he embraces the sick ruler, and prays for him, absorbing his sins and maladies and receiving £1000 or more. This Brahman is then driven from his country for ever. The practice of human sacrifice is suspected to be not yet extinct in such native states. The Asva-medha, or “horse sacrifice” (see that heading), took the place in Vedic rites of an older Purusha or human sacrifice; both were royal rites of supreme importance (see Sacrifice).

The Borneo fishermen have a “scape-boat,” which they launch annually to appease the great spirit of evil. It is supposed to bear away the sins and sorrow of the tribe, which fall on those who are so unlucky as to meet it (see Stone’s *Cradle of Arts and Creeds*, p. 259).

[The Akkadian magic tablets speak of sins being carried away by the river or the wind. The ceremony of cleansing the leper whose disease is conveyed to a scape-bird (Levit. xiv, 49-54) should also be compared.—ED.]

Azi. Azi-dahak. Zend: “biting snake.” Ferdusi (in the Shah-nāme, about 1000 A.C.) speaks of this demon as vanquishing Thraetaona (the Vedic Traitana), and he appeared as a hero out of whose shoulders grew two snakes. The Zend Azi is the Sanskrit Ahi “the throttler” (see Ahi).

Azteks. The men of Az-tlan (“white land,” according to Brinton), or “white men”—a famous race in Mexico, Guatamala, and California, where their language is still traceable from Panama to Yukatan, according to Dr Brinton (*Myths of the New World*). In personal appearance—as shown on their bas-relief statues—they resembled the Indian tribes of the present day, the type being Turanian or Mongolic in most of its features. Their empire (before the Spanish invasion of the 16th century) was called Anahuak—supposed to mean “near the water”; and they overcame the milder Tolteks or men of Tolan. Mr Donnelly (“Atlantis”) gives us two ancient historic pictures, from the Aztek manuscripts of the Boturini collection, which seem to indicate that the Azteks claimed to have come in boats, from islands on which were high forest-clad hills, and pyramidal temples. This cradle land they, like the Tolteks, called Az-tlan (see Bancroft’s *Native Races*, ii, p. 125; v, pp. 306,321).

The Azteks had legends about a great flood, and a demi-god in his boat or ark, whom Tolteks called the "only man." Nala and his wife Nina had hollowed out a cypress tree from which they emerged to sacrifice after the deluge, being (as gathered from pictures) warned by a bird (see the *Mexican Codex Vaticanus*, No. 3738). Az-tlan, or Tulan, their home, was submerged. It is not clear where Tulan was as the Spaniard Oortez was told, by Montezuma, that Azteks came from the east, while Tulan was also the Paradise and abode of god in the west. Traces of Aztek race are supposed to occur to the north, and from this direction (as offshoots of the Shoshon or "snake Indians" of the Rocky Mountains) they seem to have reached the great lake of Mexico. The Tolteks, occupying the mountain range" of Guatemala, mixed so freely with the Azteks that they were often confounded. Both races were preceded by Nahuas—apparently coast tribes of Mexico, or dwellers round the Nikaragua lake. Here the Azteks settled on the hills of the modern Vera-Paz, creating a civilisation sometimes, however, supposed to have been of Toltek origin. They conquered the ancient Mayas, and established a Quiche or "forester" kingdom in Central America. They ruled throughout Yukatan as Huazteks, and in the valleys of the Panuko river. Their golden age endured down to the date of the Spanish conquest in 1520 A.C.

The beautiful buildings at Cholula (see Cholula), and others in Central America, are however ascribed to the Tolteks or Tlaskalteks ; but authorities differ as to whether these were a different race to the Azteks, or whether both were tribes of one (Maya) race arriving at different times. Dr Brinton is satisfied that neither were connected with the Peruvians, or other S. Americans like the Muyeks round Bagota. [The Azteks were long-headed like American Indians, but the ruling Incas of Peru were shortheaded.—ED.] He doubts if there was really a Toltek civilisation before the arrival of the Azteks (see *American Philological Journal*, Sept. 1887). He says that the "Toltek name came into being in Aztek times, and was given to the inhabitants of the city of Tulla, a tribe of the Nahuas known as Azteca or Mexica ; whose tribal god was Huitzilo-poch-tli ; who afterwards settled in Mexico-Teuochtiltan the present city of Mexico." He traces the name of the city of Tulla to Tonallan "the place of the sun," which was shortened to Tollan and Tulla. "The myth of the Toltek empire had its origin in the poetical fancies of the Aztek bards who, like other poets, carried their theme out of dry matter-of-fact history, made the city of Tulla the birthplace and abode of gods, and its inhabitants the semi-divine

conquerors and civilisers of Mexico and Central America, when they were really of the same ancestral race with themselves." This throws back the Azteks and Tolteks to between 200 and 600 A.C. : for various writers have shown that Tolteks were then ruling in Mexico. They are said to have been cannibals then or earlier, and such practices continued among Azteks even in the ages of art and learning, when their beautiful shrines were being erected. We know that their religion was full of superstitions and terrible cruelties. It included serpent, and phallic, rites, and terrible ordeals for ascetics, such as dragging a spiked wire through the tongue (as represented in an Aztek picture) : it linked astronomy with astrology, science and art with divination, and with gross fetishism. Its many gorgeous but bloody festivals were regulated by men who knew the movements of the heavenly bodies, but saw in them dread spirits who must be propitiated, at certain seasons, by hecatombs of human hearts.

The Azteks had a cycle of 52 years, on the recurrence of which their usual horrors were exceeded, and thousands of youths and maidens—the flower of the flock—were then sacrificed for the nation in the most cruel manner. On the 21st December (the time when many nations are in doubt as to the return northwards of the sun) they dragged a noble victim to the top of a high mount, and thrusting a knife into his side tore out his heart, which they held up before the god, and cast it warm and bleeding into his sacred fire. This consecrated the new fire, after which the heads of tribes and families came forward to light their torches, and bore it to the public and home hearths, where the fires were relit after due purifications.

At the annual Eucharistic festival the human victim was regarded as a god. "With his blood," says Mr A. Lang (*Illustrated London News*, 7th Jany. 1893), "cakes were kneaded, and eaten, so that the believers might then incorporate the divine essence with their own" (this also is a Tibetan custom). Baptism was a solemn Aztek rite : the lips and bosom of the infant were sprinkled with water, and the "Lord of Perfection and Purity" was implored to permit the holy drops to wash away sin, that the "child might be born anew." So wrote the Spanish priests of the 15th and 16th centuries (see Brocklehurst's *Mexico of To-day, and the Quarterly Review*, April 1833, as also Prescott's *Conquest of Mexico*).

At the annual festival of Hiutzilo-poch-tli the human victim ought, according to the Aztek priests, to be eaten and the blood reverently drunk. This god was worshiped not only in gorgeous temples, but also in sylvan retreats, for he was a deity of vegeta-

tion. Spaniards reported that, in 1486, no less than 70,000 captives were sacrificed at the dedication of a great shrine in Mexico ; and the scribes of Cortez counted 136,000 human skulls in one sacrificial building. In spring time the priests of the rain god (see Tlalok) began to collect for sacrifice young boys and girls ; and on the festal days they were gaily decked with flowers, and borne in ornamental litters, with chanted prayers and hymns, or with loud shouts to drown the cries of anguish of the victims and their relatives. By these cries and abundance of tears, a favourable answer to the prayers for rain was secured from the deity ; and no voice or hand was raised against the cruel murderers, all feigning pleasure save the victims. The people were mad with blood, and often tore off the skin of the victim and put it on, in order, as they said, that priest, victim, and god might be identified in one.

Yet so strangely inconsistent and unreasoning is superstition that we are asked to recognise Aztek religion as “ abounding in fine moral injunctions.” “The prayers collected from Aztek manuscripts, and from memory, by Sahagun ” (says Mr Lang) “are proofs of elevation of thought, and purity of moral aspiration. Gods in hideous forms, whose shrines reeked with human gore, were propitiated in language the most devout and majestic.” “ Our Creator,” they said, “ is the god by whom we live, who knows all thoughts and gives all gifts—the invisible, incorporeal one god of perfection and purity.” “ Wilt thou blot us out, O Lord,” they prayed, “ forever ” ? “ Is this punishment intended for }ur destruction, not for our reformation ? Impart to us, out of thy great mercy, the gifts we are not worthy to receive through our own merits ” (Prescott, *Conquest of Mexico*, p. 31). They prayed fervently every day for all wants of their lives, and freely gave to their gods all that they most valued. Their prayers, like those of Hindus or Jews or others, often ended with the refrain, “ Have mercy, O Lord, have mercy.” “ Hear us, thou who hast existed from the beginning, and shalt exist to the end ; the powerful and pitiful one, who created man, saying, ‘ Let him be ’ : preserve us and accept our sacrifices. We know that thou sendest affliction for our improvement, not for destruction ; not in anger, but as a father punishes his child.”

Yet these are the people who sacrificed 20,000 or 60,000 persons annually. At the foot of one great pyramid alone, at Cholila—a rectangle 180 feet broad by 360 feet long—6000 victims had to die every year. But enough here : for in other articles the gods, shrines, and sacrifices, are further detailed. The Mixkotl of Azteks was a god of war, and hunting, whose altars—like those of Siva in India—were entwined with snakes. The

rain god had human victims; but it is not clear that Centeotl, the goddess of the moon, and of agriculture, had any offerings, save fruits and flowers. Aztek wars were often avowedly made to provide victims for sacrifice, most of whom came from their neighbours the Tlaskalas. The priests (says Prescott) rushed into battle to secure captives, and though personally kind and somewhat enlightened moralists became then conspicuous for their fury (*Conquest of Mexico*, p. 39). The moon was a dangerous goddess, for she sent lunacy, ulcers, and leprosy, and even (Brinton, p. 141) syphilitic disease. She was (as usual) connected with water. Though treacherous she must be spoken of as good. Some of her shrines were also dedicated to the sun, and on the summit of the temple of the god Teoti-huakan stood a statue of the sun. On the breast was a plate of burnished gold and silver, on which the first rays of the rising sun struck. This, and many more valuable things, the Spanish bishops destroyed, scarcely leaving one old building standing in Cholula, where there are now 35 Catholic churches.

Only a few of the old sacred stones remain, such as the so-called "Calendar Stone," which is built (like the Black Stone at Makka) into the outer wall of the cathedral of the new faith. Sundry sacrificial stones are preserved in the Museum at Mexico. "The cathedral in Mexico is built over the temple of Koatl—the dark earth goddess and progenitrix of mankind"; and at her serpent shrine a female was annually sacrificed.

The Tolteks regarded Quetzal-koatl, the air god, as the supreme deity; and the great pyramid of Cholula was sacred to him; as also the cross and rebus of Palenque, and the emblematic serpent called the "Rumbler," as a strong-handed "lord of the winds," and "light of dawn." The air god had the fair complexion of the Tolteks, and was called Sua (compare Siva, the white or "fair" one), or the "white god of day and of the East." He was Ka-bul ("the hand of strength"), and "slew the bright star gods" as the sun puts out their light. He was the "divine tool," and often portrayed as "a gem," and called a Zumna or "hero." Sua was worshiped at Palenque under the emblem of a cross, and was expected to return reincarnate. Some said that Montezuma (the Aztek emperor) was an incarnation of Sua.

Like Asiatics the Azteks had many ceremonies connected with stones and arrows, these being thrown, or shot, towards the cardinal points of the compass. They also oriented their sacred buildings. The east was caned Tlalokan, and "the terrestrial Paradise": the north was

the "cold home of the soul," for they believed that souls of both sexes were to enjoy a future state of bliss. The soul they thought lived in the bones (see Bones) which alone survived decay. [So the Rabbis held that the bone Luz (the *os coccygis*) was the seed for the new resurrection body, fertilised by a rain of manna.—ED.] Great care was therefore taken of bones and skulls.

Like ancient Egyptians the Azteks were Henotheists rather than Polytheists—that is worshipers of some one selected god as supreme. They had indeed many gods good or evil, and subordinate spirits and demons, ethereal or terrestrial ; but they all acknowledged a Supreme Being or spirit—Tloque Nahuaque, "Lord of all existence," the adorable, invisible, omnipotent, maker and moulder of all things, the mother and father of life, the one soul of the world, and the completely perfect (Brinton, p. 58).

The Azteks used a picture writing, or ideographic script, which is as yet unread. They wrote manuscripts, which are sometimes 60 to 70 feet long, folded up in squares like our maps, in pages 12 or 15 inches broad. [This seems to suggest a Japanese or Chinese connection in literature, as does the character of the script also.—ED.] Great numbers of these manuscripts were found stored in the archives of ancient Mexico. Five cities yielded 16,000 volumes. But every leaf was destroyed in these cases by the Spanish bigots. The carvings and paintings of Chichenitza are ascribed to Azteks, with the monuments at Palenque and Kopan ; and the American hieroglyphs of these ruins are supposed to have been their invention. They were however not of necessity the builders of the great mounds on the Mississippi, and on the Florida coast.

Some think that the Popol-Vuh (a kind of Bible) : the Codex Chimal-popoka : the Chak-chiquel ; and other MSS., indicate an ancient unknown empire of Colhuas ruled by a great king Xibalba. It was overthrown by the Nuhatl, who found the Colhuas ruling in Mexico, and on both banks of the Mississippi. They were the probable builders of towns, great mounds, and colossal earth works found also in Ohio, Illinois, Iowa, &c. These are very numerous and have been described in great detail by the Marquis de Nadaillac (*Prehistoric America*). In Ohio alone there are ten thousand mounds and barrows ; and within an area of 50 square miles, on the borders of Illinois and Iowa, 2500 have been counted. Some of these mounds are miles in length ; the enclosing ridge in one case in Cincinnati measures four miles, and the base of a mound in the Scioto Valley covers 50 acres. They are of all shapes, chiefly round or pyramidal. The remains of a pyramid at Cahokia—which is about 100 feet high—contain 25

million cubic feet of earth. In Minnesota is a mound representing a spider, the legs of which cover six acres. The "alligator" of Granville (Ohio) is 200 feet long, each foot being 20 feet, and the "Black Tortoise" group includes a turtle 40 feet long, 27 feet wide, and 12 feet high. [These seem to be representations of totems.—ED.] The cliff dwellings of these regions present houses built on rock ledges, in niches almost inaccessible: some on the Colorado, and Manko rivers are 800 feet above the water: some occur where the rock is absolutely vertical above and below. We know not from whom these builders were protecting themselves, or how they got food supplies, or why they abandoned the plains marked only by huge ruins. The Nuhatl race who conquered the Colhuas, are said themselves to have been driven south after a war of thirteen years, by a people entering America from North Asia. The Nahua were driven from Mexico by the Azteks and Tolteks, who held the country in and near Mexico till 1519 A.C.

It remains a question what theory is most probable as to the origin of these Mexicans, and of their civilisation. The beliefs and rites have a strongly marked Asiatic character, with some apparent resemblances to Christian ideas, and symbols—as the Spaniards remarked. It has been suggested that some of them came from Greenland, with the fabulous "Lief the Lucky" of "Vineland the Good," about the 10th century A.C., as related in legends by Eric, bishop of Greenland (1121-1124 A.C.). Mr Lang even suggests that he may have been the "white bearded Quetzal-Koatl" who, according to Mexican tradition, came from the north, or who met the Mexicans in the north. They said that this white sage came and went none knew whence or where.

We think that the researches of Mr Vining (see Buddha) give a more probable explanation, in the discovery of Mexico by Buddhist missionaries in our 5th century. But the masses among the Azteks, when Torquemada knew them in 1486 A.C., were far from appreciating the teaching of the kindly Gotama Buddha. Religions however do not greatly affect the policy, customs, or idiosyncracies of nations, as we see in Barmah where Buddhism is pure and has been known for 1500 years, yet the king murders all possible heirs to the throne, and city walls are built over the bodies of Buddhists buried alive.

Col. Church, writing in 1898 (*Ruined Cities of Central America*) says that "probably, Mayas and Tolteks were originally the same people." He thinks that the Toltek branch first reached the Anahuak valley, and started civilisation by building the city of Tollan, at the north entrance of this valley. The remains show these Tolteks

(if such they were) to have been most skilful builders in stone, and acquainted with metals (gold and silver especially, but not iron), and with rude industrial arts. This civilisation was common to all the Nahuatl race, and they had reached a higher stage of barbaric culture than any tribes that succeeded them coming from the northern cradle lands. Driven south from Tollan they settled in Mexico, where are found the ruined Maya-Toltek cities.

[The question of Aztek civilisation is also treated by Col. Conder, in the *Scottish Review*. He points out that the origin of the Azteks is a question distinct from that of the origin of their civilisation, which—following Vining—he believes to have been a direct importation by Buddhists about 500 A.C. The American aborigines are practically of one original stock throughout North and South America, and it is very generally believed that they are connected with the Mongolic races of N.E. Asia. Physical characteristics (as pointed out by Humboldt and others) favour this view. The American languages have a large common vocabulary, which compares remarkably with that of Mongols and Tartars: words for “snow,” “dog,” “bear,” “boat,” &c., so compare ; and Americans all appear to have migrated from the north. The distinction urged by some, between the “incorporating” grammar of American languages and the Mongol “agglutination,” is more apparent than real, as any who know the Mongol grammar, with its long words or compounds, will admit. The comparison between the Aztek and Tartar cycles is remarkable (as indicated by Humboldt), and the Couvade custom is common to American Indians and Mongols (see Couvade).

As regards Aztek customs, including their asceticism, baptism, eucharist, the symbol of the Cross (see Crosses) called the “Tree of our Life,” and emblem of the rain god, the Virgin Mother of God, the burial of a stone with the corpse (as Chinese bury a piece of jade), the flood legend, Paradise, the journey of souls to a distance, the “owl bridge” which the dead must cross, the four cycles in which the world is destroyed by water, wind, fire, and famine (as among Hindus in the Kalpas ended by water, wind, earthquake, and fire), the burning of paper slips to pacify ghosts, and other Aztek ideas, these are all explicable by comparison—not with original Buddhism but with the corrupt Tantric Buddhism of China, Tibet, and India.—ED.]

B

Ba. In Egyptian is a “sheep,” and also the soul, as distinguished from *Ta* “shade,” *Ka* “spirit,” *Kha* “mummy.” *Ba* means apparently to “breathe” or utter a sound (like *Bu* to blow, to bellow, see *Bu*), and compares with the Aryan *Bha* “to speak.” The *Ba* went to Hades (see *Amenti*), while the *Ka* remained in the statue of the deceased. The *Ba* was also represented by a crane hieroglyphic (see *Book of the Dead*, XV, i; *Proceedings Bib. Arch. Socy.*, May 1892). The soul as a human-headed bird is represented revisiting the tomb or the mummy, and as being refreshed by *Neith*, or *Hathor*, who pours down on it the water of life, from the sacred *Persea* tree (the *aurora*, with its dew), in the twilight land of *Amenti*.

Ba'al. Hebrew: “lord” or “master”—the Babylonian *belu*. In the Old Testament this name, when applied to a deity, never stands alone. It is either *Ha-Ba'al* “the Lord” (Arabic *Hab'al* at *Makka*), or else in the construct as in *Ba'al-pe'or*. The word is common to all early Semitic dialects. It applies to mountains as being high, and to all who are “masters,” including husbands. The *Ba'alah* was the “mistress” of the house, and the *Ba'alah* marriage of Arabs (see *Arabia*) was the wedding of a lady of equal birth with the husband. The name *Ba'al* thus applied to *Yahveh*, as well as to other gods. In the rock texts of *Petra* (says Prof. *Euting*) the name *B'al* stands occasionally in place of *Al*, or *Allah*. *Hosea* about 700 B.C. is made to announce (ii, 16) a future change: “In that day saith *Yahveh* thou shalt call me *Ishi*, and no more *Ba'ali*”: that is “my man” (or husband), and no more “my lord” or master—indicating a more loving attitude.

Ba'albek. The famous temple west of *Damascus*, in the plain E. of *Lebanon*. It was called *Heliopolis* by Romans, as a “sun city,” and continued to be pagan down to 380 A.C., when the emperor *Theodosius* built a church in the court of the temple of the sun—remains of which still exist, while a pagan altar has recently been found under the foundations. The Latin inscriptions, beside the eastern entrance of the *Great Court*, show that the whole was built to “all the gods of *Heliopolis*” in the 3rd century of our era, by *Julia Domna* and her grand-nephew the emperor *Heliogabalus*—or as he was called (after his great predecessor) *Antoninus Pius*. He too, in 220 A.C., brought the *Black Stone* from *Emesa* (his birthplace) to the

Palatine at Rome; and Syrian architecture owed much to the marriage of the Syrian Julia Domna with Severus.

The masonry at Ba'albek is marked with Greek letters as masons' marks, and none of it appears older than the 3rd century. The previous history of the site is quite unknown (see the account by Col. Conder, *Quarterly Statement Palestine Exploration Fund*, July 1881). The enclosure, remarkable for the enormous size of some of the stones, included two temples—that of the Sun, of which only six columns (75 feet high) remain, and that supposed to be the temple of Jupiter to the south, which is much better preserved.

Ba'al-Pe'or. Hebrew: "Lord of opening," or of "distending." The Moabite Priapus, worshiped with licentious orgies (see Numbers xxv, 1 -3).

Ba'al-zebul. Ba'al-zebul. Hebrew. The former is supposed to mean "Lord of flies" (perhaps referring to the Bee), and he was the god of Ekron (2 Kings i, 3) where flies abounded. The Sinaitic MS. of the gospels reads Baalzebul for Belzebul: and the meaning appears to be "Lord of the disk," or "of glory."

Baau. Bau. Bahu. Bohu. A Babylonian goddess; and according to the Greco-Phœnician legend (Sanchoniathon in Cory's *Ancient Fragments*) the wife of Kōlpias ("the voice of the wind"). The name appears to be Semitic, signifying—like the Hebrew Bohu—"space," or "the void." The Babylonians called her "the eldest daughter of heaven," and she was apparently the sky. The earth is said in Genesis (i, 2) to have been *tohu-va-bohu*, "formless and void," before creation began.

Babas. A deity near Lake Urumiah in Armenia, noticed in a text of Samas Rimmon (Prof. Sayce, *Royal Asiatic Socy. Journal*, October 1882, p. 579). Probably like Papa, Papæus, and other such names in Asia Minor it may mean "father."

Bābis. Bāb. A Persian sect of heretical Islāmis, which sprang up in 1844-1850 A.C., on the execution of the strange mystic who (like Christ) called himself El Bāb—"the door" in Arabic. He was finally executed by the Persian Government, after reputed miracles wrought, which saved him for a time. His able successor, or apostle, Mirza-Yahā was called "the dawn of eternity." The Bāb had spoken of a hierarchy consisting of the "Point" (himself), and eighteen "Letters," the chief letter being Mirza Yahā. After fourteen years of persecution the Bābis left Persia for Constantinople, and a few years

later made Adrianople their centre. Beha-allah, half brother of Yahā, then proclaimed himself to be “the manifestation” which the Bāb had predicted to arise. The test prescribed was that “he should prove his title by the power of revealing verses, and giving sufficient signs (*Āyāt*) in eloquent Arabic and Persian.” This he did, and summoned all Bābis to acknowledge him as supreme and sole chief of the “Unity,” and spiritual guide, which most Bābis did, and became Behāi; but some clave to Yaha, and are known as Ezeli. The latter were removed by the Ottoman Government to Cyprus, and the former to Acre in Palestine, where they lived peaceably, though recently their leader languished in prison (see Mr E. G. Brown’s two volumes on the sect). This new faith was fairly founded before 1868, with many old elements (Moslem, or Jewish, or Christian): it has its prophets, incarnations, and “manifestations” of God. It has passed through martyrdoms, and “aims at nothing less than the reconciliation of Buddhism, Christianity, and Muhammadism” (like the Gnostik Eklektiks, and Moslem Bāṭanīn). See Dr H. Cottrel in *Academy*, 9th March 1895.

Babylon. Babylonia. [The great city on the Euphrates was called by Akkadians Ka-dingirra, or “Gate of God,” and by the Semitic race Bāb-ilu having the same meaning. The early history of the site is very doubtful, though the later Babylonians believed that a town had existed here as early as the time of Sargina, the founder of their civilisation—variously conjectured to have lived 3800 or 2800 B.C. The Babylonian chronological tablets, giving the reigns of kings from the first, have been variously interpreted; but the conclusions of Sir H. Rawlinson, which give the commencement of the first dynasty about 2236 B.C., are supported by the date derived by Dr Peiser from the chronicles—namely 2250 B.C. The succession of dynasties appears therefore to be best calculated as follows:—

							B.C.
First dynasty of	Tintir	11 kings	294 years	begins			2250
Second	„ Uruku	11	„ 368	„	„		1956
Third	„ Kassites	37	„ 577	„	„		1589
Fourth	„ Assyrians	17	„ 280	„	„		1012
Fifth	„ Assyrians	22	„ 194	„	„		782
Sixth	„ Persians	13	„ 207	„	„		538
Seventh	„ Greek	—	„ 119	„	„		331

This brings down the history to the Arsacid era in 212 B.C.

On the death of Nabukudurūsur I (1128 B.C.) it appears that the kingdom was divided between his two sons. Marduk-nadin-akhi

succeeded Babylon, and Bel-nadin-ablu founded the kingdom of Pase in the south. There is thus a parallelism of dynasties down to the Assyrian conquest of Babylon in 1012 B.C., and that of the "sea coast" of Kaldea four years later—these dynasties being as follows :

				B.C.
Pase dynasty	11 kings,	72.5 years,	began	1128
Tamtim „	3 „	21.3 „	„ „	1056
Bit Basi „	3 „	20.2 „	„ „	1034
Elamite „	1 „	6.0 „	„ „	1014

This period of 120 years in all ends therefore about 1008 B.C.

The nationality of the kings of the first dynasty is disputed. Some of their names are Semitic and Babylonian, as represented by the later scribes : others are not, and appear to be Akkadian. It is however certain that they were all of one family. Berosus calls them Medes. Dr Hommel has endeavoured to prove them Arabs. It remains certain that, in their time, the population was mixed, and some spoke Akkadian others Semitic Babylonian. The former (see Akad) seem to have been the ruling, the latter the commercial class. The chronicles of the dynasty are in Akkadian ; but the letters and commercial laws of Ḥammurābi, the famous sixth king of this dynasty, are mainly in Semitic dialect, though Akkadian texts also bear his name. He was the first independent king of Babylon (about 2139 to 2094 B.C.), and shook off the suzerainty of Elam in his 30th year. His empire extended from Anzan in Elam (or W. Persia) to the Mediterranean, and included the province of Assyria, Nineveh being noticed on his great *stela* of laws found at Susa (see Assyria).

The second dynasty was apparently less powerful. The names of its kings are non-Semitic. The third dynasty (or the Kassite) was also at first non-Semitic (the Kassite language being an Akkadian dialect) : its best known kings are Kurigalzu I (about 1470), his son Burnaburias (1440), and grandson Kurigalzu II (about 1400 B.C.). The latter was set on the throne by his grandfather (on the mother's side) Assur-Yuballid king of Assyria ; and from this time down to 1012 B.C. the Assyrians constantly strove to dispossess the Kassites, and established Semitic kings in Babylon, as we see from the names in the royal lists. Even as late however as Melisikhu (1043-1028 B.C.) Kassite names recur ; and the final Semitic triumph, in gaining supreme power over the Turanians, was due to Assyrian efforts. Nabukudurūsur I (1154-1128 B.C.) was a victorious Semitic ruler who invaded Syria ; but he was defeated by Tiglath Pileser I of

Assyria. The latter however was in turn defeated by the son of the former—Marduk-nadin-akhi king of Babylon—about 1113 B.C. The struggle for independence was also resumed yet later, when Marduk-pal-idin (Merodach Baladan), who was apparently one of the Kaldu or Chaldeans of the “ sea coast ” S. of Babylon, gained power to resist Sargon of Assyria, and was only finally defeated by Sennacherib in 698 B.C. Even later Babylonian rulers allied themselves to Elamite kings of non-Semitic race, in order to oppose Assyria. Thus Samas-sum-uḫin, brother of Assur-bani-pal of Assyria, proclaimed himself independent, and was besieged by his brother of Nineveh, perishing in the flames of his Babylonian palace in 648 B.C. With the death of Assur-bani-pal in 625 B.C., another opportunity of revolt occurred, and finally Nabu-pal-uṣur (Nabopolassar father of Nebuchadnezzar) revolted against his Assyrian master, and Nineveh fell before the Median and Babylonian allies. The empire created by the son of this successful rebel—Nabu-kudur-uṣur (or Nebuchadnezzar) about 607 B.C., extended from Persia and Media to Egypt, and restored the glories of Babylon as in the days of Ḥammurābi; but it lasted only for seventy years, when the great city fell to Cyrus in 538 B.C. This short summary may serve to explain the outlines of the history, and the relations of the two races which together formed the Babylonian population. The Akkadian element appears from the first, and even down to 1000 B.C., to have been strongest in the south and on the west, whereas the Semitic race was less mingled with the Turanians in Assyria. The Babylonian Semitic dialect was full of borrowed Akkadian words; some of these—as names of gods—reached Assyria, where however Akkadian was studied about 650 B.C. as a foreign tongue.—ED.] As regards the Kassite nationality in Babylon Dr Sayce (*Academy*, 7th September 1895) calls attention to a seal cylinder, in the New York Museum, with the name of Uzi-Sutakh, who is described as “ of the Kassu, a servant of Burnaburias ” (about 1430 B.C.). Sutakh is the name of a god, preceded by the sign for deity. It is unknown in Babylonian lists of divine names, but seems clearly to be the same as Sutekh the name of the deity worshiped by Hittites, and during the Hyksos period in Egypt. [This would favour the view that the Hittites were of the same race as the Kassites, and thus supports Colonel Conder’s contention, and reading of Babylonian royal names on so-called Hittite seals. In the recent German excavations at Babylon a fine Hittite monument and text have been unearthed, and apparently were found *in situ*. The Hittite civilisation, in the N.W., thus seems to be an extension of the non-Semitic Babylonians to Asia-Minor and Syria, perhaps before

2200 B.C. Babylonian Semitic traders are known, by the discovery of their tablets, in Cappadocia about the same time.—ED.]

From the time of Ḥammurabi onwards, Babylon was the recognised centre whence the ancient world received civilisation, which affected India on the one side (see Architecture), Asia-Minor, Greece, Syria, and even Egypt. Semitic mythology reached Egypt in the 16th century B.C. (see Amarna and Aten-ra), and even earlier the Egyptian words for “horse,” “chariot,” “iron,” &c., were Semitic Babylonian words. Law, commerce, sciences, such as astronomy and mathematics, and religious beliefs and literature, spread from Babylon to Ionia and Syria, and to the early Canaanites and Hebrews under Babylonian rule (see Abraham). [The famous laws of Ḥammurabi, discovered by the French explorers of Susa east of the Tigris, in Elam, include 280 special edicts, some of which compare in a remarkable manner with the Hebrew laws of the Pentateuch, dating from at least a thousand years later. They refer to social customs, trade, wages; criminal charges, agriculture, and irrigation, the duties of physicians, publicans, shepherds, soldiers, &c. &c., presenting a complete system of civilisation about 2100 B.C. in Babylonia. The differences between Hebrew and Babylonian laws are, however, as striking as the resemblances. The code consists of special cases, not containing any decalogue, or general principles. The trade laws occupy an important proportion of the total; and, while the customs of Hebrew Patriarchs—who were traditionally believed to have come from Babylonia—are often illustrated, the civilisation of Babylon is far more developed than was that of the later Hebrews in their nomadic stage. No direct literary borrowing can be traced, but many Hebrew customs seem clearly to have been of Babylonian origin.

In the same way there is an evident connection between the Hebrew and Babylonian Flood stories, though there is little or no similarity in the Creation legends of the two literatures, beyond the general idea of creation by a god from chaos. The Babylonians called the 15th day of the month a “day of rest,” and a *Sabattu* (see Sabbath). On such days they observed the complete cessation from work, as strictly as even the later Rabbis; and even the king could not administer affairs, or drive in his chariot, on such a day. But the institution of a week of seven days has, so far, not been found in Babylonia.

The Babylonians buried their dead—sometimes in pottery coffins—and appear to have rudely embalmed them in wax and honey. Their beliefs as to ghosts (see *Proc. Bib. Arch. Socy.*, May 1901,

p. 205, and Jany. 1903, p. 24) are shown by the charms for laying them. Like the Greeks, and others, they supposed a ghost, if unburied, wandered about. One tablet refers to the ghosts of those drowned in ships, or unburied, or without any to visit the tomb, or of one without a charm said, without any libation poured out, without any record made of his name. In the other text the ghost is exorcised by being reminded that prayers have been made for him, and food placed in the tomb beside his corpse; and is exhorted to return to the "land of life" as "a son of his god," and threatened with the anger of the earth goddess Gula, and of the god of Hades. In Babylonian tombs actual remains of the food offerings to the dead, buried with them, are found; and the signet on the arm recorded the name of the dead person. The charms above noticed are bilingual, being in Akkadian with Semitic translation. The ancient Asiatics all believed alike in a Hades or Sheol whence there was no return; but the Babylonians spoke also of an elysium under "a shining sky" for the just.—ED.]

The city of Babylon covered in all some 250 square miles. It was full of temples, and among the oldest was that built by Ḥammurabi (about 2130 B.C.) called Bīt-sar-Bābili "House of the king of Babylon." The great tower (ziggurat or pyramid) was roughly oriented with angles to the cardinal points. It is now a huge mound 300 feet high (Birs Nimrūd), with masonry, of brick set in bitumen, marble, and basalt. Parts of it were rebuilt (about 1128 B.C.) by king Marduk-nadin-akhi: and it was completed by Nabu-kudur-uṣur II (600 B.C.), who calls it "the wonder of Babylon, the seven stages of the seven spheres, which Marduk the great god incined the king's heart to erect as it had been in former days." It was partially destroyed by the Persian Xerxes in 490 B.C. (see Architecture). Neither Semitic nor Aryan peoples were the originators of such grand and durable structures (see *Rivers of Life*, ii, pp. 71-73, fig. 203). They were taught by the more clever and energetic Turanians of Babylonia (see Akad). The influence of their architectural skill extended over Eastern Asia, and even appears in America where the Cholula pyramid (see Oholula) was built by the giant god Xelhua, one of seven rescued from a flood in a far remote age. The Babylonian legends were perchance carried thither by Turanian Buddhists about 500 A.C. (see Buddha).

Babylonian laws, founded on the code of Ḥammurabi, were developed into an excellent system of justice. The innumerable contract tablets of the temple collections, referring to dowries, show that the position of the wife was very independent. Her money and her gains were protected from the grasp of the husband, and against

claims of his creditors or relatives. "Slaves could hold property, and manumit themselves, and free their children (by payment). If a servant grew old, or was injured in his master's service, he was supplied with a daily ration of the necessaries of life." The commercial laws, as to agents and the sale of property, were comprehensive and enlightened. All this civilisation seems to have originated with the Akkadians, and it was older even than Hammurabi's age.

Prof. Delitzsch wrote very truly in 1883 (*Athenæum*, August 25th) that "the time is fast coming when from the ruins of Babylon, and records of Assyria, we shall be able to piece together psalms, and prayers, prophetic denunciations, dogmas, liturgies, history, and legends which will show how and where the Hebrews got much of their faith and Scriptures." To this effect also we had written in 1874.

As an example we may take the hymn to the sun from the temple E-bara ("house of life") in Sippara, belonging to the age of King Nabu-pal-idin about 900 B.C.

" O Sun God dawning on the horizon of heaven
 Thou openest the pure bolts of heaven,
 The doors of heaven thou dost open.
 O Sun God thou liftest thy head over the world,
 Thou spreadest the bright firmament of heaven over earth
 And lendest thine ear to the prayers of men.
 O Sun God in the midst of heaven, at thy setting
 May the circle of the bright heaven speak peace to thee,
 May the gates of heaven welcome thee.
 May the directing god, who loves thee, guide thy path.
 In E-bāra the seat of thy majesty thou risest as dawn.
 May Ai (the moon) thy loved wife meet thee with joy
 May thy heart take rest."

The translation is, of course, somewhat bald and approximate, but we can gather from it the poetic character of Babylonian psalmody. It was the Babylonian also who first cried "From the days of my youth I am bound fast in the chain of sin." In one of his British Museum lectures Mr W. St Chad Boscawen gives us what he calls "the oldest poem in the world," originally occupying eight columns, of which the opening lines are as follows (*Scotsman*, 19th November 1902):—

"I will sing the song of the Lady of the Gods.
 Attend a leader, give ear a warrior.
 The song of the Goddess Mama is better than honey or wine.
 It is sweeter than honey or wine.
 It is sweeter than fresh-gathered fruits."

The imagery recalls Hebrew poetry (Psalm xix, 10, &c.). The poem

on the descent of Istar to Hades also presents to us a very poetic passage.

“To the land of no return, the region of corruption
 Istar daughter of Sinu turned her mind.
 Steadily the daughter of Sinu turned her mind
 To the regions of corruption, the dwelling of Irkalla.
 To the house whose entrance has no exit.
 To the road whose way has no return.
 To the house whose entrance shuts out light.
 Where much dust is their food, their victuals clay.
 Light they see not, in darkness they dwell,
 The ghosts like birds flap their wings,
 On the door and its bolts there is much dust.”

[It is now known that some of these poems were written in metre as regular as that of the Classics. A further example, recently translated, comes from the lament of Gilgames over his lost friend the man-bull Eabani (see *Proceedings Bib. Arch. Socy.*, March 1903, p. 114, for the rendering by Dr T. G. Pinches).

“ With me he underwent all evils,
 Eabani whom I loved so much.
 With me he underwent all evils.
 He was sent to the fate of mortals.
 I have mourned him day and night.
 Have I not prayed for him to the great gods.
 God created him. He will hear my cry.
 Seven days and seven nights have come,
 Have gone since he was made to die in his prime.
 He is carried away. I cannot live after him
 I traverse as a mourner the bounds of the desert
 Now that I appear to plead before Thee
 He will never die the death I dread.

 Lo! the Gods have made mortals
 They have fated death for mortals
 Life is held in their hands.”

Some equally beautiful hymns are written in Akkadian.—ED.]

The teaching of these ancient peoples also shows a high moral tone, and deep religious feeling of penitence for sin, and of the value of suffering to draw out sympathy, and all the best feelings of the heart. With the penitential hymns the 51st Psalm closely compares. The Akkadian cried, “O my God my transgression is great, my sins are many. Thou O God knowest that I was ignorant, and how great and many are my sins. Thou hast punished me in wrath, thine anger hast overpowered me. The goddess has laid upon me pain and affliction. God has punished me the ignorant one. I am prostrate on the ground,

and no man helpeth me. I wept and none took me by the hand. I cried aloud and none hearkened unto me, and in darkness and trouble I raised myself up.”

The world generally is indebted to the Babylonians for their astrology, since from their observations astronomy was developed. These observations—as Aristotle determined from the tables of Kallisthenes—went back to the 23rd century B.C. From the sacred pyramids the observers watched and recorded the movements of the heavenly bodies, and drew auguries ; or as the Hebrew prophet said, “ a multitude of sorceries.” The Roman looked with contempt on the Chaldæi and Mathematici, yet to them Europe, and Asia, and even Egypt (in the Greek age) owe their Zodiak. The Babylonians, like others, began to reckon by the five fingers in a decimal notation, but soon adopted the convenient division by six. Their *sos* was an unit of 60, the *ner* of 600, and the *sar* (Saros of Greeks) of 3600, applied to cycles of years. To them we owe the division of the circle into 360 degrees, and its subdivisions. The Babylonian shekel, or “ weight,” was the unit adopted (with various proportionate subdivisions) all over Western Asia, following the spread of their trade. It passed on to Greece, and Etruskans brought it to Italy ; so that it became diffused over Europe, as the basis of all our weights and measures. The later Babylonians also made tables of the squares and cubes of numbers, for easy reference. They knew the solar year, though they continued to use a lunar calendar. They also named the planets, Jupiter (*Marduk*), Venus (*Istar*), Mars (*Nergal*), Mercury (*Nebo*), and Saturn (*Adar*), though these names in earlier times applied to the sun and moon.

As a rule our scientific age has been too exact and logical in its search after Babylonian and other ancient gods, and scholars have thus made “ Gods many and Lords many ” out of one god—especially as regards the sun, which had many different names in different districts. Each city had its sun god, known as “ the Lord,” “ the son of heaven,” the mighty, glorious, exalted, beloved, &c. The sun god of Babylon itself for ages was Marduk. The Akkadian name was Dum-zi (Tammuz) “ the child-spirit,” shown in his mother’s arms, or as the bridegroom of his twin sister Istar. Other names in Akkadian were Urn, Ddu, Tam, and Sam ; and in Semitic speech Samas, Adar, &c., for the sun. The same profusion of names and titles, in two languages, applies to the remaining deities of Babylonia.

[There appear to have been eight principal deities, though, on Kassite boundary stones (about 1000 RC.) and other monuments, twelve or fourteen deities are often invoked in a single text. These

gods are treated in special articles of the present work. They include gods of Heaven (*Anu* and *Ilu*), Ocean (*Ea* who judges the dead under the sea or in Hades), Hell or the under world (*Belu*, *Irkalla*, or *Nergal*), Earth (a goddess, *Nana*, *Gula*, or *Beltu*, the mother), Sun (*Samas*, &c.), Moon (*Istaru*, &c.), Sky (*Rimmunu* or *Addu*, a Jupiter Pluvius), and finally the recording angel, or scribe and herald of gods (*Ak* or *Nabu*) who writes down the sins of men, and leads them to Hades—a Babylonian Hermes or Mercury. The same elemental deities exist in all mythologies from China and India to Egypt and Europe.—ED.]

Bacchus (see Bakkhos). The Latin form of the Greek name.

Bad. Sanskrit : “ steady,” “ firm ” (see Bod and Bud).

Badagas. Vadagas. An ancient and numerous but now degraded tribe, inhabiting the country near the Nilgiri hills, and worshiping Siva as Badari-nāt symbolised by a huge lingam (compare Banāras). They were the northern Andhra Telagus called Vadagas. Vada is a name (Vada-sri) for the moon god Chandra (see Sir W. Elliot’s *Numismata Orientalia*). They are coarse nature worshippers.

Badar-āyana. The author of the Brahma-Sutras, living (according to Professors Weber and Windischman) about 400 to 500 A.C. Yet he is called “ the reputed founder of the Vedanta philosophy,” which no doubt he promulgated (see Vedas).

Badarī. Bhadrī-nāth. An ancient title of Siva, though now given to Vishnu, as lord of Badarī, a shrine on the upper Ganges in the Himālayas. The Vishnuva writer of the Mahā-bhārata speaks of Vishnu as performing austerities here, and as called Nārā-yana by Siva. The term is now connected with *Bhadra* or *Bhandra*, meaning “ piety ” ; and Durga is called Bhadra-Kāli ; Mani-bhadra is Kūvera, god of wealth ; Bhadra-chāru is a son of Krishna ; and Bala-Bhadra is Bala-deva. In these cases it means holy, blessed, excellent. The symbol of the Bhadrēsvar temple at Banaras is a lingam. Here Krishna is fabled to have stood on one foot, with uplifted arms, for a hundred years.

The Badari shrine is approached from a ravine of the Ala-kunda, one of the chief sources of the Ganges, near Garh-wal “ the place of forts.” This is a long straggling village, in the centre of which is the little temple, lying among almost eternal snows, at an elevation of 10,000 feet. A little lower down is the village of Pandu-Isvar, where are two small temples ; and above these is a great precipice, said to be

the seat of the Pandu brothers. This village is occupied throughout the year, but the high priest of Badari-nāth resides lower down (at Jōshi-Nāth) from November till April, and goes to the upper temple in May. All that is known about this mountain shrine is that there is a holy thermal well opposite to it, and a very holy stone or ledge overhanging the Ala-kunda ravine. This is said to cover the skull of Brahma hidden by Vishriivas. To stand on this ledge confers many blessings, and very large sums are paid for the permission: it is a glorified "wishing stone."

It was at Badra-vati, near Hastinapūr, that Bhima, the incarnation of Siva, found the horse for the famous Asva-medha or "horse sacrifice" (see under that heading).

The term Bhadra is connected with other legends. At Bhadra-Kāla Siva (as Rudra Bhadra-Kāli) appeared in anger to destroy the sacrifice of Daksha, who refused to acknowledge his consort Pārvasī. In Bhadravas—the Paradise east of Meru—all the "pious" expect to enjoy an eternity of bliss. Bhadra-Sani is one of the painful attitudes assumed by Yōgis (ascetics) during certain meditations. Bhadra-sena was one of the six sons of Vasu-deva. Bhadra-vinda was a son of Krishna. The wife and son of Basava were Bhaddā and Bhadra. Bhadrā was a daughter of Soma (the moon), in the legend of Varūna's love and rage, and loved the Brahman Utathaya who flooded and dried the whole of India, when the goddess Sarāsvatī disappeared underground.

Badawī. Arabic. Plural *Badawīn* or *Bedu*. This term (see Arabia), meaning "desert men," is used by the settled populations to denote the nomadic Arabs, but is regarded by them as a nickname. The marriage customs of the Badawī are interesting, but as simple as those of his divorce. The youth presents a stick or straw to the girl's father, with the set phrase "give me the pure one thy daughter." If the father places this in his turban the youth can claim the girl as his own. Amid shouts and dancing she flies to the desert, but if willing is easily captured. [This appears to illustrate the story of Atalanta, wedded to the man who overtook her in the race. The girl's companions often accompany her, and shower stones on the pursuing bridegroom. But these rites seem to indicate rather the reluctance, which is considered modest among Arab women—as when the bride goes at a very slow pace to her home, and otherwise repulses the bridegroom—than any custom of marriage by capture.—ED.]

Badumas. An African tribe near Lake Bornu, nominally Moslems, but really nature worshipers. Their most revered symbols

are described as “a pumpkin-like vessel, a stone, and an antique sword.” These their priest jealously guards, and brings out only when the gods are specially invoked. “The chief god is represented by a great serpent of their sacred lake” (Dr Nachtigal’s *Sahara and Soudan*, 1883). Yet they and other tribes on the Upper Nile worship a “supreme being,” whose voice they recognise in the thunder and to whom they sacrifice fowls before a log of wood cut from their sacred tree the Habila.

Bahar. Pahar. Indian terms for the “hill-men.”

Bahman Yasht. See Baman Yasht.

Bahrein. An important island at the head of the Persian Gulf; about 75 miles by 25 in extent, mostly flat, but rising towards the east centre 800 to 900 feet. The name signifies (in Arabic) the “sea lands.” It is said to be the original home of the Phœnicians (*Herodotus*, ii, 90; *Strabo*, XVI, iii, 4). It was a natural shelter for any busy traders by sea; and the Phamicians are said to have named their new ports, at Arvad and Tyre on the Mediterranean, from places in this locality.

The ruins of Bahrein include many mounds with several inscribed stones, belonging to old sacred sites where the dead were laid. Mr Bent says that “many thousands of large tombs stretch for miles along the S. W. side of the island; isolated groups of mounds occur in other parts; and there are a few solitary ones in other islets . . . dwindling down, towards the S.E., to mere graves and heaps of stones.” This necropolis, covering many square miles, is only known by Mr Bent’s excavation of some mounds which enclosed chambers with encircling walls like certain Lydian tombs. “Fragments of circular boxes, quantities of ivory, ostrich egg fragments, limbs, the hoof of a bull on a pedestal, fragments of copper and pottery utensils, and tablets with holes, as if for suspension,” were found. Some of the ivories were carved with circles, rosettes, wings of birds, &c., like Assyrian ivories, or the contents of the Kameiros and other tombs in the Mediterranean regions, which are reputed to be of Phœnician origin. Conical tombs also occur in Bahrein, as in the Phœnician cemetery of Amrit (see *Athenæum*, 6th July 1889; *Royal Asiatic Socy. Journal*, 1880, p. 189; and *Royal Geographical Socy. Journal*, March 1897, p. 310).

Captain Durand recognised here tumuli of Babylonian character, and found a kuneiform inscription. He supposes the two principal islets to be the Tylos and Arados of Strabo and Pliny. According to

Strabo Nearchos (320 B.C.) he revisited a Phamician settlement called Sidon ("fishery"). The earliest known settlers, however, seem to have been Thamūd Arabs (see Arabia), driven out of Yaman perhaps about 1900 B.C., who migrated to Awal—the old name of Bahrein. The first monarch known to have seized the group was the Persian Bahram (615 A.C.) Sir H. Rawlinson identifies Bahrein with Dilmun or Dilvun. The chief god was En-Zag ("temple lord"), a name of Nebo. (See *Proc. Bib. Arch. Socy.*, June 1898).

Bahu. See Baau.

Baidya-Nāth. Byju-Nāth. An original deity of Deo-garh (which see). The phallic emblem still stands in the inmost sanctuary of this revered fane at Deo-garh, "dark amid the blaze of noon." Before it burns a lamp which hardly makes visible a small stone lingam, scarcely a span high. This is the god Baidya-nāth (Mukerji's *Mag. Cal.*). The Brāhman legend says that they placed Siva's lingam beside this Sontāl shrine, and that Siva here changed his name to Byju to please an aboriginal worshiper. Many hills—usually of three peaks (representing the Trisul)—are called Baidya. For Siva was not merely the lingam but the male triad.

Baigas. To the Munds and other Kolarian (or Turanian) peoples of India the Bāiga is a wizard (*Pujāri*), "a shutter of tigers' mouths and a bringer of rain." There are some 20,000 of them: they are well behaved, great hunters and foresters, mainly found in the Sāt-pura ranges at the source of the Narbuda river, which may be said to divide northern from southern India. It is clear from their language, called Mundya, and the same as that of Kurkus and Kols generally, that they are Munds. The latter word in Sanskrit means "shaven" or "bald"; and, like most wizards, the Baigas shave the head. But the original meaning is doubtful. (See Colonel Bloomfield, the Deputy Commissioner of the Central Provinces, *Baigas Tracts*, January 1895, p. 6; and *Ethnographical Papers*, by Sir G. Campbell). The Baigas include—I. Binjhvars; II. Barotias; and III. Narotias. The first of these groups is extensively Hinduised. They have caste-rules as to forbidden animal food, supposed to be taken from Aryans of the Ganges. But these rules may have been Drāvidian, and adopted by Aryans. The chief deities of the Binjhvars are Aryan in name. The first three (Mahadeo or Siva, Narain or Vishnu, and Dulha or Ganesa) preside over the house. Thakur-deo is a god of boundaries; Mai-Dharti is mother earth; Bhimsen is a lord of hosts; Mati-mai is "mother smallpox";

Suraj-deo is the sun ; and Ganes-deo is also invoked, making nine in all.

The solar house-god Narain has the moon for a brother, which indicates an early cult, though the Baijas do not worship the moon. Thakur and Dulba live in Mahua and Saj trees. The ordinary sacrifices to these gods are pigs, red and white he-goats, black hens to the earth mother, and red he-goats for Dulha, who drives away disease. Thakur, and his relative Kilamutwa, demand white and red cocks respectively. The Binjhvars burn their dead like most Baigas, who say that their spirits go to Bhagawān or the “great spirit.” Heaps of earth are raised over great men’s ashes, and an upright stone (*bhīri*) represents the spirit of the deceased.

Bairāgi. Byrāgi. An ascetic of the Vaisya, or Sudra caste, following Rāma-nand, and his great disciple Ramanuja (see that name). They profess to be “free from desire” (*Vi-rāg* in Sanskrit) of all earthly things. Some however are bad characters, who become Virāg to escape the laws. They as a rule go through terrible penances, and austerities, to win heaven and divine powers (see *Yōga*). Col. Tod saw a Viragi who had stood upright for 37 years between cross bars. We have also seen one or two whose nails had grown through their hands. They believe that these tortures please Siva as the “great ascetic,” and that they will thereby escape all sorrows hereafter.

Bakr. Arabic : “cow.” The Indian Moslems sacrifice a cow at the 'Id el Baḳ or “feast of the cow,” which commemorates Abraham’s sacrifice of Ishm’ael (instead of the Hebrew story of the sacrifice of Isaac and the substituted ram). It is remarkable that this feast is unknown in other Moslem countries ; and it naturally gives great offence to Hindus.

Bakkhos. Among Greeks the licentious Dionūsos, youthful, beautiful, but vinous—a son of Zeus and Semēlē. The meaning of the word is very doubtful. The Thebans symbolised him as a pillar or menhir stone : at Corinth, a Pelasgik city, he was worshiped as a phallos of gold six cubits high, with a star on the top. In the Bacchic processions huge phalli were also carried, drawn in a chariot by bulls, and surrounded by shouting youths, maids, and matrons, with chants and the sound of guitars, and the jingling sistrum. The women carried cornucopias full of flowers and fruits, with golden shields, and feminine emblems (compare Rev. T. Maurice in *Indian Antiq.*, vii, 516). The leading bull wore a frontlet, collar, and crown

of gold. Yet, in the mysteries, the followers of this vintage god pledged themselves to a life of virtue, if not of asceticism ; and their Lord was said to have healed the sick, prophesied, and wrought miracles.

Pitchers of water left at the temple of Bakkhos were believed to be turned to wine, especially in the island of Andros (Pausanias, vi, 26 ; Pliny, H.N. ii, 106, xxxi, 13). Diodorus (iii, 66) says that wine used even to well up, at stated times, from the ground in a city claiming to be the birthplace of this god. He (iii, 65) walked on the waters to rejoin followers whom he had left behind ; and those who had his cup could divine mysteries. He was also the winter-born child, concealed from evil powers seeking his life ; and at the winter equinox (Christmas) his devotees carried a babe in procession, like the Roman Catholics at Bethlehem to-day (see Bambino). He died, or was hidden, visited Hades, and rose again—legends all probably of Asiatic origin. It is not then remarkable that his Greek symbols I.H.S. (or Iēs) came to be applied to Christ, and were rendered as if Latin, “Jesus hominum Salvator.”

The weapon of Bacchus was the *thursos*, or pine-apple with streamers—a phallic emblem. Orpheus commanded his son Musæus to burn aromatic incense at this deity's altars, with the following hymn (Taylor's *Orphic Hymns*) :—

“ Bacchus Perikonius hear my prayer.
 Who made the house of Kadmus once thy care,
 With matchless force his pillar twining round,
 When burning thunders shook the solid ground,
 Come blessed Dionysus variously named,
 Bull-faced, begot by thunder, Bakkhos famed.
 Bassarian god of universal night
 Whom swords, and blood, and sacred rage delight
 In heaven rejoicing: mad loud-sounding god,
 Furious inspirer, bearer of the rod.”

Herodotos (iii, 8) recognised Bakkhos in the Arab deity Orotal (Urat-al or “light of god”) whose consort Alilat (Al-Alāt, “the goddess”) he calls Urania or “heaven.” He says that Aithiopians near Meroe on the Nile worshiped no gods but Zeus and Bakkhos (ii, 30). Again (ii, 48) he describes the sacrifice of pigs to Bakkhos in Egypt, and processions in which the Priapus was drawn by women, as in Phœnicia and Greece. This Egyptian Bakkhos with Ceres (Osiris and Isis) ruled in Hades. Even Mt. Nusa, where Bakkhos sprang from the thigh of Zeus, he puts in Egyptian Aithiopia (ii, 146). The Scythians however dethroned King Skulas according to Hero-

dotos (iv, 70-80), for taking part in the Bacchic orgies, which Claudius prohibited in Rome. [These orgies, like the savage rites of Africa or Australia, preserved the ancient periods of universal licence, in which all early tribes seem to have indulged, in connection with ceremonies of initiation. They were especially connected with Asia Minor.—ED.]

Baktria. Herodotos (iv, 204) speaks of the Greco-Libyans exiled from Barḡa in Africa by Darius I, about 510 B.C., to Baktria—one of the early regions colonised by Aryans (see Aryans). Dr Bellew in his ethnography proposes to identify these with “the fine manly Bāraki” of Afghanistan, “often as fair as Europeans,” good agriculturists, and builders of castles that the Persians usually have been unable to take. The Greeks of Alexander’s army (according to Arrian, who regards these Barḡa-ites as coming from Cyrene in Africa) recognised them as congeners. They seem first to have settled in Baghlan at the ancient site called Bāraki, and thence ranged all over Baktria, from the Hindu Kush to the south bank of the Oxus. In the same way other Grecian tribes (the Brankhidai of Milesia) were exiled by Xerxes (480-470 B.C.) from the Hellespont to Sogdia, on the north bank of the Oxus opposite to the Bārka. But these colonies were overwhelmed a few generations later by hordes of Jāts from the Indus, nomad Scythians, Sākās from Persia, and others, causing a great mixture of population in Baktria. [In addition we must remember the presence of Arameans, which probably explains the very Assyrian type of some Afghans; of Turks, Mongols, and other Turanians; of Iranians; and of later Arabs and Persians; who have successively ruled in this region.—ED.]

Baku. Near the Caspian, was a very ancient centre of fire worship, on account of the natural supply of rock oil, and frequent conflagrations. It lay at the eastern end of Caucasus, and was the capital of Daghistān, and of the Asiatic Dacre.

According to travellers, in 1878, the fire temple of Baku has been tended by Indian recluses or priests for 1100 years: the last of this long line was about to leave in 1879, disgusted with the rude scoffs of unbelievers surrounding his holy shrine: for they laughed at the old god, and explained his fire to be a natural phenomenon. Or perhaps the holy man himself had become an Agnostik, and was weary of exile, and suffering not only in dignity but in purse (see H. Ballantine, *Midnight through Persia*, 1879, pp. 229-238). Not even persecuting Moslems had dared to disturb the shrine, or the lone priest who watched ever beside “the pale blue lambent jet of fire in

the dark circular enclosure” (O’Donovan’s *Merv*). Round it were 70 cells for monks and pilgrims. Busy miners for the oil are now living round this divine flame, and have found it everywhere. The fire god has often shown himself as a column of flame 300 feet high, and flows in a viscous stream, with noxious fumes, amid darkness lighted by the lurid flame. Such a stream ancient races imagined in Hell. The old fire altar, at the beginning of the last century, was a platform 16 feet square, with three steps each a foot high leading up. At each angle was a pillar of grey stone 16 feet high, and 7 feet across at the base, to support a simple sloping roof. Originally the shrine was hyprethral (compare *Rivers of Life*, ii, p. 268, figs. 253, plates xiii and xvi). In the centre the fire used to burn in a tube ; but the flow stopped, and a new mouth to the well was sunk close by. This fire was not kept always alight ; but at special festivals a bell was rung, mystic spells muttered, rice and barley scattered round, and the devotees were expected to give gifts, when the flame was lighted by this last of Guebres or fire worshipers.

Bala. Balin. Sanskrit “vigour.” The resultant of the seven Dhātus, or constituent elements of the body (Dr Hoernle, *Bengal Rl. Asiatic Journal*, x, 1, 1891, p. 177). Balin is a “bull” or “boar.”

Bāla. Sanskrit. “A boy,” “one ignorant” or “innocent,” a “colt,” or any young animal. Bali was a monkey, and a son of Indra.

Bala-rāma. The Hindu Herakles (called also Bala-bhadra “the holy strong one,” and Bala-deva “the strong god”) : he was the half brother of Krishna. They were really the offspring of the same two parents Vāsudeva and Devakī ; but for safety he was transferred to the womb of Rohini, the other wife of Vāsudeva. He is a solar demi-god, and a shepherd. Vaishnavas speak of him as the 8th Avatāra of Vishnu, but he seems to be the bright sun of day, while blue black Krishna is, like Osiris, the night sun (see Krishna). Both had to be concealed from the wicked King Kansa : both in youth frolicked, yet showed wisdom, and performed marvellous feats ; both loved women and wine, symbolising the creative power of the sun. Both could move cities, and change the course of rivers, by drought or flood. Bala-rāma’s “ploughshare” (the *Hala*) traced the course of the Yamūna river : his club (*Khetaka*) and his pestle (*Musala*) were the sources of all creation. He is called Hāla-yudha or “plough armed” ; and Hāla-bhrit “the plough bearer” : Lāngalī and Sankashana “the plough man” ; Musalī the “pestle (or club) holder.” He is the “secret one” (Gupta-chara, and Kām-pala). He is a fair god

but wears a blue vest, and so is called Nīla-vastra. In his youth he destroyed the great Ass-demon (Asūra-Dhenuka): apparently opposing some ass-worshiping tribe. In some accounts he is aided and protected by Rāma.

Baldur. The Apollo of the Skandinavian mythology: the beautiful son of Odin and Frigga. Light and warmth issue from his body for all. His name is compared with the Lithuanian *Baltas* "whiteness," the Slav Biel-bog or "white god." [From the Aryan root *Bhal* "to shine": Bal-dar being the "light giver."—ED.] He was the wisest, most amiable, eloquent, just, and gifted of the Æsars or gods (Asūras). He dwelt in Breida-blik, the purest spot in heaven; but he came to earth and suffered endless trials, and death, which like other sun gods he foresaw. Even the gods shot arrows at him and threw stones, but knew he was really immortal.

The evil god Loki, jealous of Baldur, learned from Friga that he was proof against all assaults except by the mistletoe (winter); and therefore Loki got Hodr (Darkness) to cast at Baldur an arrow of mistletoe; thus "he fell in crimson glory," and was called "the blood covered god." The winter sun so set to the sorrow of all creation.

Baldur's corpse (like that of Osiris) was borne away in a ship. His wife Nana, daughter of Nep, threw herself on his pyre with Odin's magic ring. This indicates the Sāti rite (Suttee) among Western Aryans; but she becomes the sunset goddess. All gods wept and sought for Baldur; and Hermod, the active son of Odin, traced him as having ridden over Mod-Gudr the golden bridge of Hell. Hela, queen of Hades, agreed that he should be permitted to return, if all the living and dead in the world had bewailed him. Men, animals, earth, wood, stone, and metals, were found to have done so, but not the the giantess Thokk. She proved to be Loki himself disguised for fear of the Æsars; and Loki fled to the river, but Thor fished him up, bound him to a rock, and poured poison over him.

It was then promised that Baldur shall return when the new world and heavens are made: meanwhile Forseti, his son by Nana, presides over spring, summer, and autumn (the three original Aryan seasons) as god of Justice. Hodr or "darkness" can only be slain by Vali—the new year—which Vali ("the strong") can do when one day old. In the Runic calendar of Sweden Vali appears as a babe in swaddling bands at Yuletide; and in Norway on the 25th of January as "Paul the Darter" (originally Vali the Darter). The Swedish calendar gives him a sword and bow on that day, and the Danish

Runic calendar a sword. These solar myths are easy enough to understand.

Bali. A legendary Turanian ruler of India, fully noticed in *Rivers of Life* (see Index, vol. ii). The Aryans claimed to have overthrown "the great Bali," and so established themselves in N. India, their hero being the 5th Avatāra of Vishnu during the *Treta-yuga* or second age. In this Avatāra, or incarnation, Vishnu assumed the form of a dwarf, Vāmana, son of the sun (Kāsyapa) by Āditi. To him the monarch Bali showed favour. He is represented on his throne at Mahābāli-pur, an ancient city of the Madras coast, where Balis were a strong people (as also in Ceylon) down to our 7th century.

The island of Bāli, in the Sunda archipelago, abounds in Indian traditions, and historical remains. Even as late as 1889 a Java newspaper states that, among Bālis, on the death of a chief, his three wives and several slaves immolated themselves on his pyre. The Balis number 800,000 souls, and are a manly, diligent, and independent race, superior to those around them; as Lassen wrote, they appear to have come from India about the 1st century A.C.: and their name (see Bala) signifies "strong" in Sanskrit. They observe Indian customs, including Sati (suttee), and have four castes, besides a pariah or low Chandāla class. Their faith is a mongrel Hindu Buddhism, with belief in Kalas, or evil spirits, whom they appease by offerings. If these fail they appeal to the Menyepi, or "great sacrificer," like other Indian peoples. Islām has made little progress among Bālis, though often now professed for sake of peace. The Bālis of Ceylon, and of the Madras coast, speak of Balin, whom Aryans call son of Indra. The island of Bāli received an influx from Java on the overthrow of the capital of the latter island (Maja-pāhit) by Moslems about 1455 to 1460 A.C. The language, like that of Java, is Malay; but the Bāli is more archaic, representing the speech of the 15th century. The alphabets of the two islands are very similar. The Kawi is the old dialect of sacred literature, better understood in Bali than in Java.

Balk. Balkh. The name of this Baktrian city according to Vambéry (*History of Bokhara*, 1873, p. 11) is the Turkish *Balik*, or *Balikh*, for a "capital city." In Aryan speech *Bal* and *Val* also mean "town." The Persians said that Balkh was founded by Kiomars Gil-shah, the first king on earth. The Arabs said it was built by Cain, and pointed out the tomb of Abel (among other sites for the legend) in the plain of Gushtasp. They called Balkh a

grandson of Noah. Gushtasp the Persian only enlarged it according to their belief; and after the advent of Zoroaster the first fire temple was here built. Lohrasp destroyed Balkh called also Bakhtar (Baktria), which is said to mean "the East" in Persian (see *Asiatic Quarterly Review*, Oct. 1894, p. 407). The city was known to Hindus as Bālikh the cradle of the Kumari tribe, of Thakurs, Varnas, and Gouris of Ghor. They called the great images of the Baviān pass Bhim (Bhima) and Arjan (Arjuna). According to Prof. T. de la Couperie the Bak tribes of China came from Balkh and Baktria (*Academy*, 20th Jany. 1883). Balkh was called "the mother of cities." The ruins of the Neo-Bihār ("new monastery"), at this site, are among the oldest remains of Buddhist architecture. Hiuen-Tsang, who visited Balkh in our 7th century from China, says in his *Memoirs* (i, 30) that it was erected by the first monarch of Baktria: Yākūt the Arab geographer mentions it; and it was probably not ruined till after the 12th century A.C. Here Hiuen-Tsang found 100 monasteries, and 3000 Buddhist monks. Prof. Beal says that a prince of Balkh, in 149 A.C., translated 176 Buddhist books into Chinese, which facts show the spread of Buddhism westwards at an early date. Zoroaster also is said to have lived in Balkh in the latter part of his life. The ruins are some 20 miles in total circuit; and ancient bricks stamped with kuneiform characters are reported to have been found.

Balls. Games with balls—kicking, hurling, chasing, and handling—appear to have been early connected with solar rites in honor of the celestial ball; at Easter, and Shrovetide, our clergy all over England used to play with balls round their sanctuaries, fighting to carry off the ball, as also for the Easter eggs, and images of cocks made of sugar. Live cocks were also sacrificed at these feasts. So savages used to play with, and fight for, human skulls on such occasions. (See Mr Glave in *Century Magazine*, April 1890, pp. 824-835; and *Notes and Queries*, 26th June 1897.) [Herrick refers to ball-playing in Chester Cathedral, at Easter, 500 years ago. The dean threw the ball to the choristers while the Antiphon was chanted (see *Academy*, 16th July 1904, p. 56).—ED.]

Baman (or **Bahman**) **Yasht.** A Pahlavi book of the Sasanian period (see *Avasta*), believed to be founded on the lost Zend scripture (Vohuman Yasno) part of the original Avesta. Zoroaster is here represented as praying in vain for immortality, but acquiring wisdom and omniscience for seven days and nights. He thus saw and understood all things in the universe, and what was to happen

to all. Invasions, and revolutions, and terrible woes, were to precede his own reincarnation born of a Virgin, in the mythical lake of the East. Wars were to continue for a thousand years, till only one infidel was left, angels descending to protect the pious, and those companions of the prophet who, having in them the "fire of immortality," are reborn to aid him. Ahura-Mazda will then set up his kingdom on earth: devils and idolaters will be destroyed, and the one faith established. This is the end of the "Wolf Cycle," and the beginning of the "Lamb Cycle." These ideas were adopted by Moslems in Persia, and if, as is probable, they were as old as the time of the first Persian kings (6th century B.C.) we have a clear indication of the source whence the Jews, during and after the Captivity, drew their new doctrines as to the Messiah, which appear in the Books of Daniel, Enoch, &c., and in the Revelation where we read of the reign of the "Lamb." [Many of the details in this remarkable work are closely like those in the New Testament book of Revelation, including the Mazdean idea of a heavenly city and tree of life, the account of the woes preceding the return of Zoroaster, and the defeat of Ahriman the Persian Satan. The Mazdean eschatology also supplied many details to Moslems describing the end of the world—as given in the introduction of Sale's *Ḳorān*. —ED.]

Bambino. Italian: "babe." A dark image about 2 feet high, carved in olive wood, and adored as *il santissimo bambino*—"the most holy babe." It is believed to have the "spirit of the Eternal One ever in it," and is kept in the *Presepio* (or "manger") chapel of the church of Ara Cœli ("altar of heaven") in the Capitol at Rome. It is only shown twelve days after its new birth—or at Epiphany—when it is robed in swaddling clothes, and wears a gold crown resplendent with diamonds, rubies, and emeralds. It then goes forth in a state chariot in solemn procession, surrounded by tonsured priests chanting hymns, and by musicians and heralds—a survival of paganism, for Bacchus was once so carried as a babe (see Bakkhos). Every knee is bent, and every head uncovered, and soldiers present arms, as it passes, all devoutly praying for blessings.

Sometimes, when all else fails, the power of the Bambino is invoked by those who can pay for the privilege, and great crowds then assemble to await the coming of the god. At Bethlehem, in like manner, every Christmas Eve, a wax infant is carried from the Roman Catholic chapel to the "manger" under the apse of the ancient Greek church, and is there wrapped in swaddling bands, as

the Gospel for the day is intoned just after midnight. The procession with candles is led by the French Consul, as representing the "first son of the Church."

Bamoth. (Assyrian *bamatu*), "high places" or "high things"; plural of the Hebrew Bamah. These were sacred places, stones, or altars, and the word seems to be adopted in Greek, as *Bōmos*, for a place of sacrifice, or altar (see 1 Kings xii, in, xiii, 22; 2 Kings xxiii, 8; Ezekiel xvi, 16). On the Moabite stone the term Bamah appears to mean the stela or monument itself; and sites in Moab, with remarkable menhirs or standing stones, probably represent the old Bamoth Ba'al. Col. Conder in his paper on the "*Antiquities of Samuel*" (*Quarterly Statement Pal. Explor. Fund*, October 1899, p. 344) says: "The word Bamah stands often for a monumental stone, and is so used on the Moabite stone"; "it is applicable to Joshua's great stone at Shechem, Jacob's oak and Abraham's altar" at the same site (Gen. xii, 6; Josh. xxiv, 26). In Assyrian *bamatu* is a translation of the Akkadian *Zag* "upright," "monument," "shrine" (Hermes). The ark appears to have been in or at a Bamah in the city visited by Samuel (1 Sam. ix, 19). The great Bamah was at Gibeon where was an altar (1 Kings iii, 4; 2 Chron. i, 3) and where the Tabernacle is said to have been set up, according to the later accounts. Many of the Levitical cities were apparently also Bamah sites. [According to the Rabbis, in the Mishnah "'Aboda Zara," Bamoth were lawful till the Temple was built, but unlawful afterwards. They were however the popular local sanctuaries down to the time of the Captivity.—ED.] The priests of the Bamoth sacrificed to *S'eirim* or "hairy ones" (variously rendered goats, owls, satyrs, and kentaurs), and also—at sites like Bethel and Dan—to calf images representing either Yahveh or Ba'al (see Calf).

Banāras. Benāres. Kasi. Vārā-nasi. The "Rome of India," centre of its Hindu faiths, where the stone god Bhis rules as supreme as Peter "the stone" in Rome; and in both places the "Toe" is a symbol, to which Banāras adds Thumb, Finger, and Foot (see under these headings). The Ganges here flows north with two affluents from the west, four miles apart. The northern affluent is the Barna, and just south of its mouth is the mound of Kāsi. The city stretches along the Ganges west of the river, towards the upper affluent of the Āsi. It is thus correctly placed, according to Brāhman ideas, at a re-entering angle of the sacred stream; and the same would apply to Rome in their opinion. The mound or ridge of Kāsi is called the Rāj-Ghāt, and was the original fort. Kāsi was a name of Siva

(Bhairava) and signifies “the bright” or “resplendent” one. Pārvati, wife of Siva, is here called Kāsi-devi (Sherring’s *Benares Past and Present*, p. 118). On the west, at the foot of the mound, stands the emblem of Siva, the revered Bhairava Lāt—an obelisk or Lingam. In the middle ages when Puranas were written the city was called Siva-puri (Siva’s town), and said to have been “from all time” the high place of Siva worship (see notes by Prof. Wilson to his *Vishnu Purāna*). Mr Sherring (p. 288) admits that the antiquity of the city “goes back several thousands of years,” one town being built upon another, and the sites occupied shifting from the Āsi river on the south, to beyond the Barna on the north-east. Ptolemy calls it Kassida; and in ancient Sanskrit literature it is called a city of the Kāsis, and Vāranāsi; Vishnuvas say that Krishna consumed Kāsi with his solar discus, which indicates Vishnuva conquest long before the Buddhist age of 600 B.C.

Banaras is now about three miles long, and one mile broad. Its best architecture is due to the Mahrattas, who covered Surashtra, and Malwa, with great shrines and rock temples in caves. In 1867 the Rev. Mr Sherring counted 1500 Hindu temples, 340 mosks, with innumerable small shrines, chapels, holy niches, chaityas, &c. He thought that the number of images actually worshiped here was about 500,000. One Raja alone is said to have presented 100,000 miniature shrines to the city. It is the delight of the pious personally to manufacture images of their favourite deities, as this aids them, they say, in prayer and meditation. Among the “original,” or very ancient, shrines there are 56 to Ganesa, 11 to Siva, 64 to Yogani gods, 9 to Durga, 12 to the Sun, but 1 only to Vishnu. The city includes three divisions: Banāras Proper is the most ancient site: Kāsi, the central division, is next oldest, and includes the greater part of the population, and by far the majority of the shrines and holy objects: the third division to the south is Kedār, sacred to Kedār-nāth, the ascetic Siva, so named from the high Kedār-nāth peak of the Himālayas. From the cold wintry heights of Kedār-nāth the non-Aryan anchorites (Kols, Mongs, and Mongols) descended to the sacred stream at Kāsi, long before the Aryan Siva called Rudra was known, and wandered begging, as naked ascetics, to bathe in and worship Mother Ganga. Some returned to their beloved mountain home: some went on to preach throughout India. These practices existed 3000 years ago, when the poor Aryan immigrants were beginning to struggle into Bhārata-varsha, which was then Kolarian India, where they were amazed—as they confess—at the grandeur of the civilisation that they encountered. But gradually they manufactured legends, accord

ing to which their Aryan Brahma established the city of Kāsi, and placed over it a divine monarch, Devo-dasa (“god-given”), whom none could tempt to do any wrong. In time he abdicated by advice of Ganesa, the wise son of Siva.

This legendary monarch gives his name to the very ancient temple of Devo-dās-Īsvar, on the banks of the sacred river at Mir-ghāt, the emblem of the god—in the central court—being a black lingam (for Krishna), beside a sacred tree, and *Kund* or “well.” This well—the Dharm Kup—is the holiest spot in this city of holy things. Near the temple door stands Siva symbolised by a lingam, 4 feet high, called the Pancha-mukhi, or “five-faced.” Outside is his consort Pārvati, the Visal-akshi or “large-eyed one.” Beyond these Vishnuvas have placed their Krishna, with his consort Rādha—an Indian Venus.

Banaras still calls its “Lord Paramount,” or governor, the Bish-nāth, Bis-Īsvār, or Bhairava, who bears sway by the Dand-pan or club sceptre of the city (see Danda). By right of this alone do “princes rule, and kings decree justice” in Banaras, be they native or British, English magistrate or Brahman priest : for only as possessing the Danda can the high-priest of Bhairava or Nau-grah command obedience, and our own magistrates take full cognizance of the Danda-pan, and of its keeper. All rulers, mayors, or Popes, must, it seems, have some mace, or staff, or wand of office. The Dand-pan is a patriarch of lingams, called Kot-ling-Īsvār (“lord of a crore of lingams”), a Herculean club of the Tri-lochan shrine in Banāras. Its throne of honor is placed beside two of the holiest shrines in the city—that of Bhairava “the terrible,” and that of Nau-grah, the only true solar shrine in Banāras. They adjoin the Kal-kup, or “well of fate,” down to the very fount of which the ray of the sun-god pierces twice a year. Before this Dand-pan lingam (as in the Keltic circles also) magistrates, and other officials, must appear to receive diplomas of office, and orders. Both English and native government orders, referring to anything within the sacred boundaries—the *Panch Kosi* or ten mile pilgrim circuit—are supposed to issue from the Dand-pan.

Along the well known dusty, pilgrim way, some half million of weary, anxious, pious worshipers pass at the festivals prescribed by their priests. We have watched them plodding along barefooted and nearly naked, under a scorching sun, or even measuring every foot of the rugged, dirty pathway on their bellies, though this is now only done as a rule near some specially holy “station,” or in fulfilment of some special vow.

Banāras was never a political capital like Delhi, Kanōj, or

Patna. From the time of its foundation its rites and symbolisms developed on Turanian lines, though affected afterwards by those of Aryans and of Buddhists. For early in the 6th century B.C. the great Tathāgata, Prince of Oudh, teacher and master—the Buddha—entered it, humble in garb and demeanour, but full of his great purpose (see Buddha). When Hiuen-Tsang visited Banaras in our 7th century, to gather materials for the translation of Buddhist scriptures into Chinese, he found only 30 monasteries, with 3000 Buddhist monks ; but there were then in the city 100 shrines of Siva, with 10,000 attendants. Its most prized object he describes as a Lāt of Siva, 100 feet in height. A few centuries later Neo-Brahmanism, somewhat purified by Buddhism, caused the erection of costly and beautiful shrines ; but from our 13th century the ikonoklastik Moghul (or Mongol) was tearing down Hindu temples, and using the scattered fragments of Buddhist architecture for his mausoleums and mosks. The emperor 'Ala-ed-Din demolished a thousand Hindu shrines, and his successors were almost equally destructive of holy places. The Hindu divine emblems were flung into the wells—now trebly holy—or buried, or otherwise concealed. The vicegerent of the “False Prophet” (as Hindus and Christians call him) tyrannically proclaimed that only small cells henceforth were allowed for Hindu worship. Thus no large Hindu temple was built between 1200 and 1600 A.C. ; and the beliefs of the vast Indian population were scoffed at and suppressed. Only at the close of Moslem supremacy, about 1790 A.C., did Hindus begin to breathe freely again; but a worse enemy to their creeds is now spreading his influence over the land : for the schoolmaster has been abroad for more than one generation in every city and town, and soon will find his way to villages and hamlets, so that, though temples and mosks are still rising, all the gods, their rites and their symbols, are called in question by an ever-spreading skepticism, which no change of rulers could arrest. Temples, churches, and mosks, alike are falling before the indifference of a people scientifically instructed ; and, though temples are still built spasmodically and in haste—as usual in the bright flicker of a fading Faith—yet Hinduism must, in time, go the way of the Buddhism that it conquered in India. Still, however, as Sir Edwin Arnold says (*India Revisited*, 1886), “the divine memory of the founder of Buddhism broods,” even over the lands near Banaras. Within the dark adytum where Hindu ladies were adoring a statue of the god from whom they sought offspring, he found the image itself to be really one of “Buddha, with the established inscription, *Yad Dharma hetu*” ; and everywhere in holy Vārānasi Buddhism had, once, been the estab-

lished faith for eight hundred years. At Sār-nath, three miles north of Banāras, the disciples who had forsaken him sought pardon of the Buddha ; and at Banāras fifty-four Rājas joined the band of sixty missionaries which he first sent out to conquer the world—as Mr. Sherring says—“ in a manner unparalleled in history ” (see *Benares Past and Present*, p. 12).

Banddhas. Sanskrit. Sceptiks asking proof of everything.

Bands. Like most vestments of priests are originally symbolic, going back to the serpent that wreathes the neck of Lingam gods. Stoles and bands we find even in the earliest pictures in the Christian Catacombs (see *Rivers of Life*, ii, pp. 139-140, 222-223, 464, plate xvi, 10). See Stole and Vestments.

Bangās. Bengālis. The Moslem term Bangal, introduced into India in our 13th century, almost makes us forget the Turanian origin of the Bangās, who now form a nation of 72 millions, principally Drāvidian or Kolarian. These non-Aryans occupied and ruled the wide, rich Ganges valley at least as early as 2500 B.C., finding already in possession earlier Turanians, such as the Kols, with whom they more or less mingled. Only in early Buddhist times did Sanskrit-speaking Aryans arrive in Bangāl, attracted chiefly to Orīsa, and, about our era, began to exercise power not proportionate to their actual numbers. The Māgadha empire, even when it first arose, did not extend far east of its Patna capital, and perhaps did not include the Bangās east of Murshadabad. Beyond that limit all was barbarous and heretical, and Bangādesa was long an outlying kingdom in so-called Aryan India. The Pandits said that it was named from a prince of the lunar race of Delhi, but more probably from the important trading town Bangala on the Chitagong coast, which disappeared after the Moslem conquest.

About 1206 A.C. the Moghul emperor Ḳuth-ed-dīn formed Bangā-desa into a province, which his successors gradually brought into subjection by conquests along the Brahmaputra, and Maha-nadi rivers. This organisation we have maintained since the battle of Plassy (23rd June 1757). It now includes the four provinces Behār, Orīsa, Chutia-nagpur, and on the east Chitagong. It extends to the borders of Manipur, and on the north to Bhutān, and to the great eastern bend of the Brahmaputra. Its area (including native states) is 187,400 square miles : its population $74\frac{3}{4}$ millions (in 1891) : this includes 48 million Hindus, 24 million Moslems, the remainder being the wild earlier tribes. There are thus in Bangal (including a

million in Calcutta) about 400 persons to the square mile ; and Calcutta (Kāli-ghāta) is the second city of the British empire. Bangāl contains a third of the total population, and pays a third of the total revenue, of India ; but it is only of late that it has been generally recognised that 85 per cent. of its population is Dravidian, and 10 per cent. Indo-Mongolian, leaving only 5 per cent. for Aryans. About 70 per cent. speak an old Māgadha dialect (see Prākṛit), and 25 per cent. Deshaja or aboriginal dialects (see Mr C. Johnstone's paper at the Oriental Congress 1891). The census officers (*Imperial Gazetteer of India*) state that some 20 millions of the Moslems are only a "mongrel breed of circumcised Bangās," and that, till of late, not one in ten of them could recite the simple *Ḳalma* or Creed : that they observed few ceremonies of the faith, and worshiped at ancient shrines, tenaciously adhering to practices abominated by the prophet of Islam, and in fact remaining Bangās. The Turanians, however, were Aryanised to a certain degree by about our era, for Orīsa had then come to be called Ārya-vacha-Dāsavah, or the city of "Aryan voiced Dāsyas." There are, in our own times, no greater sticklers for caste observances than the Bangā-Urias from whom we draw a superior class of servants.

Ethnographically we may regard the population of Bangāl as giving 3 Aryans to 800 Dāavidians, and to 600 Indo-Mongols, or 470 Turanians to one Aryan. This proportion also represents the religious distinction in 71 millions of the population, the majority holding mixed customs and beliefs, of Drāvidian and Indo-Chinese origin. This is Mr Johnstone's conclusion; and, while travelling extensively on duty through the length and breadth of Bangāl, living in intimate relations with the people, we came to the same general conclusions, which are too often overlooked by writers on India.

Banner. The tribal standard, not always with streamer or flag, but a mere pole or mast, or with symbols like those of Roman standards. They are also extensively carried in the religious processions of all peoples, from Japan to London ; by Dervishes in war or in pilgrimage ; or by rude tribes in Fiji. The Semitic name *Dagal* for such a banner comes from the Babylonian *dagalu* "to look at," being the ensign and rallying point (see *Rivers of Life*, i, p. 134, fig. 53). In Europe the banner is the emblem of the Ban or Band—Bandiera, being Italian for banner. [The "banner of love"—Song of Solomon ii, 4—is however perhaps a mistranslation of the original "his look on me is love."—ED.]

Baptism. This rite is far older than the times of Greek or

Roman domination. The water of rivers, and seas, was always regarded as the element that refreshes all nature. Prophets and holy men, women and children, animals, and even images and symbols of gods, were baptised or anointed, among all early peoples. For unction also is a form of baptism, with oil. Some preferred living water, some perfumed liquids, or unguents smeared on the heads of men, or on the sacred symbols—as Jacob poured oil on his stone at Bethel, while Christians used to combine unction with baptism. Even the Babylonians purchased holy water from the temple of Sippara for such purpose (see also Australians and Azteks). The Hindu peasant arranges for water to drip continually over the village lingam stone, and this is rendered more holy by salt, or by priestly consecration. The Brāhman baptises himself in the holy river, marking himself with crosses. Such continued or repeated baptisms purify the devotee (as does the holy water in churches), when he leaves the outer world for some “house of god.” It serves to drive away the devil—as when the coffin is sprinkled—and it has its roots in the old Aryan rites (see Vāna), and the Skandinavian worship of the water gods.

No doubt originally the purpose of such washings was to purify the body, and babes were washed as soon as possible, and often then received a name. Christians received from Jewish ascetics a practice which was also heathen; but they did not baptise babes till about 170 A.C. Fathers of the Church like Tertullian (220 A.C.) remained opposed to infant baptism down to the 4th century, when it came into general use (see Mr W. Stokes on the folk lore connection, *Academy*, 15th February 1896).

Dr Tylor (*Primitive Culture*, ii, pp. 430-433) says that primitive tribes baptised their youth to make them brave and fearless, saying that it made them proof against death by any weapon. For this cause the New Zealander used to baptise his son twice; but Kelts thought that one baptism was enough to enable a warrior “to kill a Connaught man daily.” These Kelts named their babes at baptism, like the Romans when performing similar lustrations, or the Azteks (see Prescott’s *Conquest of Mexico*, pp. 57, 482) as already noticed.

[It is remarkable that in Syria professed Moslems (says Baldensperger) sometimes accept Christian baptism because it is supposed to remove a natural bad smell from the body, and this is especially notable because the same fact is stated, in connection with Syria, in the 13th century. It probably meant no more than purification, but it is one of many instances where Moslems are influenced by the Christian domination of the past in Syria.-ED.]

Colonel Ellis narrates the performance of baptismal rites among the Ishi, and Ewe speaking tribes of W. Africa (Yoruba, p. 153, and Ewe, p. 154). The votaries of Pan, Bakkhos, Siva, and other solar gods alike baptised. Baptismal rites seem also indicated in a religious edict of King Piankhi-mer-Amen (of the 21st dynasty about 1000 B.C.) in Egypt. It was inscribed for his soldiers' guidance at Gebel Barkal in Nubia. "On entering Thebes do so with solemn lustrations. Array yourselves in your best garments, sprinkle yourselves with holy water beside Amen's altar, and prostrate yourselves before his face." Baptism was also perhaps the most important rite connected with the cult of the Phrygian mother goddess, which spread to Italy, Carthage, and Spain (see *Ḳubēlē*). Her orgies, celebrated on hills, were licentious and savage like the Sakti festivals (see *Agapæ* and *Sakta*).

Holy wells, supplying holy water, played an important part in such rites. Angels descended into such—as at the Pool of Bethesda; and every Baptistery was a "holy well" to fathers of the Church. The rite was one of immersion down to the 4th century and later, and the initiate had to appear naked in the baptistry or at the tank. The Jewish convert, when baptised, must be so absolutely naked that he must not wear even a hairband or a ring, lest the rite should be imperfect and nugatory (see also *Didachē*). The early *Ṣabians*, or "baptising" Christians on the Tigris and Euphrates, were a sect whose centre appears to have been at Ctesiphon, and who were connected with the *Essenes*; they performed numerous repeated baptisms by immersion. But all Jews and Syrians appear to have held the rite in esteem, and Christ conformed to an established custom. In the Jerusalem temple there was an underground "House of Baptism" north of the fane, where priests purified themselves; and the bath of the High Priest, on the Day of Atonement, was an important ceremony; though purification by half a wine glass of water was enough in other cases. As Christians are sprinkled with holy water on entering a church, so too the Moslem washes feet, hands, and mouth before entering the mosk for prayer; and Hindus descend into their sacred streams for purificatory rites. Rabbi Hermann (see *Jewish World*, 26th November 1886) writes a book to show that baptism was borrowed from the Jews; and the Rev. Dr C. Taylor (*Didachē*) agrees that Christian baptism was of Jewish origin. He says that "Jewish tradition affirms that baptism existed among Jews from time immemorial." The Hebrew fathers were baptised before the giving of the Law. It was a rite for converts, for "as ye are so shall the stranger be" (see *Num.* xv, 29, and *Tal.*

Bab. Keritoth). So also Paul says (1 Cor. x, 2) the fathers “were baptised unto Moses.” Dr Taylor adds “in Jewish baptism the proselyte, if not an infant, performed the act of immersion himself”; and a Gentile was not received into the Synagogue till after baptism and circumcision, though only the latter was required of the born Jew.

The baptismal rite of the Christians, “is a mystery, an illumination, and a seal.” Among Abyssinians the neophyte is branded as well as baptised, that his church may claim him through life. It was dangerous to reveal the mysteries to any but the baptised, and the rest were excluded from churches before the Eucharistic rites began. Yet baptism (as in the case of Constantine) used often to be deferred till late in life, because it washed away all previous sins. In the 4th century St Cyril of Jerusalem (in his lectures to the neophytes, at Easter, in the new Cathedral of the Anastasis about 330 A.C.), describes the rite as one of “spiritual circumcision,” the sign and seal whereof was the Cross. The initiate was to regard himself as a “new creature, regenerated, and freed from sin,” according to Christ’s words: “Repent and be baptised”; “Except ye be born again ye cannot enter the Kingdom of Heaven.” They were thus like Brāhmans “twice born.”

Entire cleansing was symbolised of necessity by complete immersion. The Jewish proselyte must not leave a hair above the surface of his bath. It entailed complete nudity, and no mere dipping or sprinkling then sufficed. Cyril tells us that those about to be baptised assembled in the evenings, in the season between Easter and Pentecost. Turning westwards they renounced Satan, and facing eastwards they invoked the names of Father, Son, and Holy Ghost. They then stripped themselves naked, and stood before the bishop, while a priest anointed them from head to foot with oil—this was the real “christening” or unction. They were led to the water in the dark baptistry (a large tank south of the cathedral), which was hung round with curtains. Women were baptised apart by the deaconesses. They plunged thrice into the water, and on emerging were “anointed with holy oil on the forehead, ears, nostrils, and breast” in the sign of the Cross. This was the “unction of the Holy Ghost” which Christ, they said, received also on coming out of Jordan. The baptised then partook of milk and honey, to remind them that they had crossed their Jordan to a land of Promise. As the nun keeps her veil and orange blossoms, carefully put away till her Lord calls his bride to the kingdom, so the neophyte put by the white alb in which he was now dressed, to be his shroud at death. But the poor to whom “chrisms cloths” were lent by the church had to restore them. The chris-

male, or white cloth tied round the head to retain the sacred oil, was worn for a week after baptism. The Armenians, and other Eastern Christians, bound two sacred threads on the neophyte—reminding us of the Brāhman thread and the Persian Kosti (see Janivara). The new initiates then partook of the Eucharist; for Baptism and Confirmation were one rite, because the bishop confirmed by the chrism, after catechising.

Tertullian considered Easter the best time for these general baptisms as “most favourable for the preparation of the waters”—which were consecrated for the rite. Others preferred Christmas, because their Lord was then born, and others St John’s day. But all these were ancient solar festivals (see *Rivers of Life*, i, p. 425). So the Buddhists of Barmah bathe at the spring equinox, and throw water over those they hold dear—as do Poles and other Europeans. The Hindus, at fasts and feasts, cast red water over friends and relatives, especially at the Holi fêtes of the spring season. They used also then to offer human victims to the god of fertility; and we have still traces of such sacrifices in Europe, as for instance in Poland, where the beauty of each village (the Helenka or “Sun-Maiden”) is cast, with rough play, in all her finery, into the nearest pond (*Queen Newspaper*, 11th April 1885, “*Eastertide in Poland*”). There is so much sprinkling at this time that Easter Monday is called “Wet Monday.” [In Naples also, at certain seasons, the people cast themselves into the sea in their clothes, which is said to commemorate the miracle of the Pool of Bethesda.—ED.]

So efficacious is baptism, even if not performed with religious intention, that Bishop Alexander in the 4th century pronounced for its validity (see the article in Smith’s *Dicty. of Christian Antiquities*) when certain boys performed the rite in sport by the seashore—among whom was St Athanasius. Some Christian sects maintained that only “baptism by the spirit and by fire” was true baptism, and placed fire above the water of the baptistry or font. Wine, and milk, are also said to have been sometimes used instead of water. An ancient specimen of Christian art shows us creatures half man half fish swimming about to baptise fish. For Tertullian says: “We small fishes, after the example of our *Ikhthūs* (“fish”), are born in water, and only by continuing in water are we safe.” The *Ikhthūs* was the early monogram signifying “fish” (as shown on Christian seals and buildings, with the text attached), and also meaning “Jesus Christ the Son of God, the Saviour.”

Long before Skandinavians knew of Christianity they performed the Ausa Vatni or “water sprinkling” over children whom they

intended to let live (Du Chaillu, *Viking Age*, ii, p. 30). The Hindus have various dedicatory or purifying baptisms, and daily bathings, like Şabians, and Essenes, among Christians and Jews. The bath which every Knight "Companion of the Bath" must take, when "dubbed" or "tubbed," had a baptismal significance—as Dean Stanley reminds us (*Christian Institutions*, p. 8). Many Catholics look on unbaptised infants as mere animals, and mothers have refused to suckle such as being heathens, while in Ireland they are buried apart in a "childs' cemetery." "Only at the font," they say, "does natural love arise." The Frank king Clovis was the first royal fish caught in the Christian net north of the Alps—and this by female wiles. He obtained a supply of chrism from heaven, which lasted 1300 years (longer than the sacred oil of Hebrews described in Exodus xxx, 31, for that perished at the Captivity). Apparently it should have been the same sacred oil, for "a white dove"—the Holy Ghost—brought it to Olovis in its beak from heaven, in the Ampulla vessel, presenting it to the holy Saint Rémy. It was kept in his tomb at Rheims, and used by all kings of France down to Ocharles X, in 1825. It is somewhat disrespectfully spoken of as a "gruel thick and slab," which was taken out of the Ampulla on a golden needle, and mixed with oil and balm—some say milk and honey: by this kings were christened and consecrated at coronation, and they had to guard it carefully, for loss or injury would mean death or disease to them (*Notes and Queries*, 5th April 1890). In 1792 a sceptical revolutionist destroyed the Ampulla; but priests (like those who replaced Buddha's lost tooth relic) replaced the oil; for the curé of St Remy, it appears, had abstracted enough of this heavenly unguent to last down to the time of the later Republic.

So great was the mystery of baptism that sponsors became "Gossips"—that is God-sib, or spiritually related—and could not 'marry each other. In later times no office, no public or even private rights, could be claimed by those not baptised, and anointed, communicants. Baptism was not originally a name-giving rite, though those who joined the Church relinquished pagan names, and took new ones. The infant was baptised on account of the doctrine of the Fall. They were, said St Augustine in the 4th century, "little lumps of perdition," and the Devil must be exorcised out of them by holy water and priestly unction. Yet this "catching of the little fishes" was not regularly adopted till the 5th century, when fonts began to be placed in churches of the west—for the Oriental Churches still demand immersion.

Adult baptism has never ceased to be common among Christians,

though Romanists and Protestants alike have denounced those who hold that Baptism of unconscious babes is useless. The Anabaptists were those who "again baptised," at full age, those baptised before as infants. They now number in England some 370,000 souls (see Dr Angus' *Baptist's Handbook*, Jany. 1898). He gives an account of Baptists between 1527 and 1800 A.C. The oldest Particular Baptist Church was founded at Wapping, in 1633, by Thomas Helwisse; and John Smith, in 1608, was the first to write books in defence of Baptists' views. There are now 3842 chapels of the sect in the United Kingdom, according to this report.

Bar. Par. An ancient widespread root for "growth." [Akkadian and Turkish *Bar*, "to live," "to be": Semitic *Bra* "create," *Parah* "fructify": Egyptian *Per* "sprout": Aryan *Bhar*, *Bhri*, "bear," and *Par* "produce," whence "parent."—ED.]

Barlaam and Joasaph. The name of a religious romance of our 7th century, Joasaph being otherwise given as Josaphat. The story of Buddha has here been adapted, by a writer well acquainted with the pious Gotama's life. Barlaam and Joasaph were canonised as saints about 1200 years ago. In the Greek and Latin martyrologies their days are the 26th August, and 27th November, respectively. Ioasaph is probably a corruption of *Bodhi-sattwa* "perfect wisdom." The Moslem writer El Berūni, and the Portuguese D. de Cento, recognise the connection between the stories of St Josaphat and Buddha. The original Greek Christian author seems to have been a great admirer of Buddha, and of his contemplative monkish life; he wrote to hold up his life, teaching, and parables, as examples to Christian monks.

As this work first appeared among the Greek writings of St John of Damascus—once a Moslem statesman, but afterwards a Christian monk—about 710 A.C., it has been supposed that he was the author. The usual title is "The soul-profitting history, from the inner land of the Aithiopians, called that of the Indians, which was brought to the Holy Land by means of Johannes the monk, a worthy and virtuous man of the monastery of St Saba," to which some MSS. add "wherein is the life of Barlaam and Joasaph." [St John of Damascus died at the Marsaba monastery near Jerusalem, and his tomb is still shown in its chapel.—ED.]

The writer describes Josaphat as the long-expected son of an Indian king, Abenner. His birth is heralded by wonders, and he grows up to be the handsomest, most thoughtful, and best of youths, longing only for knowledge, peace, and seclusion. His

father kept from him all knowledge of the sorrows and horrors of life; but in time he sees and realises these; and, when in great despondency, he is visited by Barlaam a Christian hermit of great sanctity, who has been summoned by a divine voice to visit him, coming from the wilderness of Sennaritis (Shinar)—which suggests a Nestorian pilgrim to India. Disguised as a merchant Barlaam gains access to Joasaph, and converts him. Nothing that the king can do shakes the youth: finally he associates his son in the government of his kingdom, and together they rule prosperously till the monarch's death. After setting the state on firm foundations Joasaph now casts aside the world, with its duties and cares, and searches for Barlaam in the desert. He is thwarted and tempted by demons, but at last finds the hermit, and dwells with him till death. After this Joasaph also dies, and both bodies are conveyed to India, where they are worshiped, and are the cause of many profitable miracles.

The story was for centuries one of the most popular in Europe, and it has been translated into many Asiatic and European languages (see the article by our old friend Sir Henry Yule, R.E., in the *Encyclopædia Britannica*, and an able paper by Mr W. A. Clouston in the *Academy*, 7th Feby. 1891). Mr Clouston shows that the Greek work is full of Eastern tales borrowed from many sources, going back even to the *Mahābhārata* (see XI, v, 6), and taken from the *Jātaka* fables, and the *Lalita Vistara* (or legend of Buddha): the *Mahā-Vansa*, and the *Avadānas* of Chinese Buddhists which deal with "the dangers and mysteries of life." The tract furnished much to the *Gesta Romanorum* collection of tales, and is the nucleus of Boccaccio's *Xth Day*, and of the "Three Caskets" episode of Shakespeare's *Merchant of Venice*.

The connection with the *Mahābhārata* points to the latter having been—as often urged by us—originally a Buddhist work. It also serves to show the acquaintance of Western Asiatics with Gotama's life and teaching. John of Damascus, as a Vizier of the Khalif, had perhaps better opportunities than most of gaining such information; but all that is admirable in the life of Joasaph is attributed here to Christian influence.

Barmah. Burmah. The name of this great Indian state is variously written, but the pure Barman, in speaking, prefers to pronounce it Byama or Bama. Some believe (since the *R* is easily lost in their pronunciation) that it stands for Brahma. The state borders on China and Assam, and includes Upper and Lower Barmah. The

latter extends from the latitude of Thayit-myu and Toungu to the Straits Settlements, having an area of 38,000 square miles with $4\frac{3}{4}$ millions of population. The total area of Barmah was calculated in 1891 to be 171,430 square miles, and its population in 1894 was as follows :—

Faith.	Upper Barmah.	Lower Barmah.	Total.
Buddhists . . .	7,000,000	4,150,000	11,150,000
Hindus . . .	200,000	146,000	346,000
Moslems . . .	260,000	225,000	485,000
Nat worshipers	200,000	220,000	420,000
Christians . . .	20,000	15,000	35,000
	7,680,000	4,756,000	12,436,000

Thus it is pre-eminently a Buddhist land.

Notices of Upper Barmah occur in Chinese records relating to the 10th century B.C. (Prof. De la Couperie 1886), when S.W. China was trading through Assam with India. These traders were Drāvidians and Mongolised-Kolarians. In the 8th and 7th centuries B.C. Hindu-Drāvidians as Kshatriyas (by caste) appear to have claimed sway over the Upper Irāvadi valley, and there consolidated the first Barmese state of Ta-gaung—the Tugma of Ptolemy half-way between Ava and Bhāmo. With this state the Chinese of Tsin or Yunnan had relations from the 9th to the 3rd century B.C. According to the Burmese *Mahā-Raja-Weng* or *Royal History*, the first kingdom of Barmah was founded at Tagaung on the arrival from India of a great trader Abhi-Rāja with a small army, this being supposed to happen not later than 850 B.C., and perhaps much earlier. These Kshatriyas (33 kings in all) ruled to about 660 B.C. On the death of Abhi-Rāja his two sons, Kān-Rājā-gyi, and Kān-Rājā-nge, disputed the throne, but agreed that the one who was the first to build a religious building should succeed—which the younger did: the elder then went south, and established himself at Kyaukpan-daung (the great mountain where the Akyab river rises), finally reaching Arakan about 825 B.C. Hence the Yakains claim, that their monarch descends from the elder branch of this Mrāmā family. Rājā-gyi made his son Muddusitta ruler over various indigenous Mongolian tribes—Pyu (or Pru), Kaman, Karni-Khysu, and Sak (or Thek)—that is to say the Prome tribes who were all Mrāmās, and are stated (by Mr Bryan Hodgson, *Him. Journal*, p. 848, 1853) to belong to Altaik, and Indo-Chinese stocks. They had passed S.E.

“through the hundred gates of the Himālayas” as shown by comparative study of their languages.

The Mishmi and Abor peoples of higher Assam are racially nearest to the Burmese, and these, with the Sing-pho or Kakhyens, speak languages classed by Prof. Max Müller as a Lohitik subdivision of the Bhutiya, or Tibeto-Burman. The Tagaung dynasty was no doubt pushed south by Taruks (Turks of Central Asia) who were moving through Yunnan on China. They also pressed on the Tai or Shāns in the eastern mountains, driving them down their great rivers to the fertile deltas of Siam, Kambodia, and Cochin China. These early northerners only invaded the Irāvadi region about the Christian era, and down to our 8th century.

About 600 B.C. Abhi Rāja's dynasty was succeeded by a second Indian line—an offshoot of that of the Maurian Māgadha empire, then ruling along the Ganges from Patna. This was during the lifetime of Gotama Buddha ; and Tagaung was soon thronged with Buddhist Māghas, still commonly found in Barmah, and especially in Arakan and Chitagong.

The leader of the new immigrants, Daza Rāja, was succeeded by 16 kings all bearing Burmese names, the last being a pious man called Dhamā, or Rāja Meng, who was dethroned, fled and disappeared about 490 B.C. His two sons are said to have been born blind, and were hidden by his queen in the Prome or Pyi-myu hills, where they regained their sight. Their uncle had become king, but chose a hermit's life, living in a cave. His daughter met her cousins, and married the elder son of Dhamā, named Thambawa, about 483 B.C. From them sprang the new third dynasty of Tha-rē-khetta-ra five miles from Prome to the east-now Yathe-myo or “hermit town.” The last kings of Barmah claimed descent from this family, and specially revered, as semi-divine, the third king Dwatta-baung, who removed the capital from Prome to Yathe-myo, about 440 B.C. Here it remained till the end of the dynasty in 108 A.C., when a nephew of the 27th king established a new one at Pagān or Paukḡān (see Pagān). This fourth dynasty (an almost unbroken line of 53 kings) lasted till 1280 A.C., when the Chinese pressed south, and a Shān inroad led to the establishment of a Shān capital at Pan-ya near Ava, with another nearly opposite on the right bank of the Irāvadi at Saigong. Both these succumbed, about 1364, to a Burman named Thado-meng-bya, descended from the Tagaung family : he established a true Barman monarchy at Ava, which was maintained, with some interludes of Shān supremacy, till 1751, when the dynasty collapsed on the seizure of the king by the Talains of Pegu who, since 543 B.C. (the date of

Buddha's Nirvāna) had ruled the delta of the Iravadi usually from Thaton, and who also had sprung from Indian immigrants.

In 1753 appeared at Ava the celebrated Barman leader Alaungpra ("the embryo Buddha") or Alompra (rendered Bodhisattwa in Pāli). He drove the Talains from Ava, and before his death in 1760 had conquered the Irāvadi delta : Ava remained the capital till 1837, when it was moved to Amara-pura under King Tharawadi Meng ; and in 1853 to Mandale under King Mengdun Meng, in consequence of British conquests in Lower Burmah, extending from the sea to within six miles of Mandale.

The Shāns had tried, about 130 B.C., to form a state in Yunnan, where a Chinese general proclaimed himself " King of Te-en " ; but a Chinese army destroyed this state about 109 B.C., and another rising was quelled by China in 9 A.C. These events drove many tribes west of the Irāvadi towards the outlying provinces of India. Hence the Mūgs of Arakan and Chitagong. and the Talains, or Kling, who civilised the deltas of the Irāvadi, the Menam, and the Mekong rivers, were induced to spread even to the islands of the Indian Archipelago by about the Christian era. Pegu and Thaton were Drāvidian capitals, where the early Hindu, the Buddhist, and the neo-Brāhman faiths of India were introduced successively. But Barmah has remained till our own time the purest Buddhist country in the world. It received the faith from Ceylon, and from Buddha-ghōsa, and the Pāli writings in 214 B.C. By 120 B.C. Buddhism had become the dominant faith, though the lower classes adhered to the worship of Nāts for three centuries more, and adopted the serpent, and phallic symbolism of the Talains, which is notable in the beautiful architecture of Kambodia and Java (see Architecture).

The Pagān architecture (see Pagān) shows a transition from the Hindu styles of India to the true Buddhist style of Barman temples. These probably began to arise about 400 A.C. (see Buddha-ghōsa). The mixture of Buddhist and Hindu beliefs is exemplified also by the coins of Arakan, as given by Sir A. Pelly. Here the cone, the *tri-sul* trident, the *shank* shell, the snake, Siva's bull, and his triangle, occur with a crab or tortoise—perhaps Kurma (see *Rivers of Life*, i, p. 196, ;fig. 77).

In his Archæological Survey of Barmah, in 1893, Dr Führer says that " discovery among the ruins of Tagaung, on the left bank of the Irāvadi " (which contains the oldest Indian remains in Barmah), has led to the finding of " terra-cotta tablets bearing Sanskrit legends in Gupta characters, and of a large stone slab with a Sanskrit record of Samvat 108 " (or 416 A.C.) : these " afford a welcome corroboration

of the statements of the native historians that, long before Anawrata's conquest of Thātōn in the 11th century A.D., successive waves of emigration from Gangetic India had passed through Manipūr to the upper valley of the Irrawaddy, and that these emigrants brought with them letters, religion, and other elements of civilisation." The inscription of a Maharāja of Hastinapur here records a grant of land and money to a Buddhist monastery, in order to feed the Bhikshus or mendicants, and to maintain lamps in a neighbouring stupa. It relates how Gopala, one of five descendants of the Hastinapur lunar dynasty—on the Ganges—founded a new Hastinapur on the Irāvadi (see Pagān).

The same writer speaks of remains near Bhāmo—megalithic monuments—as follows: "About eighteen miles to the south of Bhāmo is an old Chin cemetery, containing five, more or less perfect, stone structures over some graves resembling miniature stone cromlechs, with a big flat stone on the top. . . . Here are said to be buried the great chieftains of a people who have long since passed away." He also describes native customs: "Strange superstitions are peculiar to the Chins and the Chinboks, even to this day. From the grave of a deceased relative, no matter how great the distance, the survivors run fine cotton threads up to their dwellings, in order to guide the spirit of the departed, should it desire to visit its late home. The threads run from bush to bush, often in thick jungle where there is no path. Where two paths diverge, and the road might easily be mistaken by a traveller, these queer people put up, in horizontal position, little square-shaped tunnels of bamboos or sticks, about one foot, or eighteen inches, high, which they call *nat* paths, pointing along the correct jungle paths, and intended to prevent the spirit of the departed from losing its way." These people also store the ashes of the dead in a miniature house for two years, and then place them in the cemetery, where a carved post (a distinguishing mark of Chinboks) is set up as a monument.

Buddha is reported, according to Dr Führer (see *Academy*, 3rd August 1895), to have visited Prome when it was washed by the sea, and to have prophesied an earthquake, and the appearance of a lake, and of a hill, the sea receding from the land. Geological evidence shows that Prome was once under the sea, and Hiuen Tsang (629 A.C.) makes it a harbour (Beal, *Si-yu-ki*, ii, 200). An earthquake is said to have happened, in the 5th century A.C., according to Burmese historians, and a hill S. of the town is called "the customs hill," as having once been a station where dues were collected from ships.

Dr Führer further states that “in the western suburbs of Pegu is the Kalyani, an ancient hall of ordination founded by King Dhamma-cheti in A.D. 476, to which Buddhist monks flocked from Ceylon and Siam.” It was so named from the Kalyani river near Colombo (in Ceylon), whence the Mahā-vihāra fraternity came to Pegu, from whom the consecration of monks is accepted. “Close by are ten stone slabs more or less broken, covered with Pali and Talaing inscriptions on both sides, giving details as to the consecrations, and belonging to our 13th century.” It is remarkable that they do not mention Buddha-ghōsa, and this casts some doubt on his history. Near the Kalyani hall is a brick image of Buddha 50 feet high. Glazed terra-cotta tablets lying about give grotesque representations of men and animals—probably to illustrate incidents in the Ramāyana and Mahābhārata poems, as is still the case in the monasteries. They seem to have belonged to a string course round the plinth of an old pagoda. “Another interesting ruin is an immense brick tower, called Kyaik-pun, formed of four colossal images of Buddha sitting cross-legged back to back, and facing the cardinal points : the height of each image is about 90 feet.” They represent the four Buddhas, Kakusandha, Konagamma, Kassapa, and Gotama. In the ruins of Yathe-myō (“hermit town”) hard by, are burnt clay tablets representing Buddha seated in a Chaitya, with the Buddhist profession of faith in Indian characters of the 6th century A.D.

Near Mandalē (Mandalay) is one of the most remarkable of human monuments—the Kutho-daw, which presents a vast literary monument of 729 large marble slabs, each in a small pagoda of brick. These contain, in Burmese characters, the whole of the Pāli books called Sutta-Vinaya, and Abhidhamma-Pitaka : that is to say virtually the whole of the Buddhist Bible, which (according to Spence Hardy) has 275,250 stanzas of about 8,808,000 syllables (Führer's *Arch. Report*, 1893, and Prof. Max Müller's *Oxford Lecture*, June 1895).

The Burmese astronomy is Indian : their era dates from March 639 A.C. Their reverence for the white elephant is due to the legend as to Maya mother of Buddha (see Asva-ghōsha). Their rules for monks are based on Buddha's five great discourses. A good monk will not touch money, or look on a woman, and would not even touch his own mother to drag her out of a well. He might allow her, if no other help was possible, to hold his robe or his staff. Such are the extravagancies that have grown up in the Buddhism of later ages.

Bas. Bast. A pair of Egyptian deities. The name of Bast

also occurs as that of a deity in a Phœnician text; and it has been thought that they are Semitic names. In this case Bast may be connected with the Hebrew Bosheth, a name of Ba'al (Jeremiah xi, 13), usually rendered "shameful"; and all these words may come from the ancient root basu "to be," used in Assyrian and Sabean. Bas, or Bes as he is usually called, is represented as a kind of dwarf god with distorted limbs, and a grinning full-faced mask with protruded tongue. He is sometimes supposed to have been a god of laughter, but he was a form of Set the evil god, of night; and Bast his wife was a form of Sekhet, goddess of sunset and of fiery heat, the lion-headed wife of Set. The grinning mask seems therefore to recall the Babylonian grinning demons with protruded tongues; and the same mask represents Charon, the infernal deity of the Etruskans (see Miss A. Grenfell, *Proc. Bib. Arch. Socy.*, Jan. 1902, p. 21, "Iconography of Bes"). Bast is usually represented naked, with the head of a cat or a lioness, and carrying a solar disk. The Greeks, however, identified her with Artemis as a moon goddess. She was borne in procession at Bubastis (Pi-Bast or "the city of Bast") with arks, boats, and phalli (see *Herodotos*, ii, 59, and Mr Hilton Price, "*Antiquities of Bubastis*," *Transact. Bib. Arch. Socy.*, ix, 1). Bubastis (now Tell Bast near Zagazīg) was an important city as early as the time of the 18th dynasty, and very prosperous under the 21st; but its remains include monuments of the time of Pepi-Merira of the 6th, and Usertesén I of the 12th, as well as of Osorkon II of the 23rd dynasty. The latter probably built the great festal hall, where he erased the cartouches of Rameses II. Some of these remain, however, as well as those of Amenophis III (about 1500 B.C.) of the 18th dynasty—a monarch who was intimately connected with Babylonia and W. Asia, and in whose time foreign gods and myths were brought to Egypt by his Asiatic wives. M. Naville, who also explored Buba3tis, believed it to trace back to the time of Cheops (3rd dynasty).

The Greeks, says the Rev. H. Tomkins (on Bible Names), called Bas, or Bēs, Bēsa, and regarded him as a "god of fate" (see *Proc. Bib. Arch. Socy.*, June 1889). The sacred cave-temple of Bast, at Beni Ḥasan, was called by the Greeks "the cave of Artemis." The serpent, monkey, ram, and hawk, were sacred to her, but especially the cat; and, as Memphis had its mummy-bulls, so Bubastis had its numerous mummified cats (see Cat).

Bast is a sunset goddess, and so often identified with Nephthys, and at Abydos her son is Anūbis (Le Page Renouf, *Proc. Bib. Arch.*

Socy., April 1897). She had also a son by Rā, called Hēs, “a lion-headed god, a form of Horus,” says Dr Birch : Mau-hēs was a cat, or a lion, god. Bas was identified also with Typhon, and Ba'al—as an infernal deity. In spite of his hideous form—sometimes with a tail—he was represented often on the metal mirrors of Egyptian ladies. He wears a crown of feathers, and a cat, or lion, skin. Some suppose that the *Pataci* (probably from *Patak* “to carve”), which were dwarf figures at the prows or sterns of Phœnician galleys (intended to frighten demons away) were representations of Bas, whom they resembled. Bast was connected with the hippopotamus; and the pair seem to have been gods of terror, night, sunset, and flame (see Sekhet).

Basar. Hebrew : “flesh,” used also of the phallus (Levit. xv, 3 ; Ezek. xvi, 26).

Basava. A common term in S. India for any emblems of Siva—bull, pillar, post, or lingam. It also means a “boy.” The southern Jains, see this Basava in their Vrishabha, or bull Tirthankara—the incarnation of Rishabhanātha. All over Telingana, from Kanara, this Basava represents a rude nature god. At Basava festivals he is held to be incarnate in a handsome bull, which is gaily decked out with Yoni emblems, and Shank shells (*Concha Veneris*), and led by mendicants for worship by the people, who indulge in loose jests and songs, as at the feasts of Bast in Egypt (*Herodotos*, ii, 60). But this Siva has become later the Bhas-kāra or “light-maker.”

About our 11th century arose a great Linga-ite reformer, calling himself Basava. He was a Brahman of the Bija-pur district, and prime-minister of Kalāyana, a kingdom stretching across India from sea to sea. He called on all true believers to wear the lingam on their persons, which as yet only Brāhmans had been allowed to do. Telingānis, and Tamils, and all who desired social promotion, readily agreed ; but the King was a Jaina, and opposed, and at last persecuted, the Linga-ites : his kingdom was ruined, and he himself assassinated in consequence. The revivalists increased in numbers, and developed a considerable literature in their Basava Purāna. Basava (like other popular leaders) performed many marvels, and conferred powers to work miracles on his disciples. He fed multitudes on a few grains of rice, converted corn into pearls, stones into money, healed the sick, raised the dead, and found hidden treasures. He forsook his royal Jaina master, Bijala, only when he persecuted the Linga-ites, when he withdrew to his residence at Sangam-ēsvara. Darkness then spread over the capital of Kālayana, the sun was eclipsed, the earth shook, the bull Basava entered the king's court, goring all he met. Holy Lingaites

were sent to the king, by whom the city was cursed, and so destroyed. Long after this Basava prayed to be received on high, and Siva and Parvati appeared in the temple lingam, and bore him to heaven amid showers of flowers (see Nāgas).

Basilisk. A “royal serpent” or cock-headed dragon (sometimes, as a cockatrice, with eight legs), connected with the Gnostik Agatho-daimon or “good spirit,” which was both a lion-headed serpent and a cock-headed snake. The basilisk however had an evil eye that turned men to stone. The cockatrice was said to be hatched by a cock from a serpent’s egg (see Abraxas).

Basivis. Women dedicated to Vishnu (see Mr F. Faucett’s exhaustive paper, *Anthrop. Instit. Journal*, 29th July 1891). This may be summarised as far as its important points are concerned. It is of the highest importance to the Hindu (as it was to the Greek) to have a son to tend his corpse. If he has no son, a daughter may be so dedicated that her sons belong to no other man, but to her father. In the W. parts of the Bellāry district of the Madras Presidency, and in portions of Dharwar, and the Mysore province, women of the lower Sudra castes, dedicated to deities, take the place of a son, performing funeral rites for parents, and inheriting their property. They are called Basivis; they do not marry, but live in the father’s house (see Arabia), and may take any man they please, their children bearing their family name. “The Boyas or Beders, the old fighting caste, the Kumbas or shepherds, and a few other castes, including the very lowest, among whom the practice of dedicating girls as Basivis obtains, do not, usually, if the men adopt male children” (dedicate daughters) “in the event of female issue only.”

Vows are made by those who have no son, or during sickness, even of the girl herself, or of the parents, or in calamity, to dedicate the daughter, to the home god or goddess, as a Basivi. The vow may be made before or after her birth, and is fulfilled before she reaches maturity. It is usually made to Hanuman, or to Vishnu, or to one of the many village and local goddesses. It is invariably to a Vishnuva deity, or to one worshiped by both Vishnuvas and Siva-ites.

On a chosen day the girl is led to the temple, by her parents, with music. She is dressed in new clothes, usually white: gifts, including rice, with five of each kind of dates, cocoanuts, betel nuts, betel leaves; also plantains, saffron, areca nuts, a gold *tali*, a silver bangle, and two silver toe-rings, are borne on a tray or basket. The idol is adored: the *guru* or priest receives his fee, and the basket;

after which the ceremony begins. The priest orders his assistants to "bring God to the girl." She sits on a black blanket, facing east before the god, the right elbow resting on the raised right knee, and the head bent and covered. Other gifts are set round her. The Kankanam—a yellow thread used in Hindu marriages with a betel leaf attached—is fastened on her right wrist by the senior Basivi present. A marriage song is sung by Basivis and matrons (not widows), and yellow rice is thrown over the girl. The bangle is also placed on the right wrist, and the tali is fastened to black beads round her neck: she also puts on the toe-rings. These wedding tokens, which wives wear till a husband's death, the Basivi wears till her own. She is given away by the token of a cane 3 feet long, which she carries as a wand in her right hand, and of a begging basket (Gopalam) slung on the left arm. She is branded on the right shoulder with a chakra wheel emblem, as also on the right breast: on the left shoulder the brand is the *shank* shell. These are Vishnu's marks: the second shows her to be a virgin. The forehead is then adorned with red *Kumkum* powder. She is laden with rice, areca nuts, saffron, and dates, and led to kneel before the image. The priest mutters mantrams (or charms) in her ear; the parents give alms and pay the fees; and she is bidden to be good, and to think of God—Rama-Krishna, or Govindh. For the next five weeks she must beg in the village, shouting Ram Ram Govindh! as she approaches each house.

After attaining maturity there is a further ceremony called Hemm. She is given an oil bath, and in the evening the ceremony above described is repeated. A lime is stuck on the point of a sword, which is placed erect beside her on her right. This represents her bridegroom. A tray with a lamp is moved thrice, from right to left, before her. She rises, carrying the sword in her right hand, and places it in the god's shrine. By 9 or 10 P.M. all is done.

The Basivis resemble the Muralis of other parts of India, and the Jogenes of Kanara. The Muralis carry an image of Kandoba on their heads, in a round basket. They are believed to be possessed by the god, and to have prophetic powers. They earn money by singing his praises at private parties among Bombay Marathi Hindus. Similar rites dedicate a Devadāsi (see Devadāsi).

Three days after the Hemm ceremony the Basivi worships the Water Goddess. Five Basivis carry in procession to a well, or river, a tray with a cocoanut, rice boiled in ghee, milk and jaggery, *kumkum*, camphor, and thread. One bears the tray, the other

four follow with five earthen pots. The girl adores the water; and after burning incense, breaking the cocoa-nut, offering rice to the water, and to five mud heaps taken from it, the rest of the rice is given to children—boys by preference. The girl, now duly wedded to the god, may choose any man of her own or of some higher caste, but must cleave to him for a month at least.

The Basivi has not many religious duties. Those dedicated to Hanuman must fast on Saturdays, and visit his temple. She may be called to dance, with peacock feathers, before a village goddess, if dedicated to her. At funerals she decks a pot of oil and water with flowers, sings songs to it, and calls on the deceased. But her chief duty is to her father; and she is made a Basivi to give her the privileges of the male sex. She lives at home to bear sons for her father. If brothers are born later she shares equally with them in property, and it passes to her sons who bear her father's name. If she has only a daughter she also must be a Basivi, and so on till a male child is born. She is under some kind of restrictions as to her relations with her lover, or lovers, except in the lowest castes, among whom are "village Basivis" who are held in contempt. She does the best she can, with the object of bearing a son to tend her father at death. Basivis are not held inferior to married women, but rather regarded as superior in position within their caste which remains unchanged. A Peta-Basivi's child, however, must marry a Peta Basivi. The Basivi's children are legitimate by caste rules, though each may have a different father. She may also keep house for an unmarried brother. She bears the god's mark: she can never be a widow; and it is held that, being dedicated to a god, her salvation is secured. In these respects her position is superior. But, where there are many Basivis and little property, they are tempted to make money by their charms. Some contract, for food and clothing, a connection lasting for one year. If unfaithful to the lover she must refund money received under such contract. There are other penalties, but the contract may be renewed at will by the parties.

This custom may be regarded as connected with the "matri-archate," or tracing of descent according to the mother's family (see Amazons), which seems to have been especially a Turanian sporadic custom. But dedication of women to the gods (as well as of men) is an old and world-wide practice, from the priestesses of Apollo, to the wives of the god of Dahomey. The Basivi custom may arise from the Hindu law called that of the "appointed daughter." In the *Institutes of Manu* (No. 127) we read: "He who has no son may appoint his daughter in this manner to raise up a son for him, saying,

‘the male child who shall be born from thee in wedlock shall be mine, for the purpose of performing my obsequies.’” Plato says that “it is the duty of every individual to provide for the continuance of representatives, as ministers of the Deity.” The Hebrews provided for the case when a man had no sons (Numbers xxxvi), the daughters marrying within their father’s family, to keep alive his name. In the Madura district a female likely to be an heiress must not marry an adult ; but is wedded to a child, or to some object in her father’s house. Children born to her, as an unmarried woman, inherit the family property. It has often puzzled Madura Collectors that a child of three is called father of a son of ten or twelve. Fathers of such child-bridegrooms have been known to be the real parents. It is natural that Basivis, as a rule, should have few children, and perhaps no sons : for this is a matter of heredity, and they have been made Basivis because of such failure of offspring in their father’s family. Ten Basivis have been recorded to have had in all 14 children ; three of them had three each, and three had none. Few of these had any brother or sister when dedicated. In the Vedas it is declared that “a maiden who has no brother comes back to the male ancestors of her own family: returning she becomes their son.” The Roman bride wound thread from her distaff round the doorpost as she entered her husband’s house ; and so the Basivi winds thread round some of her paraphernalia (this is the “wedding” or “binding” symbolism). Hindu brides and grooms are wound round with thread. The irregular connections of Basivis however lead often to quarrels, and troubles, like other such customs (see Australians).

Basques. Inhabitants of Biscay provinces, both sides of the Pyrenees, in S. France and N. Spain. They are very distinct from the Latin populations, and are divided into several groups having somewhat different dialects. Philologically they are classed with the Finns ; and were probably an early colony from the Uralo-Altai highlands. But they have (like Finns) been extensively Aryanised, though of Turanian origin. [The Basque language has all the peculiarities of Finnic speech—absence of gender, use of postpositions, and agglutinative grammar. The vocabulary compares with Finnish, and even in some cases—such as *uraida* “copper,” *ur* “dog,” &c., with Akkadian. It is however full of words borrowed from Latin, Italian, Spanish, French, and also from Keltic speech, for culture-terms, showing early and continuous Aryan influence. It has no connection grammatically, or in vocabulary, with the Berber languages of N. Africa though this has been asserted.—ED.] The

true Basque of to-day is a small, dark, long-headed man, but with the straight black hair of Mongolic races. Some however, through interbreeding with Aryans, are tall and fair. Dr Ripley (*Races of Europe*, 1901) speaks of them as a “mixture of a broad headed, and long headed race.” He regards them as “not pure Iberians,” though others suppose them to represent an early Neolithik Mediterranean race (see Aryans) to which this title has been given. [The Iberian theory still demands proof, since the type is probably due to admixture of Latins with Moors and Berbers.—ED.]

The ancient Basques are called Euskars—perhaps meaning a “litoral” people, as a Keltik term (*uisla* “water”): most of them are in Spain, but others in Gascony. As in Keltik lands the Basque hills abound in megalithik remains, and rude stone monuments; skeletons and ashes are found in their tumuli, and under their sacred dolmens. Their holy sites were adopted by Christians, who built chapels over, or beside, their sacred stones and cromlechs. Basque Christianity was only a thin veneer, but slightly affecting their ancient ideas, rites, and symbols. The Rev. W. Webster states that some Basques have one language for men and one for women—that is to say that certain words are not used by women, as also among Australians and Africans. Traces of polygamy, and of the sale of wives, are said to be noticeable among them, as well as the Couvade custom (found also among Kelts in Bretagne) which is often found among Turanians, and among Azteks in America (see Couvade). The father is sent to bed, and carefully tended, for some time after the birth of a child. They preserved also ancient ideas of law. Criminal proceedings were taken against vicious animals, or even against a cart-wheel that had injured anyone. They still maintain “independent Republican institutions, and free trade principles,” with much zeal and dogmatism in religion.

Bast. See Bas. Called by Greeks Pasht.

Ba-ta. Egyptian: “earth soul.” A great serpent.

Bath-Ḳol. Hebrew: “daughter of the voice,” often mentioned in the Talmud, and in other Rabbinical writings. It signified generally a divine communication, voice, or whisper, from heaven. Plutarch also tells us that a heavenly voice proclaimed the death of Pan.

Batons. Universal symbols of power (see Rods). The bar, or baton, sinister (in heraldry) signifies a bastard.

Bau. See Baau.

Baubo. The nurse of Demeter or Ceres (Mother Earth), who endeavoured to amuse and distract her when sorrowing for her lost daughter, Proserpine. This she did by indecent jokes and acts, and the sad mother laughed and drank wine (Clement of Alexandria, *Cohort*, 17; Arnobius, *Adv. Gent.*, v, 175). For a variant of this Eleusinian legend see that of Askalaphos—the owl. Baubo (or Babō) appears as identical with Hekate (the moon) in post-Christian magic papyri. [Baubo may be connected with Bubo “owl.”—ED.] Hekate was called *Phroune* or “she-toad,” and the Egyptian goddess Hekt was also frog headed (see *Proc. Bib. Arch. Socy.*, May 1897). The moon thus consoled the earth by night.

Bazē. A name for Athene in texts of Komana in Kappadokia. This site (now Sār) was the Hierapolis or “holy city” of Greeks and Romans. [The name *Ku-ma-na* appears to mean the “place of Ma,” the earth goddess of Asia-Minor, and Ma-zaka, also in Kappadokia, means “shrine of Ma.”—ED.]

Beads. An universal religious symbol (see Rosaries). They are used by Moslems (to record the names of God), and by Buddhists, as well as by Christians. The word Bead is probably connected with *beten* or *bittin*, “to pray,” “to bid”: Bede or Rete is a prayer, and a “bedesman” is one who prays for another. So in Spanish and Portuguese *Conta* is “count” and “pray.” Beads generally were used for counting by the ancients, as in the Abacus, with its rows for units, tens, &c.

Bean. This vegetable is a symbol in many occult myths and rites. According to Jewish and Christian legends Seth received a bean from an angel guarding the gates of Paradise, and put it in the mouth of the dead Adam; from it sprang a “Tree of Life,” that grew up out of his tomb. This tree (famous in the Gospel of Nicodemus, and other mediæval works) defied the Flood, was cut down for a bridge to the Temple, and furnished the wood for the cross. The bean has very generally a phallic meaning, for which reason Egyptian priests and ascetics might not eat it. Scandinavians, Kelts, Russians, and Italians, used to place beans inside their cakes or buns at Yule-tide, or at Epiphany. He who received the bean, when the cake was cut, became the most honored guest or the king of the “bean-feast.” The Romans flung black beans on altar fires, and gave doles of them at their May festivals, as also at funerals, in order to propitiate, or to drive away, the dreaded larvæ or ghosts.

Pliny (*Hist. Nat.*, iv. 448) says that beans cured diseases of the

organs of generation. Lucian regards them as erotics; thus Pythagoras would not touch beans, because of their shape—regarded as phallic. Bean soup, according to Pliny, was used at the funeral banquets, and Parentalia. One Christian mystic asserted that the Holy Ghost entered the Virgin's womb as a bean (see many other curious legends in the *Mythology of Plants*, by Prof. A. di Gubernatis, French edition, vol. ii, article “*Fève*”). The terms “fare la fica e la fava,” among Italians, refer to gestures with phallic meaning. In Tuscany the holy fire of St John's Day can only be lighted in a bean field. The Sicilian still eats beans for superstitious reasons, and especially at weddings and funerals.

Bear. In mythology the bear is connected with night and winter (see Ainos, and Ursus).

Beasts. See Animal Worship, and Bestiaries; also under the names of various beasts.

Bedawī. See Badawī, and also Arabia.

Bee. In mythology bees generally appear as the collectors and givers of sweetness, honey, ambrosia, the Soma, and the mead of the gods; and also as typifying the stings of pleasure. Even the moon (Sōma) was called the “bee”; and the high priest of Artemis was the “King Bee” (R. Brown, *Academy*, 6th Dec. 1890). Pārvati, or dark Durga, in India was called “the ambrosia-loving black bee,” or Bhrāmari; and by the upper waters of the holy river Kistna, or Krishna, her shrine—lofty and well endowed—still stands under that name (see Bhrāmara). In Sanskrit *maki-madhu* is the “honey fly.” The Greeks transformed Mulitta (the Babylonian *Mūlida* or “bearing” goddess) into Melissa, the “honey bee.” Even Ba'al-zebul, “lord of flies,” may have been a bee god. Vishnu, or Hari, incarnate as Krishna, is also called *Madhava* or “honey bee”; and *Madhu* means to be “intoxicated,” or “mad” (with mead). For bees also fertilise plants which otherwise would remain sterile, smearing the pollen while they extract the honey. Krishna is a “blue bee,” and hovers as a spirit over, or beside, Vishnu (see also the Napal legend under Avalokit-Īsvara).

Christians continued such symbolism, as we see in various liturgies of late date, connected with wax candles, and with Christ as a bee. For the bee produced light. On the other hand, the bow of Kāma (the Indian cupid) is strung with bees; and he sits on the lotus darting forth bee shafts. Hindus say that Bhrāmari, or bees, are “lovers of Chandra” (the moon); and bees are shown on figures

of Siva and Krishna, at the Baidya-natha shrines of Banāras and Deo-garh (see Deo-garh) ; as also on the “foot” with various gods—especially on that of Krishna at Sāvatri (Dr R. Lal Mitra, *Bengal Rl. Asiatic Journal*, LII, I, ii, 83). All Hindus are unwilling to injure a bee, even when stung; for it is a spirit or soul; so too say Tartars, Russians, and many other Asiatics. No good Hindu will take the honey without permission of Vishnu—conveyed by the presence of the *Tulsi* plant. Bees were believed to live and make honey in the carcasses of animals, such as the bull or the lion—an idea known to Hebrew writers also (Judges xiv, 8) in connection with a solar legend (see Samson).

The Rev. A. Hyslop (*Two Babylons*, 1873) gives us much interesting matter as to bees and wax. Mithra in Persia (see Hyslop, fig. 42, p. 317) carries a bee under an eight-rayed star. The Bee (Hebrew *Debōrah*) became an emblem of the Logos or “Word” (Hebrew *Dābār*), being (as among Hindus) the Spirit of God. So Mithra appears as a lion from whose mouth the “good word”—which was incarnated even in the person of historic kings—issues as a bee. As the old psalmist said that Yahveh “gave honey from the rock,” so Christians said that “honey comes from the Word.” Hyslop (p. 320) gives us an extract from an old Roman Catholic work, called *The Bee Hive*, containing hymns and “praises of the bee,” and prayers connected with consecration of Easter candles, and about bees as blessed makers of wax ; also saying that “through the virtue of the herbs they do put forth their young through their mouths—like as Christ proceeded from His Father’s mouth” (as the Logos). Probably the idea arose from carrying grubs apparently in the mouth. In the Romanist Pancarpium Marianum Christ is called “the Bee,” and Mary is the “Paradise of Delight on which the Bee feeds.” The bee was an emblem of the Ephesian Artemis also (Müller’s *Dorians*, i, pp. 403-404) and was said to be her child. Bee adoration is not to be wondered at when we find wax on all altars of the ancient world. On Easter eve Catholics used to pray thus : “We humbly offer to Thee this sacrifice, a fire not defiled with the fat of flesh, nor polluted with unholy oil or unguent, nor attainted by any profane fire, but—with obedience and devotion—a fire of wrought wax and wick, kindled and made to burn in Thy name.”

The Bee or Wasp was a royal and divine emblem among Egyptians, and Delphi had its “honeyed unction.” Greeks, Latins, and Teutons, took up the idea of the Bee as an immortal soul—“the divine part of the mind of god” according to Virgil (see Prof. A. di Gubernatis, *Zool. Mythol.* under Bee). Hebrews said that their great

mother Rebekah had a “bee” (Deborah) for her nurse, who was buried under a holy oak at Bethel. So too Melissai, or “bees,” nursed the infant Zeus according to the Greeks. In India the bee sits on the lingam in the Argha. Druids also knew the bee (*Rivers of Life*, ii, 335) from whose honey the divine mead (or Soma) was made. Bees appear on coins of Ephesus with the sacred tree, or pillar; and the priest is shown, standing on a bee, long robed with conical cap or mitre.

Superstitions as to bees survive in many parts of Europe. They must be told when the master of the house dies: for they too are spirits. In 1887 the newspapers reported that, in Devonshire, a lad was hastily sent back from the funeral procession to tell the bees that their master was being buried. In Germany not only the bees but, in some places, other animals in fields and stalls, and even corn sacks and household gear (shaken and moved) must be made aware of a death—that the spirits in them may know. Bees, respectfully informed in whispers, must, if afterwards sold, be paid for only in bread or corn, and must be carefully handled because, if killed or disabled, evils will fall on the family (*Brand's Antiq.*, ii, p. 300).

Beetle. The *Scarabceus Sacer* in Egypt—or dung beetle—was a sacred emblem. It has been found even in Assyria, but probably as an Egyptian object. It denoted Kheper-Ra “the creator-sun.” It lays its eggs in the dung of cattle, and rolls this into a ball which it trundles. Thus apparently it was thought to symbolise the creator of a world full of life and fermentation: for the eggs are hatched by the heat of the dung, which also provides food for the larvæ. They may be seen in hundreds along the Nile, and all over Africa, in Syria, and in Italy.

In Europe also the beetle is conspicuous in mythology. It appears as a rival of the eagle (see Wren). *Gubernatis (Zool. Mythol.)* shows its connection with marriage rites; its period of activity being that common to all nature—in the spring. Calabrians call the golden green beetle “the horse of the sun.” The “lady bird,” red with black spots, or “lady-cow,” is by Hindus called “the protected of Indra” (Indra-gopa), and the “cow-dung egg one” (go-bar-anda): the Moslem calls it “God’s little cow.” The Piedmontese name is “the chicken of St Michael,” and among Tuscans it is sacred to Santa Lucia (the goddess of “light”): they present it to girls at the harvest-home festival of 15th September. It is also called “a little dove,” and Santo Nicola—St Nicholas—a great patron of boys and youths. Mannhardt (ii, p. 211) says that in German mythology it is the “little horse, cock, or bird, of God”: it is also “the cock of Mary”; and

German maidens send it to their lovers as a love-token. It is said to fly away in summer so that it (or its house) may not be burned.

The green rose beetle, and the cockchafer, also possess extraordinary virtues. They can play instruments (humming): can save heroes; can make princesses laugh for the first time; and like the cuckoo appear in spring to help the solar hero. Christians adopted the Egyptian idea in making the scarab a "saviour of men." St Augustine speaks of "Bonus ille scarabæus meus," or "my good scarab" (see also Moore's *Epicurean*, 1827, p. 313 of 3rd edition). The back of this beetle was said to be marked with the *ankh* or symbol of "life." In another sentence, also attributed to St Augustine, we read "Christus in cruce vermis et scarabæus" (Migne's edition of *Augustine*, v, p. 2039). On May-day Italians collect beetles in cages, and sell them in town or country. They are bought also on Ascension Day (14th May) for good luck. These beliefs may perhaps all go back to the Egyptian scarabæus emblem.

Begelmir. The Skandinavian Noah, an early giant or fallen deity. When Yimir the frost fiend, who destroys both mankind and his own race, flooded the earth with his own blood (whereas the Babylonian Marduk shed his blood to make man), the only ones saved, to re-people earth, were Begelmir and his wife, who escaped in a great boat which they had made (Edda).

Behemoth. [Hebrew: "cattle," or "the beast" (as rendered in the Greek translation of Job xl, 15), was apparently (as in the margin of the Authorised Version) the elephant, to whom the whole account applies better than to the hippopotamus. Elephants existed in the 16th century B.C. on the Euphrates, as well as in Africa, and were known to the Assyrians (Black Obelisk of Shalmaneser) in the 9th century B.C. The Talmudic legends are numerous, representing Behemoth as preserved in the desert to be eaten at the future Messianic feast, with certain gigantic fat geese, seen by a Rabbi, and with wine from gigantic grapes. Irenæus also speaks of these monster grapes at the Millenium.—ED.] Behemoth in Job is the pair to the water-monster, Leviathan the crocodile. In later times Behemoth becomes a fiend (as in Milton).

B'el. B'elu. Semitic. See Ba'al.

Bel. Keltic: from the Aryan root *Bhal* "to shine," whence Bhalu "the sun," the Spartan Bela, the Kretan and Greek Belios. In Polynesia also (see Fornander, *Polynesia*, i, p. 52) *Wela* is the sun, or fire. In the Indian Archipelago *Pelah* means "hot." The root is

also Turanian, going back to the Akkadian *Bil* for “fire.” Hence the Bale fires (see next article), called also Bon-fires, or Bone-fires, probably from the Danish *Baun* a “beacon.”

Bel-tein. Bel-tine. Bel-tane. Keltik : “sun-fire” (from *Bel* “sun” and *tan* “fire”). These must be lighted at solar feasts in spring, midsummer, and autumn, and on “Doubters’ Day” (21st December), when the return north of the sun is anxiously expected. The French called it “La Betine,” or La Bile-tenid, which was the fire of the “Fire-tree” day, the Maypole day, and the Christmas-tree day—with its Yule log. Druids secured their tithes by relighting the new sacred fire, especially on May day (see also Azteks). All who were free from sin, and who had paid their priests duly, rushed madly through the fires ; but malefactors were burnt between two fires. [In S. Italy these fires are still lighted on St John’s Eve ; and men leap over them shouting “Bel”—which they only understand as Bello “beautiful.” The Lebanon Maronites light fires on this day in autumn.—ED.] The Irish Kelts also celebrated the Bel-tein or “sun-fire” rites. The Holy Fire of the Jerusalem Cathedral (traced as early as 800 A.C.) falls from heaven at Easter. Irish peasants, planting a tree or a bush before the house, preserve still the circum-ambulatory fire-rites of the old Beltein. On the first of November all fires used to be extinguished, and relighted by Druids, saints, or later priests (*Rivers of Life*, i, p. 462 ; and General Vallancy’s *Col. Hibern.*, ii, p. 66). Early in August the people laid offerings of summer fruits, and flowers, on sacred rocks and stones ; and at Beltine afterwards many strange rites—not yet quite extinct—were performed. “Brides (says Vallancy) married between May-days, must give young people two balls, one covered with gold and the other with silver lace, and adorned with tassels. These they suspend within a hoop richly ornamented with flowers, and walk from house to house in gay procession.” Balls, rings, and flowers, belong to the May fire-rites in many places. In Hall’s *History of Galashiels* (1898) we read : “Up to the end of the 18th century it was the habit of the villagers to assemble at the Cross, before sunrise, on the first day of May (old style), and proceed to the nearest place in the neighbourhood from which a view could be obtained of Williamlaw Hill, known of old as Bel’s-cairn.” They then watched the lighting of the Beltane fire on the hilltop, where, as elsewhere in Scotland, the old pagan rite was still maintained. The superstitious believed Bel, the sun, to light it. Still later youths and maidens used to wash their faces in the May dew on that day.

Belgæ. A Keltic people of Gaul and S. Britain, from whom Belgium is named. The Aryan root *Bhalg* suggests that they were "fair." The Irish Fir-bolgs, or "fair men," the oldest population, said to have ruled 80 years under 9 kings, and to have fought Fomorians and Tuatha-dedanaan, may have been Belgæ, and erected—like other Kelts—many stone circles, menhirs, and kist-vaen tombs. In Irish Bolg meant "pale faced" (Joyce on Names, ii, p. 21).

Bells. These are not used by Oriental Christians, who clatter the *nakūs*, or metal plate, instead Shamans, Buddhists, and others, affix bells to poles, and to prayer wheels. They were believed to be potent in scaring demons. They were hung in temples, and placed in dangerous defiles. In Scotland, and in Skandinavia, they were rung before coffins to drive off devils. Bells in Yorkshire were marked with the "Thor's hammer" (the same sign as the Indian Svastika, found also on dolmens in Cornwall), and were thus protected from thunder storms. In many countries of Europe and Asia they are rung to dissipate storms—caused by demons. There was often an altar in the belfrey, as it was a place much frequented by ghosts and other spirits, who however departed when the bells were rung; for they are consecrated to St Michael, the controller of storms and of demons. Bells date back, however, only to about 1200 A.C. in European churches, though gongs and small bells are ancient in the East (see St Fillan's Bell, *Rivers of Life*, ii, p. 300, fig. 259).

Mr E. H. Coleman (*Argosy*, Dec. 1874) is quoted by Mr E. Marshall (*Notes and Queries*, 11th Sept. 1892), as to the consecration of bells. At the casting "all brethren in the monastery were ranged in order round the furnace: the 150th Psalm was sung, and certain prayers offered"; with petitions to the saint to whom the bell was dedicated the molten metal was blessed. The finished bell was christened with a long and important ceremonial: the bells had god-fathers and god-mothers like any other Christian (Southey). A second baptism took place in the church before the whole congregation: the bell was washed inside and out with holy water, and anointed with holy oil, during the singing of the 96th and other psalms. It was then named; and all was repeated five times, with various incensings, anointings, and ringings. This six-fold ceremony for each of the peal must have taken a long time: the priest explained that it enabled the bells to act as protectors against hail, wind, thunder, lightning, and storms; an(babove all to drive away evil spirits.

Persons were also often brought to take oaths in presence of the bell, especially as regarded property. They were required "to deposit

money, and take an oath on the bell to return," and not to allow it to be touched till satisfaction was made. The legend of St Mogue (in the 6th century A.C.) relates that his bell floated across water bringing him as an infant to baptism (*Notes and Queries*, 11th Oct. 1892). Irish legends speak of bells at the bottom of lakes, and others rang in the sea.

Bellerophon. The Greeks understood this name to mean the "Slayer of Belleros." [More probably it is *Bel-arphu* "the flaming sun" (see *Bel* and *Orpheus*).—ED.] He was a mythical prince of Corinth, son of Glaukos and Eurumede, or an incarnation of Poseidōn, and a solar hero. He slew his brother Belleros, and fled to Argos, whence he fled again because Anteia, queen of King Proitos, required him, like others, to worship her as a deity. After many troubles he was aided by Pegasos the winged horse (some say by Hippias a "horse" goddess) to ascend to heaven, and to slay the Khimaira dragon. [This sun-horse is found in Babylonia, and at Carthage—on coins—as well as among Greeks and Romans : it appears even on a Hittite seal and, as Kalki, among Hindus.—ED.] Zeus was jealous, and sent the gadfly to sting Pegasos, when the hero fell to earth. The temptation of Bellerophon, and false accusations made against him by Anteia, recall the Egyptian tale of the "Two Brothers," and that of Joseph and Potiphar's wife, as well as the story of Peleus (see Pausanias, iii, 63, and Bryant, *Mythol.*, ii, p. 547). The footprints of Pegasos were shown, like those of Arthur's horse (see *Arthur*), and a fountain (*Hippokrēnē*) sprang from one of them. The spring of Helikon (a mountain in Boiōtia), where he drank, was connected with groves of Priapus, and honored by Eleans. The symbols were like the phallos of Kallenes, described by Pausanias (see also Herodotos, ii, 48-50, and Ovid's *Fasti*, i, 391, 415). Bellerophon, like other sun heroes, was thus connected with phallic symbolism.

Belsta. Wife of the Norse Adam Borr.

Beltane (see *Bel*, *Bel-tein*).

Ben. Hebrew : "son," apparently from *banu* "to make" (see *Aben*). The Beni-Elohīm, or "sons of god," are usually called angels and, like Greek gods, were the fathers of giants and heroes (*Gibborim*) by human wives, daughters of Adam or man (see *Adam*).

Ben or Bannu. The Phœnix or sun eagle in Egypt—the soul of Osiris ; representing a cycle of 1265 years.

Benares. See *Banāras*.

Benapa. Birappa. A South Indian deity of Mysore. Coconuts are broken in his honour on the heads of priests, but are said to be cracked first. The root of the word is probably *Bhri* "to create."

Beni Hasan. In Egypt: W. of the Nile 180 miles S. of Cairo, celebrated for its painted tombs. These tombs are E. of the river, and the dead were rowed across it: they are cut deep in the rock, with vertical shafts and long passages. A famous wall picture here goes back to the time of the 12th dynasty, and shows the Amu from Seir bringing wives, and children, on asses, with an ibex, and an antelope, as gifts, and one of them plays a ten-stringed harp. They appear to be Semitic nomads (see Amu), allowed by the officials whom they meet to enter the kingdom.

Bertha. Berchta. The Teutonic goddess of spring, otherwise Freya. She had swan's feet (as a swan maiden); and feathers or snow flakes fell from her. [In French mythology she becomes the "Reine Pedauque" or long-footed mother of Charlemagne.—ED.] Bertha apparently comes from the Aryan root *Bhur* "to burn"; for she was the "bright lady." She is associated with Holda, Wera, and other goddesses of the new year, beginning in spring. Matrons and maids were then exhorted to finish the old year work, and begin new (see Holda). Bertha was bright, Holda a dark, wintry witch, and a washerwoman who threw soap-suds (the melting snow): but others said she was making feather beds. These goddesses were only angry with those whose work was not done by the new year; or who left "old flax on the distaff or the wheel." Both goddesses are large-footed (see Foot): both fly about at Christmas time and Twelfth Night. Bertha will spoil all flax left on the "rock" (distaff); and soup and fish are eaten in her honour—fish especially are sacred to her, as to so many goddesses of fertility from Derketo down.

Berūni. The famous Arab historian and philosopher El Berūni was born at Khiva in Bactria in 973 A.C., and died at Ghazni in 1048 A.C. He wrote about 100 works four of which remain: (1) a Chronology of ancient nations: (2) a Persian work on Astronomy: (3) an Arabic one on Astronomy: (4) an account of all schools of Hindu thought (Sir F. J. Goldsmid, *Royal Asiatic Socy. Journal*, Jany. 1888). This work is translated by Prof. Sachau (1887) and was composed at Ghazni about 1030 A.C. It proves that El Beruni, by aid of Pandits, could translate Sanskrit. He travelled in India, and rendered Hindi (as he calls Sanskrit) into Arabic for the instruction of his own countrymen. He praises

Indian religion, and compares it to Christianity as inculcating good deeds, and denouncing evil; but, as to turning our cheek to the smiter, or giving the cloak, or praying for enemies, he says that the world is full of bad men, and such conduct impracticable. He found the spirit of Buddhism still influencing India and Baktria. He sifted Indian literature with a mind trained by study of Plato, and of other Western philosophers. He was free from superstition, and from the fanaticism of Islām, and often sympathises and agrees with Indian philosophers, contrasting their teaching with the pre-Ḳorānik savagery of the West. He writes on the religions, philosophies, geography, chronology, astronomy, astrology, customs, and laws of India, and of states to the N. W., as he observed them in the time of Maḥmūd of Ghazni, who was then conquering the Punjāb, and pillaging India, destroying its gods and temples in the name of Allah. Her highly developed civilisation was unintelligible to this rude prince, and to his hordes, who revelled in her luxuries.

Beruth. Berit. In Phœnician (Sanchoniathon, see Cory's *Ancient Frag.*) the wife of Elion ("the most high") who is called in Greek Hupsistos ("most high"). The origin of her name is very doubtful, whether from *Berith* "covenant," *Beri* "pure," *Bera* "to create," or Bara "the Earth."

Bes. Best. See Bas, Bast, In Greek Bas is Besa.

Bestiaries. These were works on Zoology popular among Christians between 700 and 1500 A.C. They were said to be founded on the Divine Bestiary of Alexandria in Egypt. [The Ptolemaic Greeks were much interested in natural history, owing to the influence of Aristotle. Tombs in S.W. Palestine quite recently described (1904), belong to this age, and give representations of strange beasts, such as the rhinoceros, porcupine, &c., with their names over them in Greek.—ED.] These works influenced European sculpture, and the influence is still hardly exhausted. (Compare the mystic figures on the S. gate of the Holy Sepulchre Cathedral at Jerusalem explained by De Vogue, which were carved about 1130 A.C.) The beasts represented on Keltik, and Norse, sacred stones are followed by the designs on church walls in the middle ages when, says Mr Romilly Allen (*Rhind Lectures*, 1886) every good library had its Bestiary. In these the habits, powers, and "views" of beasts were described—by aid of Aristotle and Pliny—and even when Paul Belon travelled in the Levant (16th century), to describe the fauna, he adds flying serpents to his genuine descriptions. Stories

of beasts, like Æsop's fables or Pilpay's (founded on the Jātaka) were added, with religious morals attached.

The bestial symbolism used by Christian Fathers, as well as by Jews and Gentiles, is well explained by Mr F. P. Evans (*Animal Symbolism*, 1895). The monkish artist was fond of the lion; and the unicorn was a type of Christ as well, because it was connected with Virginity, unicorns being amenable only to maidens. The eagle dipping thrice in water was a type of baptism, as was the fish. The kentaur was depicted as a symbol of evil. Jews were depicted as monsters sucking a sow. Such were some of the strange fancies of ecclesiastical artists and writers in our middle ages.

Animals in these ages were held responsible for their acts (because they might be possessed by devils): they were tried like human beings (see Basques), and counsel for the defence allotted to them. In 1510 the Bishop of Autun cited the rats, but the trial had to be adjourned as the defendants would not appear: the case was dismissed on the plea of intimidation by the town cats. Mice, frogs, fish, worms, and the Devil himself, were excommunicated. There are judicial records of the trial of oxen and pigs for injuring men. A cock was tried and condemned to death for laying an egg; but one court was much concerned how to try a mouse which had devoured the Sacred Host (see Notes and Queries, August 7th, 1897). These absurdities were all based on belief in possession by demons—justified by the case of the Gadarene swine.

Bēt-edie. “House of Corruption” in Babylonian, the name of Hades (see Babylon).

Bethel. Hebrew: “house of god.” In the mountains N. of Jerusalem near Lūz (see Almond) Abram built an altar. Jacob lighted on a “certain place” (*Maḳōm* in Hebrew, the Arabic *Maḳām* applying to sacred places), and dreamed of the stairs leading to heaven. He too called it Bethel, and erected a stone from the older “place” or shrine, which he anointed with oil (see Baptism) and revisited later. But any holy stone was a Bethel if a spirit dwelt in it, like the *Betulai* or “ambrosial stones” under the sea at Tyre, shown on coins as a pair of menhirs (see Ambrosia). Such a stone—baptised or anointed—is the lingam in India, and the Ta-aroa in Polynesia. Some fell from heaven (see Artemis). Even natural rocks, resembling the lingam, were *Betulai* (see Pliny, *Hist. Nat.*, xvi, 18, and Gough's *Ant. Brit.*, p. 62).

Bethlehem. Hebrew: “house of bread.” One town so named

was in Lower Galilee (now *Beit-Lahm*); but Bethlehem of Judah (*Beit-Lahm*) is five miles S. of Jerusalem, and contains the famous cave of the “manger,” under the apse of the first Christian church in the world, built by Constantine 330 A.C. The pillars of his basilica still remain in the building restored in the 13th century. St Jerome, who lived here for 21 years (383-404 A.C.), translating the Bible, tells us that before the church was built the cave of the manger was in a wood cut down by Constantine, and says, “where Christ once wailed, they now mourn the lover of Venus.” It was apparently therefore a Mithraic cave, where Tammuz was mourned (see Adonis). But a cave at Bethlehem, as the stable of the Nativity, is noticed by Justin Martyr and by Origen (in the 2nd and 3rd centuries A.C.); and such rock stables, with rock mangers like that now shown, are found in ruins of the Hebron hills. The other name of the place was Ephratah (probably meaning “fruitful,” see *Quarterly Statement Pal. Expl. Fund.*, Jany. 1883). Some writers connect *Lahm* with the original pair of Babylonian gods *Lahmu*, and *Lahamu* (“bread” and “meat”), who were the first created, and seem to typify the whole animal and vegetable world.

Bhabra-Lāt. A very important stone, on the Jaipur and Delhi road about two stages from Jaipur, when we saw it, but since removed for safety to Calcutta, in charge of the Bengal Asiatic Society. Local pandits informed us that the inscription was by the Emperor Āsōka, who desired to establish Buddhism as the religion of his empire, about 247 B.C., instead of Jainism, but later researches do not confirm this (see Thomas' *Early Asoka*, p. 53). Prof. Wilson reads: “These things (Buddhist scriptures) as declared by the Buddha, I proclaim, and desire to be regarded as the precepts of the law . . . these things I affirm.” It appears that the monarch was the first to decree Buddhism, in N. Rājputana at least, and he here gives up the name Devanam-piya (“beloved of the gods”) which no Buddhist could use. Āsōka had already erected a Lat in honour of Buddha, in the Lumbini gardens, in 249 B.C., so that the Bhabra-Lāt could belong to his 12th year (251 B.C.), as we show in our *Short Studies* (p. 60): this may be perhaps the first monumental notice of Buddha (see Āsōka, and Lāts).

Bhadra. Sanskrit: “excellent,” “propitious,” “dear.” The Bhadra-Kalpa was the “happy age” when the first Buddha (Krakuchanda) appeared—Gotama being the fourth. But of this age only 151 million years have elapsed, and the total is to be 236 million.

Bhaga. Sanskrit: “god,” “spirit” (see Bee, and Spirits). In

the Vedas Bhāga (or Bhāgavan) is classed with the Ādityas, and Visve-devata, and presides over marriage and production generally. Hence come such names as Bhāga-mala (Devi), Bhāga-netra-han (the “god destroying the eye”—Siva) said by later legend to mean “destroying Bhāga’s eye”; or again Bhāgavati (Pārvati) bride of Bhāgavat (Siva); and Bhāgaven the Sinai of Hindus. The name is found also in the Medik Bag, the Slav Bogu, the old Persian Baga, the Russian Boghi, the Teutonic Bog (in Biel-bog and Zernebog, “white god” and “evil god”); and it has come down to us in the early English Bugge, and Bogey for an evil spirit (see Bukabu).

Bhāgavad Gita. Sanskrit: “the divine song.” This forms an episode in the Māhabhārata epik, and its translation occupies volume viii of *Sacred Books of the East*. It contains a system of Indian philosophy, in the form of a conversation between Krishna and Arjuna, during the wars of the Pandus and Kurus. The result of this contest was to determine the future religion of the world. Krishna here claims adoration as “the all pervading spirit of the universe” (see Pantheism), and declares that faith (Bhakti) and religion, are above all human ties, so that all who oppose it must be fought against. In this book the law of caste is raised to the level of a religious duty, which, with other indications, suggests that the poem is a late interpolation into the epik, and it has been placed as late as the 2nd century A.C. The author was a Vishnuva Brāhman, with subtle philosophik views, acquainted with the teaching of Sāṅkhya, Yōga, and Vedānta schools. Krishna is not, as in the epik, an incarnate divine hero fighting in the wars, but a god who is “in all things” (see Introduction by Mr K. T. Telang, *Sacred Bools of the East*, viii, p. 82). The writer’s contention may belong to an age when Buddhists were denying both caste and Bhakti. The dialogue gives the following exhortation: “Arjuna said: Seeing these kinsmen, o Krishna, standing there desirous to engage in battle . . . my mind whirls round as it were . . . I do not perceive any good to accrue from killing my kinsmen in battle.” The deity answers: “Do engage in battle, O descendant of Bhārata. He who thinks to be killer, and he who thinks to be killed, both know nothing. It (the soul) kills not, is not killed. It is not born nor does it ever die; nor, having existed, does it exist no more. Unborn, everlasting, unchangeable, and primeval, it is not killed when the body is killed. O son of Prithu, how can that man who knows it thus to be indestructible, everlasting, unborn, and inexhaustible—how, and whom, can he kill: whom can he cause to be killed?”

Bhairava. Sanskrit: “the supreme” (Siva), at Kāsi (see Banāras), also applied to the lay and spiritual rulers of the city. Bhairava is worshiped by most rude Indian tribes (see Khasis); before the time of British rule he had human victims, and is still so worshiped by stealth. Not long ago one of his sacred wells at Banāras had to be closed, because a devotee jumped into it to commit suicide in his honour. The piles of human bones round the sacred *Ficus* tree at Allahābād bear witness to his former cult, when the holy river received his fanatical devotees. Bhairava has sometimes a dog’s head, and rides on a dog (Cerberus), recalling the Mazdean sacred dog. Bhairava, the terrible, appears in eight grotesque forms. Many mountains, stones, and pillars are called after him, and rivers also. He is “moon-crested” (Chandra-chuda) and “red crested” (Tamra-chuda): he is Ruru “the dog,” Kala “the dark,” Mahā “the great.” His chief shrine at Banaras is about a mile north of that of Bhis-ēsvara; and like the latter it has a sacred well, tree, bull, and many lingas and yonis, in its pillared courts. He is the club bearer (see Danda), and the Danda-pan near his shrine is a stone shaft 4 feet high, with a silver mask and a garland at the top. Before it are three bells, and beside it sits a priest with a magic wand of peacock’s feathers, with which (in the name of Danda-pan) he taps the worshipers, for this bird is sacred to Bhairava. His lingam stone is blue-black like that of Krishna, and all the Avatāras of Vishnu are depicted in his shrines. But he is practically identical with Siva (and Bish-Isvar), and he holds the *trisul* trident, with fiery red prongs. Pointed domes crown these temples, and gilt spires with golden spikes: poles tipped with gold, or carrying gilt tridents, or waving flags, are their emblems.

In all forms he is a Bhut-isvara, or “god of spirits.” He is Bhut-Bhairo, and also Vishama-Bhairava, who “specially preserves his worshipers from evil spirits.” He stopped the entry of the great fiend Pishāch into Banaras, and eight great temples there bear his names; one of the seven divisions of the city, containing 220 temples, is called after him Kāl-Bhairo, and in some of these he is Kedār-Isvar. He is associated with Ganesa, Anapurna, Lakshmi, Nārāyan, and other deities, mostly of Drāvidian origin, though now adopted by Brahmans. About three-quarters of a mile from the Rāj-ghāt (see Banaras) is the sacred water of the god (Bhairo-ka tolāo), and close by, in Kasi, is the celebrated Lāt (see our article on Banāras in the *Agnostic Annual* for 1895).

Bhakti. Bhanjta. Sanskrit : “faith” as being “binding” (see Bhāgavad-Gita).

Bhala. Sanskrit : “lustre” ; hence Bhalu “the sun,” from the Aryan root *Bhal* “to shine” (see Bel).

Bhama. Bhatu. Sanskrit terms for light and sun. The original root *Bha* “to shine,” in Aryan speech, seems to answer to the Akkadian *Pa*.

Bhars. Bhārata. When the Aryans reached India they called it Bhārata-Varsha, “Land of the Bhāratas,” who were mythical heroes. These may have represented the Bhars, now a despised race, conquered by Aryan monarchs in our 11th and 12th centuries, and by Moslem Mongols in the 15th. They are still numerous (250,000) in Southern and Eastern Oudh, and possess much of the skill and energy which once distinguished them (see *Imp. Gaz. India*, and Sherring’s *Castes*). The Rāj-Bhars of the Banaras districts are “Hinduised Bhars,” called Bhar-patwas. When Buddhism first arose Bhars were rearing serpent shrines with mounds and tanks, as at Majhita, near Nawab-ganj : or the tank at Purai near Siddhaur ; the Dighi tank at Allahābād, and others, where on “snakes’ day” in June milk and rice are offered to serpents. Buddha preached for seven days at the Nāga-hrad, or “serpent tank” of Ahichhatra ; and Āsōka worshiped by these mounds about 250 B.C. The fortresses of the Bhars, says the Rev. Mr Sherring, were of vast size, and very numerous along the Jamuna and Ganges and its affluents, while canals and tanks also show their early civilisation : “they are not to be classed among ordinary aborigines, but must be looked upon as a dominant race of considerable civilisation” (Sherring).

In a Hindu temple near Mirzapiir Bhars are represented with their peculiar headdress, and long pointed beards. They were connected by Hindus with the divine name Bhāra for “Lord” (Siva or Vishnu). One Aryan tradition stated that an Aryan Bhārata empire had its centre at Takhi Babi, in the Yūsufzai country, north of Peshāwar.

Bhārata the hero of the Mahā-bhārata epik was an early king of N.W. India, noticed in the Rig-Veda. He was an Aryan leader, but probably a Visvamitra. Bhārati his consort was the holy river Sarāsvati ; and Arjuna was “Bhārata-prince of Bhāratas.” The war of the epik was traditionally held to occur in 2448 B.C.

Bharad-wāja. A Rishi who wrote some Vedik hymns, and who taught the Pandus. He lived thrice, and became immortal in

the sun. He was usually at Hardwar, but received Rāma, and Sita, in his hermitage at Prayagā. He was a son of Bhārata. Another of the name (meaning “follower of Bhārata,”) was brought by the winds, and is said to have established Brāhmins and Kshatriyas as castes.

Bhargas. A race of E. India, subdued by Bhima. The name is solar (Aryan *Bhar*, Akkadian *Par*, “shine”); and Bhargavas were “refulgent” deities. [The Semitic *Barḳ* also means “to gleam.”—ED.].

Bhartri-hari. A Hindu grammarian about the 1st century B.C. He wrote “an hundred epigrams,” or stanzas—amatory, ethical, and religious (French translation 1670, and recent English rendering by P. E. More): he is also supposed to be the author of other works; his chief one was the *Vākya-padiya*, a learned treatise on Sanskrit grammar often called the *Harikarika*, and esteemed equal to the work of Pānini. He was apparently a converted voluptuary, who abandoned the world, against the hollowness of which he inveighed saying :

“ I've searched for years earth, air, and sky,
Nor yet one perfect saint has met my eye.
Nor have I heard of one who could restrain
Desire's fierce elephant with reason's chain.”

Bhas. Sanskrit: “brightness” (like *Bhal* and *Bhur* a secondary Aryan root from *Bha*): thus Siva is Bhas-kāra the “light-maker,” the destroyer of Andha (“darkness”), worshiped as such especially at Kānara, as usual with a lingam emblem. Venus as Bha is a lesser light.

Bhasad. Sanskrit: the Yoni; also the sun. See Bhas.

Bhastra. Sanskrit: “bellows”: or a great speaker.

Bhats. Non-Aryans, a tribe of bards and story-tellers, in Rāj-putāna, who are important on festive occasions: they flatter the nobles, and often attain to great influence—like the old Keltic bards.

Bhata. Sanskrit: “bright.” Prabātha is dawn.

Bhava. Sanskrit: “existence” (see Bhu and Bu). Thus Bhavana is any creator deity (Siva as Rudra), and Bhavanī is his mate—Durga, or Kālī.

Bhava-bhuti. A Sivaite, and author of the *Mahā-vira-charīta*, and *Mālati-mādhava*, about 625 to 685 A.C.: a pupil of Kamārila (see that name) who bitterly attacked Buddhists, and Jains; and an expounder of the Buddhist *Mimānsa*.

Bherunda. Siva the “formidable,” as the creator (Aryan root *Bhri*) ; his mate Durga, as Bherundī, is the “bearer.”

Bhikshu. Sanskrit. A mendicant who has renounced the world—the root meaning “ask,” “beg.” But he asks nothing, and gives no thanks for what he receives : he only passes one night in a village, and not more than five in a town. He may be a Buddhist, or a Brāhman hermit.

Bhils. An important non-Aryan race, much feared as robbers and murderers in India : named perhaps from *Bhil* “to frighten.” We mixed a great deal with the Bhils, in the hills and jungles of W. Rājputāna, and found them to be much like other people when properly treated, but proud and ready to return blow for blow. Like all rude tribes they dislike constant labour, and will not be taught by natives, or subordinate European engineers : but when instructed and left to themselves they work well, except when they have spent money on drink, in which case they are dangerous. They are affectionate in family life, respectful to their chiefs, and they never break their word once given. They are gay, hospitable, and impulsive, jovial and pleasant companions, but as a rule naked and dirty in person and habits. They were all illiterate about 1870 when we knew them, some being Moslems, but the majority professing a bastard Hindu belief. Bhils abound in all the valleys of the Chambul, Banās, Māhi, Narbada, and Tapti rivers : some ruled even north of the Jamuna (according to the Mahābhārata epik) : they claim to be descended from Mahādeva (Siva) by a forest girl ; and they say that they were driven from civilisation because their patriarchal ancestor slew his father’s *Brisa* or bull. They are quite content to be called “Mahādeva’s Thieves” ; and they used once openly to levy blackmail, by hanging up a notice in a temple threatening to murder others unless a few hundred rupees were paid. This turbulence was excused by the tyranny of Moslem rulers ; but to the British they have become friends, reliable soldiers, and police. We have long lived alone with them in dangerous jungles, far from any aid, studying their rites and customs.

The young Bhil chooses his wife, and after they have ratified their agreement under a sacred tree—usually the Singa—they are publicly married, when a sham fight for the bride takes place. Separation is allowed, in which case the father takes the grown up, and the mother the small children. Polygamy is allowed, but is uncommon. Their religion is a belief in spirits, with phallick symbolism. Their rites are indecent only at great solar festivals, like the Holi in

spring and Dvāli in autumn (see Holi) : it is usually described as “nature and elemental” worship. It is horribly gross, where British influence is less felt, at the lunar feasts of Kālī, or Devi ; and bloody rites are performed including probably human sacrifice, called in our old registers the “Aghori rites of Durga” (see Aghors). The usual offerings in public are goats and cocks : these are frequent at little road-side shrines, at cross roads, and in dangerous defiles, or at river fords ; also under sacred trees, and in caves: that is to say wherever Devas, and evil spirits, are wont to dwell. In these rites we have seen all sects, save Buddhists and Jains, joining, and helping to sprinkle warm blood on rocks and trees. The Bhīls burn their dead, but usually bury women and children, after which they hold a “wake” which ends in a drunken debauch. Any excuse indeed is sufficient among them for dancing and worse things. [They are said to number 900,000, and are Kolarians, small, slender, very dark, but strong and agile. They are famous for simulating trees when pursued—remaining motionless with a few leaves or boughs in their extended hands (see Hutchinson’s *Living Races of Mankind*, p. 184).—ED.]

Bhima. Bhima-sena “the terrible” was the Samson of the early Pandus (Mahābhārata epik) : he was begotten by Vayu “the wind,” and borne by Kunti “the earth” (see Brahma). Drona, and Bala-Rama, taught him to use a miraculous club, with which after long warfare he destroyed the Asuras, but married a daughter of one of them. Hanumān as a wind god was his half brother. Bhima was poisoned by Duryodhana, who threw him into the Ganges, but serpents revived him, and he again attacked the Aryan chief at Hastinapūr. Drona had then to separate them. He insulted the solar Karna, who hated the banished Pandus, and saved the latter from being burnt by Duryodhana. When, mainly by his aid, the Pandus were established in Indra-prastha, he attacked the King of Māgadha who refused to recognise the Pandus. When Jayadratha, the lunar king of Sindhu, tried to carry off Draupadi, Bhima and his brother Arjuna seized him and would have slain him but for her interference. They imprisoned him, and made him serve as a slave, till he acknowledged the Pandus. Again the Pandus were exiled from N. India, and took service with Virata, king of Jaipur, ruling N. Rājputāna. Draupadi in disguise, enamoured of the king’s brother, Kīchaka, was unaided by her brother-husbands, and besought the protection of Bhima, who pounded Kīchaka into a jelly. She was about to be burnt alive, but Bhima disguised as a Gandharva drove all before him with a tree as his club. In the final battle of Kurus

and Pandus, Bhima, as a Hercules, attacked Bhīshma, killed the two sons of the king of Māgadha, and fought Drona, his old master, “till the rising of the sun.” He finally conquered Duryodhana, breaking his thigh; but this angered Arjuna and Bala-Rāma who ordered him off. These heroes would have turned against the Pandus but for Krishna, who substituted for Bhima, when ordered before the blind monarch, an iron statue which the enraged king crushed in his embrace. Bhima lastly slew the sacrificial sun-horse, offered up by Yudishthira on his accession to the throne. Bhima was probably a non-Aryan hero round whose name legends gathered. He is represented as jovial, gluttonous, abusive, brutal, and truculent—an incarnation of Bish-nāt.

Bhish-īsvara. Or Vish-īsvara (see Siva, and Vishnu).

Bhishma. The son and heir of Sāntanu, king of Hastinapūr and of the Kurus (see Kurus), “dreadful” by name, but not by nature: for he was wise and considerate, and left throne, and home, that his father might marry a young princess whom Bhishma loved. He secured for his younger brother two daughters of the Rāja of Kāsi (Banāras), and when they became widows gave them to his half brother Vyasa: their children were the blind Dhrita-rashtra, and pale Pandu. He tried to prevent the Kuru and Pandu war, but finally led the Kurus, though devising rules to mitigate the horror of the contest. He shunned combat with Arjuna for ten days, but finally fell before him pierced by a thousand darts. He even then lived 58 days to pronounce didactic discourses. He was called also Jalu-Ketu from his palm-banner. Such is his legend in the Mahābhārata (see also Bhima).

Bhrigus. A class mentioned in the Vedas, and Brāhmanas, referring to the three priestly castes Bhrigus, Angiras and Atharvans. Manu calls Bhrigu his son, and a “son of fire.” “The wise Bhrigus” were “creators” who “found Agni” (fire), showing that they taught fire rites to the Aryans. As Lunarites they adopted Parasu-Rāma, the Bhrigu, as the 6th Avatāra (incarnation) of Vishnu. The root of the word appears to be *Bharg* “bright.” The Bhrigus were defeated by the Tritsus in the upper Panjāb. They appear to be now perhaps represented by Bhars (see Bhars) of whom there are a quarter of a million.

Bhisnoi. See Bishnis.

Bhramara. Sanskrit, “bee”: Ferm Bhrāmari (see Bee). From the Aryan root *Bhram*, “to hum.”

Bhu. Sanskrit : “ to be.” See Bu.

Bhu-devi. The earth goddess (see Prithu).

Bhuj. Sanskrit : “ the hand ”—and jocularly the phallus. A god is often *chatur-bhuj*, or “ four-handed.”

Bhumi. Sanskrit : “ the earth,” apparently from Bhu, in the sense of “ living ” and “ dwelling ” (whence such names as “ Boor ” or “ dweller ” in English), the earth as a “ dwelling ” place being intended. Sita, as the seed furrow, is called Bhumija.

Bhur. [This Aryan root, meaning “ to be bright,” “ to burn,” appears to be ancient and widespread : Akkadian *bar*, “ bright ” : Turkish *bor*, “ white ” : Egyptian *ber*, “ hot ” : Semitic *pavar*, and *fur*, “ hot,” *furn*, “ furnace.” It is the root of the Greek *Pūr*, and our “ fire.”—ED.]

Bhutas. Bhutias. See But.

Bible. The Greek *Byblos*, or *Būblos*, was the name of the “ papyrus ” reed—whence the town of Byblos in Phœnicia (Gebal), where the papyrus grew as well as in Egypt. Hence the Greek *Biblos* for et papyrus roll, and a book ; or *Biblion* (see Matt. i, 1 ; Luke iv, 17), and *ta Biblia*, “ the Books ” ; with Latin *Biblia*, “ the book.” There are in all twelve great Bibles, or “ Divine Libraries ” (*Bibliotheca Divina*, as Jerome called his Bible).

1. Egyptian Ritual (charms, hymns)	say from 4000 to 1500 B.C.
2. Akkadian and Babylonian Ritual (charms, litanies, hymns, legends)	„ 3000 „ 600 „
3. Vedas of Aryans (hymns, ritual)	„ 1800 „ 400 „
4. Zend-Avesta of Persians (charms, hymns, ritual, laws)	„ 1700 „ 500 „
5. Tāo of the Taoists	„ 600 „ 500 „
6. Li-King of Confucians	„ 600 „ 400 „
7. Tri-pitaka of Buddhists	„ 550 „ 230 „
8. Old Testament Canon of Hebrews	„ 500 „ 120 „
9. Sutras of Jains	„ 300 „ 0 „
10. New Testament Canon of Christians	„ 100 „ 330 A.C.
11. Ḳorān of Moslems	„ 620 „ 650 „
12. Granth of Sikhs	„ 1500 „ 1700 „

The following gives an idea of the comparative length of some of the more important of these:

Hebrew Old Testament,	593,493 words,	23,214 verses
English Bible, . . .	773,692 ,,	31,173 ,,
Rig Veda alone, . . .	153,826 ,,	10,500 ,,
Avesta,	73,020 ,,	..
Tri-pitaka,.	4,000,000 ,,	275,250 ,,

It is remarkable that of these Bibles we have only for the first two anything approaching the originals. The rest are all known from late manuscripts.

The progress of science and education seems to preclude any more Bible making: not that we can say that any of these great works were deliberately made, or written at one time by anyone—god or man—excepting the two last. They are all the growth of ages, and for the most part the utterances of those who were the greatest and best of their age. Let us therefore approach them with that reverent forbearance due to every earnest and pious thought of man—baseless as we may think their often strange superstructures. We may not call any of these Bibles, or resulting religions, “false”: for not only had the writers no deliberate intention of deceiving, but all had very evident intentions of guiding and improving their own race; and though errors, of exaggeration, and due to credulity and superstition, abound in all these works, yet the scribes clearly put forth of their best; and we have great reason to be thankful for the various bright lights which reach us through them, piercing the all but impenetrable gloom which enshrouded writers but poorly equipped for their task.

Though it is difficult for us to put aside inherited prepossessions, and assumptions as to what was, is, and should be, yet we can avoid that fanatical spirit which “abhors all that forms the ground of the faith of millions.” The good missionary Dr Carey (see his *Life*, by Dr G. Smith), when first he read the Indian Mahābhārata epik, wrote that “it is one of the first productions of the world, and evinces the greatest effort of human genius.”

It has always taken generations, or centuries, before any writing has come to be regarded as “inspired,” and yet longer before it has attained to canonical authority as the Vedas, and Shastras, the Hebrew “Law and Prophets,” or the Christian Gospels and Epistles, have done. It seems to require distance to “lend enchantment to the view”; for only after the original speakers, or writers, have long been dead, and the tablets, papyri, hides, parchments, or palm leaves, on which they wrote have perished or disappeared, do their words seem to assume a divine significance, and priests presume to call them “inspired.” When so regarded it becomes dangerous

(for time as well as for eternity) to criticise such scriptures, save on the narrow lines laid down by the prejudiced, who have always feared, and detested, criticism however pious and learned, of words which have become dear and familiar. The only comment on New Testament writings permitted by early Churches was such as was thought sound in a superstitious age. It must tend to “harmonise,” and to maintain the faith : Paul must agree with Peter: the Book of Kings must be harmonised with Chronicles. The words, and their orthodox explanation, were never to be questioned ; but they might be deftly twisted to show agreement between contradictory statements, in accord with the teaching of the Church. It is for the pious commentator to show that his Bible is the “Word” ; and that it was “in the beginning with God, and was God.” We must explain the harmony of Samuel with Chronicles, when one says that Jehovah bade David number the people, and the other that he was tempted by Satan to do so—nor indeed would the Hebrew see any discrepancy here. But if Hoshea of Israel acceded in the 20th year of Jotham, King of Judah, and Jotham only reigned 16 years, how could he accede in the 12th year of Ahaz of Judah ?—clearly there is something wrong here (2 Kings xv, 30, 33, xvii, 1). Yet such differences are trifling compared with lapses in moral tone, which involve the character of the deity giving commands to worshipers ; and these difficulties tend greatly to increase with the ages, and have rapidly developed in the later times of science, and of literary and archæological research. In the eyes of the piously orthodox believer in any inspired volume, a relentless, unsympathetic, scientific spirit overthrows all the ancient landmarks, and pushes aside as worthless what has been considered settled in theology, philosophy, and metaphysics. The following are the difficulties which must now be met by any who believe in the “inspiration” of Bibles, Vedas, or other sacred writings.

I. That the writers may not have comprehended the deity—that is their “hearing” (Sanskrit *Sruti*) may have been imperfect.

II. That they may have erred in memory (Sanskrit *Smriti* or “tradition”), and have given imperfect expression to the realities of the past, and to the ways of God.

III. That, as Vedas and other scriptures were long orally handed down before being recorded in writing, errors and imperfections are not only probable, but are inevitable. We may not choose between these, discarding some and maintaining others.

IV. That from the first age of alphabetic writing down to that of the discovery of printing—say some 2500 years in all—additions and corruptions, due to ignorance, carelessness, and incapacity, on the

part of copyists, and to wilful alterations unduly strengthening, or suppressing, certain words and ideas, were inevitable; because the scribes were always a fanatical, and priest led class, even when skilled and conscientious.

V. The Bible student must allow for changes that occur in time in the force and meaning of words, especially when they have become crystallised as ecclesiastical terms; and again for errors in translation into other tongues, and mistakes—especially in chronology when various eras are used by the author and by his successors, who had to use late and imperfect manuscripts, in scripts which are generally inaccurate in the distinction of similar words.

Able and orthodox writers of high character—both lay and clerical—have from time to time vainly striven to reassure the believer as to these difficulties. In his papers on the "*Impregnable Rock*" (*Good Words*, 1890), Mr W. E. Gladstone confesses to "the wide-spread disparagement" of the Christian Bible (he might have said of all Bibles), based on the following grounds: (1) "that the conclusions of science as to natural objects have shaken, or destroyed, the assertions of the early scriptures with respect to the origin and history of the world, and of man its principal inhabitant. (2) That their contents are, in many cases, offensive to the moral sense, and unworthy of an enlightened age. (3) That man made his appearance in the world in a condition but one degree above that of the brute creation, and by slow and painful but continual progress has brought himself up to the present level of his existence. (4) That he has accomplished this by the exercise of his natural powers, and has never received the special teaching, and authoritative guidance, which is signified under the name of Divine Revelation. (5) That the more considerable among the different races and nations of the world have established from time to time their respective religions, and have in many cases accepted the promulgation of sacred books, which are to be considered as essentially of the same character with the Bible. (6) That the books of the Bible in many most important instances, and especially those books of the Old Testament which purport to be the earliest, so far from being contemporary with the events which they record, or with the authors to whom they are ascribed, are comparatively recent compilations from uncertain sources, and therefore without authority."

The combination of history and legend—often so strange—and of the probable with the incredible, in our Bible, caused it long since to be called "the English Epos." Yet some hold that it "maketh music in our memories," for our earliest childish language was fashioned from its words, and childish thoughts nourished by its narratives. But

so is it also with the Hindu and his Vedas, the Buddhist and his "Three Baskets of Light," and not less with the Arab and his *Ḳorān*. Our beliefs, after all, like our country, are the accidents of our life ; and it behoves us as reasonable beings to remember this. Let us put aside heredity, and predispositions, and—as the judge exhorts the jury—forget what we have heard outside, and confine ourselves to the evidence fully placed before us ; remembering that commentators, and priests, are on the side of the defence, and that in the past they were like ourselves, though more credulous and less well informed.

Briefly considering the advance that has been made in such matters, we find that many leading ecclesiastics are now supporting the views of the latest German critics as to the Old Testament, and even those of Renan for the New Testament. In 1881, among the Puritan Presbyterians of Scotland, appeared the Rev. Robertson Smith—influenced by an education in Germany—as a supporter of the opinions of Wellhausen, and as Professor of Hebrew at Aberdeen. He wrote from the German point of view in the *Encyclopedia Britannica*, and thereby lost his chair, but was well received by broad-church scholars at Cambridge, where he became Professor of Arabic ; and in spite of his heterodox views he was selected to be editor of the dictionary in which he had first propounded them. Again, in 1888, Dean Perowne astonished his Church by stating that " the Hexateuch (the Pentateuch and Book of Joshua combined), and other narrative portions of the Old Testament, are an historical romance." He thus followed Renan who, in his *History of Israel* in 1887, had regarded it as a poetical history of nomadic life, written by three or more unknown persons styled the Yahvist, the Elohist, and the Redactor or Editor. At Oxford Dr Neubauer, as a Hebrew scholar, also asserted (*Academy*, 11th Feb. 1888) that " Israel as a whole (a judicious reservation) never went into Egypt, and in consequence never came out of it as a compact nation ; and the conquest of Palestine never was made as described in the Hexateuch " (see Egypt, and Hebrews). In Scotland the pious, and far-seeing, have from time to time voiced the alarm generally felt. Thus the Rev. Mr Macaskill (Free Church minister at Dingwall), a severely Calvinistic Highlander, wrote to condemn a quasi-scientific book by the Rev. H. Drummond, of Glasgow (*The Ascent of Man*), saying (*Scotsman*, 14th Feb. 1895) : " If man, as this work asserted, was born, not made, if he began his career on earth as a savage, and not as the Adam of Divine Revelation created after the likeness of God, then the whole doctrine of sin, and redemption, as taught in the Bible, and in our standards, has no meaning—no foundation in fact." " If Prof. Drummond's theory of creation by

evolution be true, then the Bible is a mass of fables, a tissue of the most terrible falsehoods from beginning to end. There was no such a creation of man as the Bible declares : no *fall* of man, through disobedience, from that state of perfection to one of sin and misery : for there can be no such thing as sin under this system of creation. There has been no redemption of man through the death and resurrection of man's substitute ; of the Incarnate Word : there is no kingdom of remedial grace now, through the economy of the Holy Spirit ; and no hope can be entertained of a kingdom of immortality and glory. Evolution, as expounded in this book, plucks up by the roots all the doctrines of grace, blots out all hope for man of a blessed eternity, and leaves him in as *orphaned* a world, and in as *fatherless* a universe, as infidelity ever painted."

Since this we have become indebted to Canon Driver, Professor of Hebrew at Oxford, for a volume on the *Literature of the Old Testament*, and to the Rev. A. F. Kirkpatrick (who commends Dr Driver) for the Cambridge *Divine Library of the Old Testament* (a title borrowed from Jerome) : both works (1890-1891) show a considerable advance. We are accordingly no longer expected to believe that Moses wrote the Pentateuch, Joshua about the conquest of Canaan, Samuel Judges and Ruth, or David the Psalms. In fact, we learn that nothing is really known as to the authors or the dates. We are told that our fathers "had no solid grounds at all for such traditionary beliefs. . . . The earliest intimations on the subject are vaguely, and uncertainly, found in the apocryphal books of Esdras, and Maccabees . . . and the complete theory, as we have received it, is probably due to an absurd statement in the Talmud—not earlier than our 2nd century." [These critics however are regarded as "moderate" ; and much more extreme views are propounded by some contributors to Canon Cheyne's *Encyclopedia Biblica*, not only as regards the Old Testament, but yet more as to the New Testament, the rationalist views of Renan being there accepted by German writers, who are joined now by Dr Harnack—a learned student of Christian literature and manuscripts—once regarded as a pillar of the faith.—ED.]

Many scholars think it very unlikely that Moses could have written either in Egyptian hieroglyphics, or in kuneiform, though the latter script was then not unknown in Egypt, and was extensively used in Palestine (see Amarna). Even the scribes of the Egyptian Foreign Office seem to have been unable to read kuneiform, for we are told that "interpreters" accompanied the embassies which brought such letters. Moses probably knew no more than his fellows in Goshen—unless we accept as true the legend of a princess finding him, when

his cradle (like that of Sargina on the Euphrates) floated on the Nile. Only a few scribes could then read in any country. Moses never was in Palestine. He is said to have written certain songs and laws in the desert of Sinai, where he conversed with Yahveh in the bush ; but we are not told that he employed any scribes. We have no evidence that his writings were transferred from the kuneiform, and from the dialect of the 15th century B.C., to the alphabet and Hebrew language of the time of the Prophets, or of Ezra. We require more proof than is forthcoming before we can admit that Moses would even have been capable of writing the Pentateuch. The discovery that kuneiform was used by Canaanites, in the 15th century B.C., no more establishes the Mosaic origin of the " Five Books " than do the recovered facts as to ancient towns, or the geographical discoveries of explorers.

A true religion requires a true God, with attributes such as all men could regard as befitting the Omniscient, and the Almighty, Ruler of the Universe. Better evidence is needed than we possess ere we believe that such a God spoke to a Hebrew in the desert of Sinai, giving him a Revelation of Himself. Thus neither " Higher Criticism " nor the discoveries of explorers affect the main question : while research into the nature of Old Testament deities (Elohīm, and Jehovah) cuts deep to the root of the matter, rendering idle all enquiry as to ages of patriarchs, or dates of Bible books. These become unimportant questions—of mere literary interest—if Elohim, and Jehovah, like Brahma or Zeus, were mythical figures in legends mingled with historical traditions.

To those who accept their Bibles from their Churches, criticism is no doubt as deadly as evolution. Criticism destroys the very essence of the Bible, its claim to divine infallibility. Evolution destroys the dogma of a Fall, the Christian conception of original sin, and the doctrine of Redemption (see Atonement). So thought the Pan-Presbyterian Council, meeting at Glasgow in 1896 ; and the matter is ably treated by Rev. Dr G. H. B. Wright (*Was Israel ever in Egypt ?* Oxford, 1895). The legends of Creation, Eden, and the Fall, become incredible as teaching man's creation 6000 years ago, when we consider the geological record of millions of years of life on this planet, or the centuries that light requires—as astronomers tell us—to reach us from some of those stars which are so simply said to have been made by Elohim on the fourth day (Gen. i, 16).

Dr Driver, as an exponent of current German opinion, " finds no foundation for the opinion that the canon of the Old Testament was closed by Ezra, or in his time . . . Josephus adopted the current views of his day. . . . The age and authorship of the books can only be determined, so far as this is possible,

upon the basis of the internal evidence supplied by the books themselves . . . no external evidence worthy of credit exists. . . . The books are all composite structures put together by various compilers and editors—generally with a didactic motive easily traced. . . they excerpt (he thinks) from sources at their disposal, such passages as are suitable to their purpose, and incorporate them in their work, sometimes adding matter of their own, but often (as it seems) introducing only such modifications of form as are necessary for the purpose of fitting them together, or of accommodating them to their plan.” We have therefore it seems not a Mosaic work, but a mosaic of shreds and patches. Thus does Canon Driver follow in the steps of the great bishop of Natal, whom his Church had persecuted some thirty years earlier. One author we are taught was a “Jehovist” (J) : another an “Elohist” (E), whose work is fused however (J, E) and not easily disentangled. There is again a “Priestly writer” (P) who wrote the ceremonial chapters of Exodus, Leviticus, and Numbers, about, 500 B.C., and in the fourth place there is the author of most of Deuteronomy and of other chapters (D), with his laws of the “central sanctuary,” and of “the kingdom.” And after these comes the final compiler of all these materials. Dr Driver “declines to brand Deuteronomy as an invention and a forgery.” He follows Kuenen and Wellhausen, and the latest school of German scholars, in supposing P to be the latest of the four writers, but thinks Ezekiel may have been one of this group of priestly authors. He takes what is now an ancient view in dividing Isaiah between a prophet (or prophets) of the time of Hezekiah, and another who wrote after the appearance of Cyrus, and when the Captivity was drawing to a close (xl to lxvi). He says that J “wrote the Book of the Covenant” (Exod. xx, 22 to the end of xxiii). Though the “Law of Holiness” (H now separated from P) is equally said to have been received by Moses on Sinai, this document (Levit. xvii-xxv) was not known, according to these critics, before the time of Ezekiel (590- 570 B.C.). It is very clear that the author of Deuteronomy (D) was not Moses, but one living W. of Jordan (i, 1-5, iii, 8), whose tone presents a moral advance on that of older writers (J, E). The Hexateuch is thus made to be a composite work, dating from about 700 down to 400 B.C. Prof Candlish writes in the *British Weekly* (March 1892) : “I am convinced we must give up the idea of the Bible being infallible—also of the Canon being infallible, and absolutely fixed. If (as seems proved by criticism), Ecclesiastes is not by Solomon, I think it is not inspired, and should not be used as Scripture, and in both Testaments there are doubtful books which should be frankly recognised as such.”

Prof. Drummond has given out a *Programme of Christianity*, and says (p. 10): "Christ did not come into the world to give men religion. He never mentioned the word religion. Religion was in the world before Christ came, and it lives to-day in a million souls who have never heard His name. . . . He gave a new direction to the religious aspirations bursting forth, then as now, and always from the whole world's heart. . . . The religious people of (Christ's) days did nothing with their religion except attend to its observances. Christ reversed all this—tried to reverse it—for He is only now beginning to succeed." All that we need apparently is, as he says, an aspiration on "behalf of sound definite practical good."

The saintly John Wesley was greater than these; but he clung to an inspired Bible as the fundamental doctrine of the faith. "To give up witchcraft," he wrote in his Journal of 1768, "is in effect giving up the Bible"; and he added an undoubted truth: "if but one account of the intercourse of men with spirits be admitted. . . . Deism, Atheism, and Materialism, fall to the ground. Why then suffer this weapon to be taken out of our hands?"

A true history of each book, and section, of the Bibles of the world is a prime necessity before crediting their legends. We must follow a severely historical method, and estimate the culture of each writer separately. The Christian Bible treats of history, and must stand or fall according to the results of historical criticism. Never, before this generation began the work, has this method been brought to bear on the quasi-divine literature. It is therefore only now that the Churches are beginning to see what is the result.

We can believe that—as in the Vedas or in Homer—Hebrew traditions and laws were known before they were reduced to writing; but modern critics reverse the order of the Old Testament, and we have no longer the "Law and the Prophets" but the prophets and the laws. "Ezra and the priests," says Dean Perowne, "are the real authors of the so-called Mosaic legislation." This is much what we ourselves wrote thirty years ago. Dr Adler, the learned and honoured head of the London Synagogue, long ago told his Jewish brethren that "most of Leviticus, Numbers, and Exodus, was written about the time of Ezra, or 1000 years after the supposed time of Moses—an age shrouded in mystery," and that in fact Monotheism was unknown to the Jews "up to and during the period of the early kings." All students know that "authorship under false colors was, in ancient times, adopted without any sense of moral or literary dishonesty." The Rev. P. S. Desprez also said, a generation ago, that "Wisdom

and Ecclesiastes, ignorantly ascribed to Solomon, undoubtedly belong to a date subsequent to the Captivity."

Spinoza first called attention about 1650 to the fact of two different narratives of creation in Genesis (i, ii): the French physician Astruc, in 1752, attempted to distinguish the two authors throughout Genesis. The learned Eichhorn, in Germany, strictly investigated and corroborated Astruc's work—though Voltaire thought that the latter was wasting his time on a useless subject. In time Eichhorn was superseded by many others, such as Ewald, Kuenen, Graf, and Wellhausen for the Old Testament, while the Tübingen school was eclipsed by Renan in learned treatment of Christian literature. The original contributions of Bishop Colenso must also be recognised, though generally he accepted the current German opinions of his time. [It is worthy of notice however, as showing the difficulties attending the criticism of purely internal evidence, that the greater part of the work which Astruc and Colenso attribute to E is now given to P. Colenso makes the first chapter of Genesis as old as Samuel (1080 B.C. about), and Wellhausen at least 500 years later. The differences of opinion are many and serious. It is also to be recognised that Babylonian literature contains hymns at least as old as 1000 B.C.; and the Babylonians were able to make very faithful copies of such works. It is quite possible to suppose that Hebrews, as early at least as 1000 B.C., might have a sacred literature written in cuneiform on tablets. Such tablets continued to be used in Palestine from 1500 B.C. down at least to 649 B.C. (see the recent discovery at Gezer of a local agreement on a dated tablet written in cuneiform); but we have no such originals, known to be in existence, of the Old Testament early episodic narratives. See Col. Conder's *First Bible*, 1902.—ED.] It is thirty years since François Lenormant in France (*Les Origines de l'Histoire*) wrote that "all the great peoples of Asia possessed the same traditions (as to the Flood) with slight variations . . . the form in which our Bible gives these has a close family relation to that which we find to-day in Babylonia . . . it is no longer possible to doubt that ours proceed from this source. . . carried in a form, whether written or oral, already fixed by redaction."

The system of Prof. Wellhausen has already been described as adopted by Dr Driver. Wellhausen's contribution to the controversies consisted in substituting the idea of a work "edited," or compiled, from old materials, as contrasted with the older opinion that three or four authors wrote separate "documents." Wellhausen thinks that separate tribes of Israel had separate sanctuaries (see Bamoth) down

to about 620 B.C.: though Solomon's great "central shrine" was erected nearly 400 years earlier. He believes that Amos was the first to proclaim some kind of ethical Monotheism; and that D is an author of the age of King Josiah—a view which is much disputed. The "Priestly Code," recast by Ezra, began he thinks to be formed about 570 B.C. during the Captivity. He regards the reference to "every shrine" (by J) as referring to contemporary—not as the Jews hold to successive—sanctuaries, and the later laws of the "main-stock" (*Quellen*) as unknown to Hebrew kings. He doubts if Psalms existed before the Captivity, or at least before the "elaboration period" of 570 B.C. Other writers place E as early as 1100 to 1000 B.C., and J about 800 B.C.: making D also much earlier than 620 B.C. Recent critics on the other hand give still later dates than those of Wellhausen. [The division of J and E passages has, however, always depended on following the modern Hebrew text. If the present Septuagint text were followed the result would be quite different, as the Greek differs widely, throughout, from the Hebrew in its use of the two divine names.—ED.]

Difficulties occur in the matter of epigraphy, in establishing the early text of the Old Testament (see Alphabets). No discoveries in Palestine or Syria have established the use of the alphabet earlier than about 1000 or 900 B.C. The Talmudic tradition (*Tal. Babylon. Sanhedrin.*, 22) supposes the square character (Ashuri) to have come in with Ezra, replacing the older type (which they call *Libonai*); but palæographers show that it developed gradually from the Aramean, somewhat later. It was an indistinct script as compared with that used in Phœnicia, by the Samaritans, or in the Siloam text. Neither alphabet possessed any notation for shorter vowels before the 4th century A.C. at earliest; and any very early writings would of necessity have been in a non-alphabetic script. Wellhausen (*Hist. Israel*, 1885) seems to regard little in the Old Testament as pre-exilic, and the "Laws of Moses" as belonging to an age after the destruction of the monarchy. Prof. Max Müller endorses this view (*Nineteenth Century Review*, May 1891) saying: "The Mosaic traditions in the Hebrew Testament, as we now possess it, cannot be referred to any earlier date than about 500 B.C., and the Samaritan text (its original copy) according to Petermann to the 4th century B.C." This refers to the Pentateuch only, since Samaritans accepted no other Jewish books. The law as to the prohibition of images, according to Prof. Wellhausen, could not apply to Mosaic custom with its brazen serpent, and ark-cherubs, or to Solomon's fane with its bulls and other emblems. The real cultus of the people—with its calf emblems of Jehovah, and

its Bamoth—remained the same down to the captivity [and appears also on Jerusalem seals older than 600 B.C.—ED.]. Yahveh and Elohim alike, in popular estimation, resembled the Ba'als of Canaan.

Such criticism is destructive both of Jewish, and of Christian dogma. For Christ (according to the Gospel writers) quoted Moses and the Prophets, in support of his Messianic claims, as though divine and infallible. If all these writings were of doubtful authorship the authority for such claims was equally dubious. But Christ's quotations are explained away by those who are anxious to break the fall of the Church. We read that he "grew in wisdom"; but as a fact we have only the writings of his disciples. He no doubt shared the beliefs of his age, when the Mosaic origin of the Pentateuch was taught. We learn that he believed in many miraculous powers, in demonology, revelation, angels, and prophecy—nay even in the power of holy men to tread on serpents, and to become immune to poison. Some Christians, it is true, regard their faith as secure even if they discard the infallibility of Old and New Testament alike. They "care not whether Jesus uttered the eschatological sayings recorded in the Gospels, or whether they were put in his mouth by the writers." "If Christ gave them utterance," says the Rev. P. Desprez, "he was himself deceived: if put into his mouth after his death, they have been negatived by the course of events." This would once have been called blasphemy. The faith—that is the belief in the Christian legend—disappears, and only the "man of sorrows" remains. It is becoming clear that the early Christians cared little to record the story of their master, whose immediate return in glory they expected, when the judgment of heaven was to fall on all who had troubled the "chosen people." The little communities of Jewish and Gentile heretics desired only to hear the words of Jesus, and to read the new epistles of his apostles. Only when the first generation began to die out would formal records of their verbal recollections of events—events that perhaps they regarded from the superstitious point of view of Galilean fishermen, who "understood not"—begin to be written down. The Reverent Father Myres, curate of St John's, Keswick (*Catholic Thoughts on Bible Theology*), says: "Our present text is a growth, improved from various sources, and differing in many thousand words from the texts that were received of old (it is not clear what 'of old' means). . . . There are irreconcilable differences of historic detail between one book and another . . . the Old Testament is clearly edited by some unknown hand, and altered to an extent we cannot define . . . the New Testament is full of indisputable inaccuracies, and dis-

crepancies, which the modern revisers have tried in vain to remedy, although they have altered the Canon in 36,000 places. They have fixed on no one canon or text, showing us that they can find no acceptable original, and have left us without any one principle on which to base a revision. They allude to both Canonical and un-Canonical books, overlooking the fact that numbers of these have been lost." [The moral is that we are to trust to priests of an infallible church to explain the Bible closed to laymen.—ED.]

The Revised Version of the New Testament appeared in 1881, and that of the Old Testament in 1885. It was as unwelcome to the majority of Bible readers as was King James the First's version, which we now call the "authorised," and which was long unpopular, although an improvement on former translations because rendered from the Hebrew for the Old Testament. The cultured religious world, however, are grateful for improved translation, though this also is imperfect, and could not be founded on original, or even on very early manuscripts. Speaking of the Authorised Version of 1611 A.C. the revisers said: "The texts relied on are founded, for the most part, on MSS. of late date, few in number, and used with little critical skill . . . all the more ancient of the documentary authorities have only become known within the last two centuries; some of the most important indeed within the last few years . . . a revision of the Greek text was the necessary foundation of our work." They claim to have adopted texts, "the evidence for which decidedly preponderated"; and that "different schools of criticism" were duly represented in the revising body. Disputed points were settled by vote, so that the translation of "God's Word" might sometimes depend on the chairman's casting vote. The orthodox views naturally prevailed in such a body.

For the Old Testament the revisers adopted the Masōrah or "tradition"—the Authorised Version, we may say, of the Jews, as settled in the 7th century of our era. They had no MSS. (save a few fragments) older than 916 A.C. Their respect for the "vowel points" adopted by the Masōretic scribes has naturally resulted, at times, in the maintenance of Rabbinical errors; and many of their translations have been controverted. For the New Testament they could use the great Uncials of the 4th and 5th centuries A.C.; and the text had already been very carefully studied. Their emendations are thus naturally much more numerous in the New Testament than in the Old, and are also often controverted. Dr Vance (*Nineteenth Century*, July 1886) says of the Hebrew text: "At any rate we have no other (better) so we may speak kindly of what we do possess"—

such is the “Word of the Lord” once supposed to have been handed down inviolate; and without belief in which we “must without doubt perish everlastingly.” As to the Masōrah being adopted he says: “In truth no other course was open to the Old Testament company. The materials for the formation of a new Hebrew text hardly exist, at least in any available form . . . and even if applied would scarcely yield results worth the labour.” Yet it is felt that such a text must be formed, if we are not to remain entirely dependent on the Rabbinical opinion of a late age. The American company were somewhat bolder, and more thorough; and the tables at the end of the Revised Version show some improvements. Thus the Messianic idea properly disappears from Isaiah (vii, 14) in the correct rendering; “Behold the young woman is with child.”

The great discrepancies between the present Hebrew and Greek texts in the matter of chronology are well known, but may be here given (see the *Oxford Helps to the Study of the Bible*, p. 96). The details of chronology in Kings and Chronicles have become corrupt; but the Assyrian dates—after 840 B.C.—are certain within a year or two, and enable us to calculate backwards to the foundation of Solomon's temple which—within a few years—must have occurred about 1000 B.C.

<i>Interval in Years.</i>	<i>Hebrew Masōrah.</i>	<i>Greek Septuagint.</i>
Age of Adam at birth of son .	130	230
„ Seth „ .	105	205
„ Enos „ .	90	190
„ Cainan „ .	70	170
„ Mahalaleel „ .	65	165
„ Jared „ .	162	182 or 162
„ Enoch „ .	65	165
„ Methuselah „ .	187	167
„ Lamech „ .	182	188
„ Noah at Deluge .	600	600
Two years after Deluge .	2	2
Age of Arphaxad at birth of son	35	135
„ Cainan (in Septuagint) at birth of a son .	—	130
„ Salah „ .	30	130
„ Eber „ .	34	134
„ Peleg „ .	30	130
„ Reu „ .	32	132
„ Serug „ .	30	130

<i>Interval in Years.</i>	<i>Hebrew Masōrah.</i>	<i>Greek Septuagint.</i>
Age of Nahor at birth of son .	29	79 or 179
„ Terah „ .	130	130
Abraham's age entering Palestine	75	130
„ „ (100 at birth of Isaac) .	25	25
Age of Isaac at birth of Jacob	60	60
„ Jacob on descent of Egypt	130	130
The sojourn in Egypt . . .	430	215
Conquest of Palestine . . .	40	40
To the foundation of Solomon's Temple	440 or 480	400 or 440

These numerals summarised give results as below

<i>Hebrew Years.</i>	<i>Greek Years.</i>	<i>Event.</i>	<i>Hebrew Date.</i>	<i>Greek Date.</i>
0	0	Adam created	4248 B.C.	5459 B.C.
1656	2242	Flood	2592 „	3217 „
427	1307	Abram 75	2165 „	1910 „
215	215	Jacob in Egypt	1950 „	1695 „
430	215	Exodus	1520 „	1480 „
40	40	Conquest of Pal.	1480 „	1440 „
480	440	Solomon's Temple	1000 „	1000 „

The chronology of Archbishop Ussher, adopted in our Authorised Version, and that of Hales, differ; both being founded on combinations of these two texts.

Adam created .	Hales	5411 B.C.	Ussher	4004 B.C.
Flood . . .	„	3155 „	„	2348 „
Exodus . . .	„	1648 „	„	1491 „
Conquest . . .	„	1608 „	„	1451 „

The only possible check on these dates consists in supposing Hammurābi of Babylon to have been the Amraphel of Genesis (xiv) contemporary with Abraham (see Abraham, and Babylon), in which case the latter was living about 2140 B.C. Ussher's date for Abraham's entry into Palestine is thus too late (1921 B.C.), as well as that of Hales (2078 B.C.); but the date from the present Hebrew text (2165 or a little later) agrees fairly well with the chronology of the Babylonian Chronicle, and much better than the Greek date—about 1910 B.C. The Rabbinical chronology is again quite different; and De Vignolles (*Chronology of Sacred History*) states that he collected 200 different calculations, making the creation of Adam range from

3483 to 6984 years before our era—the Jewish reckoning is 3760 years, and the Alexandrian 5503. The interval of exactly 4000 years was not fixed by Archbishop Ussher in 1650, but by Dionysius Exiguus—a Roman abbot of the 6th century—who endeavoured to determine the year of the Nativity of Christ, which is still our era, but which, by general consent, he placed about 4 years too late.

Geology has now something to say as to the story of creation, and even as to later events stated in Genesis. We read for instance that the Vale of Siddim, where were the cities of the Plain, “is the salt sea” (xiv, 3), and Josephus understood that they were at the bottom of the Dead Sea in his own time. But Lartet, Tristram, Conder, and Prof. Hull as a professional geologist, inform us that the Jordan valley is an immense fault, formed in the Miocene period ages before man existed on earth. The remains of salt marshes and raised beaches in this valley, show that the three lakes—the Hùleh, the Sea of Galilee, and the Dead Sea—are the remains of a great chain of lakes, which once filled the whole area of the great depression, from near the foot of Hermon, and 150 miles S. Thus in Abraham’s days the Dead Sea certainly existed, and was—if anything—probably larger than it now is. The cities however are said (Gen. xix) to have been destroyed by fire, not overwhelmed by water; and the legend may be due to the presence of volcanic remains, and bituminous rocks, north of the Dead Sea.

As regards the MSS. now available for the Old Testament, those of the Greek Septuagint translation are 600 years older than the Hebrew; but neither in Hebrew nor in Greek have we any originals of the “Word of God” (see our article in the *Asiatic Quarterly Review*, Oct. 1893). Sir H. H. Howarth (*Academy*, 16th Sept. 1893) says: “The Hebrew text of the Bible, before which so much incense has been burnt . . . and which was the sheet anchor of the last Revision, ought to be discarded in favour of the Septuagint. It ought to be discarded not because the Septuagint was the Bible of Christ [which it was not.—ED.], and of the early Christians, but because the Masoretes have not preserved the original text, but one prepared, and edited, by Jews as lately as the 2nd century A.D., for polemical purposes; and because instead of being reliable the Hebrew text. has been disarranged, and otherwise tampered with by its promulgators. The appeal is not from Greek translation to the original text of the Bible, but from honest Greek translation (of unknown Hebrew MSS,) to a Bible mutilated by Rabbi Akiba, and his men, for various reasons, some uncritical, others probably sinister.” [This however is rather a one-sided view. The “Septuagint”: means

the Greek text of the great Uncials of 4th and 5th centuries ; and there are considerable differences between the Vatican and the Alexandrian MSS. Greek readings are often valuable ; but the Greek text is as imperfect as the Hebrew, and also often altered for religious reasons ; while mistranslations which make no sense frequently occur, with other corruptions.—ED.]

With exception of fragments (including the “unpointed” Har-kavy MS. of the Prophets, thought by some to be as old as 800 A.C.) the oldest Hebrew MS. of the Old Testament is that of St Petersburg, dating from 916 A.C. It is substantially the same with the text of the Masōrah, though including some interesting readings. But the following were the leading texts used for the Authorised Version : (1) that called the copy of Aaron ben Asher (1034 A.C.), or belonging to the great Maimonides, the “Second Moses” (1200 A.C.), the source of most western MSS. ; and (2) that of Jacob ben Naphtali—a copy also of about our 11th century, adopted by the eastern Jews. Dr Kennicott claimed to have “gathered, arranged, and criticised” no less than 630 MSS.; and Rossi of Parma “added various readings from 479 MSS., and 288 printed editions” ; leaving us to imagine how many more must be examined in order to determine the exact text of the Word of God.

The canon (or “rule”) of the Old Testament was only established in the time of Ezra and Nehemiah (about the 5th century B.C.), receiving additions at least as late as 330 B.C. and about 160 B.C., if not 37 B.C. Rabbi Akiba (135 A.C.) the “divine martyr” killed at Bether, seems to have rejected Ecclesiastes and the “Song of Solomon.” That which ceases to grow dies, that which changes not brings revolution, which sweeps away the good with the bad. By crystalising the Law of “an infallible and immutable god” religious growth is arrested : laws and rites suitable to a nomadic stage, are imposed on an agricultural and trading community (in the case of Vedas and other Bibles) and the process still tells against the Jew, and the Moslem alike. It is now more than thirty years since scholars generally began to give up the old narrow beliefs as to Inspiration ; but it fared ill then for those who uttered new views ; as when Bishop Colenso showed how impossible it was that a Hebrew population of three millions, with 600,000 fighting men, should have left Egypt in one day, and should have maintained themselves in a desert, establishing an elaborate ritual and an enormous priesthood : how one festival alone would require 150,000 unblemished young rams—or a flock of two million sheep—requiring some half million acres of pasturage. One would suppose that the commander of

600,000 men need not fear any of the great nations round him (the Assyrians only claim to have sent out armies of 100,000 men); and he might have dictated terms to Thebes and Babylon; yet he could not have maintained such an army, by natural means, in Arabia Petræa. Nor can we suppose nomads in the desert to be able to make a magnificent tabernacle, with ark, candlestick (or lamp), lavers, and dishes of gold, jewelry, and rich robes for priests. But enough: all such rites, sacrifices, ritual, and art must have belonged to a settled population. Perhaps a small wandering tribe of nomads hung about the confines of Egypt, and sought work and wages in the settled Delta region, afterwards migrating to the desert, and preying on Palestine in times of confusion. We gather little of the great Levite host from the Book of Judges during four centuries before the first King of Israel; or of priestly regulations and laws: even the ark had a very chequered history, and seems almost to have been forgotten till Solomon's semi-pagan shrine was established. [The priests had been murdered by Saul, and it no longer accompanied his armies. It was for 20 years before that in Kirjathjearim, and was brought first by David, we are told, to the new capital.—ED.] Neither in David's time nor down to that of Hezekiah (8th century B.C.), do we find evidence of general observation of priestly laws and customs. King Josiah (about 624 B.C.) is said to have "rent his clothes" in horror, when told of a "Law of the Lord" which condemned the ordinary worship of his land, and the idol rites of his temple. In fear and trembling (says the later writer of 2 Kings xxii, 11, xxiii, 4) he ordered the sacred shrine to be dismantled; for it then resembled others in W. Asia generally, being full of priests of Ba'al worshiping the sun, moon, and stars, and of devotees adoring Ashērah, while daughters of Judah wove hangings for her symbol. The prophets (save Ezekiel, Zechariah, and Haggai—in 600 to 400 B.C.) do not allude to the Levitical laws. Even Samuel, about 1070 B.C., reprov'd the people for desiring a king, though this was supposed later to have been arranged for by Moses (Deut. xvii, 14). It is thus not solely from the account of his death in Deuteronomy that we perceive the whoJe Pentateuch not to be the writing of Moses himself. The Jews themselves long ago gave up the contention, and spoke of Ezra—as did Jerome also—as the real founder of the Torah.

We must call to mind what Ernest Renan wrote in 1888 in his *History of Israel*, which should be carefully studied. "The whole (Hebrew Bible) is a multiplicity of collations, never made officially, but in a complex sporadical fashion, without skill or unity. In these

ancient times men had no idea of the identity of a book : everyone wished his own copy to be complete, and added to it all the supplements necessary to keep it up to date. There were not two copies alike, while the number of copies was extremely limited. At that epoch a book was not re copied but remade. When anyone wished to revive an old work, he also reinvigorated it, by combining it with other documents. Every book was composed with absolute irresponsibility, without a title or the author's name : was incessantly transformed ; and received endless additions and commentaries. . . . A book was a mollusk not a vertebrate." [This dictum however is perhaps too sweeping, if we consider how conscientiously the Assyrians reproduced earlier work—as shown by duplicate copies—and how earlier sources are quoted by chroniclers in the Bible itself.—ED.] This historian also shows us that "only about 1000 years B.C., did the Israelite religion, since called Judaism, really exist" : that "the religion of David and Solomon did not materially differ from that of the neighbouring peoples in Palestine" ; but that about 725 B.C. (the accession of Hezekiah) Judaism arose (Renan, *Hist. Israel*, II, x, p. 282). "Morality," he adds, "was scarcely born" in the patriarchal age. The world was very small, and heaven was reached by a ladder. Messengers passed constantly from earth to sky ; manifestations of the divine presence, and visits of angels, were frequent ; dreams were celestial revelations (ii, pp. 178-181). The Rev. Dr Cheyne of Oxford (see *Job and Solomon*, 1886) holds much the same views. The Rev. Dr Lindsay Alexander (who died in 1887), a highly esteemed and much mourned Professor of Biblical Theology, wrote thus—"We find in the Scriptures statements which no ingenuity can reconcile with what modern research has shown to be the scientific truth . . . the writers of the Scriptures give utterance to feelings which are wholly human, and not always such as are to be commended : as for instance in some of the Psalms, where there is angry invective, and bitter vindictiveness . . . in some of the historical books we come upon statements which are almost contradicted by statements in others of these books. . . . In the narrative of our Lord's life, as given by the four Evangelists, there are differences of statement which it is impossible to reconcile." So flows the rising tide of disbelief. Inspiration is too stupendous a miracle to be accepted by writers even of an Oxford "Variorum Bible." The Hebrews were not critics, and they accepted the supposed facts of the universe as the will of their Jehovah. Statius well said "Primus in orbe timor fecit deos." Virgil (*Georgics*, i, 466-483) reminds us of the first gospel (Matt. xxvii) when he describes how, at the death of

Julius Cæsar “the sun darkened . . . pale ghosts appeared at midnight, and the earth quaked”—following Apollonius Rhodius (iv, 1280) says Dr Paley (*Athenæum*, 26th June 1886). The Reformers, who discarded the Pope and the Roman traditions, set up the Word of God as an infallible guide : but when a young student of Jena forced Darwin to write in 1879, he could only say that he “did not believe there ever has been any Revelation,” and that “science has nothing to say, except in as far as the habit of scientific research makes a man cautious in admitting evidence.” Next year he admitted to Dr Buchner that “he gave up Christianity when about forty years of age, because he found it was not supported by evidence.”

In addition to the Hebrew we have other versions of the Old Testament for comparison, whence we may judge the state of the text. The *Septuagint* was only one of seven Greek translations in the 3rd century, when Origen wrote his *Hexapla*, and compared the versions of Aquila, Theodotion, and Symmachus (see Origen). The term is now applied to the text represented by the Vatican and Alexandrian uncials of the 4th and 5th centuries A.C., though the Law was first rendered into Greek somewhere about 250 B.C. The *Peshitto Syriac* (or “plain” Syrian version) is believed to be as old as our 2nd century, and was in common use in the East two centuries later. It appears to be influenced by the Septuagint. It omits the Epistles of less general authority (John ii, iii ; Peter ii ; and Jude) as well as the Revelation. The *Harcleian Syriac* is a revision of the 7th century, for the New Testament. The *Curetonian-Lewis Syriac* presents remarkable variations (perhaps of the 10th century), and is allied to the old Latin Version. The *Vulgate* of Jerome (end of the 4th century) only gained general acceptance as the Latin Bible of Europe in the 10th century, gradually superseding the old Latin. It is rendered valuable by having been made direct from the Hebrew, in Palestine itself, by aid of Rabbis of Tiberias before the tradition of the Masōrah had been fixed. But its text was early corrupted by readings from the old Latin, and had to be revised in 1590, while the present (by no means faultless) edition was issued by Clement VIII two years later. The *Samaritan* (the Pentateuch alone) is known only from late MSS.: the oldest one at Shechem (perhaps of the 6th century A.C.) has never been collated. It is full of variant readings, often supporting the Septuagint, and of grammatical, and sometimes sectarian, peculiarities. The other versions or translations are of less importance—such as the Gothic, Armenian, Arabic, Ethiopic, and Coptic, all being secondary products of dates later than the 4th Christian century. The Coptic and Ethiopic agree in omitting

Revelation, and the latter adds the book of Enoch to the Canon. The Goths also omitted from the New Testament the Second Epistle of Peter, and the Epistles of Hebrews and James.

The following is a list of some of the principal European translations, not including the versification of Genesis and other parts of the Old Testament (printed in 1655) attributed to the Anglo-Saxon Cædmon (650-680 A.C.). According to chroniclers there were many versions before the Reformation.

- 709 A.C. Aldhelm, Bishop of Sherbourne, is said to have rendered the Psalms into Anglo-Saxon verse.
- 735 A.C. Bede was said to be translating the fourth Gospel into Anglo-Saxon when he died.
- 901 A.C. King Alfred is said to have died doing the same for the Psalms.
- 900 A.C. The Vespasian version in Kentish dialect of the Psalms (MS. Cotton, Vespasian A1).
- 997 A.C. The Pentateuch and Joshua in West Saxon by Ælfric : with Judges added later.
- 1160 A.C. The French version of Valdus (noticed in the Preface to the Authorised Version).
- 1343 A.C. A German version by a recluse of Halle.
- 1350 A.C. The German Stuttgart translation of the New Testament from the Latin.
- 1360 A.C. A French version under Charles V.
- 1370 A.C. A Bohemian, German, translation of parts of the Bible, Teple's version.
- 1382 A.C. The whole Bible in English, by Wyclif and his followers, translated from the Latin Vulgate.
- 1394 A.C. The German Bible of King Wenceslaus.
- 1430 A.C. The Hussite German Bible.
- 1466 A.C. The Strasburg complete German Bible.
- 1493 A.C. Kaburger German Bible.
- 1488 A.C. The first printed Hebrew Bible.
- 1514 A.C. The Complutensian Polyglot printed. Including Hebrew, Septuagint, and Vulgate, with the Targum of Onkelos and its translation into Latin.
- 1525 A.C. Tyndale's New Testament in English.
- 1530 A.C. Tyndale's Pentateuch.
- 1535 A.C. Miles Coverdale's Bible. From Luther's, and the Vulgate.
- 1537 A.C. Matthew's Bible (said to be by J. Rogers). Printed by Royal Permission.

- 1539 A.C. Tavernier's Bible (founded on the last).
- 1539 A.C. The Great Bible (or Cranmer's).
- 1557 A.C. Whittingham's New Testament. The first English Bible with division into verses.
- 1560 A.C. The Geneva printed Bible. First Edition. The most popular of all, for half a century, among Puritans, and called the "Breeches" Bible.
- 1568 A.C. The Bishop's Bible. A revision of the Great Bible.
- 1582 A.C. The Rheims Bible of Roman Catholics, from the Vulgate. New Testament only published at first; and the Old Testament at Douai 1609.
- 1611 A.C. The so-called Authorised Version, ordained by James I to be read in churches, instead of the Bishop's Bible. Translated from the Greek (N.T.) and Hebrew (O.T.)
- 1881 A.C. The Revised New Testament in English.
- 1885 A.C. The Revised Old Testament in English.

The suppression of the "Bible in the vulgar tongue" began in the 14th century. The Parliament of Richard II (1370-1399) forbade the use of English Bibles, and in 1408 a Convocation at Oxford decided that none might translate, or read, the Scriptures save with a bishop's permit. Pope Alexander V declared that the disobedient must be burnt at the stake. From 1413 to 1423 fresh Acts of Parliament were passed enacting that "Whosoever read the Bible in his mother tongue was an enemy of God, his King, and country, and should forfeit all his properties, and so also should his heirs." Restrictions, as to reading and comments, continued under Henry VIII even after Matthew's Bible had appeared, in 1537, by the royal sanction. But each martyrdom served only to increase interest in the forbidden Scriptures, and by the middle of the 16th century all Teutons were reading an open Bible. Not however till knowledge of Greek began to spread among the middle class (and only about the middle of the 19th century) did free criticism develop among the people generally. Roman Catholics, early foreseeing the results of such criticism, have ever continued to place severe restrictions on Bible reading. This was also to a certain extent the case among the Jews, for no Scriptures were of "private interpretation"; and, as an orthodox Jew reminds us (*Jewish Chronicle*, 27th April 1883), "no strictly literal translations of the Scriptures were allowed" (see also *Rivers of Life*, ii, p. 257). The Rabbis were careful as to the diffusion of what their god had, they believed, said openly. Thus in the *Masōroth* of Elias Levita (Dr

Ginsburg's translation, p. 194) we find that words considered too gross were veiled, systematically, in accordance with more modern ideas of what was decent. Writing about the *Kethib* (or actually "written") and the *Qeri* (or publicly "read") the Rabbis said that "the seventh class of corrections embraced evil-sounding, and well-sounding expressions . . . Our Rabbim of blessed memory say that all words written in our Scriptures of evil sound must be read euphemistically." "Let the rule be that no man utter anything indecent: for Hebrew is a holy language . . . all holy . . . without any indecency in it . . . nay not even names for the male and female organs (*Zikr* and *neḳabah*), nor words for the discharge of the duties of nature, all being expressed by some euphemism." Hence the words *Basar* (see under that head), or *Yerek* "thigh" (Gen. xxiv, 2, 8), or *Pakhad* "fear" (Gen. xxxi, 53), or "feet" (Isaiah vii, 20). Yet in our version there remains much to be expurgated, since Hebrew prophets were often very primitive in their imagery.

The extreme cruelty of many of the punishments noticed in the Law did not shock the ideas of the 16th century—an age when barbarous cruelty and licence existed side by side with art and learning; but these commands are shocking to our present ideas of justice and mercy. The breaking of the Sabbath was punished by death (Exod. xxxv, 2; Num. xv, 36. See Paul's opinion on such laws, Colos. ii, 16). So too poor Uzzah was punished for trying to prevent the ark falling (see also Num. i, 51, xvii, 12, 13). To compound oil or perfume like that used by priests was death also (Exod. xxx, 33-38). The wizard or the witch, and the blasphemer were slain (Exod. xxii, 18; Levit. xx, 27; xxiv, 11-16), and the disbeliever—even parent or child—was remorselessly put to death (Exod. xxii, 20; Deut. xiii, 6-11). Unhappy Amalekites—even mothers and babes—were murdered (1 Sam. xv, 3); and Yahveh himself slew 14,700 persons before Moses could intercede (Num. xvi, 45-50). The calf worshipers' "brother, companion, and neighbour" were destroyed by zealous Levites ere these could be blessed (Exod. xxxii, 27-29) after the slaughter of 3000 (see also Levit. xxi, 17-28). The "death penalties of Jehovah" are enumerated by Laporte as 39 in all, and the crimes include (1) failing to be circumcised, (2) eating leaven at Passover, (3) kidnapping men, (4) keeping a vicious ox, (5) witchcraft, (6) worship of any god but Yahveh, (7) imitating sacred oil, (8) or sacred perfume, (9) work on the Sabbath, (10) picking sticks on the Sabbath, (11) failing to wear a tinkling fringe of bells on entering the shrine—when Jehovah himself might slay the priest, (12) failing to wear drawers (Exod.

xxviii, 43), (13) eating peace offerings, (14) touching unclean things, (15) eating blood, (16) eating fat, (17) eating peace offerings on a wrong day, (18) sacrificing away from the shrine, (19) eating cattle without offering, (20) associating with witches, (21) having a familiar spirit (or making spells) or divining, (22) cursing parents, (23) prostitution of a priest's daughter, (24) not being afflicted on the day of atonement, (25) working on that day, (26) blaspheming, (27) approach to the shrine if a "stranger," (28) or if an Israelite, (29) or approach to priests if a "stranger," (30) or to the shrine from the east if a "stranger," (31) or looking at sacred things, (32) or vessels of the shrine, (33) touching the dead without purification afterwards, (34) false prophecy or false dreaming, (35) prophecy in the name of other gods than Yahveh, (36) disobeying priests, (37) rebellion as a son, (38) changing religion in a city, (39) absence of proofs of virginity, in a bride. [We however now find that the Babylonian punishments—according to the Laws of Hammurābi—were more severe, about 2100 B.C., than those attributed to Moses some 600 years later.—ED.] Nearly all these offences would in our age be regarded either as imaginary, or as demanding only minor punishments. But Hebrews had not advanced beyond the idea of human sacrifice, for we read that "none devoted, which shall be devoted of men, shall be redeemed but shall be surely put to death" (Levit. xxvii, 29). Mr Cotter Morison (*Service of Man*, p. 33) has well said: "Men's attitude towards current theology is not so much in the region of the understanding as in that of the heart. It is not so much that the Bible, with its miracles, and legends, is felt to be untrue and incredible by our trained reason. A great number of its theological dogmas are felt to be morally repulsive, and horrible, by the more humane conscience of modern times . . . God was an almighty emperor, a transcendental Diocletian, or Constantine, doing as he list with his own. His edicts ran through all space and time: his punishments were eternal: his justice was not to be questioned: he 'has mercy on whom he will have mercy, and whom he will he hardeneth' . . . Who art thou that repliest against God . . . hath not the potter power over the clay? All this fell on too fertile soil: for 1500 years the human conscience was not shocked by it . . . There has been a gradual revulsion of feeling, and now it is said the potter has no right to be angry with his pots. If he wanted them different he should have made them different." [So too thought 'Omar Khayyam (xxxvi) when he besought the potter to be gentle.—ED.]

Prof. Huxley says the same in these words: "In this nineteenth century, as at the dawn of modern physical science, the cosmogony of

the semi-barbarous Hebrew is the incubus of the philosopher, and the opprobrium of the orthodox. Who shall number the patient, and earnest, seekers after truth, from the days of Galileo till now, whose lives have been embittered, and their good name blasted, by the mistaken zeal of Bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonise impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party? It is true that, if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched if not slain. But orthodoxy is the Bourbon of the world of thought. It learns not, neither can forget.”

Prof. Max Müller (*India: What can it teach us?* Lecture VI) presents for our consideration another aspect of the general question when he says: “Indra is praised for saving his people much as Jehovah was praised by Jewish prophets. . . . When Sudas the pious king was pressed in battle by ten kings Indra changed the flood into an easy ford, and thus saved him.” The hymn reads “Thou hast restrained the great river . . . making it easy to cross: the flood moved in obedience to thee” (see Psalm lxxviii, 13). The Vedic god stopped not only the sun but the moon also: “Indra lengthened the days into the night, and the sun unharnessed his chariot at midday” (*Rig Veda*, IV, xxx, 3). In the same work of this learned author (p. 11) we read of “the more primitive and natural form of the judgment of Solomon from the Buddhist Tri-pitaka . . . showing a deeper knowledge of human nature and more wisdom than that of Solomon.” In the Jātaka tales (Buddhist folk-lore) Dr Rhys Davids gives us another such judgment (*Buddhist Birth-stories*, I, xiii, xlv), and in Chinese scriptures there is another version where the Mandarin leaves the case to his wife. She dressed up a large fish in the clothes of the infant, and flung it into the river: the real mother jumped into the water to rescue it, and so the truth was revealed in a more merciful manner than that adopted by Solomon. Such comparison of legends may be widely extended, and has led to the mythical interpretations of Prof. Goldziher, Strauss, and others. The discovery of the Tell Amarna tablets; of the Laws of Ḥammurābi; and of other products of ancient Babylonian civilisation, has led the churches—and such scholars as Dr Sayce—to assert that Biblical statements are fully con-

firmed [see Dr Sayce's recent little essay *Monument Facts and Higher Critical Fancies*, 1904, especially p. 127, where he says: "Was our Lord right or must we rather hearken to the modern critic?" He is assuming of course that the exact words of Christ regarding "them of old time" are to be found in the Gospels; and he quotes Canon Liddon as saying: "How is such a supposition reconcileable with the authority of Him who has so solemnly commended to us the Books of Moses?"—ED.] Mr Herbert Spencer (*Fortnightly Review*, July 1895) says that though Egyptian and Assyrian "records lately discovered have indeed confirmed some statements in the Bible, yet this has only tended to verify the natural part of Hebrew story." "If agreements with Assyrian and Egyptian records tend to verify the Hebrew religion then, conversely, it might be held by Assyrians and Egyptians that such agreement verified their religion."

Even orthodox leaders, and living defenders of the faith against the ever increasing Agnostik host, seem to have surrendered the ancient fortresses of inspiration and infallibility. The Rev. Dr Sanday (*Oracles of God*) seems to give up the oracle, saying: "Of the Bible we are forced to say: its text is not infallible; its science is not infallible; and there is a grave question whether its history is altogether infallible." Dean Farrar endorses this opinion in 1897 (*The Bible: Its Meaning and Supremacy*). According to his view "inspiration" of Biblical books dates only from the days of the Sanhedrin at Jamnia, near Ekron (after 70 A.C.), and "Divine authority cannot be claimed for them under these circumstances."

Yet though we have no inspired book Lowell wrote:—

"Slowly the Bible of the race is writ,
And not on paper leaves, nor slabs of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud
While thunder surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit."

We can only follow evidence. Priests command us to believe and be saved, but we must cross-question all assertions as to religions, since they were evolved gradually like other phenomena. The spirit we can reverence, though the letter kills. To dogmatise is to show ignorance, for the wise know how little really is known.

Remembering all this it is interesting here to give some details as to dates jotted down for us, in 1876, by Bishop Colenso. Though

then rejected with horror by the orthodox they still hold the field, as approximations quite as reliable as more modern views.

B.C.

HEBREW WRITINGS.

- 1050-150. Songs of Deborah, Moses, Jacob, and Psalms.
 1000-800. Song of Solomon.
 790-780. Prophecy of Amos.
 780-740. The " first " Zechariah (ix-xi).
 770-725. Prophecy of Micah.
 770-650. Prophecy of Hosea; and Samuel, Books I, II.
 758-711. The " first " Isaiah (before chap. xl).
 709-670. Prophecy of Nahum.
 700-600. Proverbs (i to v).
 630-610. Prophecy of Zephaniah.
 630-620. Deuteronomy (v, xxvi, xxvii).
 630-587. Deuteronomy completed by Jeremiah : Jeremiah's Prophecy (parts belonging to Obadiah later) : Exodus (including earlier J, E excerpts) : Kings I, II, (completed after 562 B.C.), Genesis, Numbers, Joshua, Judges.
 600-598. Prophecy of Habakkuk.
 595-590. The " second " Zechariah (xii to xiv).
 595-573. Ezekiel's prophecies ; and some parts of Leviticus.
 588-586. Lamentations (in verse), probably by Jeremiah.
 540-538. The " second " Isaiah (xl to lxvi).
 526-520. The " third " Zechariah (i to viii) and Haggai.
 534-440. Nehemiah (i to vi, and parts of vii and xiv).
 500-400. The Book of Jonah and Proverbs (vi and viii).
 450-400. The Book of Job. [Perhaps 600 B.C.—ED.] Parts are later [meaning Elihu's speeches.—ED].
 440-430. Prophecy of Malachi.
 400-350. Prophecy of Joel.
 430-200. Remainder of Proverbs by various hands.
 400-300. The greater part of Leviticus.
 330-300. The Book of Ezra—including older material ; Nehemiah (viii to xiii), remainder of Zechariah.
 320-200. Chronicles, Books I, II : *i.e.* Targums by priests : Esther (a Jewish novel) ; Ecclesiastes.
 168-163. Daniel. [The Aramaic chapters, as to the Roman Empire, perhaps at late as 37 B.C.—ED.]

These dates, once thought outrageously wrong, may be said now

to be accepted by many orthodox writers. They were the outcome of calm and erudite research. Dean Farrar (*Minor Prophets*, 1890), makes Joel, and parts of Zechariah, date about 400 B.C. Some writers, such as M. E. Havet and Maurice Davis, conjecture that Bible literature did not begin till 400 or even 200 B.C. (see *Rev. des deux Mondes*, "Hist. des Religions," Aug. 1890). With the fall of the belief in Inspiration comes that of Prophecy (see Prophets). Renan distinguishes three stages of growth, (1) Early Prophets, the Book of the Covenant, and the Decalogue; (2) Deuteronomy and Jeremiah, marked by "a touching morality marred by an intense and fanatical pietism"; (3) Ezekiel and Leviticus, "sacerdotal, narrow, utopian, and full of impossibilities."

Painful study of the letter of their Scriptures marks the work of Jewish scribes, and Rabbis; but such curious research is not peculiar to them. On a flyleaf of Haydock's Bible (Dublin, 1813) we find it stated that Dr S. Homer was occupied, for more than thirty years, in calculations as to the English version. He found 929 chapters (O.T.), 260 (N.T.): 23,214 verses (O.T.), 7959 (N.T.): 593,493 words (O.T.), 181,253 (N.T.): 2,728,100 letters (O.T.), 838,280 (N.T.). The middle book is Micah: the middle (and smallest) chapter, Psalm cxvii. The middle line is 2 Chron. iv, 16, and so on. But as regards the Old Testament: out of its 929 chapters, some 300 or more are occupied by lists of names, inventories, and ritual now obsolete; about 100 by denunciation of idolatry among the Hebrews; 38 are unfit to be read in public. The Principal of the Carlton College at Melbourne (Jan. 1883) even says that, "nowhere in the Bible are there 20 consecutive verses which come up to our idea of what a child's reading lesson ought to be." He prefers the "first four Royal Readers." We are reduced to Job and some Psalms, with passages in the prophets, for religious ideas superior to those of contemporary priests and peasants. [The love of Christ has in fact placed Europe at the feet of the Jew.—ED.]

The New Testament in Greek is studied by aid of the great Uncial MSS., none of which, however, are older than the 4th century A.C. A few fragments of Matthew's gospel (on a papyrus found recently in Egypt) are supposed to be as old as our 2nd century. The earliest evidence of the existence of New Testament books is found in the Muratorian Canon (170 A.C.) and in the citations by the Christian Fathers from Justin Martyr (150 A.C.) downwards. [As to these citations we may quote the very conservative *Oxford Helps to the Study of the Bible* (p. 15), on Patristic Quotations. "The materials for this branch of evidence are less satisfactory than those of the

MSS. Until the writings of the Fathers have been critically edited (*Note* that this work has begun for Latin Fathers at Vienna, and is contemplated for the ante-Nicene at Berlin) it will be impossible to place implicit confidence in the alleged testimony of a Father to any particular reading, if it be inferred merely from the appearance of that reading in the common editions of his writings. The value of even the most definite quotation in the Fathers is only corroborative." Archbishop Benson (*Life of Cyprian*) has shown how the text of this very ecclesiastical writer of the 3rd century has been corrupted by later Roman Catholic editors; and the other patristic books met the same fate.—ED.]

There are some 1760 MSS. to be compared; and the various readings (on which the exact text depends) are computed at 150,000. The Revisers confess to 100,000 in 1500 MSS.; but state that "the large majority are unimportant." The great Uncials, written in Greek capital letters, originally without division of words, or any accents, are to be distinguished from the cursive MSS. of the 10th and later centuries. Probably the best text known, on the whole, is the Alexandrian; and the value of the Sinaitic MS. has been exaggerated.

(1) The *Codex Alexandrinus* is of our 5th century, and was presented to Charles I in 1628. The greater part of Matthew (to xxv, 6) is now wanting, two leaves are missing from St John, and three from 2nd Corinthians. At the end is the First Epistle of Clement of Rome, with a fragment of the Second Epistle. The table of contents shows that it also included the apocryphal "Psalms of Solomon." The characters used in writing show its Egyptian derivation.

(2) The *Codex Sinaiticus* is of the 4th or early 5th century. Tischendorf in 1844 picked out 43 leaves from a basket of waste paper in the Convent of St Catherine at Sinai. In 1859 he obtained the rest of what remained. The whole was published 1869. It once included all the Bible in Greek; but most of the Old Testament is wanting. The New Testament is complete, and the Epistle of Barnabas, and part of the Shepherd of Hermas are added. Accents and corrections by a later hand are recognised. [But as regards the readings adopted it must be stated that they are often evidently corrupt, and cause confusion in geographical and other matters. Thus (with three other Uncials) it reads that the sun was "eclipsed" at the Crucifixion (Luke xxiii, 44) which is impossible at a full moon: and again it gives (with three other MSS.) *Talitha coum* for *Talitha cumi* (Mark v, 41), which shows the scribe's ignorance of Aramaic grammar. On the other hand (like the Vatican MS., and Beza's) it reads "his parents" instead of "Joseph and his mother": which is

an important indication of later tampering with this verse (Luke ii, 43).—ED.]

(3) The *Codex Vaticanus* is the oldest, and belongs to the 4th century. It originally included all the Bible ; but parts of Genesis and of the Psalms are missing. It does not give the Books of Maccabees. The New Testament is complete—except the latter part of Hebrews, and the Revelation, added by a later hand in the 15th century. In the 10th or 11th century a scribe re-inked the whole, but left out letters—and even words—which he thought incorrect, and added accents, thus ruining the MS.

(4) *Codex Ephræmi* is a “palimpsest”—that is to say that, in the 12th century, the Greek works of St Ephræm the Syrian were written over the original MS., which includes 64 leaves of the Old Testament, and parts of every book of the New Testament on 145 other leaves. This belongs to the 5th century, and was brought from the East in the 16th century A.C.

(5) *Codex Bezae* was obtained by Beza from the monastery of St Irenæus at Lyons in 1562. It was written in the 6th century, and is a bilingual in Greek and Latin. It is a very imperfect MS. of the New Testament, as only 406 pages remain out of an original computed total of 534 pages. It is remarkable for many additions and peculiar readings not elsewhere known—especially in Luke (xxiii, 53) ; and for an entirely new verse (after Luke vi, 4). “The same day He beheld a man working on the Sabbath, and said to him : Man if thou knowest what thou art doing blessed art thou ; but if thou knowest not thou art accursed and a transgressor of the Law.” Some critics regard this as ancient and genuine.

The reader will be able from the above to judge the earliest sources for a New Testament text, and the character of 4th century scribes who thus tampered with their originals. The Sacred Books of the West are as difficult to trace to their origin as are those of the East. The latter indeed seem to have been more carefully preserved. All however are imperfect, though all claim inspiration, and divine care of the revelation, in spite of ages of annotators and copyists. But the masses neither know nor care about these matters. They take their beliefs from their poets, and from their *Parohit* or village pandit, or parish priest. Aiskhulos well said that poets have been great teachers of faiths, stirring the emotions and waking the heart. To Dante and to Milton modern Europe owes much of its belief in heavens and hells, and other doctrines often not Biblical. Whatever is authoritatively taught is accepted by the busy crowd, until some new and better teacher comes. A learned French writer and critic has

truthfully described the faith of Europe : “ Le Christianisme de nos jours a cessé d’être cru. Mais il a été compris et senti. C’est ce qui le prolonge ” (M. Troubat, *Les cahiers de St Beuve*).

In the New Testament *Translation from the Original Greek*, by Drs Westcott and Hort (though we know not where they found the original Greek), we read : “ Patristic quotations (presumably not ‘ common editions ’) disclose the striking fact that all the more considerable variations of readings must have arisen before the latter half of the 4th century ” (but this assumes the text of the fathers to be unaltered) : again they say that, “ the earlier the age, the less respect was shown for the original text, and the less scrupulosity in inserting particular phrases, or verses, in support of what was considered good in doctrine, church rites, and traditions. ” Thus important phrases may be due to the beliefs of the 4th century—for we have so far no earlier evidence, excepting works of the 2nd century (recovered in Egypt), which are not canonical. Dr Sanday (*Oracles of God*, 1891, pp. 11, 12, 25-26), says : “ The Bible has not then been exempted from the fate of other books. It has been copied, and in the process its text has been corrupted : it has been transmitted across centuries of declining knowledge : it has passed through the hands of scribes who were both ignorant and careless, and whose ignorance and carelessness have done so much mischief—as well intentioned but unfortunate attempts at correction. ” Bishop Lightfoot seems to have thought the same, saying : “ The Bible was written among Jews, by Jews, and for Jews. ” The Reverend J. Martineau, as a veteran, gave his opinion (*The Seat of Authority in Religion*), thus : “ Christianity, as defined or understood in all the churches which formulate it, has been mainly evolved from what is transient and perishable in its sources : from what is unhistorical in its traditions, mythological in its preconceptions, and misapprehended in the oracles of its prophets. ” All its teachings, from the story of Eden to the last trump, “ are the growth of a mythical literature or Messianic dream, or Pharaonic theology, or sacramental superstition, or popular apotheosis ; and so nearly do all these vain imaginations pre-occupy the creeds that not a moral or spiritual element finds entrance there except the ‘ forgiveness of sins. ’ To consecrate and diffuse, under the name of ‘ Christianity, ’ a theory of the world’s economy thus made up of illusions from obsolete stages of civilisation, immense resources, material and moral, are expended, with effect no less deplorable in the province of religion than would be, in that of science, hierarchies and missions, for

propagating the Ptolemaic astronomy, and inculcating the rules of necromancy and exorcism. The spreading alienation of the intellectual classes of European society from Christendom, and the detention of the rest in their spiritual culture at a level not much above that of the Salvation Army, are social phenomena, which ought to bring home a very solemn appeal to the conscience of stationary churches. For their long arrear of debt to the intelligence of mankind they adroitly seek to make amends by elaborate beauty of ritual art. The apology soothes for a time, but will not last forever" (p. 650).

Considering how much of the New Testament narrative is based on the shifting sands of popular belief, and of tradition, it is really a matter of very secondary importance whether we attribute the gospels to the 1st or 2nd century A.C.—especially if they were at all seriously corrupted by, or in, the 4th century. It is generally admitted that they are all four later than the epistles, wherein we find no allusion to either Virgin Birth, Temptation, Transfiguration, or Ascension, but only to the Resurrection. It is generally supposed that the synoptics drew from some older source, and Luke states that there were many accounts before he wrote (if Luke is author of the third gospel), while in the 2nd century there were certainly many other accounts (see Apokryphal Gospels). The skeptic may still assert that history only knows of what was called a "noxious sect" about 60 to 100 A.C. (Tacitus), named from one executed as a criminal by Pontius Pilatus: and may point out that the accepted gospels differ in such simple—though important—matters as the genealogy, and early life of Christ. The Rev. Dr S. Davidson says, "though the only source from which we can attain any direct information of him whose name has been given to the faith of Christendom, we have not (in the gospels) a single line of what, in the present state of education may be regarded as direct evidence." Prof. Retiss—head of the Theological Faculty of Strasburg (*History of the Sacred Scriptures*, 1884), says that we can only believe that the Synoptic gospels are based on some earlier documents and oral traditions, which existed in the 1st century; and that "most modern critics agree in rejecting" (as later works) the Epistles of Ephesians, Timothy, and Titus, while many reject Colossians, and the Second Epistle to the Thessalonians. Dr S. Davidson (*Introduction to the New Testament*, 1882), thinks that Paul wrote the First Epistle to the Thessalonians, the two to the Corinthians, and those to the Galatians, and Romans, possibly also to the Philippians, and part (verses 1 to 14) of that to Philemon; but we know not where this kind of critical selection is to end.

The Canon of the New Testament was fixed (see Apokrūphal Gospels) after much dispute, by the Council of Carthage in 379 A.C.—or half a century after the diplomacy of Constantine had produced a compromise between the Church and the world. In the 3rd century various Christian Churches rejected such books as Hebrews, James, Jude, John, and Peter, while Revelation was repudiated at Alexandria by Dionysius in 265 A.C. On the other hand many Churches accepted the 1st Epistle of Clement of Rome, and that of Barnabas, with the *Shepherd of Hermas* (an allegory), as has been shown in speaking of the early Uncial MSS. The Canon of Augustine, adopted by the Council of Trent in 1546, included the Jewish Apocrypha (see Apokrūpha). The Rev. Dr Lechter (*Apostolic Times*, 1886) on the other hand thinks highly of the Epistle of James “as a genuine writing by a Jewish Christian belonging to the earliest time,” while rejecting the 2nd Epistle of Peter as “unauthentic, and not expressing Petrine doctrine.” Thus Christians now pick out of the Canon what they think best of the “Word of Life.” This age of exact science, and historical criticism, demands that each book should stand or fall according to historic canons, and seeks no longer to “harmonise.” The beliefs of early Christians are judged from non-canonical works (see Didachē). The cultured classes of Europe, still called Christian, evidently consider that the Biblical stories, and doctrines, are only the attempts of good but credulous men to express what they believed true; and that in reality Christ was a true Jew; a true son of Joseph the carpenter; and an humble martyr, done to death by Jewish priests and a Roman governor. The educated begin to see, as some wise writer has said, that “if we are to judge by other peoples’ religions, then all religions are unsound: that if we judge others’ by our own, then all religions are wrong.” The Rev. Dr Burgon, dean of Chichester (*Causes of Oorruption*), in one of the most recent works on the subject discovers that: “there are after all an alarmingly large assortment of textual perturbations which absolutely refuse to fall under any of the heads of classification already enumerated”; and that nearly all these corruptions were made “in the earliest age of all” (as to which we have no documentary evidence). His reviewer (*Athenæum*, 26th Dec. 1896) says of the dean that: “He imagined that, at a later stage of the Church’s history, the Holy Ghost interposed, to purify His work from the stains of the first centuries. But his theory has no historical basis, and is, in fact, about the most improbable that could be suggested” (see Gospels).

Bidpai. Pilpai. Corrupted from *Bidya-pati* “Lord of Fables”:

an Æsop (also called Badapa and Baidaba.) who borrowed largely from the Indian Pancha-tantra, and the Hitopadesa, or “good advice.” In Arabic his work is known as *Kalīla wa Dimna*, translated from Pāhlavi in the 8th century A.C. The best Arabic text is that of M. de Sacy (1816). English translations by Rev. W. Knatchbull (1818), and Mr K. Falconer (1885), may be consulted. The Jews have a Hebrew version by Rabbi Joel (1250); but Sir R. Burton (*Academy*, 20th June 1885) says the translations have suppressed various matters considered indelicate, which he finds in Indian editions.

Bi-en-Ra. Ba-em-Ra. Egyptian: “Soul of Ra” (that is of the sun). Represented as a kneeling ram (see Ba).

Birnba. Vinba. Sanskrit: “disk,” of sun or moon.

Birch. The *Betula alba*, which, to the schoolmaster, is the “tree of wisdom,” is sacred to Thunar the Norse thunder-god. Its flowers yielded a sacred drink to the Skandinavians, and its leaves cured childish ailments. The Russian peasant evoked Leische, the spirit of the woods, in a circle of young birches: standing in the centre facing east, and bending down, he looked between his legs, calling “Uncle Leische come to me, not as a grey wolf, or as a fire; and grant my wishes.” The spirit then appears in human form, and bargains for his soul.

Birds. These are important in mythology, mostly as emblems of the soul, or as phallic symbols. The principal birds are noticed under their names in other articles—such as the cock, the cuckoo, the dove, the eagle, the Garuda bird, the owl, the peacock, the phoenix, the raven, the Simurgh, the swallow, the swan, and the wren. Birds (often perched on the lingam) have a phallic meaning, and fly from under the dresses of princesses (see Gubernatis, *Zool. Mythol.*, ii, p. 176). Golden birds are connected with the sun—represented with wings and tail in Babylonian, Phœnician, and Persian, as well as Carthaginian art; lovers propitiate the nightingale—as in Boccaccio’s tale; and the sun “dries up the nightingale” which terrified English maidens, according to the ballad, though they afterwards were pleased by its singing (see *Zool. Mythol.*, ii, p. 239).

Birhors. Birijiyas. A small aboriginal tribe of Kolarians, found in jungles: living on game and natural products: thought to have been cannibals. They worship spirits of earth and air, and lingams called Burē-may, and Dadha-may, with Hanumān: they sacrifice to the sun, once in 4 or 5 years. They have many strange beliefs in ghosts and witches (*Bengal Royal Asiatic Soc.*, i, p. 88).

Bish. Pish. Bis. Vis. Names for the Indian Siva, as the “grinder” : he is identified with Bhishma by Aryans (see Bhishma).

Bishnis. Bhishnois. A small non-Aryan tribe whom we have met in Rājputāna, worshipers of Bhishna or Bis-nāth. A few have accepted Jain beliefs, and forbid the destruction of animal life, or even of trees ; they abstain from drink, and marry only one wife. They despise those who break such rules, and are therefore themselves disliked. But they are frugal, and save money, and are often owners of large estates (see preceding article).

Bo. See Bu. Bo or Po is also a corruption for Buddha in Chinese Buddhism.

Boar. The boar and sow are important in mythology (see *Rivers of Life*, ii, p. 221). Vishnu was incarnated as a boar in his 3rd, or Varāha (Latin *verres* “boar”), Avatāra : he then raised the earth on his tusks, from the waters and darkness. In the Rig Veda the boar Vishnu is said to penetrate with his sharp golden tusks (or rays) the dark winter, and he is the maker of the cow-clouds : he penetrates even to Hades, and the ghosts flee before him ; but Indra is said to slay him for stealing the treasures of the gods (guarded by demons and serpents), opening his cave by means of a magic herb. Among Greeks the Arkadian boar of Mount Erumanthos is slain as the third labour of Hēraklēs. Aristotle alludes to the savage boar as equal to the fox in Greek fables. The boar ripped with his tusks the tree in which was hidden Murrha, mother of Adonis. The Romans said that Mars (Ares), god of storm, sent the boar to slay Adonis (see Adon) after he had eaten the lettuce. Boars were sacrificed therefore to the Venus of Cyprus, and their bones are found in the ruins of the temple at Kition. Herodotos also speaks of the pigs sacrificed to Osiris in Egypt, and Antiochus Epiphanes (168 B.C.) placed an image of the boar even in the Jerusalem temple. Rustics in Germany are said to sleep in the cave, or sty, of the Christmas boar, hoping to dream of good luck. The Swedes said that the boar “killed the Lord Sun in a cave” : for the sun (Mithra or Indra) issues from a cave in many myths. But demons also took the form of boars (and possessed Gadarene swine), thus there are boars of winter and sterility, as well as of fertility, just as there are good and bad serpents ; and the boar takes the place of a scape goat (see 'Azāzel), and of the ass called “Souffre douleur.”

The Skandinavians connected the boar with Freyr (see Frey) the third god of the Norse triad : his chariot was drawn by the solar boar

named "Golden bristles," and was said to "rush along with the speed of horses, and to light up night like noonday." Gullin-bursti ("gold bristles") runs from east to west, and "loves the Æsār and Vanir"—gods of heaven and of the waters, of sunshine and rain, over which Freyr presides: his bristles are "luminous swords" (sunbeams) that smite the Frost Giants, to deliver the beautiful Gerda (Earth), who at first repulses and then embraces him. The Lincolnshire harvest festival still commemorates this boar: men dressed in sacks, with furze bushes to represent the bristles, rush about among the revellers, representing boars (see *Notes and Queries*, 15th February 1896). At Yule tide in Skandinavia the boar was sacrificed to Freyr. Its flesh appeared on every table, from Yule to Twelfth Night, or Epiphany: tables were then decked with greenery, and with all available fruits, fresh or preserved. The blood of the boar was caught in bowls, and sprinkled with magic wands, on houses and people—as blood was sprinkled at the original Passover, or is by modern Arabs in connection with rites of expiation. A sacred rod was waved thrice over the garnished boar's head; and the knife of a virtuous man must cut the first slice of its meat. Sometimes (according to Grimm) a live boar was brought into the hall and its head struck off.

At Lauterbach, in 1589, a royal decree required that "farmers should, at Yule tide, furnish a clean golden farrow hog (*gold-ferch*), but one still sucking." It was led round the hall and killed, while the company pledged the gods, Woden, Niord, Frea, Freyr, and sometimes Bragi, as also their relatives and friends, in horns of ale and mead: on specially solemn occasions the pledge was made with one foot on a sacred stone—whence our "one foot on the table," as also our Christmas sucking pigs, and "lucky" pigs. All through "Freyr's month" bread and cakes must be made in the shape of pigs; and images of boars, large and small, stood on the tables, till seed-time in spring, when they were ground up, mixed with the seed, and given to ploughmen and cattle, to ensure good harvests and fertility. The boar's head was a crest (*eofor cumble*) of which families were proud, and which also appeared on Roman standards. An Anglo-Saxon poem applies the term (*eofor cumble*) even to the Labarum or ensign of Constantine.

Mr Lovell (*Nat. Hist.*, 1661) says that the "genitals of the boar helpeth against the impotency of Venus," and that sow's milk mixed with honey "causes conception" while boar's marrow is good for bleared eyes, and (mixed with burnt hair of a woman) cures "St Antony's fire" (erysipelas): for this saint's crest was the "good pig" (see Antony) which is still a device for butchers, who, like the Norse,

took oaths by the boar. Our Inns of Court—possibly founded by butchers—have the pig on their scutcheon, with the text “Put your trust in God and be comforted, for this is the sign of the good sow.” The boar was sacred also to Frey and Venus, and much eaten at wedding feasts (Gubernatis, *Zool. Mythol.*, ii, p. 5).

These old rites are still commemorated at the Christmas dinner of Queen’s College, Oxford. The boar’s head is borne in procession with songs; it is decked with gilded sprays of bay (representing the gold bristles) with rosemary and herbs; and it is heralded by trumpeters. All may come to see it, for it is a “people’s sacrifice and rejoicing”: the sprays and banners are distributed among them, and the dish is placed on the gaily decked table, opposite the peacock pie (see Peacock). Vows were taken on the boar’s head he used to be led to the king’s palace, or to the sacred grove; and hands were laid on his head in swearing: or, failing the boar, the oath was taken on his bristles, feet, or snout. The badge of the royal house of York was the boar’s head, with silver tusks and gold bristles. The Earls of Oxford bore the blue boar, and those of Devon the silver boar, as badges, while that of Edward III was a blue boar with members of gold. But the black boar was an emblem of the night, like the black bull. [Thus in Egypt also Set, the god of darkness, was the boar that devoured the “Eye of Horus,” which was the sun.—ED.]

The boar’s tusk was a plough that opened mother earth. Tusks are favourite phallic charms throughout Asia, and to the present day (says Leland) in Italy, for they avert the evil eye: the amulet of boar and ring secures the health of children (Leland’s *Sorcery*). Both this writer and Prof. Skeat call attention to the strange connection between the boar and the “conch shell” of Venus, or cowrie of commerce, which also avert the evil eye, and aid love and reproduction (together they are the lingam and yoni): this charm Italians call *porcellana*, from *porcella* “a small sow”—a term used for the Yoni.

Bod. See Bud.

Bodhi Tree. See Anu-radha-pūr and Gyā.

Bohu. See Baau.

Bokika. Bochicha. The patriarch, and civiliser, of the natives of New Grenada and Columbia. In character he is a Buddha. His consort was Huythaka, the moon: they lived 2000 years, introducing agriculture, and they died at Iraka. It appears probable that the legend of this culture hero was based on the visit of a Buddhist missionary (see Azteks, Buddha, Kuetzal-coatl, and Mexico).

Bolt. See Delta, Door, Key ; and *Rivers of Life*, ii, p. 462.

Bon. Pon. The early religion of Tibet passed through the three stages *Jola-bon* (see Samans), *Khyar-bon* a mixture of Jainism with nature worship, and thirdly the mongrel Buddhism of the Gyur period (*Bengal Rl. Asiatic Socy. Journal*, I, iii, 1881). The Bon-po cult is still common in and near Tibet (see China), and from Bon-za—“a priest” in Mid Asia and Japan—comes the word “Bonze” applied sometimes incorrectly. The Bon religion, according to Babu Sarat Chandra Das in his valuable articles (*Bengal Rl. As. Soc. Jour.*, LI, iii, iv, 1881-2), is based on the *Svastika* or “wheel of the law,” the emblem being reversed as compared with the Buddhist wheel : for the Bonkor circumambulate shrines from right to left, but Buddhists from left to right (see Svāstika). The Babu treats fully of the Tibetan scriptures of 12 books, called *Du bthah Selkyi Mēlōn*. A Bon in China is a Taoist, descended from a heavenly teacher (or Lo-u-kyun) called *Thaishan*, who existed from the beginning, and was the “builder” of the world: out of his 81 emanations Buddha was one. He reappeared in human form about the time of Oonfucius, after a gestation of 82 years. He was consequently born as an old man (see Laotze), who received his scriptures in a mountain cave, and called his system the Tao or “way.” This became later (6th century B.C.) the “spiritual way,” opposing the practical teaching of Confucius. A supreme immaterial being (Sanskrit *Ā-rūpa*) self-created, formless, invisible, noble, and matchless, presides (say Bons) over many gods, who rule the phenomena of nature, and who must—together with demons—be propitiated, or turned to account by skill, that they may guard persons and temples from evil. Demon guardians are imaged before the shrines (as they were among Hittites and Babylonians also) : the monks take vows like Buddhists, and the rites and charms resemble the ruder forms of Hindu religion.

Bones. Among savages bones are much used for fetishes and charms (see Africa, and Australians), and in augury by inspection, or by casting lots : especially the *humerus* or arm bone, and the *femur* or thigh bone. The bone is regarded as the enduring part of the body, and seat of the immortal soul. The ancient Hebrew expression, used in the Pentateuch, “bone of the day” (“self-same day” in our version) has this connection. The Hebrew words *Ḳānah* “stalk” (*Miḳannah* “arm-bone”) ’Ezem “strength,” “bone,” and *Gerem* “strong,” “bone,” illustrate the idea ; the Sanskrit *asthi* (Zend *asti*, Latin *os*, Greek *osteon*) signifies solidity. The bone *luz* (or *os coccygis*) is the seed of the resurrection body, according to the Rabbis (see

Azteks). The bone relics of Buddha, or of the Christian saints, which, like the bones of Elisha (2 Kings xiii, 21) wrought miracles, are apparently surviving emblems of the old nature worship. and of belief in the connection of bone and soul. Mr Walhouse, of the Madras Civil Service (writing to the Anthropological Society), has called attention to "leg bones," used as lingams among non-Aryan tribes of the Nilgiri hills. The Scottish cathedral of St Giles, a few centuries ago, possessed a treasured arm-bone of this saint which was handed over at the Reformation to the municipal authorities, who lost it. The cathedral stood probably on the site of an ancient Keltic shrine. St Giles, if he lived as reported in the 6th century, was probably never in Scotland, being a Greek.

The late Lord Bute, writing on the Canary Islanders, gives the well known Guancho oath by "the thigh-bone of him who made me." These islanders were African Berbers: "the human thigh-bone was in fact the emblem of power, carried about by the Tenerifan princes."

Bor. Turkish: "white." See Bhur. Hence *Bora* is the "white moon" (Hebrew Laban).

Borneo. Much has been written, but comparatively little is really known, as to this large island. It is some 300,000 square miles in extent, with a population estimated at 2 millions. The Chinese say that they traded there in our 7th century; and about 1500 A.C. they seem to have colonised parts of the coast. The Portuguese discovered it in 1520, and Spain had a footing at "Bruni" about 1575. English merchants were there in 1609, and had a settlement in the southern capital (Banjermasin) till 1733. They now monopolise all the N. W. part of the island.

The most primitive population is that of the Dyās or Dyāks, who—though mainly Malay by blood—are despised by pure Malays: yet they are superior morally, and bodily, to the latter: they are more truthful and hospitable, and less suspicious. Borneo contains many remains of Hindu temples, but the Dyāks have neither temples nor priests; they worship ghosts, and spirits of earth and sky, with many strange rites presided over by Manangas or wizards, that is men with a *Mana* or "spirit," as among Polynesians. The common word for spirit is *Antu* (see *Atua*), and such beings must be appeased by offerings of animals and fruits, especially when deaths occur. The Dyāk explains that all men and beasts have spirits which survive death for some time—in fact till forgotten. Their belief in a "big father spirit" may be due to European influence. They speak sometimes of "seven souls" (or *Samangat*), the absence of anyone of

which from the body causes sickness. [So the Egyptian kings had each seven kas or spirits.—ED.] The Antu being unhappy is appeased in ordinary cases by the sacrifice of a pig or fowl—eaten by the petitioner.

Good or bad omens from the cries, or the sudden appearance, of certain birds, and beasts, are the bane of the Dyak's life : these are often the voices of ancestral spirits. A tiger's tooth is a very precious charm ; but the touch of a deer paralyses a maiden with fear : to fall into water is to lose one's spirit : only a wizard can restore it, and the process is costly. Dreams are firmly credited, and a wife who dreams that it would endanger her life to bear a child may claim divorce. If famine, drought, or deluges of rain occur some one must be selected as a sacrifice : the victim is generally a criminal. There are two kinds of Manang, or wizard : (1) regular ones called by a spirit in a dream—including *Laki* "males," *Infu* "females," and Bali "eunuchs" who wear female costume : these latter are persons of importance yet treated as women ; (2) the "self-created" Manang. The Bali may be nominally married to a man, and may severely fine this husband if he is unfaithful. They often are rich (see Mr Ling Roth, *Journal Anthropological Socy.*, Nov. 1891, p. 119).

The Dyā or Dyāks bury their dead, as soon as a coffin is ready, to a depth of two or three feet. The corpse is dressed in the dead man's best clothes, and his weapons and ornaments are placed beside him. Women may not go to the *pendam*, or cemetery, which is a dark neglected mound in a shady spot, on the side of the river opposite to that where the village is built (see Bridges) ; the women go as far as the river, waiting till the procession is out of sight ; all join later in a quiet mourning feast. Relations wear *ulit* (mourning bands or garments) till the next annual Gawai Antu, or "festival of spirits," takes place after harvest, when the mourners bring a basket of provisions, made in the shape of some object liked by the deceased. Part of the contents are set aside for spirits, a fowl is waved aloft, each person present bites a piece of iron, and drinks a cup of *tuak*. All signs of mourning are then laid aside, and feasting, drinking, and riot, follow, as at Keltik wakes.

Dyāks have also an annual *Kinah* (or festival) called Bunat, which secures general fertility. Both sexes smear themselves with soft boiled rice and mud. After strange worship of the phallus much licence ensues. The Kyans celebrate the harvest festival (or *Dangē*) by sacrificing a pig, to the great Antu, with dances and other rites which appear to be all decorous. Mr Roth also describes the courting customs : "The young women receive their male visitors at night ;

they sleep apart from their parents, sometimes in the room but more often in the loft.” The lover presents a betel nut, and if this is accepted may sit and talk ; they thus become acquainted, which is impossible by day, as there is then no privacy. A girl will let a man know if she cares for him, but if not no money can win her. Immorality is uncommon : the men marry at the age of 18, and the girls of 16 years. Parents do all they can to promote marriage ; but if the lover is unwelcome to them the couple often elope, and though pursued are allowed to escape. Though romping is not forbidden to the young, adultery is said to be uncommon. It is punished by divorce, by a fine, or by a thrashing. An adverse omen justifies divorce, and both parties are free to marry again. This is however rare, and those who part in anger sometimes come together again : for divorce is not final till property has been divided, and till the man has given the wife a ring. Polyandry is unknown, and bigamy is rare, not being tolerated. Infanticide results only from shame. Fathers and mothers are treated with great respect. [The strangest custom is that of wearing corsets of cane hoops, loaded with brass rings, often of great weight, which women rarely take off. Bechuana women in S. Africa wear almost equally heavy belts of glass beads.—ED.]

Boro Budur. A celebrated ancient temple in Java, described in Crawford's *Indian Archipelago*. It was carefully photographed in 1844 ; and accurate plans and elevations were made in 1847-1852 : by 1871 we possessed 393 plates showing its details. Crawford dates it 1344 A.C. Mr J. Fergusson (*Hist. Arch.*, p. 646) thinks it as old as the 7th or 8th century of our era, and Dr Leemanns says 8th or 9th century. Probably the name meant originally a “temple of Buddha.” It is most remarkably like the Aztek temple of Palenque in Yukatan (see Mr E. P. Vining's *Inglorious Columbus*, p. 603). This is another connection between Azteks and the Buddhist Srāmans, who appear to have reached Mexico about 500 A.C. The architecture would naturally be founded on that of their Asiatic home (see Azteks, Buddha, and Palenque). The Boro Budur temple was desecrated by Moslems in 1400 A.C.; and Buddhism then died out in Java.

Bosheth. See Bas.

Bradhna. Sanskrit : “ the sun ” : Siva : “ a son,” also *Bridhna*.

Bragi. The Norse god of poetry, and eloquence.

Brahm. Sanskrit. The supreme, self-existent, unconditioned, eternal, all-pervading spirit, or soul, of the universe, from whom all

emanate, and to whom all return. He is a neuter, and is not worshiped, though much speculation as to his nature occurs. The Brahmo Somāj (see that heading) pray to Brahm : in the Satapatha Brāhmana, Brahm or Brahma is identified with Brahmā as an active creator—the Prajā-pati of Vedas and Brahmanas. The neuter Brahma appears only in the Bhāgavad-gita about the 2nd century A.C.

Brahmā. Brāhmans. The first person of the Hindu Trinity, usually imaged as *tri-murti* or “three formed,” is a Janus with three faces, and—like Janus—of pillar or lingam form. The root of the name is the Aryan *Bhar*, *Bhra*, or *Bhri*, “to bear,” or “produce”; as he is a Creator. Brahmī is the goddess of knowledge, and also the Yoni as “creative” (see Bar). In the Mahābhārata epik Brahmā is said to have sprung from the right side of Mahadeva (“the great god”); but many Vishnuvas claim that both these deities sprang from Vishnu; Mahādeva (or Siva) issuing from his forehead, and Brahmā appearing as a lotus from his navel. As Prajāpati Brahmā worshiped the lingam, and drove the chariot of Rudra (Siva) in the form of Arjuna. He traces back, as the lotus, to the waters which were the first scene of his activity as Nāra-yana (from Nara “water,” see Nāra). He “reposed on the abyss of waters” as “Jehovah sitteth on the flood” (Psalm xxix, 10), and as Elohim “moved” on the waters (Gen. i, 2). Prajā-pati threw an egg, or seed, into the depths whence sprang Brahmā, who “raised the earth as a boar”—an expression used also of Vishnu (see Boar). The Vishnuvas also claim Brahmā, as an Avatāra or “incarnation” of Vishnu: but the Linga Purāna says that the fish, tortoise, and boar, were incarnations of Brahmā; which may indicate a non-Aryan origin for these myths.

The throne (*asāna*) of Brahmā is still supreme, though he has been eclipsed by Siva and Vishnu, and by their Avatāras: for this throne is the lotus—the spirit of the waters. His original emblem was a lingam, but he was imaged later as four (or three) faced, a red god, with four arms, riding on the Hansa or sacred goose. His usual emblems include the bow, the vase, the key (of life), the spoon, or a royal sceptre: also the open book, and rosary of beads—these latter being modern ideas. At Elora he is sculptured as described, seated, and having a rayed tiara. Of the four hands the upper right has the rosary: the lower a sceptre: the upper left a book; and the lower a daisy-like lotus, usual also in Vishnu's lower left hand. He is ruddy faced, but with some azure surroundings denoting the sky. In Southern India he usually sits on a red Hansa goose with a peacock's tail, and a comb gorgeously spotted red and blue. He is the centre of

the solar system, and travels as he wills “without touching earth or seas, and swift as thought, in a car drawn by swans” (the clouds). After having created the earth “he wished”: then were produced four sages and four females, from whom sprang gods, giants, men, and hydras—the latter were constellations (see Kadru). From Brahma’s arms sprang the Kshatryas, or soldier caste: from his thighs the Vaisyas; from his feet the Sudras or farmers: hence he was Mahā-pitā—the “great father”—a title given him by all sects, and peculiar to none: for which reason he is usually absent from sectarian shrines.

Every morning and evening the pious must murmur prayers to Brahmā, rehearsing his attributes, and powers, and describing his person. At noon they repeat a Mantra (charm); and offer only a single choice flower, with some *ghee* (or rancid butter), at all his rites. At the full moon of January he is adored, with Vishnu and Siva to left and right: next day the three images are cast into the waters of the Ganges, or of some other holy stream or lake. Young men crowd to Brahmā’s procession; but no bloody sacrifice is ever offered to him. The Kasi Ohandra of the Skanda Purāna speaks of the fall of Brahmā, and of the rise of Siva and Vishnu. Vishnu acknowledged Maha-deva (Siva), but Brahmā refused, and forfeited one of his heads—perhaps meaning a fourth of his power. But Sivaites say that it was Brahmā himself who called Siva Mahā-deva (“great god”) when he tore off one of Prajā-pati’s heads. Brahmā always appears to disadvantage in Purānik literature. Originally his throne was shown on the top of the world-egg and Vishnu and Siva supported its steps. The upper half of the egg is divided into the seven horizontal sections, of the seven earths; the lower half into the seven hells, Pātala being lowest, darkest, and furthest from Brahmā: round the egg in the centre is the revolving ring of the 8 constellations and 8 points of the compass, over which preside respectively (1) Indra East, (2) Varuna West, (3) Kūvera North, (4) Yāma South, (5) Agni S.E., (6) Vayu N.W., (7) Isvara or Siva N.E., and (8) Niruta S.W. (see these names). The five-hooded serpent, Ananta, supports this egg, but—like Brahmā himself above—he is outside the created universe. The Sivaites say that Brahmā slumbered over his creation, till Siva in the form of the Hansa goose awaked him. Mind and matter sprang from Brahmā’s body; Daksha from his breath: Dharma from his breast: Angira (“memory”) from his head: and lastly, that men might multiply, he divided his body in two, the right half being male (Svāyam-bhuva “the first perfect Manu”), the left half female (Sata-rupa “the hundred formed,” who is Maya or “illusion”). Thus we are all parts of

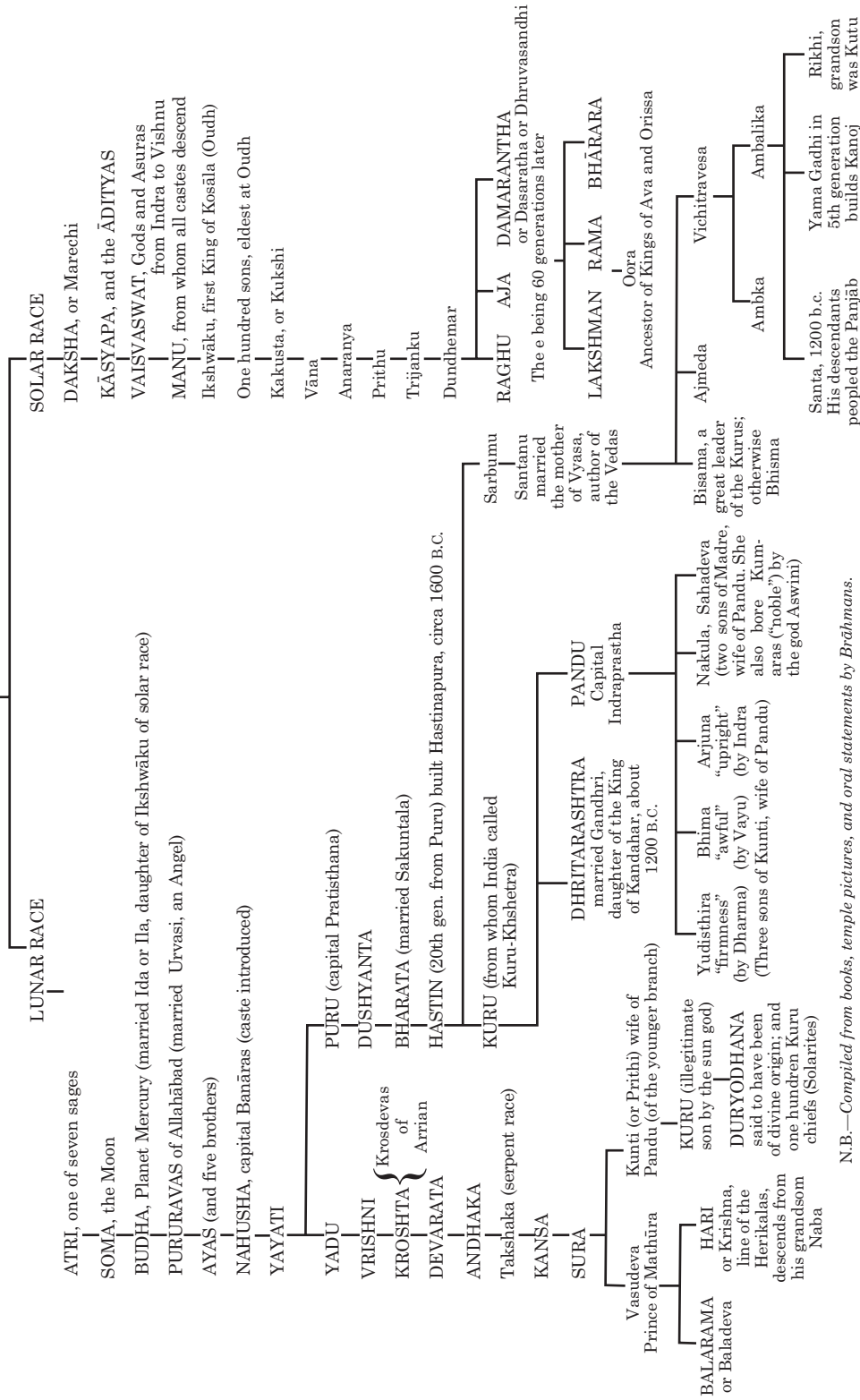
Brahmā who, before creating us, detached the principle of “ anger ” as Rudra. This creation took place in Satyalōka, the earth being still under the waters before Vishnu raised it (on the boar's tusks), preserving Manu—the first man—and the Vedas from the flood. This is one of several confused, and contradictory legends. All that is clear is that all proceeded from the waters (see Vāna). The world created by Brahmā is to endure for one of his days, which is a day of 2160 million years (or 6 into u into 60 millions), after which all will perish by fire except sages and gods. Brahma will continue to recreate and destroy, on each one of his days, till he is 100 years old, when he himself will expire with all gods, leaving only the constituent elements of matter.

Modern Brāhmanism has nearly effaced Brahmā. We have only seen two temples to him in India—one at Banaras, and one at the Pushkara lake near Ajmere, in Rājputāna, where, amid the wild maze of dust, sand, and palatial temples, we were reminded how gods—like men their makers—rise to power and fall again. On an adjoining hill Sarāsvati, spouse of Brahmā, frowns at the rival shrines, where busy devotees adore Vishnu, Siva, and all the later pantheon, debasing mind and body to enrich their priests.

Brāhmans are the highest Hindu caste, and descended directly from Brahmā. Ancient Brāhmanism (as distinguished from Vedic faith) represented the influence of Drāvidian belief on Aryans. Its myths and customs had existed before the Aryans appeared—a vast solar and phallic mythological system, sometimes recalling that of the Turanian Akkadians of Babylonia. Out of this Brāhmanism was evolved Buddhism, which prevailed for about a thousand years, and was in time superseded, in India, by a reformed Neo-Brāhmanism, which however fell back to the sloughs of modern Hinduism. This Neo-Brāhmanism (after about 400 A.C.) created the Purānik literature with its still vaster mythology. Glimpses only of ancient tribes, heroes, gods, and events, are therein discerned by the diligent student. Brahmā is the beginning of all ; and the table (p. 332) may serve to aid others in tracing the confused genealogies of the Mahābhārata, and other later works. It was prepared from the gleanings of many years of study concerning the subject—gleanings from books, temple texts, pictures, and explanations by Brāhmans. The modern Hinduism springs from Vedic studies, which evolved Vedanta philosophies maturing even in the days of early Buddhist supremacy. The Purānik philosophy finally drove the latter faith out of India, where to-day we find a vast Pantheon, and polytheism mingled with some

THE LEGENDARY GENEALOGY OF INDIAN HEROS AND PRINCES

BRAHMĀ, The Creator



N.B.—Compiled from books, temple pictures, and oral statements by Brahmins.

monotheistic ideas. "It is" (says Mr Cust, the distinguished Indian administrator, and champion of missionaries), "ever tolerant, or superbly regardless of external religious conceptions, or of internal sects." It was ever sympathetic, he tells us, to the old cults of local village shrines—for the peasant godlings are more numerous and widely worshiped than even Brāhman deities; but its caste laws shut out the ceremonially unclean. Its spread was due to this tolerance. In spite of itself it is (says Mr Cheen) "the greatest proselytising power in India; and more of the non-Aryan tribes pass insensibly, year by year, into the lower grades of Brāhmanism, than all the converts to the other religious conceptions put together. . . . A process goes on of voluntary Brāhmanising . . . by a natural upward transition; there is no persuasion or invitation . . . they pass like the waters of a stream into the huge reservoir by their own impetus." Yet it must not be supposed that, during the long ages of Brāhmanism, no efforts have been made to rise to a higher life or purer air: "On the contrary the whole religious history of India is full of such attempts—a constant struggle for the existence of new, and evolution of old, conceptions, among which some are of the highest spiritual type. Spiritually-minded men have arisen, from time to time, to reveal new light, crying aloud for moral reformation, and stirring the heart of a great people. . . . This has marked the heart's unrest, and the advance in the consciousness of a great idea . . . the souls of men being moved by the eternal spirit to seek out the Creator, the great fountain of its power." Hence the new sects (see Ārya-somāj and Brāhmo-somāj) are infinitely in advance, intellectually and spiritually, of the older. "A vast literature, in the lordly language of Sanskrit, has survived to our age, representing every form of religious and philosophic thought, and proving how high the human mind can attain by severe introspection, speculation on hidden truths, and a yearning after a higher life." Powerfully-trained memories compensated for the lack of alphabetic texts: but on rocks, boulders, cave-walls, and pillars such texts remain (after 600 B.C.), to show us the desire of ancient men to record their ideas for the benefit of future ages.

The deliberate opinion of Bishop Caldwell, the great missionary and Drāvidian scholar, "recognised in Hinduism a higher element, which he could not but regard as divine—ever struggling with evil, and, though frequently overborne, never entirely destroyed." "I trace," he adds, "the operation of this divine element in the religiousness, the habit of seeing God in all things, and all things in God,

which has formed so marked a characteristic of the people of India during every period of their history. . . in the conviction that a Religion is possible, desirable, necessary : in the conviction that men are somehow separated from God, and need to be united to him ; but especially in the idea universally entertained, that a remedy for all the ills of life, an explanation of its mysteries, and difficulties, and an appointment of a system for seeking God's favour, and rising to a higher life—that is a Revelation—is to be expected. . . nay that one has been given, the only doubt being as to which of the existing Revelations is the true one.”

To much of this the learned thinkers and writers of the Darsana philosophies took exception, saying, “ You make a false start with an *a priori* idea. Your wish is father to your thought and to your religion. You assume the necessity for a God and a Revelation, and construct these out of your own imaginations.” The wise Buddha, after deep meditation, discarded all such speculation, urging men to good thoughts, words, and actions.

The Brahmans taught that all was derived from the *Atman* or “ Self ” of Brahmā—the Paran-atman or Supreme Spirit, superior to the spirit of man. They believed not in an individual consciousness hereafter, but in Sayujya, or complete union with the supreme impersonal *Atman*. This was the germ of Buddha's doctrine as to Pari-Nirvāna. The older Brāhmans, as well as the Buddhists, Pythagoreans, Essenes, Christians, and Hindus of later times, taught that the flesh was a burden to the spiritually minded man ; that all natural desires must be suppressed if we would attain to tranquillity, and escape trial and sorrow ; that the world is a vale of tears, its ambitions and joys worthless ; and that it is better to hope for peaceful rest—the going out ” to Nirvana. “ Overcome thy desires,” said the ascetics of Buddha's days, “ and thou wilt extinguish all evils, and attain to a present rest (Nirvāna), and in an after birth to Supreme (*Pari*) Nirvāna. From ignorance come consciousness, our present corporeal form, and the six senses ”—counting understanding as the sixth. From contact comes sensation : thence thirst or desire : thence clinging to existence : thence a being passing through birth, old age, and death, with pains, lamentations, sufferings, anxieties, and often final despair. Such was the teaching in Gotama's days, from which he finally emancipated himself in his second stage (see Buddha).

Brāhmans were once only priests and teachers ; but eventually, like Christian abbots and monks, they had to maintain themselves by trade. There are now ten well-marked castes, five in the north and

five in the south of India, in the ten great divisions of the continent. These may all eat together (as being all Brahmans by caste), but may not intermarry.

The Northern Gaurs.

1. Kanoujiyas, N.W. Provinces.
2. Sarasvatis, Panjāb.
3. Gauris, Bengāl.
4. Maithilas, Behar.
5. Utkalas, Orisa.

The Southern Drāvidians.

1. Mahāraṣtras, Mahrattas.
2. Tel-lingas, Telingana.
3. Draviras, Dravidia.
4. Karnatikas, Carnatic.
5. Gurjars, Gujerāt.

Brāhmanas. Religious commentaries on the Vedas, and especially on the Mantras (charms or prayers) of each Veda. They detail the traditional ritual, explaining dramatically the reasons. They explain also the oldest linguistic terms, and give traditional narratives, and philosophy (see Vedas).

Brahmī. See Brahmā. The goddess of knowledge, and the Yoni.

Brahmī. See Sanskrit. The alphabet of 46 letters used by Brahman Pandits (see Alphabets). Dr Isaac Taylor (*The Alphabet*, ii, pp. 320-325) in 1883 derived the South Āsōka alphabet (deciphered by Princep—see the *Royal Asiatic Socy. Journal*, vol. vi), from the South Semitic, which he considers to have reached India about 600 B.C. No kuneiform writing has been as yet found in India (see Balk), but Prof. Bühler and Prof. Mac-Donell agree that alphabetic writing was first brought to that country by western traders, between 800 and 500 B.C. The North Āsōka alphabet is derived from the Aramean, which was in use in Persia before his time: this script (at Kapur-digiri) compares with that of the Baktrian coins of Agathokles (240 B.C.). General Cunningham points out that a coin of Iran (4th century B.C.) gives letters reading from right to left (not, as in modern Sanskrit, from left to right) with the continued horizontal line above—as in Sanskrit—this arrangement pointing to the Semitic origin of the writing. The *Kharoshthi* (see under that heading) sprang from the Aramean, and was in common use in the N. Panjāb, Afghanistan, and Gandhara, from 400 B.C. to 200 A.C. : and this also read from right to left. From these facts we perceive how late, comparatively, was the date of reducing the Vedas to writing—Persian and Aramean influence first introducing literature from W. Asia, and being again followed by Greek influence, from Baktria, in the 4th century B.C.

Brāhmo-Somāj. The “Brahmo church” or assembly worshipping the spiritual Brahm (see Brahm), a great neuter—yet

called "Father, Mother, Guide, and Friend." The founder of this church was Rāja Rām Mohun Roy, a Bangāli noble, born at Radhā-nagur in 1774, and who died at Bristol on 27th September 1833. He was banished from his father's house, when 16 years old, for heterodoxy. He travelled throughout India and Tibet, and returned to his home in 1796. He then concealed his views, but opposed idolatry, the burning of widows, and other Hindu customs; this reopened the breach with his father; and the wound was never healed. On his father's death in 1804, Mohun Roy became more outspoken, and accepted government employment as a Diwāni, or managing agent for native princes, but being a man of considerable wealth he abandoned this position, resigning in 1814. His house near Calcutta then became a centre for social and religious reformers. In 1830 he established a hall for prayer and Brahmo worship; and he then visited England, on a political mission connected with the affairs of a native prince; also with the object of a better study of Christianity. He was warmly received by Theists, broad-churchmen, and the Liberal world.

He was a man of considerable learning, and read into the Vedas and Upanishads (being chiefly acquainted with the latter), a spiritual Monotheism, which they can hardly be held to contain. He considered that all religions were originally Monotheistik; and that the deities of Hebrews and Christians, of the Koran and the Vedas, were based on the same idea of a Heavenly Father, as worked out variously by divers minds. Mohun Roy required all who joined his sect to discard idolatry, and to acknowledge one God alone. As regards immortality he held that our future "must rest upon our good and durable work for our fellows: that in this we must look for our highest reward, and not in hope of fame, or in any faith: that we must strive to do work which is undying, lives, and grows." This is the Buddhist idea (see Karma). He had great faith in the continual advance of the human race to perfection. "Right reason," he said, "must in the end prevail": and on such themes he constantly dwelt. On the whole his teaching has been fairly well maintained, and has been carried forward in spite of most unfavourable surroundings, and of persecutions, open or secret, for the carrying out of which the Indian caste system is cruelly adapted. Only the firmness of our Government prevented these from ending in bloodshed. Even Christians ostracised or were indifferent to these reformers; for they were content to select from all Bibles equally the good that they contain, and they classed Christ with the Avatāras (incarnations) of Indian literature.

On the death of Mohun Roy the material interests of the Brāhmo-

Somāj were cared for by a wealthy disciple Dvārka-nāth-Tagore : but he too died soon after, also in England, like Mohun Ray. The work was taken up warmly by this disciple's son, Debendra-nāth-Tagore (born in 1818), who succeeded to great wealth at the early age of twenty. This able and highly religious youth was gladly accepted as a leader by Indian Theists. He abandoned worldly pursuits, and devoted himself to intellectual and religious research. He founded a society "for the special teaching of all truth" (Tattva Bodhin Sabha), and he induced the members of the Brahmo-Somaj to renounce belief in the inspiration of the Vedas, thus leaving them without a Bible, but enabling them to go forward boldly in pursuit of truth. This step was aided by the spread of sound and unsectarian free education, which the Government of India was encouraging from 1840 onwards. It resulted in the development of two other sects, the Adi-Somāj in Bangāl, and the Ārya-Somāj in the Panjāb (see Ārya-Somāj).

A brilliant youth had long sat at the feet of the aged Debendra-nāth. This was Bābu Kishub Chander Sen—a future Paul, who proposed a further advance which the weary old Gamaliel could not sanction. The young Babu and his school said that "caste, and even national rites and customs, must go, like the Vedas." It was too much to ask from the older leaders : they halted, and stood fast, and still so stand in the Adi-Somāj, which is the "Church of the first Brāhmos." The new school, led by Chander Sen, cast aside all trammels, and their contributions enabled their leaders to dispense with secular employment, and to devote themselves to teaching and proselytising throughout India. To solid learning, sterling worth, and great persuasive powers, Chander Sen added an excellent religious spirit and a friendly disposition ; but this did not save him from the fate of all great reformers—the fate of making bitter enemies as well as warm friends. Naturally endowed with wonderful eloquence he could use language of great dignity, beauty, and power, which never failed to sway emotional listeners, or to enlist their sympathies in his cause. But caste, and the dread of social ostracism, terrorised his countrymen : else might his followers have been counted during the first ten years by hundreds instead of by scores. Often have we seen his half-convinced hearers turn away with a sigh, after the most impressive and passionate appeals, unable to take up their cross, because foreseeing the Calvary to which they must go if they embraced the preacher's views. Had Channer Sen lived earlier he might have been a prophet, or a demi-god, and might have founded a new faith and been to-day worshiped as an incarnate god, or at least have rivalled Buddha, Confucius, and Laotze. In later years the strong

common sense of his youth and middle age, in times when he was in touch with the general society of the outer world, yielded to the influence of heredity, and to the mystical spirit of his race. He then believed himself to be inspired, and commissioned by God to preach a new dispensation, to “christianise Christianity”: for he had become a greater worshiper of Christ than many educated Christians. He showed weakness also through various temptations of the mind, and especially because his power of eloquent speech enabled him to draw whom he would to himself. His teaching embraced most subjects that scholars, as well as the religious, desired to learn. Religion formed but a small part of his studies, and towards the end he became weaker and more mystic. With the most polished diction he addressed himself to every question of educational and social reform, to every great and good cause, not eschewing politics, which he saw to lie at the base of all that concerned the wants and interests of India.

Chander Sen started the *Indian Mirror* to aid his propaganda and helped many other papers and magazines, by his powerful influence, his advice and countenance. He was thus able to initiate many good works, and reforms, his generation being one very prolific in such advances, and more so than any other in the history of British India. His father was Rām Komal Sen, a well educated Indian gentleman of the physician class, who was long the secretary of the Bangāl Asiatic Society. Kishub Chander Sen was born in Calcutta (19th December 1838), and received the best education that the capital could give him, graduating at its university while attending the Brahmo lectures. While yet in the fervour of his earlier Brāhmo beliefs, he visited England in 1870, and was received in society, being introduced by Lord Laurence, and Dean Stanley. He was lionised, and interested all religious people, especially those of broad-church views. Queen Victoria presented her books to him, with her autograph; and he returned much strengthened to India, where his sect was soon spreading vigorously. But when in 1880, somewhat spoiled by his success, he proclaimed new doctrines, many left the church; and a new sect was formed called the Sadhāran (or “Catholic”) Brāhmo-Somāj. All Brāhmos continued to hold in the highest respect their old leader. Chander Sen died on Sunday (6th January 1884), and left a devoted disciple—the talented and religious Babu, Protab Chander Mozumdār—as the freely recognised Brāhmo leader. He has widened the sphere of action of Indian Theism, and has travelled all over the old and new world preaching the unity, and spirituality of the faith; and he has succeeded in attracting many adherents gleaned

from many folds ; thus increasing the number of Indian churches, and making them the centres of much good and progressive thought. But the most influential of Indian Theistik sects, since Dayananda died at Ajmere on the 30th of October 1883, is to be found in his Ārya-Somāj (see Ārya-Somāj).

Brāhui. A race in Baluchistān, which for the last 200 years has been dominant. The Brāhui, or Vrāhui, seem to be descended from the Oritæ known to the Greeks in the time of Alexander the Great (4th century B.C.). In Makrān, or the southern mountain region of Gedrōsia the true Balūchīs were then called *Ikththūo-phagi*, or “fish eaters” in Greek ; and their custom of feeding cattle on fish still holds. Sir T. Holdich thinks that Brāhui means “hill-men” ; by general consent they are regarded as immigrants from the west. According to their traditions they came, in pre-historic times, from near Aleppo and from the southern Caucasus, under Chakūr, a leader whom they call an Arab. Philological arguments support this derivation (*Imp. Gazetteer India*, i, p. 344). The Brāhui live on wheat flour, while the Balūchī eats inferior grains. Both peoples are now Sunnī Moslems by religion; the Balūchī language is a Persian dialect ; but the Brāhui contains many ancient Hindu words in a Panjābi dialect. [Others speak of the Balūchīs as Shi’ah or Persian Moslems. Photographs of the chiefs of the Brāhuis suggest an Aryan Hindu element, very probably with Arab mixture.—ED.] The Balūchī, living in plains, loves his flocks and fields. The Brāhui leaders “are gentlemen by nature and heredity; self-possessed, courteous, free and graceful in bearing.” They are accomplished horsemen, and very distinct from the Pathāns (or Afghāns). The Brāhui, “ever loyal to the head of his clan. . . has the traditional courage of the Arab ; rushing openly into the fray, with sword and shield, he scorns secrecy and cover in attacks” (Holdich, *Anthrop. Instit. Journal*, August 1899, p. 16). The Balūchī is pastoral, nomadic, and predatory in habits, not of great physical strength, but active and capable of fatigue : taller than the Brāhui, long visaged with prominent features. The latter is often short, round faced, with flat features, and thickset body. Both races dress much like other Asiatic Moslems of this region. All these races are much mixed—Semitic, Aryan, and Turanian stocks (see Baktaria and Pnshtu).

Britha. Phœnician (see Beruth), a mountain.

Breastplate. See Ephod.

Bridha-Kāla. Vridha Kāla. The “Ancient Siva,” also

known as Brih and Bhrittya (see Bar). This “creator of time,” or “ancient of days,” has a very old shrine at Banaras, which is thronged by the aged praying for health. Probably this temple is the oldest in the sacred city, and it adjoins Kāsi, the oldest part of the town (see Banāras). Mr Sherring says (*Banāras*, p. 94) that “it must be several hundred years old,” which is older than most shrines now left in India. The lingam of Kālā here stands in a hollow space, close to the image of Kālī his consort, and is usually reddened, and adorned with flowers : close by stands Siva’s bull, and there are here two sacred wells, that of Kālī being called the Amrīt-Kund, or “well of immortality,” full of putrid sulphurous water, in which the sick wash and are cured, at the summer festival, casting many corruptive offerings therein. Beside it are images of Vishnu and Lakshmi, Pārvati, Ganesa, and Hanumān who is here called Māhā-bīr.

The cell of Briddha Kāla is not unlike that of the Annunciation at Nazareth (see *Rivers of Life*, ii, p. 613). Water is constantly dripping from a brass cistern, through the roof, on to a plain, smooth lingam which stands in an Argha ; and Siva appears here as Nāga-Īsvar (the “serpent god”) in the adjoining court. Another lingam presents the serpent coiled round it; and, in a square space with two sacred Pipal trees, and a Neem tree, is an image of the ancient sun god Markand-Īsvar, or Daksha-Īsvar, whom Siva beheaded when he insulted Pārvati at the mythical Asva-Medha, or “horse sacrifice.”

Bridges. Rivers. Many faiths which speak of rivers of life, and of death, also speak of bridges, which span the “great gulf fixed” between heaven and hell—the living and the dead—or which lead from earth to heaven. The living thought that the dead were never safely separated—and might return as ghosts (see Babylon)—unless some Kharon had ferried them over a river Styx, Akheron, or Kokutos. The Egyptian mourner cried “to the west ! to the west the land of the dead !” as they placed the corpse in the boat of Khu-en-ua—their Kharon ; and, when west of the river, they still sent it either east (see Beni Ḥasan) or over some Nile-tributary, or sacred lake, to the tomb where it was so carefully sealed. The Hindu had his Vaitarani or swift river of hell, flowing with blood and filth, which can only be crossed by holding the cow’s tail. Mr Aynsley (*Indian Antiq.*, May 1886) found that Hindus of Chamba, in the Panjāb, had a bridge over which every corpse must pass on its way to the burning-ghāt, beside the river. It was a perilous causeway only 18 inches wide, and without protecting

rampart ; there was another safe path, but only the bridge could be used.

The Mazdeans of Persia had their sacred Kinvad bridge—the “bridge of the gatherer,” over which the pious pass safely, though it is guarded by the sacred dog, because they are led by the good angel created by their own good thoughts, words, and deeds (Hadokht Nāsk) : it becomes the width of nine javelins for the good, but is sharp as a razor’s edge for the bad, who fall into hell sinking till they reach the depth due to their crimes. Those who are neither pious nor wicked go to the “place of the stationaries,” presumably a Persian Purgatory (see *Sacred Bools of the East*, xviii, and Dr Mills in *Asiatic Quarterly*, April 1897). This legend of the bridge Moslems have applied to the *Sirāt* or “path” of the *Ḳorān*. Their bridge reaches from the Jerusalem temple to Olivet over the “Valley of Hell” : the pious cross, because an angel holds them by the *Shūsheh* or single lock on the head : the wicked, to whom it is sharp as a sword, fall into Wādy el Jehannum beneath, which is the “Valley of Hell.” The Jews believe this valley to be the scene of the last judgment, and that any not buried on Olivet, or on the slopes to its west, must find their way there from their graves, passing under ground, opposed by demons and serpents : for which reason Jews in Russia are buried with a fork, to aid them to dig their way—this of course is the old Egyptian idea of the soul’s journey through Amenti.

In the Mishnah also (“Parah”) we read of a certain bridge from the temple to Olivet, by which the high priest passed to perform the “Red Heifer” rites. It was made of cedar, fig, and cypress woods, but does not appear to have actually existed. The legend said that the sun rose over a “tower of holy woods” ; and its rays shone direct into the Holy of Holies, whence the bridge led direct. The Red Heifer itself has a mythical meaning, in connection with the dawn. We can trace this bridge—sometimes connected with the rainbow as the bridge from heaven to earth—even in America, as the “owl bridge” or “bridge of souls” among Azteks (Brinton, *Myths of the New World*, 1876, p. 108). The Chinese in the island of Formosa, have the same idea. The good pass safe over a narrow bamboo bridge to a Paradise of sensual enjoyment ; and the wicked fall thence into a bottomless pit of torment.

The Skandinavians said that the dead passed first the “quaking bog” of Gioll, or Asbru, and then over the bridge of Bifrost, or Modgudor, which was the rainbow. Their heroes also were placed in boats and sent out to sea, or sunk in rivers, with all their weapons :

such funeral boats have actually been found ; and the Japanese also send out boats laden with gifts for the dead, to go west, and to be burned at sea. Odin bore the slain in a golden boat to the paradise of Brā-hāla, or Val-hāla, in heaven. In our own islands the “bridge of the dead” is, in folk-lore, “no broader than a thread.” In Bretagne Britain was regarded as the “land of souls,” to which the dead were carried mysteriously in ghostly boats, escorted by a dog. The Bretons of Ploughnel (like the Hindus of Chamba above mentioned) conveyed their dead for burial over an arm of the sea, called the “Passage de l’Enfer,” though there was a shorter and safer route to the cemetery.

The Eurok Indians, of N. California, retain the old Aztek legend ; for their souls must pass along a thin, slippery, quivering pole, spanning the great chasm between earth and the bright sunny hills of Paradise ; good souls are aided by a good spirit, helped by the grave fires kept burning for several nights. The Polynesians have no river of death, but, believe that souls pass through holes in the beach, and travel under the sea, escorted by a dog, much as in the Breton legend. [The Babylonian Ea also judged souls under the sea ; and the idea is found even in the Book of Job. (xxvi, 5)—ED.] The bridge idea, however, reached the Andaman islanders before the Moslems came there (see *Anthrop. Instit. Journal*, Jany.-June, 1902, p. 140). The Sikh still salutes you, on receiving alms in the Panjāb, with the words “may father Nānak-shah take your boat safely over the River of Life.”

Bridget. The Keltic “bright” goddess and saint. Kelts said that Brighit was an “arrow of fire,” a goddess of smiths, of poetry, and of physic—the “daughter of Daga,” who became St Bride (see Petrie’s *Round Towers*, i, pp. 26, 195, 336, 439; and O’Brien’s translation of Villanueva’s *Phœnician Ireland*, 1883). By the round tower of Kildare was her cell, where her special mass (*Afrion*, the Latin *Offerenda*) was celebrated. The church contained this virgin’s tomb to the left of the altar. She is said, by “the historian Captosus of the 9th century A.C.,” to have miraculously enlarged the entrance to the church itself. But pagan Danes desecrated it about 835 A.C. Several vaulted cells, 10 to 15 feet high, remain here. In one of these the “inextinguishable fire” of the old bright goddess was kept up (says O’Brien, p. 308) till put out, in 1820, by Loundres, Archbishop of Dublin ; the “Nuns of St Brigid”—or local vestals—were then dispersed. St Bridget is said to have been converted to Christianity in 467 A.C., though “not forsaking fire worship” (O’Brien,

p. 82). Her shoe, or slipper, was a charm which, like Mary's foot, was revered by Christian and pagan alike (see Foot ; and *Rivers of Life*, i, p. 360). Petrie says that he had a "brass slipper of Brighet the Bright." Bede, in his Life of St Cuthbert, speaks of many fire cells, or temples, throughout Ireland where, as elsewhere, pagan shrines were reconsecrated as Christian churches.

Brihas-pati. A name of the eternal god in the character of the Purōhit priest, who prays for man to the gods. Hence he is Vachas-pati (Lord of the Word), and Gish-pati, as intercessor. In the Vedas he is "Lord of prayer" ; and, like Brahmas-pati, is a preceptor of gods and men (see *Rivers of Life*, ii, p. 481, fig. 312). The Bālis of Ceylon said that he was the planet Jupiter, but adored him as phallik. He has a large halo of moon and stars, over a conical headdress. He holds the phallus in either hand, but elsewhere usually has a vessel of ambrosia (amrlta) in his left, like Kwan-yin in China (*Rivers of Life*, ii, p 529). He sometimes leans or sits on a tiger, with a strange monster—half fish, half human—at his feet. The body of Brihas-pati is of gold ; his legs striped blue; and his car (the NIti.ghosha) is drawn by 8 pale coloured steeds. His day of the week is Thursday, and his zodiakal sign is Sagittarius the Archer, or Pisces the Fishes. The thunder is his voice, and he shines as light. He is Angirasa child of the Rishi Angiras. His consort is Tārā, who personifies the stars : Soma carried her off—for the moon extinguishes the starlight—in the divine warfare called Tārākamaya. Indra and other gods fought for Brihas-pati ; but Rudra, with Daityas and Dānavas, opposed them ; and "earth being shaken to its centre," Brahma restored Tārā, who, however, bore a child to Soma, called Budha—the planet Mercury. The Rishis are said to have milked the earth through Brihas-pati ; for all blessings come from him. By his aid priests pray ; he is at once the suppliant and the sacrifice. Yet of the sacred Sastras he is reported to have said : "they have three authors—a buffoon, a rogue, and a fiend." He was Vyāsa (see that heading) in the 4th Divāpara age; and a code of laws goes by his name.

Brim. Anglo-Saxon : "the sea" : compare Sanskrit and Persian *Barh* "flood."

Brimir. The Skandinavian giant whose heavenly hall will survive the universal conflagration, and who gives drink to the thirsty.

Brinjāris. Non-Aryan nomads in India, who used, before good roads were made, to transport grain, salt, &c. ; they were looked

on as cheats and robbers ; but good government has altered all this, and we found them for years good honest workers, and very fair contractors.

Britain. The origin of the name is very obscure. Britain was the land of Britons, or Brythons, who were a branch of the Kelts, found now only in N.W. France (Bretagne), in Devon, and Cornwall, and Wales. They belonged to the people whose names ended in *n*, such as Latins, Sabines, &c., as distinguished by scholars from races whose names end in *k*. Their legends spoke of an original Bruit, or Brut. Dr Isaac Taylor (*Notes and Queries*, 29th May 1886) would connect the word with *bre* or *bray* for “hill,” “promontory,” “bank” (Scottish *brae*). Pliny (*Hist. Nat.*, iv, 31), says that tribes of Britanni were to be found not only in Britain and Gaul, but on the Rhine, and on the shores of the North Sea : but that the mercenary Bruttii, or Britones, in Roman legions were mostly from Gaul, not from Britain nor from Bruttium. Polybius calls these people Brettioi, and their land Bretha. Britons appear in Roman times all over the Continent, ruling long over most of Germany and France, working down to Picardy, Armorica (as Bretons), and Flanders, and crossing to Britain. The S.E. of England was the Roman Britannia Prima, with Britannia Secunda towards the west. Their name is found alike on the Rhine, Elbe, Weser, and Humber rivers ; at Britten-burg at the old Rhine mouth; Bretten-burg in E. Friesland ; and Bretansche-Heide near the lands of Ems. Tacitus speaks of Iberians in Cornwall—whence the theory of an Iberian race in Britain. He perhaps only means Spanish colonists (about 100 A.C.), but there were Iberians also in the Caucasus, near the old Aryan home. The two races of S. Britain are represented respectively by the remains found in the “long barrows” and “round barrows.” The first class (supposed Iberians) represent a slight, small, long-headed race, who were in the neolithik, or polished Htone, stage of civilisation. In round barrows were buried a much stronger race of men, about 5 feet 9 inches in height : they were acquainted with bronze. Dr Isaac Taylor regards these latter as the “first Aryans.” The neolithik people are supposed to have been vanquished about 2000 B.C. and to have themselves conquered an older palaiolithik, or “old stone,” people who had come from Skandinavia at the close of the glacial period. [This is a much disputed question. Both races may represent successive Keltic waves. The Britons spoke Keltic dialects of the Brythonic group, marked by such words as *pump* for “five” (Sanskrit *panch*, Greek *pente*, Teutonic *funf*, English *five*) instead of the Goidel *kink* (Latin *quinque* “five”).

We have no distinct trace of Turanians in Britain : for even the Picts bear Keltic names in the history of Bede. But Aryans on the Continent mingled with the Finns, and the Finnic Basques ; and the Latins with the Turanian Etruscans. The Keltic head—like the Latin—is large and broad : the Saxon was also somewhat short-headed. The so-called Iberians might, however, be true Kelts, and the round-headed people (in a later age when bronze was used), may be early Saxons—before Roman times. Both Kelts and Saxons used, at times, to burn their dead, and slew and buried slaves at the tomb—remains of kistvaens show us, in England, a people who buried many bodies in the tomb of a burnt chief. But many Aryans buried instead of burning. We of course know nothing of the complexion, or of the language, of any of the barrow builders ; but we know of two Aryan stocks in Gaul, and in Britain, one fair the other dark. The Brythonic people were red haired, with brown or blue eyes. The Goidels were pale, with black hair, and dark or blue eyes.—ED.] All the earlier skulls in Skandinavia are said to be Mongoloid [perhaps semi-Finnic.—ED.] or Turanian (see *Proc. Viking Society*, 15th March 1895 ; *Athenæum*, 6th April 1895 ; and Basques). [Briton probably means “brethren” : Hindi *Bhrātā*, Slav *Brat*, Russian *Brate*, Dalmatian *Brath* : from *Bhri* “to bear.” See Bar.—ED.]

Broad Arrow. See Arrows.

Bu. Pu. A widespread root for “growth.” It originally meant to “blow” or “puff” : hence to “boo” or bellow (Aryan *bo* “bull”) ; and again to “swell out” or “grow.” The ideas are found in the Aryan *Bhu* “live,” “be,” “dwell,” and *Pu* “blow,” “generate” (whence Latin *puer* “child,” Sanskrit *pu-tra* “son £) : Egyptian *Fu* “child,” *Fua* “pregnant,” *Pu* “to be” : Akkadian *ba* “make,” and *pu* “long.” In Semitic speech we have *Pukh* “to blow,” and *Pukh-khu* the Yoni. In Finnish *pu* has the same meaning “to produce,” whence *Puu* “child.”

Bud. Budh. These words, easily confused, come from the Aryan root *Bidh* “to pierce,” “cleave,” “separate,” “distinguish.” Hence we have on the one hand *Bud* for a “sharp” thing or “point,” as in the English *bodkin* a “small bod” or dagger (Chaucer says Cmsar was struck with “boydekyns” : in Sidney's *Arcadia* the *bodkin* is a dagger, as in *Hamlet*, Ill, i, 76). On the other hand *Budh* is to “separate,” “distinguish,” “show,” whence our *bode* “to show,” and the Sanskrit *Bodhi* “wisdom,” *Budha* “wise,” *Buddha* “wisdom giver.”

In 1718 M. Renaudet found mothers in India sacrificing female children to Bod, whom we must distinguish alike from Budha—the planet Mercury—and from Buddha. Moslem travellers of the 9th century speak of human victims whom they saw sacrificed to Bud. Every observant traveller—especially in S. India—has seen, close to the village gate (inside or out), or under a tree or in a grove hard by, the little QI'ate or conical stone, perhaps only a foot high, called the Būdu-Kūl (“pointed stone”), or the Baddu-Kāl, “firm” or “standing” Stone (see Mr F. Fawcett, *Bombay Anthropol. Journal*, 1882, i, p. 261). Mr Fawcett details all the horrible sacrificial rites therewith connected, which he witnessed on the borders of the Bombay Presidency between Dhārwar, and Bellāry. The victims of these bloody ceremonials are now only bull-buffaloes, and black rams, provided by public subscription. “A Poturaz (or celebrant) bathes before the Baddu-Kal; and, presenting the ram in his arms, seizes its throat with his teeth, bites till he kills it, and tearing the bleeding flesh with his teeth holds it in his mouth to the goddess.” It is finally buried beside the sacrificial booth, and the Pōturāz is bathed and decorated by the head-man of the village. Next day are brought sheep, rice, and milk, offered in fulfilment of vows. A buffalo-bull is dragged before the Būdu, and its head cut off with shouts of joy: the head is placed before the symbolic stone, with the right foreleg in the mouth, to betoken complete submission. Sixty seers of boiled rice are strewn round the village in completion of the rites. Mr Fawcett is describing rites of village goddesses, Mari-ama, Durga, or Wan-ama, who are usually imaged above the Būdu-Kāl. Būsava (Siva) is represented by a cone of earth (*Kēlu*) under a sacred tree, and, if possible, over a serpent's hole.

In reply to our questionings the natives have generally said that their Bod or Bud was Ādām, nephew of Siva, called also Budha or Bodha: and Moslems mean by Ādām the phallus in India. Bud therefore is clearly the lingam, as the emblem proves equally with the word. In Java Bud is confused with Buddha, and the 400 images of Boro-budur are accompanied by many lingams and yonis, but include no images of Buddha,

Budha. The planet Mercury in Hindu astronomy—the son of Soma, the moon (see Brihas-pati).

Buddha. Buddhism. There were many Buddhas, but the name specially recalls the greatest of philosophic and pious teachers, Gotama the Tathāgata or “saint,” the Sakya-muni or monk of the Sakya clan, Siddartha, who when he quitted the sacred grove of

Buddha-gayā received the name of Buddha—"the wise teacher." Like other pious men, and as a good Brāhman, he had sought the Vāna ("forest") of Rāja-griha for self introspection and meditation, and then spent seven years in study, teaching and comforting all who sought him, till he came to be known as one full of wisdom, a pattern of piety and goodness, a true Mūni ("recluse"), and a Bodhisattva (or incarnation of wisdom); one who had laboriously thought out life's problems, with the usual result of departing considerably from the faith of his fathers. He had gathered many followers, and especially five disciples, who at length, with fear and consternation, saw him gradually relinquishing the worship of their sensuous gods, and the rites and sacrifices observed by their people, to devote himself to virtue, and to the general happiness of mankind. All men recognised his philanthropy, and his desire of comforting the heavy laden, and of solving their perplexities. They had sympathised with his youthful aspirations, and with his recognition of the incomprehensible nature of life, and of a Divine government. They agreed that the pious must live the best possible life, and must patiently submit to the inevitable, being as little as possible moved by joy and sorrow, weal or poverty; but they found it (and still find it) hard to follow him further in the second stage of his teaching.

At Buddha-gayā, after the seven years had been passed in severe discipline which often brought him to death's door, Gotama came to the conclusion that he was wasting his life, and wearing out body and mind to no purpose, selfishly engaged in thinking only of his own soul. Gradually he had formed the higher resolve to go forth and labour, to make others wise and happy and the better for his life and work.

"Enter the path! There are no woes like hates,
No pains like passions, no deceits like sense.
Enter the path! Far has he gone whose foot
Treads down one fond offence.

Enter the path! There spring the healing streams.
Enter the path! There grow the immortal flowers,
Carpeting all the way with joy-there throng
Sweetest and swiftest hours."

[Quoted by Bhikshu Ananda-Maitriya, in his sermon on "Right Life": see *The Buddhist*, May 1904, p. 16.—ED.]

It speaks well for our race that, though 24 centuries have passed since that new gospel was taught, nearly a third of the human family still profess allegiance to Buddha (see *Rivers of Life*, ii, p. 590), however imperfectly they understand him; and that Europe and America alike appreciate his teaching. Gotama and his disciples shook them-

selves free from the evil influences around them—from the fetishes, and phallic gods, and serpent worship, and even from the laws of caste. He gave up in the eyes of Hindus his own salvation to help the outcasts of the race. These “fishers of men” went forth without purse or scrip, having erased the past from their minds and hearts. They tried only to modify, and not to destroy the faith of the millions : to persuade not to persecute. But the effort was too great, the thoughts too high for the age. Gods and goddesses hidden away, while Buddhism first prevailed, in caves and holy wells were brought back twelve centuries later, when Neo-Brāhmanism made its way among the masses who loved its rites and symbols (see Brahmā). Buddha was confounded with Bud (see Bud), and became the divine incarnation of Bodhī, and the Budha who was Vishnu. About our 6th century Buddhism was already sick unto death, and decayed slowly for the next 150 years. Some Buddhists were erecting lingams over their graves, and

“ Self-abasement paved the way
To villain bonds and despot's sway.”

Buddhist sculpture then represented angels and gods, demons, paradises, and hells ; though Gotama Buddha had confessed that he knew nothing as to any spirit, god, or soul. The Sakya-mūni is represented as a Kol or Drāvid rather than an Aryan, and with the curling hair of the aboriginal Negrito (see *Rivers of Life*, i, p. 206, fig. 85—the Tibetan Buddha). He is pictured with the long ear-lobes said to denote goodness, but which belong to non-Aryans. Mr R. Carnac speaks of a Manipuri whose ear-lobes extended two inches beyond his cheeks (see *Indian Antiq.*, Feb. 1880). Prof. Beal speaks of the Sakyas as Scythian Aryans ; but the top-knot of Buddha's coiled locks—said to reach to heaven—recalls the conical head-dresses of Turanians from Central Asia (*Indian Antiq.*, August 1880, and *Royal Asiatic Society Journal*, XVI, i, 1881) : it becomes a pillar of glory in the Amrāvati sculptures, but proceeds from the throne of the Hindu Bhāgavat, thus belonging to lingam worship, not to Buddha. The deified Buddha is in fact Turanian, not Aryan at all.

Gotama the Buddha, Siddartha, the Sakya-mūni, the “lion (*Simha*) of the Sakya tribe” was borne to King Suddhō-dāna, “Lord of the Sakyas,” by Maya his queen, at his capital of Kapila-vastū in Oudh, in the year 623 B.C., according to the historians of Ceylon and Kashmīr, and he died in 543 B.C. at the age of eighty. The dates given by Tibetans and Chinese vary considerably from these ; but this is due to the belief in successive births of the Buddha. The orthodox

Chinese era of Gotama's death answers to 1027 B.C., though they only claim to have possessed his Law in 60 A.C. Hiuen Tsang, the Chinese traveller in India, in our 7th century, says that most Hindus then believed Buddha's death to have occurred in 630 B.C. ; but others said 870, 570, 370, or 270 B.C. Some of our most careful scholars still prefer dates ranging from 483 to 477 B.C.; but Koeppen accepts the more generally adopted date 543 B.C. In our 14th century Burton thought that a fair calculation, from the Hindu *Kāla-çakra*, would date the death in 291 B.C. ; while Prof. Wasilief accepts 376 B.C. (*Royal Asiatic Society Journal*, January 1890). All these dates precede the reign of Āsōka, which is fixed by contemporary reigns of Greek kings. The Tibetans, following the Chinese, calculated the date on astrological grounds, and varied between 2000 and 876 B.C. But this refers to previous Buddhas (as mentioned later), rather than to Gotama. The facts of his life are known, and the accounts vary little. The later legends (see Asva-ghosha, *Buddha-Charita*, and *Lalita Vistara*), based on the old myths of Asia, will be briefly noticed later, and grew up some 500 years after Gotama's death.

The account givea by Dr Peterson (*Bombay Royal Asiatic Socy. Journal*, 23rd August 1892) may be summarised as follows. During the period of meditation Buddha pursued "the usual pious course and discipline, and sought rest for his soul in physical austerities, and metaphysical absurdities. He attached himself to two successive spiritual teachers, and gave himself up to practices which he afterwards condemned as idle, and worse . . . pressing the tongue against the palate . . . repressing the breath, fasting, and self-inflicted pain": he "was not able to eradicate them from the church he founded, where they have long since risen and choked the seed of the pure doctrine." "He left his teachers unsatisfied, and travelling through the lands of the Māgadhas, came to the town of Uruvela, now revered through the whole Buddhist world, under the name of Buddha-gayā. He is said to have felt drawn to the place at first sight. 'Then my disciples,' he is represented as saying, 'I thought within myself: truly this is a charming spot of earth, a beautiful forest: clear flows the river with pleasant bathing places, and fair lie the villages round about to which one can go; here are good quarters for one of high resolve who is in search of salvation.' More than one of the sculptures at Sanchi are illustrative of this description." Here he lived for 5 or 7 years in the severest discipline. "Five other ascetics joined themselves to him, in the hope that they might be permitted to share in the fruit of penance such as they saw him undergo. His body wasted away, but he found himself no nearer

the goal. Convinced that the path did not lie here he took food freely, and regained his usual strength. The five ascetics ceased to believe in him, and Gotama was left alone. One night truth came to him as he sat under the fig tree in his hermitage at Uruvela: he ‘discerned the causes of thing.’ . . . Of the forty-four years that followed we possess, again, no continuous record. We have only speeches, dialogues, and parables spoken by Buddha, with short notes of where he spoke and to whom he spoke.” The traditional first sermon to the five ascetics represents his chief tenets. “Monks! there are two extremes from which he who leads a religious life should abstain . . . The one is a life of pleasure devoted to desire and enjoyment: that is base, ignoble, unspiritual, unworthy, unreal. The other is a life of mortification; it is gloomy, unworthy, unreal. He that has attained is removed from both these extremes, and has discovered the way which lies between them—the middle way which enlightens the eyes, enlightens the mind, which leads to peace. And what, O monks, is this middle way? It is the sacred eight fold path, right faith, right resolve, right speech, right action, right living, right effort, right thought, right self-concentration.” The sermon goes on to expound the four great truths, that life is suffering, that the love of life is the cause of suffering, that the loss of the love of life is the only way to get rid of suffering, and that the way thereto lies along the eight fold path. This doctrine of the mean is found also in Buddha’s simile of the lute strung neither too tight nor too loose, which was addressed to the young Sona. “Buddha was a practical teacher of righteousness; and the record of his ministry lies in the Order he founded, and in the rule of life to which he called his Order . . . the three parts of righteousness are, good conduct, self-concentration, and knowledge.” He said that: “he who acts rightly his joy follows, as his shadow which does not leave him.” Right conduct in his teaching means not to kill, steal, commit adultery, lie, or drink. “These commandments were for the laity: the monk, and nun, must substitute for the third a vow of absolute chastity.” “Step by step, piece by piece, moment by moment, must a wise man cleanse himself from all impurity, as a goldsmith refines silver.” “He who keeps the chariot of his passions under control, him I call the driver of the chariot; he who does not merely hold the reins.” . . . “Hatred in this world does not come to an end through hatred, but through love, this has been the rule from all eternity.” . . . “He who speaks wise words, but does not act upon them is like a fool who counts the cows of others.”

Eighty years passed, and Buddha felt that his hour was near. “He journeyed north, we are told, from the country of the

Māgadhas with his face set towards Kusinara, now Kasia, east of Gorukhpore, on the Chota Gandak. He crossed the Ganges at the point where men were even then building the great city Pātaliputra, over the place of whose site the learned now contend. Near Vesali, in the village of Beluva, he dismissed his disciples, meaning to spend the rainy season in seclusion." . . . "I must not," he said, "enter into rest until I have spoken to those who love me, until I have spoken to the Order I have founded. I will conquer this illness by my power, and hold back the life that is issuing out of me." . . . "He rose, we are told, and left the house in which he had been lying ill, and, by his own wish, alone. When Ananda his favourite disciple saw that the Master was sitting outside in the shade of the house he went up to him and said, 'Master, I see that you are well. All strength had left me too, sir : I was faint : my senses failed me, because of the sickness of my lord. But I had one ground for hope. The Master, I said to myself, will not enter into rest until he has declared his purpose concerning the body of his followers.' Buddha answered, and said, 'Ananda, what need has the Order of me now? I have preached the truth. If I said I will rule the Order ; let it be subject to me ; then you might ask me to say what my will with regard to its future is. But this I have at no time said. Why then should I be asked my purpose concerning the Church ? I am an old man that has finished his pilgrimage : I am eighty years old. Think not that I am your light or your refuge. Be to yourselves, Ananda, your own light, your own refuge : seek no other refuge. The truth is your light and your refuge : seek no other refuge. And he, Ananda, who either now, or when I am gone, walks in the path of righteousness with the truth for his lamp and shield, he shall be truly my disciple.'" To his monks he said again, "He who walks without stumbling, holding fast to the word of truth, will escape from life, with its bonds of death and birth; he will be free. He will reach the further shore."

"Next day Buddha looked back for the last time on the great city of Vesali, whose rich men and whose courtesans had been among his disciples. He may have been standing in the grove of mango trees which the woman Ambapali, 'who was a sinner,' had given to the Order. Accompanied by a great crowd of disciples he set out for Kusinara. On the way the sickness which was to terminate his life attacked him at Pawa. Sick and weary he journeyed on and came to the river Kakuttha. . . . At last he reached the city where it had been given to him to know

that he should die. On the bank of the stream that washed it there was a grove of Sāla trees. ‘Lay my bed, Ananda, between these two trees, with my head to the north. For I am tired and desire to lie down.’ . . . Again he said, ‘In my honour the trees put forth untimely blossoms, the heavens rain down flowers, and the angels sing. But the honour I desire, and the reward I seek, are not in these things. Whosoever, Ananda, monk or nun, lay-brother or lay-sister, lives in the truth, in things both great and small, lives according to the ordinances and walks in the truth, there is my honour and there is my great reward.’ But Ananda went from him and wept, saying, ‘I am not free from sin, I have not reached the goal: and my Master who has pity on me is entering into rest.’ Buddha called one of his disciples to him and said, ‘Go say to Ananda in my name the Master wishes to speak to you, friend Ananda.’ And when Ananda came Buddha said to him, ‘Weep not for me, Ananda. Have I not often told you that man must leave all he loves and takes pleasure in. All that comes under the law of birth and growth, all that is made, must pass away. It cannot be otherwise. But Ananda, you have long served me in love and kindness, with cheerfulness, loyally, and unweariedly, in thought, word, and deed. You have done well: strive to the end: soon shall you be free from sin.’ As night came on the nobles of the city, with their wives and children, streamed out to salute for the last time the dying teacher. Subhadda, a monk of another sect, came to dispute with him; but won instead a place in the history of the Church as the last of Buddha’s own converts. Shortly before his death Buddha said, still speaking to the beloved disciple: ‘Ananda, you will perhaps say the word has lost its Master, we have no Master more. Say not so, Ananda. The law and the ordinances I have taught you, let them be your master when I am gone.’ Again a short interval, and then the lips that for forty years had called men to do the right spoke for the last time. ‘Hearken my disciples, all that is born must pass away, do you strive without ceasing.’ And in the morning the nobles of the city burned Buddha’s body before the gate.”

Thus happily and peacefully passed away the good old man, after a busy and eventful life spent in the highest interests of the race. Yet his pious, honest character has not escaped the venomous shafts of calumny, any more than that of other prophets. Christ was said to love the company of publicans and sinners. Buddha also was criticised because he went to the garden of Amba-pali and, after her conversion,

to her house rather than to those of the princes of Vaisali. A woman was once bribed to accuse him of immorality. A missionary (condemned by Mr Alabaster in his *Wheel of the Law*, p. 233) "said he died of dysentery caused by eating pork": but in the words of the Buddhist Scriptures, "Those who are unrestrained in sensual pleasures, greedy of sweet foods, associated with what is impure . . . all this is what defiles, but not the eating of flesh" (*Chula-Vāga*, ii, 5). In the Amagandha Sutta when the Brāhman says "meats defile," the Buddha answers "nay; nor can fastings, tonsure, wearing matted hair like ascetics, worship, rites, and sacrifices purify any." In this Sutta the refrain "but not the eating of flesh" is repeated seven times, and in the end the vegetarian Brāhman is converted to more spiritual conceptions (*Sacred Books of the East*, X, i, pp. 40-42; and *Jātaka*, No. 246). The ascetic Nāthaputa says, "Gotama the monk eats meat purposely prepared for him, with his eyes open": Buddha answers, "So Nāthaputa has often said." Again he said, "My monks have permission to eat whatever food it is customary to eat in any place or country, so that it be done without indulgence of the appetite, or evil desire" (Hardy's *Manual of Buddhism*). It is foolish to gird at Gotama's eating of "boar's flesh"—or as otherwise translated "boar's wort."

Gotama rightly began his career by a period of solitary (though perhaps too solitary) meditation; but while he hesitated whether to keep the truth to himself or to enlighten others "the fate of millions trembled in the balance." He judged wisely, and spoke and acted boldly: he founded a faith which causes millions daily to bless his name. "The German Feurbach, and Schopenhauer: the French Comte: the English Lewes: the American Emerson: with hosts of others have all," says Dr Eitel, "drunk more or less of this sweet poison." But is it poison at all? "Comtism, as the religion of humanity, is only," he adds, "philosophic Buddhism in a slight disguise to adapt it to our modern civilisation." Coming down to the end of the 19th century we find the learned Canon Liddon in St Paul's Cathedral admiring without stint the Light of Asia (Liddon's *Lectures on Buddha*).

As regards the similarities between the legends of Buddha and of Christ—which both sprang from earlier myths—Dr Eitel says that Gotama "came from heaven; was born of a virgin; welcomed by angels; received by an old saint (see Asva-ghosha about Asita) who was endowed with prophetic vision; presented in a temple; baptised with water, and then with fire. He astonished the most learned by his understanding and answers; was led by the spirit into a wilderness,

and tempted by an evil spirit ; was the friend of publicans and sinners ; was transfigured on a mountain ; descended to hell, and ascended to heaven ; in short—with the single exception of crucifixion—almost every characteristic incident in Christ's life is also narrated in Buddhist tradition."

[This however seems an exaggeration, when we study the details in the *Lalita Vistara*. The actual careers were very different. Gotama was not persecuted. He was born in luxury and he lived to be honoured in his extreme old age. He is not said to have risen from the dead. The parallels in legend are not due apparently to any literary borrowings : they are found only in late works about 500 years after Gotama's death. Buddha was not born, in the ordinary sense, at all. The parallel really nearest occurs in the apocryphal gospel of the Pseudo-Matthew : the knowledge of the alphabet which he shows, as a schoolboy, has also an exact parallel in the apocryphal account of Christ at school. Most of the other incidents naturally arise from the customs of the age, which were alike in India and elsewhere. Buddha is tempted under a tree by the demon Māra, but his temptations are like those of St. Anthony, and not at all those of Christ as a rule, while Zoroaster equally was tempted by the devil. Baptism by fire is only related of Christ in the later legends of the 2nd century. The Transfiguration of Buddha took place also under a tree, not on a mountain. All holy men in India were supposed to shine with celestial light, and the followers of the reincarnate Zoroaster (also virgin born) are said in Persia to possess the fire of immortality in their bodies. Buddha is not said to have descended into hell at the time of his death. He ascended to heaven, as all who had done well on earth were believed in his days to do. Parallels with the story of Krishna, of Bacchus, and of many other gods and heroes, are easily drawn, because the folk lore of Asiatic races has a common origin ; but the subject seems not to be one very useful to study, since myths always attached in time to the popular history of the world's greatest.—ED.]

Gotama's rejection of the philosophies of his day was due to his strong common sense, which revealed to him their fallacies. They were subtle speculations ; but speculations only. Sages of his father's territory taught him the six Darsanas or "demonstrations" (pseudo-logic), but he at length saw the difficulties raised by such philosophies—especially that which he learned at the feet of the great Kapila, author of the *Sankhya Darsana*, an Agnostik and a quasi-Atheistik work, written at the capital city Kapila-vastū. Gotama saw that first principles must be reconsidered, and all theories—however great

the repute of their authors—must be called in question (see Agnostiks). If he doubted and feared he had also, we may believe, hope as to the future. He saw that the dread of death was due to man's natural "clinging to life." He turned his thoughts from all such speculation to the practical duties of life, and exhorted the anxious, or the argumentative, to think not about gods but about miserable men and women. Yet even such cautious language thinned his following; for many who saw that he no longer cared for penances, prayers, and hymns, and for the superstitious veneration to be won so easily from the ignorant, themselves preferred the dreamy indolent life of the hermit's cell which he quitted. He entered fanatical Banāras alone, for every disciple had left him. He was greeted with scorn as one who had turned back after putting his hand to the plough: as one who found the way of salvation through austerity too hard to follow: who loved the things of this world more than those of Brahmā: who was an atheist, and a companion of the sinful. Like Christ he was not understood by his own people. But all this suspicion the great teacher was able in his long life to live down. He taught that Religion is not Belief but Karma ("doing"), and Dharma ("duty"): that as we sow so we must reap: that the result of action is as immortal as man's personality. It was blasphemy in the eyes of Brāhmans: for he put aside the gods and their ritual, and he broke the rules of caste. Instead of worship he preached conduct, and taught that the wise man should be silent as to the *Atman*—soul or personality—which is the great theme of all religions. His own religion was free from all superstitions, though that of his followers was not. But the Brāhmans were engrossed in discussing eternity—the things "beyond" or "above"—and whether all must undergo "transmigration" to other bodies after death: whether if so consciousness remained: whether the "new being would be quite identical with the old, and if not quite identical would it be another?" They were busy also in suppressing the heresies of other philosophers, who had for several centuries then been writing Shāstras and Darsanas. Buddha was weary of all these conjectures, and turned to the "Path" of Right Life. It might bring a Nirvāna on earth, whatever the Nirvāna of the real "further shore" might be.

The Buddhism of the Buddha 2400 years ago was not the Buddhism, of a few centuries later, developed by Brāhmans of the north: it was not even truly represented by the Dhamma-pada, or the Sutta-nipāta of the south in non-Brāhman Ceylon: though the Master's teaching was long there preserved in greater purity. Yet of original Buddhism it is well said by Sir Monier Williams that

scarcely a sentiment exists in the earliest Buddhist literature, which cannot be paralleled in the Laws of Manu, the Epiks, or the Niti-Shāstras of Sanskrit literature—so soon did philosophy encroach on the simple Path (see *Royal Asiatic Socy. Journal*, April 1886). Buddha was a Brāhman by birth ; and a study of the earliest books shows that, in his modesty, he never consciously set himself to upset Brāhmanism, or to found a new religion, but only to found a new Order for the service of man. Jesus as a Jew did not ask his followers to give up the Jewish creed. Both masters sought to lead men to the “ narrow path,” and both respected the religions of their own lands. Brāhmanism had produced brotherhoods with vows of celibacy, poverty, and mendicancy, long before the time of Gotama : men were dominated by the idea that life was not worth living either in this world or in the next. Buddha organised the monks and hermits (Sanyāsīs, and Yōgis, Mūnis, Bhikshus, and Chelas) who had always been conspicuous in Brāhman systems, but who had lived by no rule beyond those of their individual fancy. Vows of poverty, chastity, silence, and fasting, with self-torture, filth, and nakedness ; even the abandonment of caste as well as of family : all these things were common enough. The Yōgi sought union with God through meditation. The Yati restrained all passions. The Jitendriya mortified his organs of sense. The Sanyāsi abandoned the world. The Vairagi renounced every worldly desire. The Srāman wore himself out with austerities. The Bhikshu must beg in the rags of other men’s dress. Buddha’s system embraced them all in one great monastic Order—a brotherhood of equals, leagued for the good of themselves and of others. Yet were their practices not the Path of Buddha. The Order expanded rapidly, but sank soon to the lazy monastic life so different from Buddha’s “ striving to the end.” So too Francis of Assisi, even in his own lifetime, saw the decay of the Order he had created.

As an Agnostik Buddha had nothing in common with the Brāhma-vādi, who had “ found god,” and knew the Vedas to be his breathings. Such pietists looked on the Buddhist as a Sūnya-vādi, who saw only a blank void where they saw ghosts and spirits. Buddha knew nothing about souls, or spirits, as being independent of matter. He said to his disciples “ trouble not yourselves about the gods.” He acknowledged five Skandhas or “ constituents ” ; namely *Rupa* or “ form,” *Vedanā* or “ sensation,” *Sanjnā* or “ perception,” *Samskāra* or “ forming ideas ” leading to action, and *Vijnānā* or “ conscious thought ” : some of his followers made the soul a sixth *Skandha*. Yet all held that the *Skandhas* perish with the body, while *Karma*, the result of

all actions of the individual existence (through many lives some said), became either "merit" or "demerit" (*Kusala* or *Akusala*), surviving as heredity, and leading to the awful perpetuation of either good or evil. The modern philosopher tells us that force can never be lost; the sum of all forces is as inexhaustible as matter is undiminishable, in spite of every change of condition. The force of human actions, Buddha thought, is eternal, producing ever new deeds good or bad, and words and thoughts that can bless or curse humanity. Such sound philosophy was taught in parables—the fables of *Jātakas* or "births"—which men, in their stupidity, unfortunately took to be inspired history of actual occurrences. He who desired to lead men to the Path, and to sweep away the Brāhman folk-lore, thus became the unconscious author of a new mythology. The *Jātakas*, said Sir Monier Williams, were "mere modifications and adaptations of old fables long current among Brahmans and others"; but the ignorant concluded from these narratives that Buddha had been born 20 times as Indra, 83 times as an ascetic, 24 times as a Brāhman, 6 times as an elephant, 4 times as a cock, 58 times as a king, and so on. The good teacher only meant to enforce the moral that "not in the heavens, nor in the seas, nor though thou hidest thyself in the clefts of the mountains, wilt thou find a place where thou canst escape from the fruit of thine evil actions" (see Dhamma, v, 127, quoted by Oldenberg, *Buddha*, p. 243). What we are is the fruit of that which we have done. Deeds good or bad, holiness or sin, are forces which must continue to act hereafter. The child is father to the man,

" Our deeds still travel with us from afar
And what we have been makes us what we are."

Don Quixote puts it more tersely: "Every man is the son of his own works."

The Brāhman urged Buddha to admit that "ex nihilo nihil fit": that the Universe proceeded forth from *Maya* or "illusion." The modest matter of fact Gotama was silent; for to him such words meant nothing, or meant yet greater illusion. He thought that none could know their beginning or their end: that in the presence of the unknown it behoved the wise man to be silent. The later teaching of his disciples, about groups of worlds and heavens and hells—survivals of Brāhman dogma—would not have been accepted by him, nor even the fine poetic ideas of the Rig Veda, regarding the great "One" lying in the chaos, and shrouded in nothingness. He looked forward, as Dr Rhys Davids says, to peace of body and mind through the

extinction of evil, but not the extinction of good, desires. His Nirvāna was no selfish annihilation, but a real extinction of selfish desires—a release from pain and trouble when “gone,” whether to annihilation (*Apavarga*) or to blessed repose in a heaven, or to happiness in a new life. The Pari-Nirvāna, or “utter going out” of many Buddhists, was only the older Brāhman belief in absorption of the individual being into the great impersonal spirit (Brahm); an idea which is still held by many who call themselves Christians. Whether there be Hells or Heavens the Buddha still held that, “a life of virtue even here is better than one of wickedness”: therefore “accumulate merit if thou canst”: “store up Karma for thy fellows, and for an unborn world, that mankind may be better, and the happier because thou hast lived.”

It was needful to be untrammelled by domestic cares if the teacher was to be entirely devoted to such work. Buddha and Paul encouraged celibacy among both priests and laymen, though the married state was honourable in their eyes. But the Dhammika-Sutta (quoted by Sir Monier Williams) goes much further: “a wise man should avoid married life as it were a flaming pit of live coals”—this it frequently is in the East, when fathers and mothers to the third and fourth generation all dwell in patriarchal fashion in a single home, under one troubled roof. Even the monastery is too noisy, and is destructive of long, serious meditation; the ascetic must seek the lonely cave or cell where no voice disturbs him save when once a day the frugal meal is brought by the disciple. Here he can keep account of his own merit, or demerit, and calculate the treasures in store. Like Christians these hermits believed that as they gave it would be given to them (see Miss Gordon Cumming’s *China*, ii, p. 42).

Buddha demanded the most perfect toleration for all faiths; and during the ages of its power Buddhism never persecuted the Brāhmins. King Āsōka well expressed the views of his great Master when, about 250 B.C., he engraved the 12th edict on his Lāt or pillar. “The Beloved of Gods honours all forms of religious faith. . . . Let there be reverence for one’s own faith, but no reviling of that of others.” No scornful words as to Brāhmins ever came from Buddha’s lips. He denounced priestly assumptions; but he told men to reverence their superiors, especially any more learned than themselves (such as those of the Brāhman caste): thus he is pictured as followed by crowds of Brāhmins, as well as of Bhikshus or beggars (*Royal Asiatic Socy. Journal*, xii, p. 242). Yet he taught that neither they nor the gods could alter the future made for man by his Karma. Brāhmins saw in this only a heretical variation from their own

doctrines of salvation, for they always insisted that salvation was secured by *Karman*—which with them was the “performance” of Vedic rites and sacrifices—as well as by *Bhakti* (“faith”), and *Jñāna* (“knowledge”), as laid down in the Upanishads. Buddha retained the words, but converted the “performance” into the service of man. Like Sokrates, or Christ, Gotama has left us no writings; but the earliest Buddhist Bible—the Tri-pitaka, or “three baskets of light,” is divided on the same three principles. The first concerns the busy illiterate classes: the second is for the leisured classes: the third for the cultivated and thoughtful: they refer to deed, word, and thought; to religious action, faith, and knowledge. No man must be neglected, he taught, and the humblest must have access to *Bodhi* (“wisdom”) if he desires, for this alone can lighten the burdens of life.

Buddhists, especially where Buddhism is purest, in Ceylon and Barmah, preserve the corpses of their Yahāns, or Pongyīs, by removing the intestines, and embalming the body. But this is not due to any belief in resurrection of the body; it is only done because of the long Pongyī-byan ceremonies of a monk’s funeral. The rites are fully described by Shway-yo (*The Barman*, chapter xxiv). The sacred Nīga snake rears its hood on Buddhist sarcophagi; and a coin of gold or silver is placed between the teeth of poor and rich alike—called the *Kadahka* by the Barmese—whereby the dead man pays his way over the bridge of death (see Bridges). These and other customs survive among Buddhists from pre-Buddhist ages; as does, for instance, the burial with the feet to the east, out of which quarter they say is to arise the new “Sun of Righteousness,” the next Buddha Arimadeya: it would be disrespectful they think to place the feet to the west, for that would be towards the holy Bōdi-ben or Bōdhi tree where Shin Gātama attained to wisdom. [Christians too were buried feet to east, that they might rise facing towards the Christ on Olivet.—ED.]

The Buddhist should enter early on monastic life; and the Barman usually does so at the age of 12 or 15 years, as a *Koyin* or probationer. His name is changed, and a sacred one adopted; and he enters on the course of religious instruction under a Shin. The initiatory rite is analogous to Christian Confirmation, for he is now a “believer” (*Upadhaka*) who may go further and adopt the ascetic’s yellow robe, bidding farewell (for a time at least) to all his lay friends and relatives. But the youth does not nowadays remain long secluded. The season for entry is July (when *Wah*, or Lent, begins): in October he often comes back to the world,

finding the monastic discipline and servitude too hard. For he must serve all his seniors; nor is this a light service, for monks often punish these youths, freely using a stout bamboo on the naked body of the neophyte: and they pry into their conduct, secular as well as spiritual. The youth must rise early, and devote many hours to striving after holiness, repeating texts and pious aspirations, such as: “O how gracious has the Lord been, in that I may know his laws, and observe them, and thus attain to holiness—nay mayhap to Buddha-hood.”

The Barman believes that his Lord said: “three principles will destroy the world. By lust it will perish in fire; by anger it will be drowned in water; while by ignorance it will be scattered in space as by a rushing wind.” Gotama’s dispensation (the fourth age) has lasted 2500 years, and will, they teach, last 5000 in all. The Universe, they imagine, includes the lower hells (*Ngāes*), above which towers the conical Myamo, or Meru, with six blessed abodes of Devas. In sun, moon, and stars, there are gorgeous palaces also, of Nāts and other spirits. [Persian ideas in the Bundahīsh are very similar.—ED.] The earth itself is a cluster of lands or islands (*Dvīpas*), round the Myamo mountain. Each *Dvīpa* is named after a sacred central tree, and in the *Dvīpa* of the far south is Nibbān (Nirvāna or “rest”), the “further shore” to which the dead are ferried over when freed from the trammels of matter—from passion, and its attendant sorrows. The earth at first was peopled by holy men (Bymas, Barmans, or Brāhmans) who came from Zahn, where the destructive principle had not come: but their descendants fell from innocence and bliss, to vice; and hence religion with all its laws and rites had to be instituted. The first vice, or crime, was theft, which was due to famine: then came falsehood, reviling, and wars. The appointment of rulers and judges, to govern, and to punish oppressors, followed in time; and tithes were instituted to maintain these, and to perpetuate religious offices and rites.

It is only through knowledge, says the Barmese Buddhist, that man is made superior to animals who—if virtuous—may become men in another stage of their existence. Elephants were once, or will be hereafter, good men. Buddha’s first life was passed as a tiny bird, he became a white elephant, a hare, and a pigeon (all these being harmless animals). With knowledge comes virtue, and power, but good works avail little if the five great precepts (already noticed) are neglected, and if we remain in ignorance. Yet Gotama said: “A knowledge of whether this world is finite, or infinite, or whether the perfect live .on as here, after death, though interesting is not pro-

fitable.” Speaking to Malukya, a favourite follower, he continued : “Such knowledge does not aid true progress . . . fitting us for Nirvāna . . . Let us seek after attainable truths, such as the origin of suffering and the path towards its cessation . . . Whatever has not been revealed to me let that remain unrevealed, and what has been revealed let it be revealed.”

Prof. Oldenberg finds that some Pāli writers taught that Nibbān (Nirvāna) might be attained to on earth : some said even Pari-Nibbān or Perfect Rest. But there is much controversy : for men did not know what they meant, and so differed.

“If any teach Nirvana is, to cease,
Say unto such they lie.
If any teach Nirvana is, to live,
Say unto such they err.”

Good Pongyīs have argued with us thus : “Flame is not annihilated when the lamp goes out : for oil and wick and heat may be renewed : nor is man a dew drop which is lost in the Ocean. But he may be absorbed into the Spirit of the Universe; and, ceasing as an individual, will not again be agitated by the woes inherent in matter : he may fall into a calm and never ending cessation of existence not being born again.” Many modern Buddhists, forgetting their Master's dislike of dogmatism, expect, like Christians, a heaven of calm, sweet, meditative enjoyment (as their Nirvāna) ; and some expect to meet again all whom they loved on earth : some even expect sensual enjoyments (*The Barman*, p. 127). Few expect Nibbān to be “nothingness,” for this is unthinkable. Buddhists do not trouble greatly about the “incomprehensible,” but they yearn to escape from an endless whirl of existences into the calm of the first beginning.

Buddhism is a very democratic faith. All are equal : the arch-priest wears the same dress as the humblest Pongyī : though controlling all assemblies of believers, he is only honoured because he is nearer to Nibbān. All monks are equal, and distinguished only by greater zeal to learn, greater piety and goodness. The superior is almost worshiped, but acquires no right to control others : each must seek his own salvation, and must study to strengthen himself by following good precepts and examples. The monk is bound to obedience by the vow he takes on entering the monastery, and to maintain the rules of discipline, which are often severe. They must confess their former life, and present faith. They must be free men, perfect in body, healthy, and legitimately born. One of the first questions

asked of the candidate is : “ Art thou a man; and free from bodily ailments ” ? (see Bishop Bigandet’s *Life of Gotama*, and *The Barman*, pp.] 37-144, 243).

The assembled elders instruct the initiate that : “ No member of their brotherhood may arrogate to himself extraordinary gifts, or supernatural powers, or perfections: nor give himself out to be a holy man : nor withdraw into holy places ; nor, on the pretence of certain ecstasies, like an Arīya, set himself up to teach others any uncommon spiritual attainments ”—these rules being aimed against Brahman pretensions. The brotherhood only reproves the outside world (wherein wickedness abounds), by appeals to the better feelings of men. If there be much evil-living, or neglect of religious observances, the monks refuse to go out for their daily alms, or pass the doors with their alms-bowls inverted : this at once causes much sorrow, and brings the most hardened to a sense of sinfulness. No further punishment is attempted, even of a pervert from Buddhism. Wonder and scorn may be expressed that he should leave the fold to follow the priestly fallacies of other creeds. But Buddhists are careful that none should stray through ignorance, though they all hold that “ it is presumptuous and unwarrantable in view of the dark secrets which envelope life . . . to set up each his individual opinion, with dogmatic certainty, as the only true form, and the only one that can save ” (*The Barman*, p. 174). No doubt in consequence of the belief that every Buddhist is personally responsible for his own religious state, and the feeling that only he can help himself, these monks seem to have little concern in the spiritual condition of the laity, or in the conversion of strangers. They have been taught from youth that each must judge for himself. They have Gotama as their great example. From childhood they have known that they must follow him. His images are ever with them—not to adore, but to remind them of his good works in hours of temptation. They know that the pure in thought will reach Nibbān, and that not even the great spirit of evil (Mahā-Nāt) can conquer him who has *Kan*, or “ surplus merit,” surviving from his past life or lives. [The reproach of indifference does not of course apply to those zealous leaders in Barmah, and Ceylon, who are now founding the “ Young Man’s Buddhist Association,” and the “ Temperance Associations,” which are directed against drink : who are also sending missionaries to Europe and America to teach Right Life. But, as one of their preachers said, “ what I have said ill is the product of mine own ignorance ” ; and the world that respects their good work cannot be expected to be much interested in the story of Buddha’s throwing an elephant by the tail for five miles. See rather the sermon on Karuna or Love, by

Upasaka Chas. Silva, in *The Buddhist Magazine* of May 1904 p. 17.—ED.]

But in spite of the teaching of Buddha, and of the more enlightened among his immediate disciples, “aspirations” soon became prayers—cries for help to the Tathāgata. They knelt before images in conical shrines, crying “Āgatha, Āgatha, I worship the Buddha, the Law, and the Assembly, with body, voice, and mind; and, clasping my hands with pious fervour, I pray to be freed from hell, famine, war, and pestilence. Herewith I offer flowers, incense, and tapers, and seek Nirvāna.” Man, truly, is a worshiping being; no logic, or philosophy, will prevent the many from adoring the symbol, the materialised ideal. In vain did Buddha cry to man, “Work out your own salvation; trust not in any god, or prophet, or priest: be good and you will be happy.” The Barmese, who are the best Buddhists, are indeed the happiest of races. Young and old, rich and poor, male or female, they are bright, mirthful, and sunny, in temperament; whether when, decked in fine silks and flowers, they throng the processions to the temples; or when pursuing the round of ordinary home duties. They are in contact always with a religion neither gloomy, dreary, nor spiritually hazy as doubtfully resting on questions of ancient history, neither comprehensible nor capable of proof. Buddhism is at once easy to understand, and satisfying; it rules conduct; and makes life worth living for whosoever acts well his part. The Hindu, the Moslem, the Christian, are none of them as light-hearted or joyful as the Barman. The Hindu is sorrowful, the Moslem fanatical, the Christian unfriendly to all whose gods are not his own. The tree is best known by its fruits; and the comparison is best illustrated by the Indian criminal statistics.

Proportion of Population per Criminal.

<i>Buddhist.</i>	<i>Hindu.</i>	<i>Moslem.</i>	<i>Christian.</i>	<i>Christian.</i>	<i>Christian.</i>
Native.	Native.	Native.	Native.	Eurasian.	European.
3787	1361	856	799	509	274

The average for Christians is one criminal in 527 persons. The proportion is 6.6 times as large as in the case of Buddhists. The Buddhist has no Saviour to bear his sins, but he has no Satan to accuse as a tempter: he has no eternal hell to fear (if he is a true Buddhist); but he has the results of good conduct in which to trust. At worst Nirvāna is delayed by failure in duty. He sees the justice of that; and in his ears ever rings the voice that cries “Be good and you will be happy.” He stares rather scornfully at

the teacher who tells him “No virtues of your own can avail without Faith”—that is without belief in certain historical occurrences. He sees no divine justice or mercy in that teaching. So Christianity has no charm for him., and grown-up Buddhists are rarely converted, though they appreciate the good to be recognised in the words of Jesus. They listen willingly to missionaries, and appreciate their self-sacrificing lives ; but they disapprove of any teacher accepting a salary, or seeking worldly ease and comfort, or the society of the wealthy and powerful. They think that Christianity—as the younger faith—borrowed much from Buddhism as the elder : and that it even adopted corrupt later customs of their faith—asceticism, Lent, and ritual.

In Barmah the Lent season lasts from July to October, and during this all must be particular in religious observances : it is a time of anxiety lest the crops should fail. None are obliged to fast, but there should be no feasts, marriages, or public amusements. When the season is over Yahāns or “monks” should receive presents of all the good things of the land—for their “merits” have benefited the nation. In the cool pleasant weather of November an old fire festival (the Tawadentha) begins, corresponding to the Hindu Dīpa-vāli and to the dragon fetes of China (see *Rivers of Life*, i, p. 426, Table of Feasts). The pagodas are then hung with colored lanterns, and the cities are for three nights ablaze with fire. Roads, trees, rivers, and shores are beautifully lit up : and stars of light are set afloat on waters sacred—as is whispered—to the old deity Shin Upago. The old worship of spirits still survives and animism is still the religion of the masses (Shāns, Chins, Karens, and others), in highlands and forest-clad mountains. Only in the plains has Buddhism conquered the ancient superstitions about Nāts or spirits, who may be listening from yonder deep pool, weird mountain, or shady tree. Even near monasteries, in wooded nooks near the hamlets, shrines exist where water, food, and secret prayers are offered to Nāts ; and in the highlands such rites are openly performed, at an altar with its image of some tutelary Nāt, which must be hidden however from Pongyī monks, and from all other unbelievers.

The famous Buddhist emblem of man’s recurring existences is called the Bhāva-chakra, or ever-revolving “Wheel of Life.” It is the symbol of unalterable law, and thus the “Wheel of the Law” that governs matter. The Wheel is held by a terrible monster (as represented at Ajanta and elsewhere) who typifies Nature “red in tooth and claw.” It revolves round an axis of stupidity, anger, and passion, represented by a pig, a cock, and a snake, holding each other’s tails. There are 12 accompanying groups round it,

which are connected with twelve zodiakal signs. They are usually : (1) Ignorance as a blind woman, (2) the potter making perishable pots on his wheel, and labouring for what is worthless, (3) Curiosity as a monkey tasting all fruits, (4) Sickness, (5) the House of the Senses, the five "birth brothers," (6) Contact ; as two lovers kissing and a man ploughing, (7) Pain as an arrow in the eye, (8) Thirst or desire as a man drinking, (9) Covetousness as a man gathering fruits, and amassing wealth, (10) the clinging to life and reproduction, as a woman with child, (11) Birth—the result of the preceding, and (12) the corpse as the end.

The wheel itself has six segments in its circular area, representing the six stages of existence : (1) The heaven of the gods : (2) the world of the ungodly : (3) the world of men : (4) the world of beasts : (5) the world of ghosts : (6) hell or Nāraka. [A Japanese example, giving Buddha, seated in Nirvāna—a white circular centre of the wheel—has only five divisions of life : in Heaven : the beast world : Hell : the world of hungry wandering ghosts : and the world of men (see the Japanese picture in *Man*, Jany. 1901, by Mr H. W. Thomas.—ED.)

On our conduct in anyone of these lives, or existences, it depends which of the other worlds we shall reach after death. We may rise to heaven or sink to hell, be born as a beast or remain a wandering ghost, or be again a man in better or worse position than before. All depends on our Karma (the Tibetan Lhas). Yet modern teachers say that charms and ritual help the Karma, for angels and demons record our deeds. [It is this that the Japanese mean when they speak of the "merits" of one whose Karma has made him their emperor.—ED.] In Hell the naked soul is shown his former crimes in a great mirror, as he kneels before the table of the three judges (see Mr Waddell's valuable account, *Bengal Rl. Asiatic. Socy. Journal*, LXI, i, iii, 1892). Even in Heaven there is no eternal life ; gods have rebirths and periods of sorrow, after an immense lapse of time, when "merit" has become exhausted ; then the flower crown begins to fade, and the nectar loses its sweetness, and the god goes to be born again into the world of men. In each segment of the wheel the scenes of life are minutely depicted; heaven with its pagodas, trees, and Seraph dragons ; or earth with all its trials in childhood, manhood, sickness, old age, and death—twelve scenes in all in this one segment ; in Hell we are shown most horrible torments inflicted by devils—pits of flame and of ice. Such mythology is foreign to the true teaching of Gotama, though it may have been that of former Buddhas. Gotama only said that life was a round of troubles—a

poison tree (Sam-sāra) nourished by ignorance (Avidyā); “lessen Avidyā and you will lessen Jati (or births), and sooner reach the end of the journey”—the “further shore,” the centre of the wheel, away from its whirling segments, the peace of being born no more at all. It is your senses that produce your being, your passions, your energies; and the energy causes existence in the states of *Kāma*, *Rūpa*, or *Ārūpa*—“love,” “nature,” or the “abnormal” (see *Proc. Bengal Rl. Asiatic Socy.*, iii, March 1892). As regards these developments of Buddhism, and other points much discussed, we may refer to our short article in the *Asiatic Quarterly* (April, 1893) on the “Two Stages of Bhuddha’s Teaching.” [These have been fully explained in the present article: the first stage was Renunciation of the World, the second was the greater achievement of Renunciation of Self. The latter was the new Path, which at first so deeply shocked Buddha’s friends.—ED.] Like Christ the Buddha told his disciples “Love your enemies” (Matt. v, 44); like Paul he bade them “rejoice with them that do rejoice: and weep with them that weep” (Romans xii, 14); like the Book of Leviticus (xix, 18) he commanded: “thou shalt love thy neighbour as thyself.”

“There is no system,” says Mrs Rhys Davids (*Royal Asiatic Socy. Journal*, Jan. 1898) “which sees in the evolution of human love a more exalted transcendence. . . . There is no doctrine that sees in life . . . greater possibilities of perfection . . . (it is) an overflow of superb effort, of abounding will.” “Our mind,” said Gotama (*Maj-jhuna Sutta*, xxi) “shall not waver. No evil speech will we utter: we will abide tender and compassionate, loving in heart, void of secret malice; and we will be ever suffusing such an one with the rays of our loving thought; and from him forthgoing we will be for ever suffusing the whole world with thoughts of love far reaching, grown great, and beyond all measure, void of ill-will and bitterness.” Similar passages in the Sutta Pitaka teach us to “Love one another.” Mrs Rhys Davids shows from original documents how false it is to speak of Buddha’s teaching as Pessimism, Pantheism, Atheism, Nihilism, or Quietism—*apatheia*: or to compare it with Schopenhauer’s theories. It is not “an Ethik rooted in Egoism, or Eudaimonism,” nor a religion teaching “the suppression of all desire and a moral stultification,” as half-read European scholars have so glibly written. They draw their ideas from faulty translations of some 17 Pāli words connected with “will” and “desire.” Buddha insisted that good desires be nursed and cultured—not destroyed. He urged all to work, not slothfully but seriously; to strive with an “energetic and sustained struggle” (Viriya: Thama; and Padhāma.)

To say that idle monachism was the object of the faith is utterly to misrepresent and distort the teaching of Gotama's Path. He reckoned nothing higher in conduct than the supreme effort of the will to regulate our energies. He longed ever for greater power to control himself. Self-knowledge, he said, leads to reform. His Nirvāna was not to be attained by meditation (though meditation leads to ardour, according to his teaching); much less by mortifying impulse; but rather through a reasonable discontent, through much anguish and longing. So said Buddha-ghosha nine centuries after Gotama. All Buddhists agreed that passions, and worldly ambitions, must be curbed. Gotama added, "have no cravings, whether for this life or for an hereafter; but be patient, living the best and most useful possible life." Those who have talked freely with Buddhists will agree with Mrs Rhys Davids that, however calm and subdued their outer mien may be, their passions and emotions are not paralysed, but subject to their sense of duty. Buddha must be judged, not by the superstitions of votaries in monasteries or in crowded marts, but by his own teaching, preserved in sacred books. In sylvan Vihāras, or retreats, men hid themselves from temptations, and sorrows of the world, too hard for them to bear. Their Master left his hermit cell for the great world of Banāras. He praised the calm and studious life, but he never urged any man to leave his work—only, rather, to strive at his calling to the end.

As regards the "Annihilation Theory" ascribed to Buddha, dogma was contrary to the Agnostik character of his teaching: none of the many monks with whom we have conversed believed in it. It implies the postulate of a "soul," as to the existence and future of which he was silent. All that can be said is found in the discussion between Dr Rhys Davids and Mr A. Lillie (*Royal Asiatic Socy. Journal*, October 1883). The former writer says that the earliest Ceylonese sacred books teach atheism, and annihilation, and explain away the old gods. But in the Suttas of the 3rd or 4th centuries B.C. we find notice of six Iddhis, or mysterious spirits; and all men are told to seek for Dhyāna or "meditation." The Napāl Buddhists, says Hodgson, believe that the *Jiva* (or ego) is immortal, constantly changing its body, till its *Karma* produces *Bōdhi-jnāna* or "wise thought": Mr Spence Hardy says this is also the doctrine of Siamese Buddhists; and having resided 7 years in Barmah, we can confirm the fact as regards both learned and unlearned Buddhists there. Clearly annihilation was not a common doctrine in Ceylon (see Upham's *Buddhism*), for there we find depicted many heavens and hells, to be passed ere Nirvāna-pūra is reached. The diagram

shows us 5 heavens of “Jinas,” 8 of “formless spirits,” 3 of “Brahma-lōka,” ere “Tusita,” the highest heaven, is reached, and this includes in itself 6 Deva-lōka heavens (22 in all), ere Buddha-hood is won.

As regards the Buddhist literature, we are told that, at one of Āsōka’s councils, “five hundred monks defined, and laboriously authenticated 34 tractates with commentaries”—a literature about four times the length of our Bible. Prof. Max Müller says (*Nineteenth Century Review*, May 1893) that though he has long doubted whether we can accept the tradition that the Canon of the Tri-pitaka was the work of an immediate disciple of Buddha, and drawn up at the first council in the year of the Master’s death, yet he “has never doubted that a real Canon of sacred texts was settled at the council held under Āsōka, in the 3rd century B.C.” He adds that this is “now confirmed by inscriptions . . . that some well-known ones by Āsōka refer to the Canon . . . that the Bharahut inscriptions of the 3rd century B.C. speak of the man who knows the five Nikāyas, that is the five divisions of the Sutta-pitaka . . . so that we are assured that, at that time, the most important part of the Buddhist Canon existed as we now have it, divided into five portions.” [This is about 300 years after Buddha’s death in 543 B.C.—ED.] Books written on palm leaves, or hides, could not last long. We have only copies of copies. The oldest Sanskrit text in England dates back to 857 A.C. (Mr C. Bendall, Catalogue of Buddhist MSS.); others date from 1008 down to 1478 A.C., after which there is a gap in the history of Nepal. The latest Buddhist king in, or near, India ruled in 1446 A.C., or 600 years after the faith had ceased to be dominant; but in 1450 there were still Buddhist writers in India, such as Kāyastha of Thera in Māgadha. They used (about 800 A.C.), the Hindu era of Saka and Vikrama-Samvat, while Bangāli writers used the regnal years of various kings. No other faith has as good evidence of its early history. The Sanchi Topes near Ujjain were certainly built by Āsōka about 250 B.C., and reliquaries dug up have inscriptions said to have been written by Sariputra and Mandgal-yayana—names borne by personal disciples of Gotama. Others are of Gotriputra, the teacher of Mandgaliputra who presided over the third Buddhist council (see Duncker’s *Hist. Ant.*, iv, p. 538).

Dr Rhys Davids says (*Fortnightly Rev.*, December 1879) that “Buddha’s Gospel of the kingdom of righteousness far surpasses that new strange kingdom of heaven founded afterwards in Galilee.” The Eightfold Path has already been described, but it was long and narrow and beset, as Buddha tells us, by “Ten Hindrances.” These are: (1) Delusion, (2) Doubt, (3) Superstition, (4) Passion, (5) Ill-will,

(6) Desire of Immortality, (7) Desire of Immortality in the Body, (8) Pride, (9) Self-righteousness, and (10) Ignorance. Thus, though extant before Vedantism or Upanishads (says Mr Dutt, *India Past and Present*, p. 53), and perhaps existing (long before Gotama) in the days of the Pandu wars—thought to have been waged by Buddhists—the earlier Buddhism must have died before 900 B.C.; and the “hindrances” caused Gotama’s creed to be also overcome by 800 A.C. Fa Hian the traveller wrote, that, about 400 A.C., he found a Buddhist sect that rejected Gotama, and acknowledged a previous Buddha. No Buddhists would deny such previous teachers to have existed, being all rebirths or emanations of Adhi-Buddha, the first incarnation (see Adhi-Buddha).

A few words must here be devoted to the writings of Theosophists, and to “Esoteric Buddhism,” which is a somewhat mischievous feature of our Western literature of to-day. Buddhist ascetiks who sought communion with God like Christian hermits used to fast and torture themselves, like other Yōgis, till they fell into trance, or saw visions. Theosophists claim to connect all this with animal magnetism, clairvoyance, and telepathy. To this phase of Buddhism Sir Monier Williams refers (Victoria Institute Lecture, June 1888; and Duff Lecture, March 1888). He admits of course that Buddha himself was strongly opposed to “all such esoteric or mystical teaching, as leading to no intelligible or practical result.” We urged Prof. Max Müller several years before 1893 to speak on this subject, while Mme. Blavatsky was still living. He spoke well and boldly (*Nineteenth Century Review*, May 1893): “It is because I love Buddha, and admire Buddhist morality, that I cannot remain silent when I see his noble figure lowered to the level of religious charlatans, or his teaching misrepresented as esoteric twaddle. . . . Whatever was esoteric or secret, was *ipso facto* not Buddha’s teaching. . . . If there is any religion entirely free from esoteric doctrines it is Buddha’s. . . . That which goes by the name of *Rahasya*, or ‘secret,’ merely means what is not suitable,” for the young, or for the ignorant. We have already stated that in Barmah initiates are warned against pretension to mystic powers. The Srāman was “one who toils”; but Buddha became a wizard (Saman-Gotamō) among superstitious Mongolians. In the Anguttara Nikāya (i, 3, p. 129) he is stated to have said: “Secrecy belongs to women priests and teachers of false doctrines. The disks of sun, and moon, and the doctrines proclaimed by the perfect one, shine before all the world, and not in secret.” In the Mahā Pari-Nibbāna Sutta he is recorded to have said when dying: “My disciples, I have preached the truth without making any

distinction between exoteric, and esoteric, doctrine : for in respect of truths, Ananda, the Tathāgata has no such thing as the closed fist of a teacher who keeps some things back. Be lamps, and a refuge to your own selves. Betake yourselves to no external refuge, but hold fast to truth as a refuge. Whoso does this shall reach the very highest height, provided he is willing to learn."

Buddha appears to have thought miracles possible, but he denied that they had anything to do with the Path. Wherefore he forbade his disciples to have anything to do with magic, or with any miracle "save that of confessing their sins, not in secret but before the congregation." Much has been made by Theosophists of a passage in which Buddha is said to have referred to the magic of his day (*Akankheyya Sutta, Sacred Books of the East*, xi, p. 214) as though the supposed wonders were real—such as walking on water, or in the air, travelling about the sky while seated cross-legged, touching the sun and moon, and so forth. But Buddha was like Prof. Huxley : he neither affirmed nor denied. These things had no more importance in his sight than belief in a "man in the moon." He was intent on Righteousness, and on the "peace within" that it brings. "Look through subjects," he said, "trouble not yourselves about going through objects, be they walls or solid ground." This seems to be his comment on the credulity of his age. Of spirits, souls, "astral" or incarnate bodies, he knew nothing and exhorted his disciples not to waste their time on such questions. He—like other Easterns—freely used parables, and figures of speech, that the ignorant might understand, and remember the fable, better than if he had piled up long, abstract, ethical arguments. The Tathāgata Guhyaka, or so-called "hidden doctrines," are not secret (says Prof. Max Müller), but only too difficult for the unlearned. As to religion "Buddha had no dogmas," and hence it was that some 18 sects of Buddhists arose within three generations after his death.

For the monks then began to dispute about trifles ; about the Incomprehensible and the Improbable, much like Ohristians of the 2nd and later centuries. Some said that Buddhists must believe their lord to have been born from before all time, and to have been reborn in every quarter of the world : that he had undergone all the vicissitudes which mark the legends of all ancient solar and lunar heroes or deities : that he had always been without sin : that he was a divine incarnation : that the dead were benefited by gifts and prayers. They argued as to whether a layman could become an Arhat (see Arahat), and about heavens and hells, and foolish superstitions as to ghosts and animals : about a great First Cause that

—like spirit and matter—had neither beginning nor end. Buddha had waved aside all this. His teaching (to summarise the words of the *Light of Asia*) was : “ Each man makes his own prison. He who lives to die dies to live well. Man has no fate save past deeds : no Hell but that which he makes for himself. I am but as those who cry unheeded to gods. Yet surely there is help for all.” A Buddhist monk of 1892 (in a Japanese journal published by the Shing-on sect) considers the success of Christianity to be due to the moiety of truth that it contains, not including Vicarious Sacrifice, Incarnation, or Trinity, but only the doctrine of a creator. “ Buddhism,” he says, “ expounds the attributes of god more minutely, but the strength of Christianity—like that of Confucianism—lies in its practical moral teaching : doing, not knowing only, is its great theme.” Thus he brings us back to the Narrow Path common to both these faiths.

This however marks much effacement of the original Buddhism : for Theism, even a generation ago, was not commonly taught by Buddhists. When we were in the East no such views were allowed to be advocated : though here and there an educated Buddhist might whisper a little Theism to us in private. The spirit of this age of culture, and of world-wide travel, is rapidly disintegrating all creeds. Buddhist Sutras were still oral when the Vedas were written down. Mr Dutt (*India Past and Present*, p. 26) says : “ Their fundamental ideas are to be found in the pages of the Matsya, Vishnu, Bhāgavat, Garura, and other Purānas in which also the name of Buddha is mentioned . . . and these Puranas were written about the time the Vedas were codified ” (some however place them later). Until Gotama’s time no sect had disputed the divine authority of the Vedas or of priests. But Buddhism—though claiming a vastly ancient origin by transmission through 24 Buddhas—was a philosophy without rites or worship. There were ancient discourses (Budha-vachana) called “ the words of Adhi-buddha ” ; but when these were followed by the Vināya, or Code of Morals, then it was that Brahmans declared the new teachers to be Atheists and outcasts. Gotama in his *Third Basket of Light*—the Abhi Dharma (a system of metaphysics)—was addressing the philosophik class. He won over all the piously inclined, whether they called themselves Theists or Agnostiks. But the ideas of his time were far removed from those of the days when two great parties appeared—that of the Mahāyana or “ Greater Vehicle,” and that of the Hināyana or “ Lesser Vehicle.” These were the Buddhist High and Low Churches (Pharisees and Sadducees, or Sunnis and Shi’ah). The former, or Mahāyana school, only appeared in our 1st century teaching high ritual and tradition,

speaking of Bodhi-sattvas, and Padma-panis : the carved caves of Elora are held to illustrate its development.

Dr Oldenberg (*Life of Buddha*) holds that original Buddhism sprang up among the Eastern pre-Vedik tribes of Kosala, and Māgadha, opposed to the Kurus and Panchālas of W. India. Gotama found them immersed in metaphysics and useless problems, and in priestly ritual. He said (according to the Tibetan *Udāna-varga*, iv, 23) that whoso obeyed the moral law “walks in its way, and has a share in the priesthood.” The weakness of his first stage is touchingly indicated in the disappointment of his father Suddhōdāna, when he saw his son return as a Bhikshu : “It is my son’s face,” he said, “but his heart has fled, or is estranged, or high and lifted up.” [But the heart was there, as Buddha showed later.—ED.] The weakness of Buddhism, like that of Christianity also, lay in retreat from the world—which neither Master really taught—and the experience of Confucius, or of Muḥammad, as statesmen was far different.

The diffusion of Buddhism from its Indian home is traceable from the days of Āsōka downwards. On the west it soon reached Syria and Greece : on the east it spread to China by about 60 A.C., and to America by 500 A.C. The Mazdean faith in Persia long barred the path west ; and “Gaotema the heretic” (*Fravardin Yast*, 16), was denounced by Zoroastrian priests; but the conquests of Alexander the Great (330 B.C.), the victories of Seleukos, and the foundation of Greek power in Baktria, opened the door to the west ; and Āsōka was in communication with Western Asia, and Greece, just when he was sending out the Buddhist missionaries (about 250 B.C.). The influence of Gotama thus early reached the West (see Āsōka).

Till a few years ago direct evidence of the transmission of Buddhism to Syria, and to neighbouring lands was scanty. Clement of Alexandria (see Clement) was known (see *Strom.* I, xv) to have been acquainted with this faith (about 180 A.C.), and Jerome (380 A.C.) with the legend of Buddha as virgin born (*Agst Jovian*). Irenæus also speaks of Buddha’s relics (see *Ante-Nicene Lib.*, i, p. 59). General Cunningham has shown that the *gymnosophists* (“naked sages”) known to the Greeks were Buddhist Srāmans (see Prof. Wilson, *Religion of Hindus*, and *Royal Asiatic Socy. Journal*, xiii, xvi, xx). Clement knew of the Brahmans and Srāmans. As the later Hindus made Buddha an incarnation of Vishnu, so Christians made him a saint (see Barlaam and Joasaph, and Beal’s *Catena*, p. 5). Sir W. Jones long since pointed out that Brāhmans were too proud to learn from Greeks, any more than from later Moslems or Christians—all were Mlechas or “heretics” in their eyes. He says (*Asiatic Re-*

searches, ii, p. 302) that modern Hindus laugh the idea to scorn. But we have very early indications of Indian influence in Greece in the history of Pythagoras—the *Budha-guru* or “wisdom-teacher” (see Essenes and Pythagoras). The Thrakian Polistai (perhaps a clerical error for Podistai, in Greek) known to Josephus and Strabo, were ascetics apparently Buddhist, and resembled the Essene hermits who appeared in Syria about 100 B.C., as well as the Therapeutai hermits of Egypt at about the same date. Josephus also quotes Aristotle as to certain “Indian philosophers” called Calami, and in Syria Ioudaioi (see *Agst Apion*, i, 22), and speaks of others in the time of the Parthian king Pacorus: “One of these Calami made a trial of our skill in philosophy, and as he had lived with many learned men he communicated to us more information than he received from us. . . . He had great and wonderful fortitude, in his diet and continent way of living,” matters which “Clearchus’ book can say more about” (see Hardy’s *Manual of Buddhism*, p. 135, quoting Csoma de Korosi’s paper, *Bengal Rl. Asiatic Socy. Journal*, Aug. 1833: *Anct. Sanskrit Lit.*, p. 408: Beal’s *Buddhism in China*, pp. 65, 260, and *Life of Buddha*, p. 403). These Calami may have come from Kāla-min, the “black soiled” delta of the Indus, and from the capital so named near Pātala. [The name Ioudaioi in Cœle-Syria probably did not mean “Jews,” but people of the land of Yadaï—near Samalla in the extreme N. of Syria, a region mentioned in Samalla texts 730 B.C., and yet earlier in Amarna tablets 15th century B.C.—ED.] Pātala was the capital of the Ikshvākus or “sugar cane” people from whom sprang the Sākya race to which Buddha belonged. These Indian settlers seem therefore to have reached Syria by about 330 B.C. It is generally admitted that the later Gnostik sects (especially Manichæans in the 3rd century A.C.), were influenced by Buddhism; and the same is known of the Moslem Şūfis or “Sophists,” and Faḳirs or “beggars,” in later times.

Mr A. Lillie (*Buddhism in Christendom*, 1887) writing after we had first called attention to the above matters, agrees that the monastic settlements on the Jordan and the Nile derived their origin from the East. He quotes Dean Mansel (whose book on the *Gnostics* is well known) as “boldly maintaining that the philosophy, and rites, of the Therapeutæ of Alexandria were due to Buddhist missionaries, who visited Egypt within two generations of the time of Alexander the Great.” This is some 400 years earlier than the date at which the Christian Gospels were written, and the communication between India and the West in about 250 B.C. is well established. Prior to the establishment of Stoik philosophy the West was not ready for

Buddhism, but from Xenophanes (530 B.C.), to Zeno the first Stoik (250 B.C.)—this latter being a Syrian—the teaching, which was too refined for the masses, was gradually becoming more familiar. Prof. Beal (*Rl. Asiatic Socy. Journal*, April 1884) quotes Bishop Lightfoot as saying that : “ The true Stoic essentially followed Buddha : first .as to a common belief in the supreme good derived from the practice of virtue ; secondly in self-reliance, and the assertion of conscience ; ami thirdly in the reality of the intentional apprehension of truth.” Stoicism was “ in fact the earliest offspring of the union between the religious consciousness of the East, and the intellectual culture of the West . . . Zeno the Phœnician was a child of the East, and only where his Stoicism had Eastern affinities did it differ seriously from the schools of Greek philosophy ; and to these affinities may be attributed the intense moral earnestness which was its characteristic ” (Bishop Lightfoot on 2nd Philippians). Pythagoras, according to Diodorus, taught transmigration as early as the 6th century B.C. Strabo shows the resemblance between this philosopher’s doctrines and those of British Druids. After Pythagoras followed a galaxy of great thinkers, Xenophanes (530 B.C.), Protagoras “ the first Sophist ” (460 B.C.), Anaxagoras, and Sokrates (450 B.C.), followed by Plato, Aristotle, Pyrrho, and Epikouros, bringing us down to Zeno in the days of Āsōka. Eusebius and Epiphanius tell us that, about this time (250 B.C.), Demetrios, who was the librarian of Ptolemy Philadelphos, urged his master to obtain sacred books in India, as well as those of the Jews.

Alexander the Great was interested in Indian religion, and from his time onwards Western philosophers sought wisdom in the East. Under the Seleucidæ, who followed the great conqueror on the throne of W. Asia, Greek influence on the other hand spread to the Panjāb. [While the influence of Indian asceticism on the West is clear, it is yet a moot point whether the close connection between the philosophies of Aristotle and Plato and those of the Indian schools, about Āsōka’s time, may not best be explained by Greek influence over the Hindu mind, at a time when the Sākya rulers were partly Greek by birth.—ED.]

Prof. Darmesteter (*Introduction to Vendidād*) says that the plays of Æschylus and Sophocles were read at the Parthian court (about 200 B.C.); and the relationship between Parthia and Western Asia was very close. The Rev. S. Beal (*Buddhism in China*, 1884) traces the introduction of Greek Comedy into India, from Alexandria by Baroch and Ujjain, then under Āsōka. There was then constant communication between India and Egypt, by sea as well as by land, but much earlier as Mr Spence Hardy reminds us, the Buddhist

“doctrine of an infinity of worlds (was) taught by Buddha’s contemporaries Anaximander, and Xenophanes; and afterwards by Diogenes Apolloniates, 428 B.C., and by Democritus, 361 B.C., as well as by the Stoics” (*Manual of Buddhism*, pp. 8, 34). The Gnostiks of our 2nd century also believed that Buddha taught “an endless series of worlds,” and agreed because “it showed that the Godhead could never be unemployed” (p. 35). In Gotama’s days (see Rev. T. Foulkes, *Indian Antiq.*, Jany., Feb. 1887) India had “trading ships carrying as many as 700 travellers each. . . . These commonly left the ports of Bangāl, Kallinga, Oeylon, and Baroda, for all trans-Indian countries.” The Chinese book *Si-yu-ki* (confirmed by the *Dīpa-vansa*) speaks of a princess Vijāya, about the time of Buddha, as driven W. to the Persian Gulf in a ship with 700 passengers, and there founding a kingdom of women. But communication by land with Assyria is indicated yet earlier, by the elephant, 13aktrian hounds, and Indian deer, on the Black Obelisk of Shalmaneser about 830 B.C. (see also under Balk). Antigonos of Makedon (see Āsōka) was the patron of Zeno the Stoik (240 B.C.), and besought him to visit his court. There was no caste system among Buddhists to prevent their communicating with the Yavanas, as Indian writers called the Greeks. Āsōka himself possibly had Greek blood in his veins, for his grandfather Chandra-gupta is said to have married, in 316 B.C., a daughter of Seleukos whom he recognised as the suzerain of the trans-Indus states. The close connection between India and the west continued down to 150 B.C.; and Dion Chrysostom (after 150 A.C.) appears to have known the contents of the Mahā-bhārata, as well as Megasthenes about 300 B.C. (see Prof. Weber’s *Hist. of Indian Lit.*, pp. 136, 186). He says also that “the influence that the Sankhya-Yōga philosophy exercised, during our first centuries, upon the development of Gnosticism in Asia-Minor is unmistakeable” (pp. 239, 309).

Hekataios of Milētos mentions several Indian cities, indicating European acquaintance with the East in 521 B.C., when Darius Hystaspēs acceded in Persia. In 515 B.C. he crossed the Indus; and in 319 B.C. the Panjab was still a Greek province—as it had been the 20th Satrapy of the Persian empire before Alexander came; for Panjāb troops were brought to Greece by Xerxes in 486 B.C., while this province yielded 360 talents of gold-dust to the Persian monarch (*Herodotos*, iii, 94). As Sir W. Hunter says (*Encyclop. Brit.*, “India”) the Buddhist civilisation “received a new impulse from the great kingdom in the Panjāb . . . (Āsōka) ‘sent forth his missionaries to the utmost limits of the foreign barbarian countries’ to mingle among

all unbelievers for the spread of religion." But Scythians, and Turanians, swept away the Greeks and the Maurya dynasty of Āsōka, and ruled in India till the 3rd century A.C. To them probably was due the development of the Mahāyana or ritualistic Buddhist school (see Kanishka). Arrian was able, about 150 A.C., to describe the geography of India, but drew much from Megasthenes and other early Greek sources. Indian embassies reached Rome, under Augustus, about 20 B.C., and many Roman coins are found in India (*Royal Asiatic Socy. Journal*, July 1886, p. 397). The chain of communication was complete in the 1st century A.C., and had evidently been so since the 4th and 5th centuries B.C. [Augustus also, in the famous Angora bilingual text (see W. J. Hamilton's *Researches in Asia Minor*, 1842, No. 102), speaks of embassies sent to him by "Kings of India," such as "had never before been seen by Romans."—ED.] We go back at least to the time when Kalanos (or Kāli-nāt) visited Alexander the Great in Persia at Persepolis, and he was apparently not the first Buddhist missionary to the west (see Pythagoras). Philo the Jew (see Bohn's *Philo Judæus*, iii, p. 523, iv, p. 219), knew of Kalanos as an Indian, and tells us also about Zeno.

Turning to the far East we find Fa-lin (in his *Po-tsi-lun*) stating that Buddhist books were known in China before the time of the Emperor She-hwang-ti, or 220 B.C. In this monarch's reign an Indian priest, Lifang, with 17 companions, brought Buddhist scriptures to China, and the full details of their imprisonment and miraculous deliverance are thought by Prof. Beal to be historic. There is also evidence of Buddhism in China under the Emperor Wu-ti (140-86 B.C.) ; and it is an historic fact that this faith was a state religion under Ming-ti (58-76 A.C.). Asva-ghosha's great poem reached the Chinese as early as 70 A.C.

Christian allusions are not confined to the 3rd century, when Tertullian knew of the Brahmans and Indian ascetics, on whose system, says Hippolytus, many heresies were founded : or to the 4th century, when Chrysostom knew of a "yellow robed sect of foreigners . . . heretics believing in transmigration" in the West ; for even in the gospel (John ix, 2) we find the disciples of Christ believing in doctrines common to Indian sects about the sin of the man born blind. Buddhism was the first real missionary religion, and it is natural that it should have spread fast, both east and west, after about 250 B.C. We have given many details to show that it did ; but elaborate historic proofs are scarcely needful. The Jews who were taken to Assyria in 721 B.C., and to Babylon in 607

B.C., are believed to have spread east to the Hari-rud, and to Baktria, even before their temple fell in 70 A.C. : they must inevitably have become acquainted with Buddhism in this region. [They remained in Baktria ever after, and were powerful there from the 4th century A.C.—ED.]

In connection with the eastern diffusion of the faith, in Mongolic countries, and even in America, we may enumerate the names of the older Buddhas : for the Chinese pilgrims to India speak of monuments in Balkh as dating from Kāsyapa, who himself was not the first Buddha. These pre-Gotama teachers (see Prof. Rhys Davids, *Buddhist Birth Stories*, and *Journal Rl. Asiatic Socy.*, June 1886), were : (1) *Kraku-Chandra*, traditionally 3000 B.C., the name being said to mean “he who readily solves doubts.” He was son of a priest to the King of Kshema—apparently Mekhala, where he was born. He converted 4000 persons, and the king became a monk. His disciples were commanded to retire from the world after the birth of a son. He attained to Buddhahood after sitting 8 months under a Mārā tree. (2) *Kanaka-mūni*, traditionally about 2000 B.C. ; he bore a name said to signify that his body shone like gold. He was of the same family with the preceding, and born near the sacred Buddhist city of Sarāsvati, not far from Gotama’s birthplace. Here, like his predecessor, he attained to Pari-nirvāna. He converted 3000 persons. Kanaka is said to have been of royal race, son of king Sodha-wati ; and after the birth of a son he retired to attain Buddhahood under a Dimbul tree, where he had sat for 4 months. (3) *Kāsyapa*, the “swallower of light,” lived, apparently, in 1014 B.C., which is the date for Gotama in China also. He was a native of Banāras (see Mr Hewitt, *Rl. Asiatic Socy. Journal*, April 1889). He retired, after the birth of a son, to a Banian tree, and sat for 7 years. He also died near Sarāsvati ; and, though his body was burnt (Hardy, *Manual of Buddhism*, p. 97), his skeleton remained complete, and a huge stupa was built over it. It was on a hill 7 miles S.E. of Buddha-gyā, called the Guru-pāda, or “teacher’s foot.” Fa-hian says that in his days (400 A.C.), men passed through a cleft, and could see the body, and wash their hands with earth near it, thus curing their diseases. Pilgrims here met ghostly Arhats (see Arahats) at night, who solved their doubts, and then mysteriously disappeared. Each of these Buddhas is called a Tathāgata, as well as Gotama; and the latter is made frequently to refer to his predecessors, and to a group of 24 Buddhas recalling the 24 Jaina saints (see Tirthankara); but Gotama Buddha alone was of Brāhman caste, the others being Kshatriyas, and of course rather legendary characters. In 400 A.C. Fa-hian found

Baktria, and Central Asia, worshipping these four Buddhas ; and at the Sanchi Tope each has his niche (see under that heading).

On the great bell of the Rangoon *Pyā* (or “ shrine ”), it is written that : “ The three divine relics of the three Pyas ” are enshrined with the eight hairs of Gotama. On leaving for Banāras Gotama is said to have sat, in a fourth vacant space, in a shrine of the other three Buddhas (Hardy, *Manual of Buddhism*, p. 98). All four, as well as Maitri, the expected 5th Buddha, belong to the same “ great age of excellence.” Maitri (“ goodness ”) is to be a rebirth of a disciple of Gotama, who met him in the Tusita heaven, and named him his successor, after a lapse of 5000 years (p. 70). Fa-hian says he saw an image of Maitri, 120 feet high, and effulgent with light, in one of the Central Asian passes : kings and their courts came to offer it gifts ; and Fa-hian thought it had been erected 300 years after Gotama’s death (in Ohinese reckoning this means 700 B.C.). This traveller found “ myriads of Buddhists,” of the “ Lesser Vehicle ” sect, in the region N.W. of the Himālayas (see Prof. Legge, *Fa-hian*, pp. 75, 105). He describes also Buddha’s footprint on a rock in the N.W. of India, “ which expanded or contracted, according to the ideas of the beholder ” ; and Buddha’s shining shadow, in a cave, which was “ exactly like him ” at 10 paces distance, but disappeared as you approached nearer : and the Baktrian stupas were then magnificent, and held relics, such as the tooth, or begging bowl of a Buddha : they were visited by many learned “ masters of the law.” In India itself he was astonished at the civilisation and mild rule of the country, at the fixed salaries, absence of oppression, care of animals, and absence of drunkenness, save among outcasts—Chandālas—who were shunned. All he saw was far different from what existed outside Buddhist India.

Near Sarāsvati, capital of Kōsala, this pilgrim found the first image of Buddha, made by Pra-sen-ajit, King of Kōsala. The Āryas or “ venerable ” here met to meditate in the monastery, on the four great subjects, pain, passion, discipline, and the Path. But here also he found 96 sects all differing from Chinese Buddhists. Companies of Deva-dattas here worshiped the first three Buddhas only: for Deva-datta was a wicked brother of Ananda, and Gotama’s cousin. The Chinese and Korean texts of thiR work differ however as to the beliefs of the 96 sects regarding transmigration. We leave them to follow Fa-hian to Ananda’s tomb, and to the Vihāra, said to have been built by the woman Āmba-pali for Gotama. Again, he says, he saw the place where an infant Buddha had been put (like Moses, or Sargina, or Darab) in a wooden box cast into the river. Fa-hian’s stories of Buddha’s begging-bowl recall those of the “ Holy Grail ”

(chap. 39) : it flew about in Central Asia and India at intervals of hundreds of years ; but it will never disappear till the Law of Buddha fails, and then rice and butter will fail, men will live only five years, grass and trees will become swords and clubs, wickedness and death will destroy the world. Fa-hian found only traces of corrupt Buddhism in Java, but thought himself a pure Buddhist, though he adored Kwan-she-yin, whom he invokes constantly as patroness of China. He returned to China in 414 A.C., after travelling for 15 years.

China did not formally accept Buddhism till 67 A.C., in the reign of the Emperor Ming-ti (58 to 75 A.C.). He brought from India the Srāmans named Kāsyapa, Mālānga, and Bhāranan or Dharma-raksha (Max Müller's *I-Tsing*, 1896). After that the learned Chinese pilgrims include besides Fa-hian (399-414 A.C.), three others of importance : Sun-yun or Hwui-seng (518 A.C.) ; Hiuen-tsang (629-645 A.C.) ; and I-tsing (671-695 A.C.). Buddha became Fo in China; and corruption by Mongol mythology went on steadily, in Tibet and among the Tartars, during the Mongol conquests of the 13th century, down to the days of the Abbé Huc, and of the mystic Dalai-Lamas who, since the 13th century, have been reckoned among many incarnations of the old Adhi-buddha.

We turn, in conclusion, to the question of Buddhism in Mexico. Mr Vining (*An Inglorious Columbus*, 1885) proves—or goes far to prove—that Hwei-Shin, and other Buddhist Srāmans who accompanied him in the expedition which he describes, travelled from Sogdiana (in Central Asia), or from Mongolia, to Korea, and by Yesso, the Kurile and Aleutian islands, to the S. limits of Alaska, and thence probably to Mexico, about 458 A.C., returning to China in 499 A.C. There were energetic Buddhist missionaries in Manchuria, and along the Yellow River and the Amūr, in the 5th century A.C., pressing on towards Japan. They might easily reach Alaska without ever losing sight of land, and coast to Vanconver's Island, and pass yet further south. The strength of this view lies in the comparison of the natural fauna and flora described, with those peculiar to Mexico. It had been long recognised that China was probably in communication with Mexico in our 5th century—judging from the Popul-vuh—before this Buddhist account was discovered (see Baldwin's *Prehistoric Nations*, pp. 394-401). The representations of the seated Buddha in Java (Boro-Budur), while tracing to India on the one side, present a remarkable resemblance to the Uxmal sculptures (as Mr Vining shows) on the other. The temple of Palenque seems to be merely a copy of that of Boro-Budur (see under these two headings) : these temples are independently regarded as having both been founded between 100

and 800 A.C. The sacred footprints, which are such common Buddhist emblems all over Asia, are found also in the American shrines. Wixipokoka, and Quetzal-koatl, in Mexico, left their footprints for adoration (Vining, pp. 72, 553); and there is a “remarkable resemblance,” says Mr Vining, between the customs, and manners, and especially the religious rites, worship, and discipline, the garments of the monks, their vows, and food (and even philologically in monosyllabic words) of Mexico, and the Buddhism of China of the 5th century A.C. (see Azteks, and Mexico). The Aztek *Teo-Kals*, or “god-houses,” were perhaps only Indian *Deo-Kals* or “god-monuments”; for they bore a singular resemblance to those of Barmah and Siam; and the ceremonies were analogous to those of Eastern Buddhism (Vining, p. 112). The sculptures of Yukatan fairly represent Indian figures of gods (p. 136); and even Ragu and Chitū—the Indian demons who control eclipses—seem to appear at Uxmal (p. 73). Mexican civilisation, in short, seems nearer to the E. Asiatic—as is natural—than to any other, even when we include crosses, and baptism, and Virgin mothers; but especially when we compare the Indian *Svastica*, and the “lion throne” of Buddha, with Aztek bas-reliefs. The Chinese and Japanese claim to have had historical relations with Amerika in our 9th century, which is not so much later than the time of Hoei-shin (*Notes and Queries*, 2d April 1887). The Mexicans had their monks who fasted and prayed, as in Buddhist E. Asia generally, and their nuns bound by the usual laws of temperate life, as in Asia. Neither monk nor nun fully appreciated Gotama; but the “House of Nuns” in the Uxmal temple, combined with a seated figure very like that of Buddha in the Elora caves, and in other shrines (see Vining, pp. 134-135), enables the European to judge how feeble was the influence, among not only the common mass but also the upper classes in Mexico, of really original Buddhism, yet how close are the resemblances to the rites and beliefs of the Tibetan and Chinese Buddhism of a later age. This must suffice for the present purpose of tracing the spread of Gotama’s faith.

Buddha-charita (or **carita**). A life of Buddha, about 70 to 90 B.C. (see Asva-ghosha).

Buddha-gyā (see Gyā).

Buddha-ghosha. **Budha-gosa.** The great Buddhist missionary of Ceylon and Barmah (380-440 A.C.). Much remains uncertain as to his history, and writings, as yet. His original name is unknown, though Prof. Beal gives it (from Fa-hian, 414 A.C.) as

Arta-svāmin, or Raddha-svāmi. This pilgrim speaks of him as “ an influential old man, a professor of the Mahā-yana ” (“ Greater Vehicle ”), making him a High Church Buddhist. Fa-hian says that this missionary was born at Buddha-gyā, and was a learned Brāhman, living at Pātala-putra, where he was converted to the Path (about 428 A.C.). His name occurs, with those of kings and great men of India in the Kānheri cave inscriptions near Bombay (according to Dr Stevenson, *Bombay Rl. Asiatic Socy. Journal*, July 1853). During the last 50 years of missionary labour (says Fa-hian) “ the eyes of all India looked up to him. ” He went to Ceylon in the reign of the Ceylonese king Mahā-nāma, but the date of accession of this monarch (410 A.C.), does not tally well with Fa-hian’s figures.

Bishop Bigandet, Mason, Turner, Crawford, Ferguson, Sir A. Phayre, and others, including many writers in the *Bengal Asiatic Society’s Journal*, accept 380 to 413 A.C. as the period of Buddha-ghosha’s active missionary labours in Ceylon and Barmah. But Dr Rhys Davids (*Buddhism*, p. 236) says that he came to Ceylon about 430 A.C. The name Buddha-ghosha (“ Voice of Buddha ”) had been common since the 1st century B.C. : it occurs in three inscriptions at Mathura ; on the Bhilsa topes, and in the Kanheri Caves in our 1st century. It was a title of honour for missionaries, or was perhaps, as Dr Rhys Davids says, due to having a thrilling voice like that of Gotama (see Rev. T. Foulkes, *Indian Antiq.*, April 1890). This Ceylonese saint is not mentioned by N. Indian, Chinese, Japanese, or Mongol Buddhist writers. One of the name was, however, evidently a Brāhman of Māgadha, who retired to a hermitage at Buddha-gya in his declining years, there ending a long busy life, devoted to following the footsteps of the distinguished Mahina (see Mahina), son of Āsōka, who set out with his sister about 260 B.C. to convert Ceylon. This Buddha-ghosha began to translate Mahina’s works and life into Pali (say about 430 A.C.) ; and then crossing to Barmah he established a mission at Thatōn, the capital of Pegu, giving the country—by aid of learned Rahāns—the Pāli Buddhist scriptures, including the Tri-pitaka. This was fortunate, for in Ceylon the princes of Malabar (1059 to 1071 A.C.) burned all the precious Buddhist MSS. that they could find ; and Barmah, only, preserved the text (see Barmah). Thatōn being a capital of Talaings down to 1058 A.C., was then conquered by Anaurata, who ruled all Upper Barmah. He enforced Buddhism throughout his dominions, and carried off monks, nuns, and Rahāns with the scriptures to Pagān. Buddhism, as taught by Buddha-ghosha, had taken firm hold in Barmah by 500 A.C., as well as in Siam and the islands of the

Indian Archipelago. Thus, in the 7th century of our era, Buddha-ghosha was revered in these regions as Prāh Putha-kosa (or Budha-gosa), *Prāh*, meaning “Lord.” Father Carpinus, author of the *Barman Alphabet* (Rome, 1796) said that the Barmese history (Maha-razoen) confirms the fact that a certain “Bogda-gautha” brought Pāli scriptures to Pegu about 397 A.C., and that he went and came to and from Ceylon more than once, bringing additional scriptures. From Buddha-ghosha’s followers, Siam and Kambodia accepted the faith about 630 A.C.

Buddha-ghosha is the reputed author of original works, as well as translations; such as the *Parables* (translation by our friend Capt. Rogers, R.E., 1870, with preface by Prof. Max Müller).

Bukabu. Said to be a Cornish invocation. [Probably *Boga-bu*, the vulgar “bugaboo,” which, as a Keltik exclamation, evidently means “god’s-life” (see Bhāga and Bu).—ED.]

Bull. Always an emblem of male strength. See *Apis*, *Dionusos*, *Mithra*, *Nanda*, *Taurus*, *Vrishna*.

Bulla. Latin. Any kind of ball or boss, especially one worn round the neck by Roman children of the upper classes, and dedicated in a temple when they attained puberty. It was also a seal, such as the leaden seals whence the Papal “bulls” were named (see *Abraxas*).

Buns. From the Greek word *Bounos* “cake,” the root meaning to “rise” or “swell up” to be “high”: a “bump,” and perhaps connected with the Keltik *Ben* and *Pen* (“head”) applied to mountains. Bread was presented to the goddess at Eleusis in the form of buns (marked with a cross), so that they are connected with the eucharistik cake or wafer (the Egyptian *mest* cake, and the Hebrew *Maṣṣoth*, or unleavened cakes—whence perhaps the name of the “Mass”): these buns were specially offered at the festivals of the vernal and autumnal equinoxes, as afterwards at Easter, or the time when the sun rises due east. The “Hot Cross Buns” were intended to be the first food taken at Easter after the Lent fast, and must be eaten with Easter eggs. In vain did Jeremiah (vii, 18; xlv, 17-19) denounce the *Kavanīm* offered to *Melkath-hash-Shemīm*, or “cakes of the Queen of Heaven” (Ba’alath or ’Ashtoreth)—which Hebrew peasants continued to offer after 600 B.C. Their name *Kavanim* signifies either “preparations,” or “firm things.” [Rabbi Solomon is quoted by Buxtorf as saying that they were stamped with the image of a great star, as though they were “bread of faces” like the show-

bread.—ED.] Delaure says that in France, in his time, Palm Sunday was called the “Fête des Pinnes” (“Bun-feast”). Women took home the “pinnes” and secreted them, as charms causing fertility: and the same rites belonged to the Fête Dieu or Corpus Christi, the objects being then called “fateaux.” The Rev. J. Gregory of Christ Church, Oxford, who died in 1647, wrote: “Our ancestors were not ignorant of the custom alluded to by Jeremiah of offering cakes to the moon. . . . Women made cakes . . . as soon as a child was born it was baptised in the name of these cakes . . . which are called by women Babe cakes” (see *Notes and Queries*, 17th February, 1894).

Bundahīsh. An important Zoroastrian work (*The Original Creation*) extant in Pāhlavi of the Sassanian age (*Sacred Books of the East*, iv), and thought to be translated from an original Zend work. [It includes the science of the Persians as well as the legend of Creation. The account of the “World Mountain,” the astronomy, the Six Days of Oreation, and other details, seem to indicate Babylonian influence, while the language is also full of Semitic words.—ED.] It is supposed to have formed the Damdad Nask of the original Avesta. It relates the wars of Ahūra-Mazda, from his heavenly city, against Angro-mainyus (Ormazd and Ahriman), or of “infinite darkness” against “boundless light”: these knew not each other till light pierced chaos. The “earth soul” (or cow) complained to Ahūra-mazdā of the evil spirit’s power, and was promised a deliverer. This is an early Messianic doctrine, the deliverer being the “incarnate word”—Zarathustra-Spitama (the “most pure high priest”) or Zoroaster, who, born of a virgin, is to come again. The Moslem Mahdi (“guided one”) is borrowed from Persia, as were the Jewish legends regarding the Messiah. [In the matter of natural history we read, in the Bundahīsh, of various typical animals, such as the “three legged ass” (who is distantly related to Behemoth, and to the earth bull), and the Simurgh, a marvellous bird connected with the Hittite and Akkadian two-headed eagle, the Indian Garūda, the Persian and Arab Rukh or Roc.—ED.]

Bura-penu. Among Gonds and Khonds, in India, is a god of light, whose consort is Tari-penu, goddess of darkness and evil, otherwise the treacherous moon. The pair are also called Bhura and Bhuri (Aryan *Bhur* “burn”) or the two lights.

Burial Rites. See Dead.

Burmah. See Barmah.

Busiris. The Greek form of *Ba-Ausar*, Egyptian, “Soul of Osiris.”

But. Egyptian : “belly.” See Buto, and Put or Puth.

But. Bhuta. Bhutias. The Buts or Bhuts, feared by the Indian peasant, are spirits either good or bad. The Aryan *Bhuta* means a “being,” but the term is probably yet older (see Bu). Brahmā himself is called Bhuta, and all Buts or Bhutas are children of Krodha or “nemesis,” “anger,” “revenge,” as now understood. The elemental spirits of earth, fire, water, and air, are Buts.

The Bhutias are the natives of Bhutan—the small independent Himālayan state bordering Tibet—and worship Bhuta-nath. But the name may mean only “dwellers” in the Bhumi or “earth” (dwelling place), like the Teutonic *bauers*, *boers*, and *boors* (from *Bhu* “to dwell,” “to build,” whence our “bower”). The Bhutān Lāma is adored as an eternal incarnation of Gotama Buddha—the never dying Dharma Rāja (“religious ruler”), who reappears as a new-born infant when he dies, as soon as the divine will is made known, sometimes after the lapse of a year. The babe is the child of some important religious official, and is acknowledged as soon as he is proved (or supposed) to have recognised the cooking utensils of the dead Lāma : the sanction of the Chinese Emperor having been obtained he receives the title Rāja when of due age. He has never much power either secular or religious (the Lhāsa Dalai Lāma used never to be allowed to live after 18 years of age) : the secular government is entrusted to a Deb-Rāja with a council of ministers (Lenchen) ; but the governors of various fortresses do much as they please, and anarchy is usual—each mountain having its own chief. Sons do not of necessity, or by law, succeed their fathers, and two Rājas are generally nominated as heritors of the secular ruler.

The Bhutias say that they are descended from a tribe of Tephus, or Tibetans, which drove out the aborigines some 200 years ago : the latter were perhaps related to the Tarus of the lower ranges of Napāl, or may be congeners of the Kuchis of Behār, who claim to come from the Bhutān highlands. There is also a wild tribe of Bhotis between the Satlej and Jamuna rivers. The Bhutias of Bhutan are a small sturdy race, resembling Kalmuk Tartars in type and dress. Like most dwellers in cold lofty mountain regions they are averse to washing. They have been well known since about 1860, having, like the Gūrkhās of Napāl, enlisted in the Indian Army : like the latter they have proved brave and faithful; and having no caste prejudices they eat and drink and keep company with British soldiers.

Bhutias however are somewhat immoral. Polyandry exists among them as among other hill tribes of N. India. They are intensely superstitious, and see Buts, or spirits, in all natural phenomena. They worship especially, with fear and trembling, the spirits whom they regard as evil, propitiating them by sacrifices, prayers, and repetitions of the formula "Om mani padmi hum." To save trouble they buy sacred texts written on rags, and hang these on trees, by the wayside, and on poles near sacred sites, at the head of a ghāt, or at cross roads.

Buto. According to Greeks a name of the Egyptian goddess of Bubastis (see Bas and But).

Butterfly. This insect was originally both a phallic and a funeral emblem, because it was a symbol of the life, or soul, and of transmigration—from its grub, and chrysalis, to its joyous existence as a winged creature. It was the attendant on many goddesses, and was called the "Love-bird of Venus." It was said to bury itself, like Persephonē, in earth (where the chrysalis was found) and to rise again. It fitly symbolised the transmigrations of the soul in successive carnal bodies. The Hindus show the butterfly with the sacred Bee, and the seven-stringed lyre of Kāma, God of Love, and it hovers over the torch which Cupid offers to Venus (see *Rivers of Life*, i, fig. 270). Eros among the Greeks often appears with a butterfly in his hand, announcing the new life, new day, or new spring when the butterflies appear first. But when he sat on a dolphin, leading the dead to Elysium, the Westerns said that his butterfly was the dying, or dead, soul that destroyed itself to live in another world (see Prof. A. di Gubernatis, *Zool. Mythol.*, ii, p. 213). Even Burmese Buddhists, who should not believe it possible to know about souls, cling to the belief that the life that moves all is a *Leyp-bya*, or "butterfly spirit," which may be seen at times in this attractive form escaping, with the last gasp, from the mouth. But after this—says the erring Buddhist—it dies. They think it lives in the blood (for "the blood is the life"); but when the body is asleep it roams about: for which reason no one must be suddenly wakened lest the *leyp-bya* forget to return in time, or lose its way: the sleeper would then die, or some Bhut (evil spirit) might take the butterfly's place, causing idiotcy or madness. Prof. Sayce says it is not an owl, but a butterfly, which appears on tomb sculptures at Mukēnē (*Academy*, 25th August 1883).

[A remarkable picture from Pompei represents a building with a pointed wooden roof, and curtains drawn back. They reveal a skull, beneath which is a butterfly, and under the butterfly a wheel. Here we see symbolised death, the soul, and the wheel of Fortune, almost

suggesting Buddhist influence in Italy in the 1st century A.C. From the roof a spike comes down, piercing the skull : and this recalls the saying of Horace (*Odes*, III, xxiv, 5-8) : “ If fate drives steel nails from the uppermost tops, you cannot free the soul from fear, nor the skull (*caput*) from the snares of death.—ED.]

C

C. In the Italian alphabets C stands third, in the position of G (see Dr Isaac Taylor, *The Alphabet*, vol. ii, p. 141). In early Latin texts we find Kastorus for Castorus, Kael for Crelius, Kal. for Oalends; and as late as 3rd century B.C. the letters C and G are interchanged, as Caius and Gaius, Cnæus and Gnæus. The addition of G to the Latin alphabet, as seventh letter in the place of Z, occurred yet later. [Probably the Latin may have followed the same rule as the Italian and Spanish, in pronouncing the C hard with strong vowels and soft with weak vowels—as K with *a*, *o*, and *u*, and as the English CH (church, &c.), with *e* and *i*: thus giving *Kastor* and *Chichero* for Castor and Cicero.—ED.] The hard C will, in this Dictionary, be found under K. The guttural CH (in German, and in the Keltik *ch* or *gh*, as for example in Loch, Lough, “lake”) will appear under KH. The soft CH (English “church”) is found in both Turanian and Aryan languages (such as Turkish and Sanskrit, &c.); and in Semitic vulgar speech the soft K (*Kaf*) has often this sound, which modifies into J. In N. French dialects such words as *chaud* and *chien* become kaud and kien (Latin *calidus* and *canis*).

Cain. See Kain.

Calf. A favourite symbol of the young sun (see Apis). The Hebrew “golden calf” is called in the Greek Septuagint translation a *moskhos*, and in the Latin *vitultus*, both meaning “calf.” [In Psalm cvi, 20 it is called an “ox” (*shor*) “that eateth hay.”—ED.] The Hebrew word *'egel* comes from a root meaning to be “round,” whence *'ayalah* a “wheeled” vehicle, and *M'agalah* a “circular” encampment (1 Sam. xvii, 20). This led Dr O. T. Beke to think that the *'egel* was really a cone of molten gold, and not a calf which the Hebrews would not have tolerated, and (see Exod. xxxii, 4, 19) could not have moulded.

There were two ancient centres of calf worship in Palestine (1 Kings. xii, 28 : 2 K. x, 29 : xvii, 16 : Hosea viii, 5 : xiii, 2. In the last named passage Rashi reads “They that sacrifice men kiss the

calves"). One was at Dan near a source of the Jordan (*Tell el Kādy* "mound of the judge," and *Tell el 'Ajūl* "mound of the calf"), where numerous rude menhirs and dolmens were found in 1881. The other was at Bethel (*Beitān*) on the border between Israel and Judah. Josephus (*Ant.* VIII, viii, 4) speaks of the former as a shrine of Apis, near Daphne (*Tell Dufneh*) in the same vicinity, at the junction of the two main sources of Jordan. Col. Conder (see *Quarterly Statement Pal. Expl. Fund*, October 1882) says that "calf worship still survives about the sources of the Jordan to the present day, and the Druzes preserve the image of a calf in their chapels (Khalwehs) on Hermon, though they call it, at least to Europeans, the emblem of Ed-Derāzi the heretic": Ed-Derāzi called himself *el 'Ākīl* ("the wise"), but Ḥamzah the Druze prophet, who rejected him, playing on the word, called him *el 'Ajal* "the calf." In Jeremiah (xxxiv, 18) we read of passing between the parts of a calf cut in two, as a superstitious practice.

Candles. These are used for holy fire (see Bee). Even Moslems have candles in mosks, flanking the *Ḳiblah* niche, and light them especially on the *Yōm-el-Jum'a* ("day of assembly" on Friday), and for many rites (see *Rivers of Life*, i, p. 336, 340, 436-438). Picart says that no blessing can be asked, or given, till priest and suppliant have lighted their candles. Christian priests blessed the candles, and said that "Christ's soul till then hid in the wax would expand the mold" (Brand's *Antiq.*, i, pp. 45-48). They were placed in Rood-lofts, as places frequented by evil spirits (Brady's *Calend.*, ii, p. 147). In many English cathedrals and abbeys the candles reached nearly to the roof: at Durham, and Norwich, they were lighted from trap doors in the roofs of the cathedrals. They were adorned with paintings and garlands, like Indian lingams at vernal and autumnal feasts (see *Rivers of Life*, i, 47, Elā-jī). Some of these huge wax columns were square-sided, the better to show the ornament (Feasy, *Ancient English Holy Week Rites*). Some were branched, others were coiled like serpents, and the base was called "Judas." The people of Lincolnshire, in Queen Elizabeth's time, prided themselves on their "Jewes, lights, Paschal post, sepulchre, and mayden's light"—or candles in honour of the Virgin. Among all fire worshipers, ancient or modern, torches and candles must be lighted directly from the sun, whether by burning glasses, flint and steel, or matches (used secretly): for the lighting of new fire is always important—as for instance the Jerusalem Holy Fire at Easter, from which candles are lighted, a rite traced as early as 800 A.C.

Candle-Mass. The festival of 2nd February, called "the

Wives' Fete," when torches and candles were borne in processions. Persons and dwellings were then purified (as at our spring cleanings), and the Christmas decorations were removed and burned: the sacred Yule log was removed on the eve of this feast, quenched with water, and put aside for next Christmas. All candles and candlesticks in use were, on the 2nd of February, flung away. These rites ceased in Protestant churches in 1550 A.C. Popes required that each man, high or low, should receive a fresh candle from their hands on the eve of the feast. Herrick says, as to the removal of the Christmas decorations,

“Down with the Rosemary, and so
Down with the bays, and misletoe,
Down with the holly, ivy, all
Wherewith ye decked the Christmas hall.”

The festival originally was in honor of the sleeping Virgin Earth, about to awake again (the sleeping Beauty at the end of winter). The Romans, at this season, celebrated the Lupercalia, and the Lukarian Bacchanalia, in honor of Februa bride of Mars. The feast continued to the 15th of February, which was sacred to Juno and Jove, or Hercules and Diana. Hindus also then sacrifice to Siva, as destroyer and creator. Torches and candles were supposed to repel storms, hail, frost, and the devil and all his hosts.

Canticles. The Hebrew *Shīr-hash-Shīrīm* (“song of songs”) which is Solomon’s (or “for Solomon”). This remarkable amatory work, in which the name of God is never mentioned, recalls early Egyptian and later Arab love-songs, and even those of Babylon (see Babylon). It is of a class common enough among Orientals, and reminds us of many to which we have sat listening, in the open till the small hours of midsummer nights in India; of the *Pōēs* of Burmah, and the love episodes from the *Rāmāyana*. Singers and hearers in the East would still appreciate such passages as that where the bride rises from sleep to open her door to the beloved (*Cant.* v, 2-6): with other expressions (i, 13; ii, 5; and vii, viii) not uncommon in eastern poetry. [But i, 13 probably reads “my love, I have a bundle of myrrh lodged between my breasts”; and “all night” is not in the Hebrew.—ED.]

According to the theory of J. F. Jacobi (1771 A.C.), developed by Renan, Ewald, and others later, and illustrated by Wetzstein’s account of wedding customs in Bashan, the song is to be regarded as a drama enacted by Hebrews, at the Passover season. Following the Septuagint reading “Shunamite” (viii, 1) for Shulammitte, they

suppose that a village maiden of Shunem, N. of Jezreel in lower Galilee (now Sulem), is taken into the harim of Solomon, but remains faithful to a peasant lover: that she dances to amuse the Court ladies; and resists all offers; being finally rescued by her brothers, or allowed to return to her lover.

[There are however objections raised to this explanation. The drama was ancient among Aryans; but we have no instance of it among Hebrews; and the Jews detested the Greek drama. The poem consists of a series of songs sung alternately, by a bride and a bridegroom, with perhaps an occasional refrain in chorus; and it appears to have been so sung at the Passover by choirs of girls and youths. Such songs are by no means confined to Bashan; for, accompanied by sword-dances in the bridal processions, they have been described in other parts of Palestine (by Col. Conder at Nazareth for instance), as well as by Lane in Egypt. The heroine is never mentioned as a maiden, but as a bride, a "prince's daughter" from Lebanon, brought up among queens and concubines in her father's home. There is no notice of her dancing, for the passage apparently refers to the first glimpse caught of her, in her father's camp, by Solomon her future bridegroom (vi, 13): "Turn back, turn back Shulammithi ('peaceful one'): turn back, turn back, that we may look upon thee. What would ye see in a Shulammithi? As it were one for whom two armies might be slain." The poem ends by the bride surrendering to Solomon (viii, 12); and the symbolic language, as to shepherds and vineyards, belonging to a simple age, would be better understood by the composers of Arab love-songs than it is by scholars of the west. The date of the poem is unknown, though the language is apparently early. The word "Paradise," apparently Persian (iv, 13), may be a later clerical error: the song is remarkable for its allusions to the whole scenery of Palestine East and West of the Jordan, and of Syria; and for its love of nature.—ED.]

The Canonical position of the poem was long disputed by both Jews and Christians. The former admitted it as being an allegory concerning Israel and the future Messiah, but it was not to be read in private. Origen, following a similar method, first explained it as referring to Christ and the Church, according to the interpretation still to be found in the headings of the English chapters of the Authorised Version, which are not given in the Revised Version. Even in our 18th century Christian scholars were still writing for and against the poem—a controversy now recognised to be not worth following. Whiston (in 1710) called it "foolish, lascivious, and idolatrous"; and the clergy of Europe and America, in our

own times, have regarded it as “an erotic poem without a moral or religious design.” It is also adduced against it that neither Christ nor his disciples ever allude to it; and that, if it were allegorical, it would probably have been used as such by Paul, to portray the love of Christ to the Church. It was no doubt accepted by Jews on account of the prominence of Solomon in its story. [It should be noted that the whole is in a rather irregular rhythm, evidently intended for singing or chanting, just as such songs are now sung by choirs of men and women, or by single singers representing bride and bridegroom, during the Arab wedding processions; and that many of the coarse expressions in the poem are due to faulty translations, Greek, Latin, and English.—ED.]

Carnival. Probably *carn-aval*, or “flesh eating” (compare the French *avaler* “to devour”). A spring festival, preceding Lent, and lasting for a fortnight. It ends on Shrove Tuesday, when men were shaven before sitting in the ashes of Ash Wednesday, which purified them, like the ashes of the cow (see Cow and Lupercalia). On Monte Testaccio, at the Agonalia (see that heading), bulls were slaughtered, and cars with red banners, and live pigs, were driven down to an expectant people. To this season also belonged Fools’ Day, when youths dressed as girls ran about beating the girls with bladders full of peas, or beans, or with turnips and carrots (as Roman brides were beaten at the Lupercalia): they masqueraded at night; and great licence was allowed. Dust and flour were flung, as red powder is thrown in India at the Holi festival. Balls were also so thrown (see Balls); but the missiles are now flowers, or comfits, with which the sexes pelt each other; or, as substitutes, the *moccoletti* and *coriandole*—plaster pellets which have sometimes been replaced by stones. Sports, and races for men, for Jewish victims, or for riderless horses, belong to the feast; and processions of cars, arks or ships, richly decked with flowers, to denote the revival of Ceres (see *Rivers of Life*, i, p. 404). All these sports end at sunset on Shrove Tuesday, when each tries to extinguish his neighbour’s candle, and to keep alight his own: till, at midnight, the great “Carnivalist” appears—a colossal genius of the season; and the figure is burned, as the Tabūt arks are also drowned at other feasts (see Ark). Darkness then reigns, and the jaded revellers are ready for the Lenten rest.

Cat. The cat, from an early age, played an important part in mythologies. It first appears to have been domesticated in Egypt (*Felis maniculata*); and the “little handmaid,” as was its pet name, is not supposed among ourselves to be a descendant of the fierce

wild cat. The Egyptian name *mau*, like the Chinese *miu*, is evidently derived from its mewing. Other names however refer to its mousing habits. The Romans gave the name *Felis* to several animals which were “fell” to mice, including the weasel; and the Greek *galē* is both a weasel and—later—a cat. In old High German *Wisula*, the little wise one, was called the “love” or “darling”; and the Basques also, with Italians, Germans, and Jews, called the weasel the “little lady,” “the little favourite,” or in Spain the “god-mother” guarding the house (Rev. Dr Placzet, *Transactions, Bib. Arch. Society*, IX, i): the Latin *mustela*, and Sanskrit *musha kārati* (“mouser”) refer to the weasel: [but the Hebrew *Huldah*, rendered “weasel” in English, is the mole-rat.—ED.]. The cat appears to have come from Nubia, through Egypt to Syria, and thence to Aryan lands. It did not replace the weasel in the affections of the Jews till about our 3rd or 4th century. It is never represented on the monuments of Babylon, Assyria, Greece, or Rome, and is not mentioned in the Bible: (in Baruch vi, 22, the Greek *ailouros* has been rendered “cat”): no skeletons of cats have been found even at Pompei. The name *Galē*, according to Æsop’s fables, means the weasel, and was given to it by Aphroditē: for it had previously been called *Numphe* “the maiden” or “bride.” Gradually the weasel was superseded by the domestic cat as a slayer of vermin. The Aryan name—Greek *Katta*, Latin *Cattus* (not *Catus* a “whelp”), Italian *Gatto*, Spanish and Portuguese *Gato*, Polish *Kot*, Russian *Kots*, German *Katze*, *Katti*, *Ket*, Welsh and Cornish *Kath*, Basque *Catua*, Armenian *Gatz*, and Arabic *Kittah* (a loan word), appear to come from the Aryan root *ghad* “to grasp” or “catch,” applied to the mouser. The ordinary Sanskrit *margara*, and the German *mardar*, for “Margery the cat,” signify the “slayer,” which thus comes in Italy to be associated with Saint Martha by a false etymology. The Turkish and Afghan name *Pis-chik* (“little *pis*”), and the Aryan *Pusag*, and Persian *Push-nak*, whence our “Puss,” with the Arabic *Bussah* (also a loan word), may be connected with *Bes*; since to him and his bride, *Bast* or *Pasht*, the cat was sacred in Egypt (see *Bas*).

The Egyptians must have spent centuries in domesticating the cat. It first appears in the time of the 12th dynasty (or about 2500 B.C.) in the Ritual (chapter xvii), and in effigy at Beni Hasan (some two centuries later), with its name *Mait* (fem. of *Mau*) beside it (*Proc. Bib. Arch. Society*, March 1885; and, according to Renouf in *Academy*, 4th Feb. 1893). The ritual was ancient already when, about this time or earlier, the gloss was added identifying the sun god as the “Great *Mau*” or cat (Karl Blind, *Contemporary Review*, October 1881).

The Chinese had domesticated the cat about 200 to 400 A.C.; and connected it with the moon, calling it *mao* or *miu*, and the "woman's slave." Images of cats were hung up on the gable-ends of houses to ward off evil (*Proc. Berlin Anthropol. Society*, 1889). When, about the end of our 3rd century, the cat began to supersede the weasel in Europe it inherited much weasel mythology. It became connected with the moon (being the "night prowler," as in Sanskrit also); and with witches and orgies. The color and habits had magical significance. Jewish magicians of the middle ages specially valued the placenta of a first-born black cat. [It should be remembered that the cat god and goddess of Egypt were infernal deities.—ED.] The Paturini of Milan, in our 11th century—like the criminal Ketterie of Germany—indulged in midnight rites, similar to those of a witches' Sabbath, in which latter cats and goats have always played a part. They were said to lower a black cat into their dens of infamy when, during the first watch of night, lights were extinguished and general licence succeeded. Till the black cat appeared the Paturini are said to have sung hymns. The charges against them were much like those brought against the Templars, who were also connected with the ashes of a black cat. [We must not forget however that calumny was, and is, the great weapon of priests against the heretical.—ED.] Rites connected with cats are important, and usually were indecent in the middle ages (see King's *Gnostics*, Knight's *Worship of Priapus*, Mill's *History of Crusades*). The finest tom cat in a canton, is said to have been exhibited, wrapped in a child's swaddling bands, in a shrine; and was publicly adored (as in Egypt) with flowers and incense. He seems to have symbolised the rising sun [or perhaps it was only a reversion to the worship of any animal useful to man—such as the cow or dog—which arose from the belief that they were the incarnations of good spirits.—ED.]. When the sun crossed the line, on 24th June, this cat was put in a wicker basket, and thrown alive into a great bon-fire kindled in the city square, while bishops and priests sang anthems in honour of the sacrifice which was followed by a procession (Hampson's *Medii-avi Calendarium*, as quoted by Dr R. Lewins). This rite was observed at Aix in Provence at the Corpus Christi festival of May.

[The cat was connected with night, and with immoral meetings very naturally. The black cat was a witch's familiar. The blood was a charm. It was a form in which the devil often appeared. Thus the infernal character of the ancient Bes was not forgotten.—ED.] The goddess Pasht sits, as a cat, insille the Sistrum of Isis. The Norse goddess Freya had a car drawn by cats "the lynx eyed shining

ones." Even in Roman times it was death to kill a cat in Egypt (*Diodorus*, i, 83), as in India to kill a cow, for both are sacred as being most useful animals. The cat destroyed vermin, and guarded the grain stores of Egypt. Bubastis (the city of Bast) had a great grain trade with desert tribes. Shiploads of mummified cats have been brought from the Fayūm, to be used by our farmers for manure. Eastern tales often link the cat with the dog; and by means of a cat with a golden tail the hero wins the ring of a princess (*Di Gubernatis*, *Zool. Mythol.*, ii, pp. 42-56). According to the Targum on Esther (i, 2), a cat and a cock (both unknown till late among Hebrews) stood on the fifth step of Solomon's throne; and so, among Sicilians, the cat of St Martha is also connected with the cock. The white cat was a beautiful maiden in disguise (nor must we forget the booted cat as a good genius); whereas it was unlucky to meet a black cat, especially in February, when it should be killed; reminding us of the Hungarian proverb: "The woman of spring, and the cat of autumn, are not worth much."

Cauldrons. These were mystic vessels in temples, as well as among witches—connected also with the great lavers found in Solomon's temple, and in the Phœnician temple of Amathus in Cyprus—both adorned with images of bulls (see *Sea*).

Caves. Sacred caverns were natural chapels (see *Ark*). The sun is also said (in Persia, India, Japan, and elsewhere) to issue from the cave of dawn or winter (see *Boar*, and *Mithra*): and again the cave is an emblem of the Yoni, or a natural Yoni. The sacred cave of Loch Derg in Donegal (St Patrick's Purgatory) resembled the holy Elephanta cave on its islet near Bombay (see *Purgatory*). The once sacred cave under the Peak in Derbyshire was called the "Cunni-diaboli," or "Devil's hole"; and the cleft at Delphi was the womb whence the sun god of Parnassus issued (see *Faber's Cabiri*, i, pp. 417-423; and *Asiatic Res.*, vi, 502). Siva is "lord of the cave," and of the "door" of life. The "Nymph's Grotto" is spiritualised by Porphyry as "a symbol of the world of matter, and though agreeable is obscure to the eye." [He was perhaps thinking of Plato's simile of the cave as representing the world.—ED.] Orphic mystics (see *Taylor's Hymns*, p. 132) taught that the cave was the ark of regeneration. Jove issued from the Diktrean cave of Krete, and Jason from that of Kheiron, and like Neptune they were "rock born" (*Faber's Cabiri*, ii, pp. 358-361). The ordinary sacred cave of India (see *Rivers of Life*, i, p. 167, fig. 60) is decked with emblems of Lingams and Yonis—a Nymphæum such as Romans reared (pp. 162,

369). Mr Upham (*Buddhism*, p. 68) says that: "Most oracles were over . . . a sacred cavity in the earth, in order to receive the augury from a supernatural afflatus." Meru or Myamo (the world mountain), according to Balis of Ceylon, was only "a great stone over an abyss or cave"—like the Jewish Stone of Foundation over the abyss, now the Sakhrah "Rock" at Jerusalem, over its cave and "well of spirits." The Buddhists (about 400 B.C.) cut and adorned great caverns, and lived in caves; but the idea is as old as man. It was remarked, as early as the 18th century (Maundrell), that the sacred sites of Palestine are mainly connected with grottoes. Of these the most important are: that of the "manger" once consecrated to Adonis (see Bethlehem); that of Nazareth—the "Holy House" of which half flew to Loreto in Italy; and that of Elijah on Karmel where his wooden statue is adored, and hung with gifts from Ohristians and Druzes alike (see Karmel and Nazareth).

Celsus. The writings, and all notices concerning this famous opponent of Origen, appear to have been destroyed by the Christians. Origen (186 to 254 A.C.) seems to have survived him some 50 years: though he is mentioned as still alive at the close of the *Contra Celsum*. In the latter work alone have we extracts—possibly garbled—of the discourses of this Roman philosopher, who was regarded as having been confuted. The name was common, and 17 persons so called are mentioned (Smith's *Dicty. of Christian Biog.*); but it is generally agreed that the Celsus opposed by Origen was a noble Roman Epikurean, of the age of the Antonines (or 140 to 180 A.C.), a friend of Lucian, and the author of a *Logos Alēthēs* ("word of truth") or "real story" of Christianity, which (according to Froude the historian, and the Rev. Baring Gould) would have been written about 170 A.C.; or nearly 20 years before Origen was born. It seems that Oelsus had never seen our Gospels. He stated that "no god, or son of god, ever came down from heaven," and he held that no sensible man could believe in Ohristianity, being repelled by the ignorance of slaves and poor mechanics who, he says, strove secretly to beguile children from the teaching of their parents. According to Basnage (*Hist. of Jews*) he upbraided Christians with the supposed Jesus son of Panthera (about 100 to 70 B.C.), as in the Babylonian Talmud (Sabb. 67) about 800 A.C., Miriam, mother of "that man" (Jesus), is called a women's hairdresser, and mistress of the soldier Panthera—calumnies repeated and enlarged on in the mediæval forgery called the Toldoth Jesu, a virulent detailed history of the magic Jesus who, by aid of the name of Jehovah, wrought

wonders. Like Cerinthus (as stated by Irenæus) Celsus seems to have “denied the Virgin birth as an impossibility”; and in the new Syriac Gospel found by Mrs Lewis (dating from about the 8th century A.C.), we now read that “Joseph begat Jesus” (see Mr Rendel Harris, *Contemporary Review*, Nov. 1894), which seems to agree with the conclusions of Celsus. He also wrote a work against magic which was praised by Lucian: but he seems to have been a Platonist rather than an Epikurean, believing in an immortal soul, and in its emanation from and return to God. He also seems to have held that the carnal nature of man was at enmity with the spiritual, and that communion with the Deity was only possible when we raised ourselves above the *hūlē* or sensuous nature: whereas if the *hūlē* was not overcome we were liable to fall under the influence of enchanters, and of powers opposed to God.

Celsus saw in Christianity only an ignorant belief in legends; and was indignant with those who went about saying “the Lord is coming.” Yet Froude calls him: “a clear sighted, honest, and powerfully-minded man . . . unconcerned with the superstitions and follies of the day, and scientific even in our strictest modern sense. He believed in the eternal order of nature, saying that every phenomenon in the moral, and material, world was the sequel of a natural cause” (*Fraser’s Mag.*, 1878). Origen wrote to refute Celsus about 200 A.C., and Christians were satisfied that he had done so for ever; but others thought that the biter was bitten; and Origen (who believed in a corporeal soul) was afterwards himself condemned as being heretical on ten points (see Councils, and Origen). In attempting to meet the criticisms, by Celsus, of the Sermon on the Mount, he urged that Christ was speaking allegorically, or mystically, about heaven rather than earth. Celsus also seems to have quoted the epistle of Barnabas, and to have agreed with Paul (1 Cor. iv, 15) as to “ten thousand instructors of Christ.” He charged Christ with plagiarising from Plato, Sokrates, and other philosophers, in popular style; “which,” replied Origen, “was an advantage, as better understood by the masses, on whom philosophic elegance was wasted.” Celsus smiled at Christ’s miracles, and (if correctly reported) called him “a vagrant impostor.” “But,” said Origen, “Numenius, a philosopher of Alexandria, said not so, but considered the whole life of Christ an allegory.” This Numenius was probably a Gnostik, believing, like others, in the mysterious spectral Christ as inspiring Jesus, or as existing in a phantom body.

Ceres. The Roman Earth-mother, or Greek Dē-metēr, the

goddess of vegetation and “produce.” She was the chief of the Dii-penates or household deities, and was called Cabiria (like the old Babylonian Kabiri or the “great” gods). Her daughter, Proserpine (the Greek Persephonē) was the seed goddess, and her son was Bacchus, the God of the Vine (see Baubo). In a bronze from the Strawberry Hill collection, Ceres appears with a young bull in her lap.

Ceremonies (see subject index “Rites”). The “ceremonia” of the Romans were originally sacred relics and symbols.

Ceylon. This “queen of the eastern seas” has always been a sacred island (see Adam’s Peak, and Anu-rādha-pūr), and is not less valued now than it was of old. Sanskrit writers called it Tāmra-dvīpa (in Pāli Tāmra-parṇa) : the Romans, and later Greeks, seem to have called it Taprobane ; the word *Tamra* appears to come from *Tamba*, “copper,” but modern explanations have already been noticed. [The controversy as to the Taprobane of Pliny and Ptolemy still continues (see *Journal Rl. Asiatic Socy.*, July 1904, p. 539), on the ground that few of the names noticed by Ptolemy have been recovered—as Sir H. Yule remarked, though accepting Ceylon as being Taprobane.—ED.]

The most important export of Ceylon (see *Indian Antiq.*, Feby. 1884) was red sandal wood, sold to the Arab traders, and imported from S. India, from both the Malabar and the Koromandel coasts ; and the trade of Ceylon with the west was ancient. The old Vedic name of the island was Lanka (which is confused with Sumatra by those ignorant of geography) ; the later Sanskrit Simhala, (whence our “Ceylon”) was derived from the conquering “Lion (*Simha*) Race” ; and this name appears in the Mahābhārata epik and in that of the wars of Rāma with the demon Rāvana—or perhaps with aborigines of Tapu-raban (“Ravana’s isle”) or Taprobane. Ptolemy speaks of the Simhas in Sālai (or Simhala) ; they were warrior tribes reaching the island under Vijāya, supposed to have been the first to introduce Buddhism. Childers says that “the Singhalese were the first Aryan invaders, and came from Lala in Māgadha (N. India) many centuries before our era” ; but he regards Rāma’s story as mere legend. The “Dipavansa” says that Lanka was called “the Lion Isle” (Sīhala from Sīha), because a lion nourished two beautiful children, who escaped at last from its cave—a parallel to Romulus and Remus in Rome, and to similar legends found among Tartars and Mongols, as well as in Persia. From these children sprang Vijāya, at the time when “Sām-Buddha attained Nibbana,” which would be in 543 B.C. He is otherwise said to have been a Khatiya of Jambu-dvīpa (India),

or a Kshatriya by caste, who came to Ceylon according to a prophecy by Buddha. He is thought to have made his capital at Tambu-pani first, and then at Uruvēla (the name of his prime minister, or otherwise of the town so called in Māgadha) ; finally he changed the centre again to Anu-rādha-pūr, otherwise Anrāja-pūr, a site already fully noticed. His minister, Anurādha fought Nāgas and Yākas ; and Jins (probably Jains) recovered the capital in Buddha's 5th year (538 B.C.). The Simha race are also said to have descended from a king of Banga (Bengal) who married a daughter of the king of Kalinga.

One of the Nikobar islands (the Necuveram of Marco Polo) was also caned Lanka and Laka-varam (the Barusæ of Ptolemy) ; and the sailors of the "Harkand sea," between Ceylon and Surnatra, used various names which are sometimes confusing (Sir H. Yule, *Proc. Roy. Geogr. Socy.*, Nov. 1882). Prof. Virchow regards the aborigines of Ceylon as represented by the Veddas (see Veddas) ; and the masses of the population are Drāvidians from S. India. Dr Ed. Müller thinks that a superior race came from Lāla, which Burnouf places on the Telingāna coast near Tamruk (see *Indian Antiquities*, Feb., March, August, 1883). The leaders spoke Pāli or some other Sanskrit dialect, while the purer Ceylonese spoke the old *Elu* or *Helu* dialect, still recognisable in the Maldive islands. Most of the rock texts of Ceylon, according to Dr E. Müller, are in the square Nāgari characters used during our first four centuries. The earliest belong to the age of Mahendra, and there is a gap between the 4th and 9th centuries A.C. In the 10th century the characters become rounded, much as in modern Ceylonese, and texts continue on rocks and slabs, near temples and tanks, down to the 16th century. The *Helu* texts, going back even to the 2nd century B.C., are in caves, or on high rocks : they have been much damaged owing to a native belief that each text marked the site of hidden treasure. The Drāvidian inscriptions are said not to be older than our 6th century, and are of historical interest, whereas the *Helu* texts have been chiefly useful in tracing the forms and grammar of the language. The Drāvidians, conquering Ceylon in 770 A.C. from Malabar, fixed their southern capital at Pulasti-pūr, or Pollo-narua, so called after their elephant god Ganesa. This was the capital down to 1170 A.C., when foreigners became powerful and caused many changes of centre.

Besides Veddas Ceylon has remnants of other aborigines (see Rodiyas), whom Mr Hartshorne regards (British Association Meeting, 1882) as quite distinct—"a dolicho-cephalic race with a language neither Aryan nor Dravidian," now fast disappearing. They sacrifice

a red cock to their Satan in time of sickness, and bury money and clothes with the dead, out of respect or else to help the ghost. The Rodyas are few, and regarded with horror on account of their dirty habits.

St Francis Xavier, the Roman Catholic monk, established his mission in Ceylon before the middle of the 16th century; and, by aid of Portuguese rulers, claimed some 20,000 converts before he set out for China and Japan. He died at Macao in 1552. The present population (1897) gives 306,000 Christians :

Buddhists	1,880,000
Hindus	620,000
Moslems	214,000
Roman Catholics	250,000
Protestants	56,000

This appears to show an annual falling away, in the proportion of Christians to the total of 3,020,000 of population.

Chaitanya. A great reformer of Visbnuism, son of a Brāhman, and born at Nadya, near Krishnagar in Bangal, in 1485 A.C. He devoted himself to the study of ancient and extant religions and sects. He early visited Buddha-gyā, and so caught the spirit of Buddha as to be called a “second Buddha.” Forsaking wife and children, at the age of 24 or 25, he set out as a good Hindu for the shrine of Jaga-nāth, and henceforth devoted himself to preaching a loving belief and trust in Vishnu as the supreme god, and in Krishna his son, as his visible incarnation, by whose grace alone, he said, man can gain salvation here and hereafter (*Literary History of India*, pp. 350-351). Chaitanya was a studious youth not addicted to boyish sports (*Journal Roy. Asiatic Socy.*, July 1882), but much interested in Sanskrit, and in works relating to Krishna—especially the Bhāgavat Purāna ; but he was opposed to celibacy and asceticism, and appears to have married again after the death of his first wife. His earnestness and eloquence converted many to his views ; and enemies who came to scoff often remained to pray, and went out to proclaim boldly his doctrine of a God of love, which love they said was typified by human love. Chaitanya insisted that all men were alike in the sight of God ; and that the caste system must be subordinated to Bhakti or “Faith” : many disciples therefore abandoned caste rules, though those of higher castes soon fell back, and only manifested their faith by associating with all men at the Jaga-nāth festival, as our upper classes associate at the Eucharistik rite. Chaitanya called Krishna the Soul of the

Universe—a god to be spiritually adored, by faith. All the deity's recorded frivolities had, according to him, a spiritual meaning. He denounced any worship springing from supposed knowledge of God, and urged that unreasoning Faith is far more efficacious than works : that Moslems, and the lowest Chandala castes, and all Gentiles might be saved, if only they would call on the Saviour Krishna, reiterating the watchword "Hari ! Hari ! bole !" He was called a "second Krishna," and issued a new scripture called the Hari-nāma, based on the Bhāgavat Purāna and its commentaries, and forming the text-book of the sect. Following Gotama Buddha he taught that "none need leave their occupatiol.', but must simply believe and not sin" (see details in Dutt's *India Past and Present*, p. 134).

Chaitanya further showed his Buddhist and Jain leanings by insisting on the doctrine of *Ahimsa*, which forbids the hurting of any sentient creature, to which his followers still rigidly adhere in western India. His system has, however, now degenerated into a generally amorous and licentious worship of Krishna (among the Epikurean Vāllabhāchāryas), of which Chaitanya himself was absolutely innocent. He encouraged, it is true, singing, and ecstatic dances in and round shrines ; but was himself strictly pious, and a highly moral teacher, who believed in a pure and perfect God, and a son of god sent to lead all to grace and salvation. His weakness lay in the emotionalism thought to show advance of Faith. Like Muḥammad, Paul, and others, he was subject to ecstatic trances and visions. He passed away in a trance at the early age of 42 years, unseen by any, to seek that Vaikuntha heaven, where, he said, he had seen his Lord, "on the sparkling sea," from the sacred shores of Puri in Orissa. Some said that he died in a collapse, after epileptic seizure. He had heard that his disciple Mitya-Nanda was to succeed him in an established hereditary priesthood, and he was depressed by finding that his followers anticipated his death. He died in 1527 A.C. while Nanak Guru (the Sikh prophet) was preaching the Theism of Persian Ṣūfis in India (see Sikhs). The belief in Vishnu was then diminishing, in the light of Iranian and Arab monotheism, which itself was passing into Agnosticism. But there was room in India for all, and Chaitanya's teaching has survived for more than 500 years. One of its ablest preachers says that it will last "as long as man loves God, and the girl her lover." There is unfortunately too much of the latter sentiment in this system : for Chaitanya, as the embodiment of Krishna—the God of Love—led his disciples to the very brink of that precipice over which all who trifle with our tenderest sentiment, and excite emotions religious or otherwise, are doomed to

fall headlong. In Bangal the rites of Sakta and Tantra (see these beadings), were thus encouraged ; and at Mathura, where Chaitanya had preached purity and the love of God, the love scenes of Krishna and Radha were still enacted, while, in Rajputana and Surāshtra, the Vāllabhāchāryas, and the Gossains, claimed those privileges which Moslems also concede to Faḳirs further west—and notably in the Makka Ḥaram—on the plea that the Creator may claim them from the creature. So that at length our civil courts had to interfere, in the ever famous Bombay Mahārāja cases.

It is needless to relate the miracles of Chaitanya, such as are related of all saints. Whenever he travelled from Dakka to Agra he was adored as an incarnation of Krishna, and his claim to be considered divine was said, by his followers, to be amply attested, by wonders and divine manifestations. An eclipse of the sun announced his birth, and this led holy men to travel from afar to see the babe, and to bring him offerings of gold, silver, spices, fruits, precious stones, and charms.

Chaitya. Jehaitya. Chiti. Common Indian terms for a collection of relics, especially among Buddhists. The Chaitya-Griha is a “relic house.” The Chaitya was a station where, says Mr Shimaga (*Indian Antiq.*, Jany. 1888), “sacred rites took place, and the ashes (of sacrifices) were gathered” (in a *chita* or “collection”), sometimes in the form of a turtle (see Turtle), or at the Garūda sacrifices, in “the form of Vishnu's Eagle, the Garnt-nat.” But the commonest arrangement was a cone or lingam (see *Rivers of Life*, ii, p. 374, plate xiv). The Tibetan Chaitya is an Obo heap (see p. 357 of the volume just cited) : good Buddhists call the Chiti (which is the first figure in our *Rivers of Life*), a Dūgoba or “reliquary,” placed in the Chaitya or shrine. In corrupt Buddhist writings, however, we read : “He who longs for Svarga (a heaven of which Gotama Buddha knew nothing), should worship the Chaitya.” All tombs, altars, or other places where spirits are thought to dwell, are Chaityas ; and souls or ghosts themselves are Chaitis. The *stupa* or *tupa* (tope) is the Chinese *ta* or *fo-tiu*, wherein rests a *she-li* or “relic,” even if it marks the site of a Buddha's footprint by a surrounding structure, or anything that recalls his memory—such as a hair of his head, or a place where he once halted, or where some image of him stood, in China (which he never visited), as well as in India (see Rev. J. Edkin's *Chinese Buddhism*, pp. 134-135). It is in short a shrine or station, like those of Christian saints, or like the Moslem *Maḳām* (Hebrew *Maḳōm*) or “station.” Hindus attach much the same meaning to Chaitya as do Buddhists, and may be seen worshipping

in or near such, throughout India, especially in retired woods and tope groves.

Chakra. Sanskrit : “ a wheel,” always to be seen in the hand of Vishnu, as representing the disk of the sun, and held also by Siva, and Indra, as sun gods. The god is called therefore a Chakra-vartin ; and as such Buddha is expected to return to earth, riding a white steed, and flourishing a sword. It is the wheel of Ixion among Greeks ; and becomes the “ Wheel of the Law ” (see Buddha).

Chakwar. Brahmā’s sacred goose on which he rides.

Chalukyas. A powerful race in India first recognised (by their coins, and otherwise), as western and eastern Chalukyas, about the middle of our 5th century. Sir W. Elliot (*Numismat. Oriental.*), says that their first historic chief was the “ Lion Conqueror ” (Jayasimba) who rose to power near Gujerāt. The race finally crossed the Narbada river, and invaded the lands of the Rattas (Mahā-rattas) and Kadambas. They were headed by the successful leader Pulekesi I, a king of Western Chalukyas about 490 A.C. It appears, however, that they ruled in Oudh at least as early as 1000 B.C. (see Elliot, in *Bengal Rl. Asiatic Socy. Journal*, I, i, 33, p. 71, and Mr Fleet, in *Indian Antiq.*, Dec. 1890). The history of the Western Chalukyas claims a dynasty of “ 59 emperors of Ayōdha (Oudh) and 16 kings,” ruling the Ganges valley, and Kalinga (probably the Jamuna river). They were either driven south or, as they say, were impelled by love of conquest, and were led by a great warrior prince Vijāyāditya, whose successors seized all the Koromandel coast (see Cholas), and Western India to the Narbada. They were known as “ Lords of Kuntala ” (see Kuntala) from about our 1st to our 9th century. These Oudh monarchs claimed descent from Vishnu through Soma, and were called Sōma-vānsas, ruling a great Drāvidian people. The Aryans seem to have known these as Andhras about our era, commanding the southern passes of the Himālayas from the mid-Indian fortress of Āndhrā-vengi, and ruling from the Ganges to the Godavery along the Telagu coasts nearly to Madras (*Indian Antiq.*, March 1891). In Vengi and Chora their descendants were still ruling, in the south, when Europeans first reached India. Their usual names are compounded with that of Vishnu (such as Vishnu-wardana) and with Chōda (as in Virachōda-deva, and Vikrama-chōda); the Chodas however came to worship Siva, as we see from their beautiful shrines on the Godāvery river. Western Chalukyas, forced from this valley, became

lords of Kuntala and of Bādāmi. Eastern Chalukyas extended N. from Vengi, having been forced south by the Māgadha rulers. They held most of Eastern India from the S. affluents of the Mahānadi to the Kistna river, and about 650 A.C. moved south again, disturbing the Pāllava rulers of the kingdom of Kānchi (Conjēveram), in concert with the Western Chalukyas. In 785 A.C. they sought a southern capital at Bādāmi near the sources of the Kistna ; for, between 785 and 810 A.C., they were hard pressed on the north by the rising power of the Rattas, and Rāj-puts. The Chalukyas, from about 600 A.C., had begun to embrace Neo-Brāhmanism—a development of their own ancient belief. From an unknown period they had adored the “mothers of mankind,” as well as Vishnu and Siva. Their goddesses were Brahmī, Māh-ēsvarī, Kaumārī, Vaishnuvī, Varāhī, Indranī, and Chamundā. All these mothers called Kārthkeya, the war god, their son ; and they said that he was fostered by the divine Krittikas or Pleiades. But their subjects, like all Drāvidians, adored serpents and lingams. The Chalukyas were tolerant, and freely granted lauds to Jainas (see Kadambas), regarding Mahāsenā as only a form of their own war god (Elliot, *Numis. Oriental.*, p. 66). On the Chalukya coins, found in S. India, Ceylon, and Siam, the chief emblems are the boar, the peacock (sacred to the war god Kārthkeya), the fan-sceptre, the elephant goad (Ankus), the solar wheel (Chakra), and a dagger-like cross, with—as usual—the serpent.

Both branches of the Chalukyas were engaged in fighting the Pāllavas, whom they conquered by 1000 A.C. They dominated Cholas and Pandyanas, and adorned their Kanchi capital with magnificently sculptured shrines : they added other temples (see Mahābali-pūr), and embellished those of Elāpur, Soma-nāth, Ajanta, Elora, Nasik, &c. (as noticed in other articles) : nor were they less energetic in home and foreign trade (see Balis and Tellingas).

Chandra. Chanda. Sanskrit : “the white one” or Moon : like Sōma and other early lunar gods a male. Chandi the moon goddess was the wife of Siva, and destroyed the Asūras (Aryan gods), or their chief Mahā-Isha (see Kandi).

Charms. See under Eye, Egg, Hand, &c.

Charna. Sanskrit. A sacred footprint (see Pād).

Charitra. Sanskrit : “conduct,” “virtue” (see Rita).

Chaurten. Chorten. Chirten. A small shrine or place of sacrifice (see Pagoda), originally an “image or sacred stone” (Wheeler’s

History, i, p. 269; Yule's *Indian Glos.*, p. 5(1). In Tibetan *mchod* "offering," and *rten* "receptacle" (Mr S. C. Das, *Lhasa*, p. 3).

Chavaranga. Sanskrit. The altar on which an image stands—see the preceding.

Chela. Sanskrit : a "disciple" (see Buddha).

Chera, or **Kerala.** The land of the Cherus, the third great Drāvidian stock of S. India. The succession of conquest in this great region appears to have been by (1) Pāllavas and Pandiyas about 1000 B.C., (2) Chalukyas say 200 B.C., (3) Cherus about 300 A.C., (4) Cholas about 400 A.C. But these peoples mingled, and divided the land among them. Thus while Pallavas ruled the Dekkan, and part of Central India, in our 4th century, they had Pandiyas and Cholas south of them : the latter drove them from Kanchi in our 10th century. The Cherus was also driven by the Cholas into the hilly tracts of S. W. India, where we now chiefly find them. They once played an important part in the Indian history. Like other Drāvidians they claimed descent from Nagas (serpents) : the Keras or Kharwārs, ruling Māgadha till our 12th century, may have been connected, but had Brāhman priests Aryanised as Sāka-dvipa (Elliot's *Glossary*). Cherus have always worshiped sacred trees, and preserve the custom of tree marriages and other strange arboreal rites (Hewitt, *Rl. Asiatic Socy. Journal*, April 1893).

Chin. See Gan and Jin. Apparently from the ancient root *gan* for a living being, whence many words for spirits and men (Akkadian *gan*, Latin *gens* for "men" ; Persian *jin* for "spirit" ; Semitic *kun* "to be" ; Mongol *kena* "man" ; Egyptian *hamma*, Assyrian *kimtu*, "race").

China. This vast empire contains nearly a third of the population of the world. The student of the comparative history of religions needs therefore to grasp the religious and social progress of this ancient civilisation, and of these thoughtful and pious peoples. It is the result of that of the great Mongol Empire which was won, in 1211, by Genghiz (Tchengiz) Khan, who ruled nearly all Asia. It is still only less in extent than the British and Russian Empires, and includes 4,500,000 square miles—of which China itself represents half, with a total population of some 360,000,000 persons. Its languages, or dialects, are reckoned to be about 350 in number ; but the population is mainly North Turanian, including Mongols and Manchus dominating earlier stocks, such as the Tartar Khitai ; with

some Malay admixture, and remains of older Turanian aborigines. Its civilisation, and much of its religion, came to China from the west. The Chinese themselves have been regarded as unemotional and unimaginative, being a very practical race. They are supposed not to have ventured to produce cosmogonies and revelations ; and if so the student would have to confine his attention to the voluminous histories, which claim to trace back their civilisation some thirty centuries at least. As however the annals compiled by Confucius, in the 6th century B.C., perished in the holocaust of their literature under the Emperor Shih-Hwang-Ti (221-209 B.C.), some doubt must exist as to the date 2697 B.C., to which later compilers assign the reign of the Chinese king Hwang-Ti.

We now possess, in English translation, a great part of what may be regarded as Chinese sacred literature, especially the "Five Sacred Classics": (1) Yih, "the book of changes"; (2) Shu, "history"; (3) Shih, "poetry"; (4) Li-ki, "rites and conduct"; and (5) Kun-khiu, "spring and autumn." The last was by Confucius himself; and about 500 B.C. he commented also on the other four, all of which he greatly revered. The Yih-king was attributed to the Emperor Fuh-hi, about 2850 B.C.; and it is all but untranslatable. The late commentators were Wan-wang in 1150 B.C., and Chow-Kung in 1120 B.C., preceding Confucius. It is supposed to have originally consisted of a series of short sentences attached to geometrical diagrams. Confucius thought so highly of it that it was saved from the above-mentioned holocaust of 221 B.C., out of respect to his opinion (see *Sacred Books of the East*, and the various researches of Prof. Douglas, Prof. Beal, Dr Edkins, and others). These classics were often called the "Five King" ("books") "and Four Shu": the latter were abbreviated, by four philosophers, from voluminous compilations said to date between 2550 and 627 B.C. But as at present extant they are later than 500 B.C. and include (1) the Lun-Yu, discourses of Confucius with his disciples, (2) the works of Mencius, (3) the Hsio or "great learning," (4) the Kung-Yung, or "doctrine of the mean" by Tsi-szi. There has never been any attempt, on the part of the Chinese, to claim for even the oldest of these classics a supernatural character. Mencius said: "it would be better to be without the Shu than to give entire credence to it." But about the 6th century B.C. a strong wave of mysticism—opposing the practical teaching of Confucius—swept over China (see Lāotze), though it was foreign to the general character of the people, and failed inasmuch as this teacher of the Tāo or "Path" returned to die in the west. Confucius became the exponent of real Chinese

thought, though Taoists continued to oppose him, adding to their inculcation of sound ethics an appeal to the ancient superstitious belief in spirits (see further our "Short Texts," pp. 73-79, under "Confucius," 550 to 480 B.C.).

[Chinese is a very primitive language, but not to be classed apart as "monosyllabic": like other Turanian languages it adds to its monosyllabic roots suffixes for nouns and adjectives, and auxiliary syllables to form verbs, with compounds taking the place of gender. Those who study a Mandarin Dictionary, comparatively with one of the old Cantonese dialect, will become aware that many monosyllabic Chinese words have, in the course of time, become worn down from longer forms, thus necessitating the constantly increasing number of "tones," which now distinguish similar words. The early connection of Chinese with the agglutinative Mongol language of the N.W. has been traced; and the Chinese proper is thus remotely connected with Turk and Akkadian speech, agreeing with the ultimate connection of Chinese writing, and Chinese race, with the most ancient Turanian stocks of Western Asia.—ED.]

Ptolemy the geographer, in our second century, called the capital of China *Thinē*. Dr Edkins (*Academy*, 20th October 1883) is no doubt right in comparing this with our name China, since the *t* and *th* interchange with *s*, *ts* and *ch* in China, as in Annam. There was no soft *ch* in Greek; and the name may then have been pronounced *Sinē* or *Thinē*. Prof. Terrien de la Coupèrie thinks that it arose in Yunnan, before the 4th century B.C., being connected with the Sacred Lake of Tsin or Tien. As we have elsewhere pointed out this again is probably the ancient Tin or Tien for "heaven" (as in Chinese, and in the Etruskan Tina) a common Turanian term: for China was the "heavenly" land. Those who traded with China for her silks naturally, however, called the country *Serica*, and its inhabitants *Seres*. The mediæval Cathay, on the other hand, took its name from the Tartar *Khitai* of Central Asia, who ruled N. China (Tang dynasty) about 1000 A.C., and were conquered by the Mongols two centuries later. From the "Periplus of the Erythrean Sea" (which Dr C. Miller places as early as 80 A.C.), and from Cosmas (*Topographia Christiana* 545 A.C.), we gather that Southern China then extended to Indo-China, and was independent of the *Shān* States, and of Barmah. But it is doubtful if any real Chinese Empire existed till still later; and independent princes appear to have ruled even as late as the time of Confucius.

As regards the Chinese script Prof. Terrien de la Coupèrie (about 1882) regarded the characters as derived from the kuneiform,

and as introduced by the Bak or old Baktrian immigrants—the “Hundred Families,” whom he traced to Susiana, or Western Persia, and to the Caspian. He supposed the old “tortoise shell emblems” to date back to the Emperor Yao (variously placed 2357, and 2145, B.C.)—the age of certain “bamboo annals” (see Williams, *Middle Kingdom* (1883), i, p. 580, where they are attributed to Hwang-Ti about 3000 to 2700 B.C.). Some writers insist on the historic character of Hwang-Ti: others regard all history before Yao as fabulous. We must remember that the edict of 221 B.C. was still unrepealed in 191 B.C.; and that during this period—a generation—scholars who disobeyed were buried alive; so that Chinese statements are apparently traditional only.

[The first writer to propose this derivation for the Chinese characters seems to have been F. Lenormant. The subject has also been treated in detail by Prof. Ball, since it was brought to notice by Prof. Terrien de la Coupèrie; but the results have not been generally accepted. The oldest texts in China are certain inscriptions concerning hunting, in the old “seal character.” They are supposed to date about 800 B.C. But these are not the characters used in books, which are later modifications. The oldest source of general information is the *Shwoh-wan*, about 100 A.C., treated of in the *Phonetic Shwoh-wan* of 1833. The earliest forms of the characters have been studied by Dr J. Chalmers (*Structure of Chinese Characters*, 1882), and he shows that the total of 24,235 signs given by Kanghi in the *Imperial Dictionary*; and the yet larger total of 44,449, including variants and obsolete emblems, are all reducible to a primary system of about 300 signs. The original picture meaning, even in the earliest signs of 100 A.C., is often very obscure; but in other cases the forms are recognisable: they bear no resemblance to the later cuneiform. The Akkadians had originally about 150 signs, and the Hittite system about as many. Comparing the old Akkadian of about 2500 B.C.—which is now well known—and the Hittite, with the earliest Chinese, we find that pictorially, in about 40 cases, the emblems are the same; but as regards sound there is similarity to the known Akkadian sounds only in 14 cases. This indicates that the connection must be very remote. The Chinese notation of numerals over four is quite unlike that of the Akkadians and Hittites; and many original Chinese signs never were used in the systems of W. Asia—as for instance the melon, thorn tree, rake, porcupine, lizard, horse, elephant, monkey, rat, moth, tortoise, and dragon. It would seem therefore that there may have been a connection between the first Chinese and the oldest W.

Asiatic system of hieroglyphics, through an original picture writing of which we have now few traces ; but that the Chinese developed their system independently, as they became a separate race.—ED.]

The popular religion of China has always been, as now, an Animistic belief (see Animism) : the official religion is that of the Mongols, among whom the two great gods—father and mother of all—have always been heaven and earth (as among Egyptians, Babylonians, Greeks, and Romans), to whom alone the Emperor offers sacrifice. The highest Chinese conception is that of a supreme being called Tai (“great”), Shang-Tai (“great being”), or Tien-Shang-Tai (“heaven’s great being”); but this being is also defined as Yan-yin (“male-female”), and is represented by a vertical stroke, with a circle or dot below, for this reason. Tai is also called Wang or “Lord.” The sign for *Shang* represents a growing plant ; that for Tai possibly a man ; and that for *Tien* apparently the support of heaven. It is not easy to trace the old nature cult so represented, since it is hidden under the refinements of an ancient civilisation; and Classics tell us little of the old meaning of signs which confronted the learned on every altar of heaven. We have to seek in out of the way nooks, among peasant shrines, and in the writings of modern travellers who, sometimes, have not understood what they saw, or are biassed against the Chinese beliefs. A great deal of attention has however been paid to questions of Chinese myths, fables, rites, customs, and emblems (see especially the papers in the *N. China Rl. Asiatic Socy. Journal*, and others in the *Chinese Recorder*).

Miss Gordon Cumming, in her excellent volumes (*Wanderings in China*), gives much information as to the popular beliefs. On the hill at Fu-Chow (see vol. ii, p. 333) she was shown, by a young monk, a monumental stone 12 ft. high, 5 ft. wide, 1½ ft. thick, of polished black marble, raised on a pedestal, and carved all over with dragons—resembling the Indian lingam stones. She tells us again (ii, p. 180) that Yan-yin represents “the dual principle in nature.” The sign Yan (in Cantonese ; *jan* in Pekinese) represents a man, while Yin is often symbolised by a square (Pekinese *yen* “house”). The odd numbers are sacred to Yan, and the even numbers to Yin. Yan is a blue circle (heaven), and Yin is a green one (earth). The terraces surrounding the altars where the Emperor officiates, as High Priest and “Son of Heaven,” are colored a golden yellow in the centre, blue to the east, white to the west, black to the north (the unlucky side), and red to the south, recalling the colored terraces of the Babylonian *Ziggurats* (see Architecture, and Babylon). In the very centre of the imperial quarter at Peking stands the temple of the god of light,

Kwang-ming-tien. It has two marble terraces, with six flights of twelve steps each (144 in all) ; and the circular shrine above is roofed with blue tiles. The altar of Tai is here again carved over with dragons. Miss Gordon Cumming describes another temple of the "Five Rams" near Canton; they are symbolised by five large, roughly hewn stones, and are said to represent the genii of earth, fire, water, wood, and metal. From them "came corn, wine, oil, and all the blessings of heaven." Here too was "a sacred bell, and a monkey god" (compare the Egyptian ape of Thoth, and the Indian Hanumān). Sacrifices and perambulations belong to this as to other sites. The wishes of the gods were divined by means of the "kapue"—a large wooden acorn which (vol. i, p. 335) stands on nearly every altar. The priest passes it through sacred flames, or incense smoke, and tosses it before the idol. If the two halves fall on the flat sides the deity rejects the petition. If both fall on the convex surfaces he declines any answer. The omen is only good if one rolls on the round end, and the other stands on the fiat.'

Throughout China and Manchuria the great dragon, Feng-shui, representing wind, or air, or water, is still, as of old, the most important figure in mythology. He is the "Great Power" ever moving over the land, and great care must be taken not to offend him by raising high walls, or other impediments ; for, if his course is stayed, his blessings will cease and the people will suffer. He is naturally connected with the sky and the great rivers on which the irrigation, and prosperity, of the land depend. The Chinese are easily stirred to bloodshed on this question ; and the dragon detests railways especially.

Miss Gordon Cumming tells us that "the two ruling forces in China are : fear and reverence for the dead ; and this irrepressible Feng-Shui," to which she devotes two chapters. "These rule the whole, social, and domestic, life of the people, and seem inextricably blended with all earthly and spiritual things and ideas." The basis of the old religion of the people is thus the worship of spirits, souls, and ghosts. The Chinaman tells us that he has three souls (as in Egypt : see Ba), one of which remains in the tomb, another in the Ancestral Tablet in hall or temple (the Shin-wi or "spirit place"), while the third goes to a Hell or Purgatory to work out its salvation. Only by constant payments to mediating priests, for prayers at the tombs, can salvation be secured ; and they reap a rich harvest by preying on the purest and most tender feelings of the people. Ancestor worship, which we should suppose to be a belief less capable of corruption than any other, becomes the cause of great misery, and one of the worst

forms of superstition. It is a tax of £30,000,000 annually on the people, says Miss Gordon Cumming (vol. i, p. 321), and costs the Government £6,000,000 every year. It causes also much waste of time: for, from childhood to death, daily worship at stated hours must be performed; and business must often be suspended for weeks on account of annual rites, which entail hardship and misery. The Ch'ing-Ming, or "All Souls" festival, occurring in April is, according to our authoress, "a system of fear," affecting equally the emperor and the meanest coolie, and even those who are regarded as Buddhists, Tāoists, or disciples of Confucius. This system paralyses the empire, and holds its millions "in its icy grasp": for, as many philosophers have said, "religions are a fell disease."

Every Chinaman, like every Hindu or Greek, must have a son to perform for him the last offices. The wife who has no son often adopts one, or (like Sarah) presses on her lord a Hagar in her stead [which we now know to have been a Babylonian custom as early as 2100 B.C.—ED.]. This applies, says Miss Gordon Cumming (i, p. 293), even to Christian converts, and she thinks that "most of the sorrows of domestic life are traceable to the all-pervading presence of the malignant dead"—that is to say to ancestral pride, old custom, and a grasping priesthood. The empire itself has often been endangered by excessive ancestor worship: its supreme interests have been set aside by its ablest statesmen at critical moments, because of the death of some aged grandmother (p. 287): the Emperor himself must lay state cares aside to wait on ancestral ghosts, and to take part in tedious and costly processions and rites, especially at the "Communion of the Dead" (p. 290), when he must partake of the "blessed wine" and "blessed flesh." Thus China is covered with tombs of every age and kind; and priests engaged in geomancy ("earth-magic") have long vetoed roads, railways, mines, and buildings, which might disturb their dragon or their dead. No government as yet has found itself strong enough to combat the superstitions of the people. Justice even is affected by fear of the dead, for no office would be given to any judge or official if it was thought that the ghosts were offended by him. To ancestor worship also Miss Gordon Cumming attributes "the appalling female infanticide of China, about which there is no concealment, it being fully sanctioned by public opinion." Christian missionaries find it the great obstacle; for the convert is held to bring on himself, and on his family, the curses of all dead relatives, with the attendant dangers of their wrath. Many parents have threatened to commit suicide when a child of theirs showed a leaning to Christianity: and the Chinese hell, surpassing

all others in its horrors, is held before the poor credulous masses by priests who find their surest allies among the women.

The original nature-worship of the Chinese was probably free from this exaggerated form of ancestor worship. But the Emperor and his counsellor priests became the judges of what was likely to happen to any ghost in the next world: for he is not only the earthly representative of Shang-Tai, but also the Tien-tsze or "Son of Heaven." [Mongol and Manchu legends alike represent the founders of empire as born of virgins, and proceeding from trees (like Adonis), having Tai as father.—ED.] It is Tai who sends evil as well as good, like the Hebrew Yahveh, rewarding evil and good rulers according to their merits, sending pestilence and defeat, or prosperity and victory. None can worthily serve him save the virtuous, especially those who honour parents and ancestors, and are obedient to the son of heaven and his priests. The pious (like the Hittites) must bow also before the great spirits of mountains, rivers, seas, and stars, where rest the mighty dead. It was a creed fitted to make obedient children and citizens; and thus of political value. The simple belief of the rude population was approved, not only by priests, but by philosophers like Confucius and Laotze.

Miss Gordon Cumming enlarges on rites and symbols similar to those of Christianity (vol. ii, chaps. 24-34); and we can hardly wonder that (p. 52) the Shanghai mission has only induced 32 Chinese to be baptised in 43 years. She even recognises the "Easter eggs" of Europe, as is natural since the Easter goddess came from the cradle lands common to Turanians and Aryans, on the shores of the Caspian. At the spring equinox the Chinese hang up scarlet wool, or scarlet rags, on door-posts and window-sills, together with a sacred shrub (the hyssop and scarlet thread of the Hebrew Law): these symbols avert evil, and cause the angel of death to pass by (Levit. xiv, 4-7; 49-53). At funerals, says Archdeacon Gray, youths in China sprinkle holy water on doors and streets, by a bunch of hyssop, to avert evil. Kelts and other Europeans used also to tie sprigs from their sacred rowan trees, beside the horse-shoe, on doors and cattle sheds, and tied such sprigs to the tails of their flocks. The Chinese fix up small swords to their walls, binding them with scarlet thread adorned with coins, or with red paper blessed by a priest, besmearing them also with the blood of a young cock sacrificed for the purpose (*Wanderings in China*, i, p. 66). Red is the sacred colour, usually connected with male and not female deities (see Colours); but the bride must be carried in a red chair,

by bearers in conical caps with a red feather at the apex. [So too the Arab bride's dress is red silk.—ED.] The nuptial knot is symbolised, in China as elsewhere, by tying the couple together with a red scarf; and all wedding gifts must be bound with red thread. Our orange blossoms are represented by the dwarf orange tree, laden with fruit and hung with strings of cash, carried in procession as a type of wealth and offspring at Chinese marriages (i, p. 69. See also Apple). The ploughs, and the Mandarin plougher, in spring, must also be decked with red as typical of the good "Lord of Agriculture."

The degradation of Buddhism in China is shown by the practice (ii, p. 193) of sending letters to heaven by burning them. The Chinese believe so strongly in the next-world life that they preserve every part of the body, including the limb amputated, or the tooth extracted by the doctor, lest they should enter maimed into heaven. Miss Gordon Cumming proved that teeth were swallowed, and the limb even eaten by the patient, for this reason. Each shrine has its seal, with which the priest stamps papers and cloths as charms; and it is evident that the gods look on, for when the priest desires them not to see what is happening at the shrine he covers their eyes with strips of pink paper (p. 72). But the gods themselves are subject to the Pekin Government, which gravely announces—in the *Pekin Gazette*—that certain gods, held to have done public service by granting success or rain, have been decreed new privileges and titles of honour (p. 194).

In China (as in India or in Babylon) we have "gods many and lords many": a god of the Door (connected with the rite of "passing through" a door as in Japan): a god of the Kitchen: a god of War (Kwang-Tai); and a god of Peace; a god of Rain (Tung-wang), and a god of Health, are among them: the latter is a fat jovial deity (like Ganesa), and a Mercury who must be propitiated by merchants, by those who set out on any undertaking, and by those who desire children. The Chinese Government is tolerant of all gods and creeds; but it allows none of these to interfere with secular authority. The rulers are even taught to distrust, and to refrain from associating with, religious persons and fanatics. For this cause the rulers of China and Japan have always encouraged the animistic beliefs of their subjects, since these do not represent hard and fast creeds, or faiths claiming an inspired literature, and likely to interfere with government on the plea of morals and social duties. Buddhism and Confucianism assume that conduct must be guided by belief (as does Christianity), whereas the statesman of the East (like some of our own) holds that

the religious zealot is unfit to rule the State. For the Chinese, duty is the true religion; just as in India the overseer of a gang of 500 labourers assured us that "his daily duty was an act of worship; and that, when cultivating the earth at his home, he considered that he also cultivated his soul"; and this was said by one who was no atheist.

Consul Simon (*La Cité Chinoise*) says that the Chinese long objected to be priests, or to attend at temples. He even avers that the Government was obliged to send the prisoners from the jails to worship (but we also enforce such conduct), and that Buddhist monks often call themselves "the condemned," because their yellow robe is the prison garb. The Chinese Government not only provides such worshipers, but controls all gods, rites, and priests, by orders emanating from the "Imperial Board of Worship." These are promulgated in the *Pekin Gazette*, a well-known yellow official newspaper which is said to date back to 900 A.C., and has been regularly published since 1351 A.C. It is edited by six members of the Han-lin Academy, who set forth the opinions and orders of Government concerning things temporal and spiritual. Nothing that interests any sect or body of Chinamen is beneath their notice. All men are regarded as under the care, and guidance, of the Emperor and the governors of states and districts, who rule men and gods, the spirits of wind, rain, war, or pestilence, and the sacred tree, alike. For all are subject to the Son of Heaven, whose smile or frown decides all things in this world or in the next. The Chinese regard the separation of things temporal and spiritual as the subterfuge whereby evil men seek to escape from the supreme rule. The Emperor is not merely a "Defender of the Faith," as he might be in Europe, but supreme over all faiths, and arbiter of the hopes of the humblest, as well as of the highest, of his subjects. When they die they are condemned, or canonised, by him as they are punished, or rewarded, when living. In his official Gazette he promotes or degrades, praises or rebukes, the dead as well as the living: for the abandonment of a mortal tenement makes no difference in the authority of the Son of Heaven. A god, says Dr Groot (quoted by Sir A. Lyall, *Nineteenth Century Review*, 1890) is "the soul of one dead"; and gods, no less than ghosts, are the Emperor's subjects. Thus the *Pekin Gazette* is concerned, on the one hand with the latest scientific invention, and on the other with promotions or degradations of gods, as well as of civil, military, and ecclesiastical authorities: with the establishment of a ferry, a school, or a post office, and the appointment of an Imperial concubine, equally with the regulation of some weird form of primitive worship, and the canonisation of some

notable, or notorious, personage. It equally allots lands and rents, to support the dignity conferred, in spiritual and in temporal promotions. No god, demon, man, or even child (such as the Dalai-Lāma of Tibet) ; no temple or holy stone, unsanctioned by Government, can be regarded as lawfully entitled to respect. The unsanctioned cultus is liable to suppression, by decapitation of teachers and listeners, and of the witnesses against them when their evidence has been given. The Emperor presides over the Board of Worship, and admits to his councils ecclesiastics representing alike the national religion, and those of Buddhists, Tāoists, and Confucians : in all these, powerful spirits are supposed to dwell. The lists of urban or village deities are revised from time to time by arch-priests, who retain or strike out the names, and fill vacancies with those of deceased Mandarins—sometimes indeed sending to the spirit-land one who is inconvenient here below. In all cases a complete record of evidence must be sent for sanction to the Board of Worship, whose officials hold with Euthuphron in Plato's Dialogue, that "Piety is but the art of doing business together between gods and men." The system is one of sterner discipline than any elaborated by Popes of Rome.

The independence of foreign missionaries is no doubt one reason of the hatred with which they are regarded by the literate class, who (says M. Miche, a writer friendly to missions), "are only the mouth-pieces of popular feeling." Amid the bloodshed of the massacres of 1891, these literates argued the defects and merits of Christianity, and denounced the irritating ways and words of missionaries, and the sincerity of converts. Mr Miche, writing the same year, considers that half a million of conversions were the results of three centuries of propaganda.

Dreams (which are the foundations of belief in all faiths), madness, and trances, are held by the Chinese to prove the existence of spirits. In such cases the soul is held to have wandered away from the body, being prone to visit other spirits in heavens or hells, and being unable at times to find its way back, unless guided by good genii to its mortal tenement. Souls, therefore, are used as messengers to the other world, and rulers have often despatched the worthy but troublesome thither on their errands. The hells are described as presided over by fearful demons and demonesses. The heavens are lovely gardens where grow "Trees of Life." There dwells the Goddess of Mercy (see Kwan-yin), a virgin mother carrying her babe. The deities, who know how busy is the troubled life of their votaries, are not exacting : they accept interjections, or the first word of a prayer, or the continual

repetition of "Om-mi-to-fo." A paper inscribed with a prayer is chewed and spat out towards the image; or a paper charm is left to revolve in the prayer-mill, or hung on some tree or pole to flutter in the wind. These invocations are sufficient, but the gods love the tinkling of bells, and the hum of many voices, reminding them of their people. Nor has Europe forgotten this, as we know from oft-repeated Pater-Nosters, and Aves, Masses, and ringings of bells. Nor are Trinities lacking in China, where many adore the "Three Pure Ones"—the past, present, and future Buddhas, for whom the Buddhists substitute Buddha, Dharma, and Sangha (the master, the faith, and the order)—though in reality they are nearer to the Indian triad of Brahma, Vishnu, and Siva. Even in the severely simple ancestral halls of the grave Confucians, old gods and symbols are found. In the silent shady grounds of the temple of Confucius, at Wen Miao, Miss Gordon Cumming (ii, p. 197) noted, amid the cypress groves, "numerous large stone tablets resting on the backs of huge stone tortoises" (see Turtle), as well as the famous inscribed stone drums, which traditionally date back to the days of Yāo and Shun (2400 to 2200 B.C.), though actually much later. These latter were noticed as "objects worthy of reverence" in a classic of about 500 B.C. The "Imperial Heaven Temple" includes a concealed emblem of Shang-Tai, "the supreme lord: master of heaven, earth, and all things" (ii, p. 173), titles also applied to Siva in India. "The objects of special interest near the altar of heaven were seven great stones, in the depths of an adjoining arbor-vitæ grove" (p. 198), these being the palladium of the present dynasty. Shang-Tai still demands his tribute of blood; for, though twelve pieces of fine blue silk are first burnt in his honour, a heifer is also offered with various meats, fruits, vegetables, spices, and three cups of wine. The Emperor as high priest offers these meats with nine prostrations, while 234 blue-robed musicians make melody, and "chant hymns of harmonious peace." After the prayers the Emperor proffers each of the three cups in succession; while, amid the profound silence of the kneeling congregation, a single voice is heard to chant (as the specially appointed officials present each cup to the Emperor), the words "give the cup of blessing, and the meat of blessing." These, therefore, he offers, prostrating himself slowly twelve times, till his forehead touches the ground. Princes and nobles then partake of this Eucharist, while the choir bursts into the "song of glorious peace."

The Son of Heaven, and his nobles, still also kneel on the marble

terraces of mounds placed at the four cardinal points outside his capital city, adoring Yan as heaven, and Yin as earth, with the pillar of Shang-Tai on an altar of pure white marble, beside which are columns, obelisks, and urns, with honorary inscriptions of dead emperors. A learned missionary (the Rev. Canon T. M'Clatchie) pointed out (*Chinese Recorder*, November, December, 1872 : September, October, 1875), that phallic worship "permeates the whole heathen world, and, in China, represents God under two indecent symbols" (Yan and Yin). He therefore protested against Shang-Tai being used as a term for God, in translating the Bible into Chinese. It is true that Yan and Yin are now, to the learned, merely metaphysical abstractions ; and Shang-Tai, being both Yan and Yin, is only the "absolute," and the "great being" ; but the controversy raised the whole question of derivation of words connected with gods and spirits. Educated Chinamen define Yan and Yin as "light" and "darkness," manifestations of the divine Shin or "spirit," who created all things through them, being himself "mind-air," or Tai "the great," and Wang "the Lord." Confucians call Shin "nature," or "fate," or "infinite and unalterable law." But Yan, now the "eastern light," and the left half of the circle, is the male Animus ; and Yin, the right or dark half, is the female Anima. Together they are the Khe-en-Khwan, the "male female" ; and without these neither Shin—the demiurge (or creator of the people), nor Shang-Tai the supreme, can act. Shin, in Chinese theosophy, is called "an Unity ; the Indivisible, Omniscient, and Passionless Immaterial Principle : the Soul, Divine Reason, and Spirit of the Universe : yet not a spirit such as those in earthly and heavenly objects, nor like the spirit in men." He "produces the incorporeal earth and heaven," and is called "a Yan and Yin thing, generated by Yan-Yin as air; and a manifestation or incarnation of Shang-Tai." Shin, therefore, as a kind of Logos, called also the "second Shin," animates the Universe, and is "the mind of, or in, all things: of men as well as of beasts and birds." It is the "spirit of the air, and saviour of all life, but not the rational divine soul or first Shin"—that is to say the supreme Shang-Tai. For such ideas we may go back to Plato and to Eleusis. In Chinese writings of the 16th century Tai, or Ti, forms a triad with earth (Zan) and man (Yan) ; and Tien-Shang-Ti ("the great heavenly being"), is "Lord of Heaven" (see Ti). The earth is the mother, as among most of the ancients. [In Egypt only does the earth appear to be male and heaven female.—ED.] In the 8th century B.C. Shang-Ti becomes Shang-ku (see Ku). Prof. Legge regards *Shang* as "spirit," and would use *Ling* for the Holy Ghost, instead of *Fang*, meaning

“breath, air, or wind” : for Fang or Feng-Shui is the great dragon (see *Chinese Recorder*, November, December, 1882, and *Rivers of Life*, ii, pp. 530-535) ; and so the controversy goes on. [Unfortunately *Ling*, signifying “power” or “essence,” is apparently represented by a very clearly phallic emblem.—ED.]

Chinese Buddhism is perhaps the most degraded form of that faith, notorious for its dirty temples, and monkish tyrannies. Buddhism was first publicly taught in China (says Dr Edkins) in 217 B.C. reaching Shensi—then the capital. It prevailed under the Han dynasty in 200 B.C. Prof. Terrien de la Coupèrie (*Babylonian and Oriental Record*, May 1891) says that the Emperor Shihuang sent for holy Srāmans during the famine of 222 B.C., and cast gold statues of Buddha : recluses were then settled in Shan-tung, and Chihli (*Academy*, 12th September 1891). In 219 B.C. Hsu-fu, a royal commissioner, was sent forth, with many youths and maidens, apparently to propagate this faith along the coasts, and in the islands, some say as far as Japan. Kwang Kien (130 B.C.), during his captivity of ten years among the Huns, found Buddhism prevalent as “the religion of all the regions of the west.” About 200 A.C. Huvishka, King of Kābul in Afghanistān, and of Kashmir, is said to have sent an embassy with Buddhist books to the Emperor of China. He was grandson of Kanishka (75 to 98 A.C.). Ming-Ti is said (58 to 75 A.C.) to have seen a golden god-man floating in his palace precincts, which seems to be an echo of the Oudh legend that, on the day of Buddha’s birth, a golden halo from the south-west illumined China. Another legend recorded that in the 24th year of the Emperor Chou (about 620 B.C.) he was told that a divine child was born, who would regenerate the empire a thousand years later. The fact was recorded in the royal archives. Buddhists spread all over China by 224 A.C., and were recognised officially in 335 A.C. In 390 A.C. the Emperor Min-dhi-yun-fan of the Han dynasty (1013 years after the usually accepted date of Gotama Buddha’s birth) had a vision, in the 8th year of his reign, of “Buddha as a glorified image of light” approaching his throne from heaven. The royal archives were examined, and it was found that 1010 years had passed since the former vision of the Emperor Chou. Royal messengers were sent to India to search for the details of Gotama’s life, and in time Arahats (or saints) arrived, with scriptures of the Mahā-yana or high church Buddhism, together with several portraits and relics carried on a white horse. The pious Emperor travelled south to meet them at Lou-Khyi. The image or portrait was declared to be exactly like the figure he had seen in his dream, and miracles confirmed the faith,

which spread among his subjects. The priests of other creeds were alarmed, and demanded a trial by fire : when Buddhist scriptures escaped uninjured. These traditions serve at least to show that the true date of Buddha's birth was known approximately in China, though not now accepted (see Buddha). But sober study shows that Buddhism spread very gradually. Other sects had paved the way. The Metzi had taught that "every man must devote himself to the welfare of others, even at the sacrifice of his own interests, or even of body and life." The soul was declared to be "pure and good, but perverted by admixture with impurities produced by evil thoughts and actions." Li-ye-tzi had also prophesied that some day a noble sage would arise, and after meditation, and great deeds, be termed the Buddha. Yu-su had forbidden the destruction of animal life, and had called on all to observe ten moral laws. He said that "your virtues will accumulate, and you will be born as gods to enjoy eternal happiness, but those who do evil will go to a hell of eternal torment if sinning deliberately." Confucius and his disciples, about 500 B.C., had taught a great system of ethics and philosophy, long before Buddhism entered China, while founding its institutes of asceticism and learning from Baktria to Japan. Yet all these sects may have been influenced by Gotama, or by former Buddhas.

Chinese Buddhists acknowledge the schools found also in India : (1) the Vināya or Hināyana : (2) the Mantra or Tantrika : (3) the Mahā-yana : (4) the Gabhira Darsana ; and (5) the Sarartha Tantra. The second of these however (though conspicuous in Tibet) made little progress in China, on account of imperial edicts against mysticism. The third was advocated by Than-san, a revered Chinese Buddhist, who sojourned long in India, studied the Sanskrit Darsana, copied the writings of its best exponents, and was called a Mahā-yana-deva. The fourth school was founded by eminent teachers like Nāg-arjuna (see under that heading) and by the famous Yese-lodoi, who preached the Madhya-mika philosophy for 30 years. He was said to have vanquished the Chinese Jove—Kwan-yun-chan, and to have obliged him to defend Buddhism in future. The Chinese are often said to be faithful only to practical skepticism, caring little for the future world. They knew that Confucius and Buddha alike avoided such subjects, and spoke only of Karma, or the result of conduct. Yet High Church Buddhism, gradually corrupted by superstition, made way in China. Even the Bon-po (see Bon) prepared the way for Buddhism in the case of the semi-Jaina sect of Khyar-bons, who are still ruled by a powerful high-priest called. the Kuntus-san-po, an incarnate deity like other grand-Lāmas.

China looks with some favour also on the Hoi-Hoi or Moslems, whom Mongol emperors tolerated with Nestorian Christians, and Buddhists, in our middle ages. They say that Moslems worship truly the Tien-nu or "Lord of Heaven," but are ignorant of philosophy, and foolishly prejudiced against the flesh of pigs. Some say that the gods will hereafter punish the Hoi-Hoi by turning them into pigs. But Buddhism has been more appreciated, as adapted to the feelings of the people by Chinese exponents; and, by "its transcendental philosophy" (Dr Edkins, *Cath. Presb.*, August 1882) it "has won the learned; and by metempsychosis the people. By a lofty ascetic morality it has attracted those whose heart is made warm by representations of the beauty of self-denial, and contempt for worldly distinctions." Those who regard Buddhist monks as idle should read the account, by Dr Edkins, of their labours on the engraved stones of a hill near Pekin—the Siau-si-tien, or "Lesser western heaven." Dr Edkins here noted eight caves, closed with massive stone railings, in one of which alone he counted 150 tablets, each of 988 well cut characters, or 148,200 in all. A register, made about 1020 A.C., spoke of 1560 tablets at this site, all engraved between 620, and 639, A.C., by a pious monk Tsing-wan-tsing, and his five successors. The work went on regularly for five generations, 'ceasing about 800 A.C., and recommenced in our 11th century. The first impetus seems to have been due to the return of Fa-hian, and other Chinese pilgrims to India, in our 5th century, and of Hiuen-Tsang two centuries later (see Buddha). The Lian dynasty (1026-1059 A.C.) allowed the monks of Si-yn-si monastery hard by to engrave 360 additional tablets, with an historical text to record the fact. Thus on this one hill alone there are 2730 tablets (equal in length to 32 copies of our New Testament); and of these 2130 were inscribed by six monks only, unpaid and unaided. Buddhists generally have, in like manner, often recopied their scriptures on stone. The Bible of the Amitābha sect (called the Tsing-tu-wen or Sakhrāvati-vyuha) was written in our 12th century by Wang Ti-hieu, a monk whom the Japanese regard as a reformer: for he preached reformation of character as "a source of happiness to others . . . enabling all to be born again in the peaceful land." He held that "though prayers and abstinence are good things, and self-reformation a merit, yet it is a greater merit to reform others, and persuade them to exhort and teach their fellows. This gives honour in life and endless happiness hereafter . . . even the habit of repeating the divine name Amitabha, with desire of enlightenment, will raise up other hearty and wholesome desires, and confer peace" (see Amidas).

This doctrine however took little hold on the practical Chinese, being one of faith rather than of works. Most Buddhists themselves, Dr Edkins thinks (*Rl. Asiatic Socy. Journal*, Jan. 1881), look to Nirvāna only as their goal. But their tombstones express a hope of the heaven of Omito-Fo (Ohinese for the Sanskrit Amitābha-Buddha), while they render Nirvāna by Mie-tu (“destruction and salvation”) calling it also “joy and peace.” It is the “far-off shore”; and neither in China nor in Japan is the doctrine of transmigration of the soul much held. “Even the body of Buddha has perished, and only his Fa-shin or ‘doctrinal self’ exists in wisdom and power.” Confucius had told them that “What you do not understand consider that you do not know.” Among the masses Buddha became a powerful god, as Omito-Fo, “the guide, hearer, and answerer of prayer”; “a real saviour to all who believe and call on him,” sitting in Tsing-tu, “the pure land,” and ever listening to his children’s cries. Dr Edkins writes that Chinese Buddhists told him: “the essential point in all religion is virtuous conduct . . . the delusions of you Christians are great in proportion to the definiteness of your conceptions . . . we may not attempt to define a supreme . . . being” (see Babu Das, on *Chinese Sacred Literature*; *Bengal Rl. Asiatic Socy. Journal*, I, ii, p. 106, 1882).

Chinese popular teaching as to a cosmogony, or creation, runs thus. In the beginning, before there was any heaven or earth, Hun-tun, or chaos, generated the virtue called The-ji, or “supreme matter with energy.” Thence came Nam-ba, or nature in male and female form, seeds great and small, heavens, gods, and light. This appears to be the Babylonian and Akkadian cosmogony. The Chinese have also their legends of Paradise (“the jewelled peach tree in the west”), of a great flood (of the sacred Yellow River), and of a virgin mother. The *Yih-King*, or *Book of Changes* already mentioned, relates the Chinese origins as follows. Pao-hi (traditionally of the 29th century B.C.) invented the “Eight Trigrams,” with nets for fishing and hunting. A century later Shin-nung made the wooden plough, taught agriculture, and established markets for barter of all produce. The arts of weaving and making clothes were taught by Hwang-ti, Yao, and Shun (27th to 23rd centuries B.C.). Security and good government were then established; trees were hollowed out as boats: oxen were used in carts, and horses in chariots: forts were built: bows and arrows were invented. The people, who so far had lived in caves during the winter and in the open during the summer, now built houses, with ridge poles and overhanging roofs. They buried the dead under mounds, having previ-

ously left them covered only by a few sticks. Written records began to be kept by governments; and the knotted cords anciently used (like Peruvian "quipus") were replaced by written agreements. The State was founded on the family, and parental authority was recognised. The mother gradually attained to a position which, in later times, allowed her to become even the ruler of the State. In China she still retains her own property and name (as in Babylon); and even the god of heaven is called Fou-Mou ("father-mother"), which is the highest term of honour for an emperor or arch-priest. The libraries of China bear witness however to the students' indifference to religious questions. They care little for Buddhism, Taoism, or Christianity; and the only European works that now gain admission to Chinese libraries are those on science (Prof. Douglas, *British Museum Lectures*, 1886). It would appear generally that China took its civilisation, literature, and religion, at some early period from Babylonia.

Prof. Legge says that the symbols, or mystic numerals, of the *Yih-King* were supposed to be "produced by a tortoise which emerged from the river Lo, in the time of the great Yu": the figures on its back suggested the theories of physics, astrology, divination, and morals. [The tortoise appears in Babylonia as a Kassite emblem, apparently of the sky god, about 1100 B.C.—ED.] Probably this legend shows that the people of the Lo river country (where turtles abound) were the first to bring civilisation to China. We must however remember that both Dr Legge, and Prof. Terrien de la Coupèrie, confess that the *Yih-King* is an "arithmetical puzzle," the secret of which took the first named scholar, according to his own account, "thirty years to find out" (*Sacred Books of the East*, xvi), while the latter scoffs at his translations (*Athenæum*, 2nd and 9th Sept. 1882). It appears to be older than the time of king Wen (1200 B.C.) to whom, and to his son Chön-Kung, parts of its text are however credited (see further discussions, *Royal Asiatic Socy. Journal*, May 1880, Oct. 1882, April 1883). In 1143 B.C. king "Wen-Wang, Lord of Kau," is said to have used the *Yih-King* in divination, writing extensive commentaries: it is even supposed to have been edited under the Hsia dynasty (2200-1767 B.C.); and Mencius, with others, regards Chinese records as historic after Pu-mi (2100 B.C.), though there is much doubt as to these traditions (see *Academy*, 17th Nov. 1883, and La Coupèrie, *Languages of China before the Chinese*, 1887). The Chinese reckoned only by the reigns of kings before the time of the Han dynasty. In 104 B.C. they however adopted the sexagenary cycle of years, previously applied only to days. They claim an accurate chronology since 775 B.C.,

based on eclipses calculated as early as 846 B.C. The language of this period, according to Prof. Douglas, was preserved in the Lieu-wen script, supposed to have been invented by She-chow. Dr Edkins thinks that the use of the clepsydra (or water clock), and of the astrolabe, the division of time into twelve hours, and the reckoning by six and ten combined, render "the connection of China and Babylon a certainty" (see *Academy*, 6th Jan. 1883).

The *Shu-King* (or classic "history") relates history only as early as the 8th or 9th century B.C. The *Bak-sing*, or "hundred families," on the history of whom Prof. Terrien de la Coupçrie relies, do not suffice to account for the progress of a great trans-Asian migration, which must have been gradual. It agrees however with what we know of the presence of the Khitai, and of the Turanian Kheta (or Hittites), in West Asia and subsequently in Mid-Asia, where they were civilised in the 11th century A.C. Driven out of Syria by Sargon (722 B.C.) they may have sent some of their number to the lands east of the Caspian, carrying with them their ancient civilisation, and so, in time, may have reached China. The *Yih-King* itself is just such a work as the diviners of Babylonia would have produced.

In our 10th century movable type was commonly used in China and Tibet, and reached the Korea as early as the 11th century. Nor were alphabets unknown in China (though never superseding the earlier hieroglyphics) in the middle ages. The Nestorian Christians (after 430 A.C.) carried their Aramaik alphabet with them to Central Asia, as well as to India. Hence came the alphabet of the Uigur Turks, while Indian alphabets reached Mongolia and Tibet with Buddhism, followed by the Moslem Arabic character. From the Uigur came the Manchu alphabet in China, in our 17th century. It was used also by Buriat Mongols; but yet earlier the famous Nestorian tablet of Sin-gan-fu (781 A.C.), which was discovered in 1625, had introduced alphabetic writing to the notice of the Chinese (Dr Isaac Taylor, *The Alphabet*, i, pp. 297-304: ii, pp. 182, 349).

A summary of the chief events of Chinese history (traditional or otherwise) may help the student, though dates are uncertain. After the separation of heaven and earth—the age of the mythical Pa-ku, there were 12 celestial, 11 terrestrial, and 9 human sovereigns, known as the "three august lines," who ruled for 50,000 years. After these came the Wu-ti, five emperors of whom the orthodox history follows, preceding Hwang-Ti. The destruction of literature in 221 B.C., renders the earlier accounts doubtful.

B.C.

- 3400 *Fu-hsi*, the founder, wrote part of the *Yih-King*. His successors were Shang-nang, Hsien-yuan, Kin-tien, and Kao-yang (the five Wu-ti emperors).
- 2697 *Hwang-ti*, was only king of Khin, mentioned in the *Shu-King*. Ancient writings, the cycle of 60 years, and even the mariner's compass are attributed to this age—about 2550 B.C.
- 2400 The *Book of History* begun; completed 721 B.C. The zodiac and 28 constellations said to be known. The year had an intercalary month, and star-meridian observations were made (Dr Edkins says).
- 2357 *Ti Yao*. Western Turanians on the Hoang Ho River are supposed to have introduced religion.
- 2255 *Shun* supposed to be emperor.
- 2200 *Yu* is the first of the Hsia dynasty. The first zodiacal chart, and the first use of strong liquor (*kiu*), belong to his reign, ending 2196 B.C. The dynasty lasts till 1767 B.C. *Kung-khang* (2159-2145), as emperor, writes records. The *Shu-King* speaks of floods and irrigation works. The "Book of Odes" begins 2000, and ends 300 B.C. Parts of the *Yih-King* were also now written. An eclipse of the sun was recorded in 2155.
- 1800 The *Book of Poetry* supposed to be well known.
- 1766 *Ti-shang* founds the Yin or Shang dynasty, which fell in 1123 B.C. *Ti-shang* died in 1754.
- 1525 *Tsu-yi*, emperor till 1507, taught ethics and law.
- 1400 *Pan-kang*, emperor till 1374, inculcated morals. Hsiao and Hsiao-Yu (not noticed in the *Shu*), are placed about 1374-1324 B.C.; a red bull sacrifice is established, and music is encouraged.
- 1324 *Wu-ting*. Emperor and high priest till 1264.
- 1154 *Kau-shin*, emperor, adds to the *Shu-King*. Jade stones are offered to deities, and "Foot-prints of God" cure sterility.
- 1122 *Wan-wang*, first of the Kau dynasty succeeds; the family lasting till 256 B.C. Wan and his son Kan edit the *Yih-King*; and Kau writes the *Li-ki*, or *Book of Rites*. The Chow Ritual dates from 1120 to 700 B.C..
- 1115 *Khang*, emperor till 1079 B.C. Chau-kung, a learned prime minister, studies astronomy in 1100 B.C. Mu (1001 to 947) and Siuen Wang (870) were also great emperors of this dynasty, as was Hsuan (827 to 781 B.C.).

B.C.

- 776 *Yu*, emperor. A solar eclipse causes alarm, 29th Aug.
- 722 A “white emperor of the west,” noticed later by Confucius in his “Spring and Autumn” classic. This Lu dynasty lasts till 481 B.C.
- 719 A solar eclipse observed on 14th February.
- 670 A “blue empire of the west,” many ballads and poems. These two dynasties appear to be contemporary, and independent of the Kau.
- 651 *Hsiang*, emperor till 619 B.C. The *Shu-King* ends.
- 605 *Ting*, emperor till 586 B.C. Laotze is born.
- 551 Confucius is born (dies 478 B.C.).
- 400 Bamboo records of history are numerous.
- 256 Fall of the Kau dynasty. Anarchy for 35 years, and rise of the Tsin dynasty. The emperor *She-huang* is said (as early as 239 B.C.) to have made bronze statues out of weapons, some of them 50 feet high. A foreign gold statue of Buddha was known.
- 221 *Tsin* or *Khin*, founder of the new dynasty, burns the *Shu-King*, and all extant literature (except the *Yih-King*), while subduing rebellion. The dynasty lasts only 20 years.
- 219 Buddhist Srāmans and missionaries appear (with others in 217), bringing Sanskrit books to Loh-yang.
- 202 Han dynasty begins. Chinese rule extends into Yunnan, and Buddhism is favoured.
- 191 The book burning edict is repealed.
- 179 Wan, emperor, promotes study, and recovers the *I-li*, a book of ritual, with others. Fu becomes a great teacher. Boards of learning are established to copy and preserve writings. Some of the works of Confucius are found hidden in walls; the Rites of Kau are recovered complete, with the *Li-ki* in 49 vols. Wan dies in 155 B.C.
- 140 *Wu*, emperor, restores the old Yan-Yin philosophy. Texts are now engraved on stone. Wu dies 85 B.C.
- 6 *Ai*, emperor till 1 B.C. Yang Riung writes a vocabulary of dialects in this age.

A.C.

- 100 Paper takes the place of bamboo, and books are copied.
- 169 *Ling*, emperor till 189 A.C.
- 227 Buddhism is recognised in Kiang or Tibet.
- 265 The Chin dynasty, lasting till 426 A.C.
- 280 Kwoh-Poh writes on Taoism.

- A.C.
- 307 *Hwai*, of the Western Chin dynasty, rules till 312 A.C. Great troubles in the Empire, and loss of literature.
- 470 *Liang-wi-ti*, emperor. Buddhism becomes a state religion.
- 589 Rise of the Sin dynasty.
- 618 Rise of the T'ang dynasty. These emperors are said to have been atheistic. In 627 they instituted the present system of literary examination, for all government officials.
- 620 *Tsing-wan-tsing* engraves stone records near Peking, as already stated in detail..
- 629 Hiuen Tsang sets out on his pilgrimage to India lasting 17 years.
- 654 *Thang*, emperor. The Imperial edition of the *Shu-King* begins to be printed—completed 837 A.C.
- 900 Rise of the Sang dynasty, also said to be atheists.
- 1000 Tang dynasty. The Khitai or Khata Turko-Mongols now ruled N. China.
- 1026 Liao dynasty. The Buddhist tablets of the Siau caves are added to in 1038-1058 A.C.
- 1114 Kin dynasty. The Kin or “Golden” Tartars replace the Khitai in N. China.
- 1211 *Genghiz Khan* marches on China conquering both Kins and Khitai.
- 1368 Ming dynasty lasting till 1644.
- 1405 *Timur* (a Turk) after conquering Central Asia marches on China, but dies on 17th Feb.
- 1640 Rise of the present Manchu dynasty, whose first capital was at Mukden in Manchuria, where are their sacred tombs, and where their portraits were preserved until the Boxer rising, when they were removed. Tai-Tsung, father of the first Manchu Emperor, here rests in a huge mound. [See *Times*, Sept. 23rd, 1904—ED.] The Manchus were of Tunguse origin, and imposed the Tartar pigtail on the long-haired Chinese.

Chins. Mongol tribes between the Ka-chin, or Ka-kyen, highlands north of our Bhāmo frontier station on the Irawady river, and the Chin-dwen hills, throughout Arakan to below Prome. The word is the Chinese *jin* or *yan* “man.” They call themselves Shu.

Chitta. Sanskrit : “the soul,” “intellect,” or “thought.”

Chiun. Hebrew. Mentioned by Amos (v, 26) with Moloch, and “the star your god,” which he sarcastically accuses Hebrews of wor-

shipping, in the desert, in a portable booth. The name is that of the Arab *Kiwān* for the planet Saturn. See *Kiun*.

Chod. An ancient Indian literary speech of Chodas, otherwise Choras or Cholas.

Cholas. The fourth great Drāvidian branch who conquered S. India (see Chalukyas, and Chera), overthrowing Pāllavas in our 11th century. Buchanan regards them as Kols (or Kolarian non-Aryans) : they spoke Tamil and Telagu dialects like the Pandiyas, and gave a name to the Chola-mandalam or Coromandel coast. In Āsōka's texts (250 B.C.) Cholas appear as Chodas or Choras. They are the Chorai of the geographer Ptolemy four centuries later, and are called Chologas by the traveller Hiuen-Tsang. Sir W. Elliot describes their coinage as Ohola-Chalukyan (820-1150 A.C.) ; but the Dravidian *ch* becomes *s* and the *r* interchanges with *l*, so that Cholas are also Soras and Solas, ruling from before our era to 900 A.C. in S. and Central India from the Palar to the Godāvery according to this writer (*Numismat. Oriental.*). They built such shrines as Kolidam, on the Colerūn. They were mostly worshipers of Siva, but their coins, while ruling in Rāja Mandri (Mah-Indra) and Vengi, are marked with the Y oni, the conch shell, the baton, crozier, bull, fleur-de-lis, and Tri-sul or trident (Elliot, p. 134). Some of the earliest show the tiger, a bow, or a fish, suggesting Vishnu worship. The Cholas seized Ceylon, 1071 A.C., expelled king Vijaya-bahu from his capital Anu-radha-pūr, and thus destroyed Buddhism ; but his descendants conquered the Tamils and held Lanka for a century (see Ceylon).

Cholula. The "Holy City," once the capital of Tolteks (see Azteks), on the road from Mexico to Vera Cruz, on the plateau of Puebla. It still has a population of 6000 persons. When Cortez pillaged it and massacred the population, in 1519 A.C., it was the great centre of the worship of Kuetzal-koatl. Bancroft says that this deity's "noble semi-spherical temple stood on the summit of a quadrilateral truncated pyramid, nearly 200 feet high, and ascended by 120 steps . . . now surrounded by the shrines of Our Lady de los Remedias" (*Histy. Mexico*, i, p. 237 ; Vining's *Inglorious Columbus*, p. 604). The Azteks said that Quetzal-koatl came from Tula, where his form was hideous, but in Cholula he had a man's body and the head of a bird with a red beak. He was the air god, also represented as a plumed serpent, and is apparently identified with Wixi-pekocha, the civiliser of ToIteks and others (probably the Buddhist "Hwui-shi Bhikshu," see Vining, p. 540). "The triple

reign ” of this hero, says Mr Vining, “ in Anahuak, at Cholula, and in Yukatan, is the most singular phenomenon in N. American traditions.” He came through Panuko from the north accompanied by “ men of good carriage, well dressed in long robes of black linen, open in front, without capes, and cut low at the neck with short sleeves ” ; but Kuetzal-koatl was a “ fair, ruddy, long-bearded man ” (Bancroft, iii, p. 328). He was when received at Cholula. Humboldt compares him with Bokika (see that heading) ; and adds that “ the pyramidal monuments—‘ Houses of God ’—of Teo-ti-huakan, Cholula, and Pa-pantla were said by the Azteks to be of vast antiquity ” (p. 363). The high priests of Cholula came out to meet Cortez, “ preceded by numerous musicians, having drums, trumpets, and sea shells,” which suggests the shankh or conch shell of Indian priests. The Cholula traditions speak of four suns preceding our present one, meaning “ ages ” in which mankind were annihilated by inundations, earthquakes, fires, and hurricanes ; twenty-seven years elapsed after the fourth sun or age, before the present one began ; man was created in profound darkness ten years before our sun. The Hindus and Greeks alike admit four ages (see Azteks).

Chrisma. “ Unction ” (Greek *khrisma*). [The famous monogram on the “ labarum ” or standard of Constantine (either P , or otherwise X) supposed to stand for the name of Christ, cannot have so originated since the emblem occurs on coins of Herod the Great. It probably stands only for *chr*, as meaning the chrism or “ anointing ” of kings and emperors.—ED.]

Christ. Christianity. The Greek *khristos*, “ anointed ” (answering to the Hebrew word *Messiah*) comes from the verb *khrio*, “ to smear ” or “ anoint,” akin to the Sanskrit *ghri* and *ghrish*, and to the English “ grease.” The word Christianity does not occur in the Bible, and Christians are only thrice mentioned (Acts xi, 26 ; xxvi, 28 ; 1 Peter iv, 16). Paul never uses the term, and it is difficult to suppose that Agrippa would have done so. The Jews called the new sectaries Nazarenes (Acts xxiv, 5), and could not have called them Christians without admitting that Jesus was the Messiah. The people of Antioch—Greeks who are said to have first used the term—were fond of giving nicknames, and may have spoken of Christians as followers of Christ, or have called them *Khristoi* (“ anointed ones ”), because they were, as we know, much given to anointing the sick in “ extreme unction.” A Christian, strictly speaking, means one who believes that Jesus of Nazareth was the Jewish Messiah.

Religion as defined in the Epistle of James is not the Christianity

of historical churches. We there read : “ Pure religion (*Thrēskeia* or ‘ practice ’) and undefiled, before the God and Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world ” : the writer immediately adds, “ My brethren have not the faith of our Lord Jesus, the Christ of glory, with respect to persons ” (Epist. James i, 27—ii, 1). Not so speaks the Catholic (or “ general ”) Church, when demanding baptism, confession to a priest, crosses, and candles. Each of the seven or eight “ Catholic ” Churches calls itself the only true Church, and denounces all outside the fold as heretics, infidels, or atheists, whom she would gladly destroy. Yet St Augustine wrote (about 410 A.C.) : “ That which is now called the Christian religion existed among the ancients, and was never absent from the beginning of the human race, until Christ himself appeared in the flesh ; since when the true religion, which already existed, began to be called Christianity.” This is sound history, though the pious father, like others, sometimes we fear forgot it. For there has never been a quite new religion since the world began. All faiths grow according to the universal laws of evolution. All are modified according to locality and surrounding circumstances, depending on the culture of leaders and people, borrowing from and adding to the legendary lore of the past, absorbing ideas, here a little and there a little, here a demi-god, a saint, or a rite, there a custom, doctrine, or emblem. Thus did Christianity also grow gradually in Judea, Syria, Greece, Egypt, Italy and Persia.

[Almost from the first we trace three main lines of variation : for, like Buddhism, the history of the Christian faith is one of wide acceptance in the course of some 300 years, followed by corruption, schism, and decay. In Palestine we find the Jewish Ebionite Christians—especially in Bashan—to whom Jesus was a prophet and a “ servant of God ” (see *Didachē*). In the west the school of Paul insisted on the resurrection of the Messiah, and on his atoning sacrifice of self. In Asia Minor, and in Egypt, the great Gnostic sects regarded him as a god, virgin born, and with a divine body (see Clement of Alexandria). All alike believed that the world would soon come to an end, and that Jesus would return from heaven, as Messiah and judge.—ED.]

The Samaritans, as well as the Jews, believed in an “ anointed one ” (John iv, 25) ; yet many looked on Jesus as a Hebrew Stoik, resembling Pythagoras, and the Buddhist-like Essenes of Judea (see Essenes). But when we come to consider the place of Jesus in history, we are confronted by the startling fact that we have no contemporary information. The epistles precede the gospels, and the earliest epistles date not earlier than 20 years after the crucifixion.

Though born in the great literary age of Augustus, Jesus is unnoticed by any Greek or Roman poet or historian (see Mr Moncure Conway's *Modern Thought*): "There is not a sentence, or a word, on which history can fix as certain evidence that he ever lived at all." [Tolstoi regards this as unessential, considering that we possess Christ's words. The same fact characterises the history of Buddhism. In each case the monumental evidence begins with texts carved 300 years after the death of the Master, when the faith was first recognised by an emperor—Constantine or Āsōka. Christian texts of certain date are few and doubtful till 326 A.C., when they suddenly become numerous and definite in Palestine. In the Roman catacombs Christians are hardly distinguishable from the worshipers of Mithra, or of Apollo, before this date. The oldest Christian building known is probably the synagogue of the Marcionites on Mt. Hermon—built in our 3rd century—and the name of Christ even here is concealed by the spelling Khrestos.—ED.]

St Ambrose (about 390 A.C.) said that Christians were "anointed ones" (*Khristoi*). Justin Martyr (about 150 A.C.) said that Christians should not be despised, as they were Khrestoi or "good" (*Apol.*, iv). Tertullian and Lactantius, rather later, inform us that "the common people usually called Christ Khrēstos," believing him to be good and lovable. Clement of Alexandria, in the same age (*Stromata*, ii, 3), said "all who believe in Christ are called Khrēstoi, that is good men." Canon Farrar (*Early Ohristianity*, i, p. 158) thinks that "they played upon the words . . . Chrēstos, the sweet one, and Christos." He adds that "the name Christian was invented by the sneering Antiochians as early as 44 A.D., but did not come into general use before the persecution by Nero" (65 A.C.). Suetonius (see that heading) says "Claudius expelled the Jews from Rome, because they made disturbances at the instigation of Chrestos" (Smith's *Dict. Christian Antiq.*, p. 355). Tacitus says that "the citizens of Antioch were notorious for their wit, and ridicule in giving names." "One of the commonest sepulchral formulæ in Greek," says Mr Rouse, "was Khrēstē-khairē—good friend farewell," and he adds that it is also spelt Khrēstē (*Quarterly Stat. Pal. Expl. Fund*, October 1894). In the middle ages, when Greek was unknown, the name Christus was confused with Krista, "a crest," as if Latin; whence many legends arose (Proß A. di Gubernatis, *Zool Mythol*, ii, pp. 274, 284).

The early churches grew up very slowly, preserving and adding many ancient superstitions, notably at Antioch, Ephesus, and Alexandria, the latter city especially being thronged with pietists of all nations and creeds, from India and Baktria to Rome and Europe

during the days of her glory between 200 B.C. and 200 A.C. The hardness of militant Rome was softened by the civilisation of Greece. The old coarse Paganism was dying out among the educated, and the grand Greek philosophies—especially that of the Stoicks—were taking hold of the Roman world when the travelled and learned Emperor Hadrian (117 to 139 A.C.) acceded. The Jews had long been dispersed through the Roman Empire, and were ever bent on “enlightening the Gentiles.” They even composed spurious Sibylline poems in Greek, bringing their Messiah to the notice of Virgil and other Romans. Latin, we are told by Dr Döllinger (*Hellenism in History*; and collected studies translated into English in 1895), was not used in Christian writings before 250 A.C.: though Tertullian half a century earlier struggled to throw his Greek ideas into Latin speech. According to Dr Döllinger one in twelve of Constantine’s eastern subjects, and one in fifteen in the west, had embraced Christianity—some think that half the population of Antioch was then Christian, as shown by the sermons of Chrysostom. The people were already in the iron grip of an organised priesthood, which had developed even by 250 A.C., and which was henceforth to be armed by the secular sword. Statesmen were obliged to recognise facts, and desired to dominate this important sect by securing the appointment of its bishops or “overseers.”

In the 4th century Latin speech, and Latin traditions, began to supersede the Greek in the west. In the 5th century, says Dr Döllinger, “the Pope could find no one in Rome able to write Greek” (the language of the New Testament): the city had been thrice devastated within 50 years, and by 450 A.C. not one of its 29 libraries remained. From the 5th to the 15th century “every Christian word (in the west) was in Latin”; all learning and literary culture was suspended in Rome: for 900 years not a single work of literary importance was composed, and the social life was as bad as the intellectual.

From the days of Jerome (400 A.C.) to those of Roger Bacon (1290 A.C.) original study of the Greek Bible ceased, and scarce a Greek Testament was to be found in the monasteries. [See however Mr C. J. B. Gaskoin’s *Alcuin*, 1904; where it appears that Greek was studied in France and England 700 to 800 A.C. Alcuin, who was a Northumbrian at Charlemagne’s Court, may have known Greek. The Psalter of King Athelstan contains the Litany of the Saints, the Pater Noster, and the Creed, in Greek.—ED.] The clergy were influenced, says Dr Döllinger, by fear more than by ignorance. They feared the Greek classics; and their “Greek Father,” Origen,

had come to be regarded as heterodox. Roger Bacon said : "There are not five men in Christendom who know Greek, and Hebrew, and the Arabik grammar." Even Latin had become degraded and obscured : and some scholars were martyred, in our 10th century, "for preferring the style of Virgil to the Vulgate" or Jerome's Bible translation. Philosophy and science were prohibited as the work of Satan. In the 4th century began, says Mosheim, "the unhappy contest between faith and reason, philosophy, piety, and genius : it increased with succeeding ages, and is prolonged even to this day with a violence . . . difficult to conclude" (see *Ecc. Hist.*, i, p. 59). The 4th Council of Carthage forbade bishops to read any secular books ; Greek schools of medicine were closed ; and in 389 A.C. the fanatical emperor Theodosius, with his archbishop Theophilus, shed the blood of his pagan subjects. Cyril (see Cyril of Alexandria) destroyed by fire the valuable Serapeum library and museum, and tortured to death the innocent and learned Hypatia. At the Councils of Ephesus and Chalcedon (430-451 A.C.) many bishops could not even sign their names ; but ignorance was no bar to preferment. The controversies of the age, according to Hallam, tended "to divert studious minds from profane literature, and narrow down the circle of knowledge . . . there was no middle line between dissoluteness and fanatical mortifications" : it is difficult to say "whether the cultivators, and admirers of useful literature were less likely to be found among the profligate citizens of Rome and their barbaric conquerors, or among the melancholy recluses, of the wilderness" (*Middle Ages*, p. 453).

The sermons of Chrysostom are sufficient evidence that, in the 4th century, luxury, licence, and gross superstition, not confined to pagans, were equally rife at Antioch. Witchcraft especially led to terrible cruelties. The great fathers of the age, Cyril of Jerusalem, Basil, and the two Gregories, denounced the superstitions of the ignorant pilgrims. Persecution of pagans, Jews, and heretics, began under Constantine and archbishop Eusebius ; the Christian who became a Jew, and the Jew who married a Christian, suffered death. Heretics might not hold assemblies, nor read their sacred books ; especially Arians and Donatists, many of whom were burnt with their writings (see Lecky's *Hist. of Rationalism*, ii, 32). In the 5th century pagans were forbidden to hold any civil office, and their venerated shrines were levelled with the ground. Vainly they protested with tears that their temple symbols represented an ever present god, the solace of their troubles, and the source of their holiest joys ; "the tie that linked them to their revered dead and dearest associa-

tions." Eusebius eulogised his emperor ; Augustine fanned the flames of persecution ; both alike drawing their arguments from the New and the Hebrew scriptures (see Gibbon, chap. xxx). The Bible brought on the Christian world a baptism of blood. The dogma of Transubstantiation cost three or four hundred thousand human lives. In Greek provinces there fell 100,000 Manichæan heretics alone, and 50,000 were slain during the famous image controversy of the 9th century. The Crusades, says Mosheim (*Ecc. Hist.*, i, p. 257), cost five million lives in the States of southern and central Europe.

"For centuries," says Mr B. F. Underwood (*Dominion Review*, 1897-1898), "the fairest regions of the earth were . . . strewn with human skulls." The extermination of the Albigenses—heretics of Languedoc : the expulsion of the Moriscoes—the luckless remnant of Moorish Moslems—from Spain: the expulsion of the Jews also, from Spain, Portugal, and England, and their terrible persecutions in the Middle Ages : the famous schism leading to the burning of the learned Rector Huss, and of Jerome of Prague at Constance in 1491 A.C., with the Hussite wars (costing 150,000 lives): the destruction of some 12 millions of natives in America by Cortez, and Pizarro, and their priests : the massacre of St Bartholomew (at least 40,000 being slain) : the slaughter of 50,000 in the Netherlands by the Emperor Charles V, and of thousands more by his cruel son : the burning of 30,000, and the torture of 290,000 more, by the Inquisition in Spain alone ; the burning and hanging of thousands, due to the command, "thou shalt not suffer a witch to live," in England, Scotland, and Ireland : all these enormities followed the growth and ascendancy, in the west, of Latin Christianity. Religion was made a curse to man, by the savage conscience of ignorant priests.

"No single real reform of morals," says Dr Döllinger, "is due to the Popes ; but to them were due the miseries and failures of the Crusades, and the loss of Constantinople to the Eastern Church." Though a sincere Romanist, he confesses that, during all these centuries, the priests were not only grossly ignorant, but simonists, to whom concubines were permitted : that they were responsible for Papal forgeries, and for the violence which condemned whole towns and provinces to slavery. The faith, he says, was not only Tri-theistic, but idolatrous. Europe has to thank the subjects of the great Arab Khalifs for preserving the ancient learning, and Greek philosophy, and for opposing Christian priests, interested only in childish legends and superstitions. They corrupted all that they touched ; and whatever truth reached them they converted into "fabulous monstrosities."

In the great centres of the Roman world Christians at first had

led the simple Stoic life. But by the end of the 3rd century (as numbers, and the rank and wealth of the converts, increased), priests, like Cyprian of Carthage, began to show the true nature of their aims, and to impose their yoke. The cruel Constantine, whose conversion they hailed, founded a so-called Christian Empire, which presented, says Mr Lecky (*History of Morals*), "the most thoroughly base and despicable form that civilisation has yet assumed." But true civilisation gradually increased. Slavery, infanticide, abortion, and suicide—the ancient crimes of Rome denounced by the first Christian Fathers—were gradually put down. Yet Christian asceticism reproduced all the evils of the Yōgi superstitions, which equally overgrew Buddhist ethical teaching. It "drew all the enthusiasm of Christendom," says Mr Lecky, "to a desert life . . . elevated as an ideal the extreme and absolute negation of all patriotism . . . a movement which was undoubtedly one cause of the downfall of the Roman Empire . . . able men forsook civic life . . . for a routine of useless and atrocious self-torture": quailing before the ghastly phantoms of delirious brains, they became the ideal of nations which had known the writings of Plato and Cicero, and the lives of Sokrates and Cato. "The austerities of the saints," says Mr C. T. Gorham (*Literary Guide*, July 1896), "were surprising." He describes how one ate only corn that had become rotten: others attempted to live without food: one slept in a marsh: one stood for three years in prayer, never lying down, or tasting any food, save the sacramental elements. The "grazers" lived on grass; never under any roof. St Antony never washed at all. St Simeon Sty lites, on his pillar near Antioch (in the 5th century), was imitated by many Syrian hermits in the 12th century. The horror of womankind, and the disregard of family ties, by the ascetics, are hardly credible.

Woman, says Mr Lecky (*Hist. of Morals*, ii, pp. 338-340), "was represented as the door of hell, and mother of all human ills: she should be ashamed that she is a woman, and live in continual penance on account of the curse she had brought on the world . . . she should be ashamed of her dress—the memorial of her fall—and of her beauty, the potent instrument of the demon. . . . A provincial council of the 6th century forbade her, on account of her impurity, to receive the Eucharist in her naked hands. . . . Pagan laws during the Empire had been continually repealing the old disabilities of women"; but under Christian rule woman must either marry or enter a nunnery, owing to the estrangement of her own property—which was guarded against by Muḥammad's laws. "French revolutionists were the first to accord political emancipation to women, giving equal rights of

succession to daughters and sons." Yet Maine (*Ancient Law*, p. 158) says that "no society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by the Middle-Roman law." Slavery was recognised by Christian (as by Moslem and other) law, till the beginning of the 19th century, though the Essenes condemned it before the Christian era. The age in which Christianity first spread in a civilised empire is, however, regarded by Gibbon (chap. xxii) as the happiest and most prosperous period of man's history, dating from the accession of Nerva in 96 A.C. to the death of Marcus Aurelius in 180 A.C.

Among the worst features of pagan society were the gladiatorial shows which continued even to our 7th century. Chrysostom also speaks of the betting on chariot races in his own time. The best feature was pagan tolerance, and religious liberty; but Christianity, when it attained to secular power, developed persecution, and suppressed all other faiths. The Christian world in the west became full of beggars, and of slothful monks, of whom one small city in Egypt alone boasted 10,000, with 20,000 nuns—according to history. The drunkenness of converts (which even Paul notices) disgraced the Agapæ, and led not only to their suppression (see Agapæ), but also necessitated in the 3rd century A.C. the institution of the early fasting communion—a mere symbol of the ancient supper. The Christian festivals, and celebrations at the tombs of saints and martyrs (as Ambrose tells us) led, among the rude converts, to scenes of licence. The institution of celibacy among the clergy (on which Pope Hildebrand insisted in the 11th century), resulted in the recognition of *focariæ* and concubines. [The Germans at the Council of Trent complained that the tax on concubines was levied even on priests who had none.—ED.] "The world," says Hallam (*Middle Ages*, p. 163), "grew accustomed to extreme asceticism and grossness . . . especially in Antioch, famous for its hermits." One abbot is mentioned who had 17 illegitimate children in one village; another is said to have had 70 concubines, and the Bishop of Liege to have had 65 children (Lecky, *Hist. of Morals*, ii, pp. 348-355). Such was the degradation of Christianity in the Middle Ages.

The organisation, rites, and vestments of the Church were, alike, borrowed from Paganism. The *ecclesia* or "congregation" resembled many societies of the Roman Empire (see Renan's *Hist. of Christianity*). The "elders" (*presbuteroi*), and the "overseers" (*episkopoi*), bore civil titles known much earlier to Greek pagans (see Dean Stanley's *Christian Institutions*, and Principal Cunningham's *Croal Lectures*, 1886). But the "congregation" was converted into a "church" of ecclesiastics,

and her officers became “priests” and “bishops.” The original episcopos, who obtained the power of the purse, “doled out clothes, food, and money to the poor of the Quaker-like fraternity,” and neglected not his own calling as a weaver, joiner, or farmer. The linen garments, the tonsure, incense, fasts, and images, the sacred wine and cake of Christian priests, were common to the worship of Isis in our 2nd century, as were the eucharist and mitre to that of Mithra, as Tertullian tells us—in speaking of the Haoma Mithraik rite—in the same age (see Renan’s *Marcus Aurelius*). The primitive congregation knew nothing of a fasting communion, or of an “apostolic succession.”

Turning to consider the foundation on which this system of sacerdotal tyranny was based, we must remember that Jesus, as a humble Galilean, knew nothing of beliefs or literature outside his own small circle. [He is stated, in the third gospel, to have been related to a priest, which probably explains his education in the Hebrew scriptures. He spoke Aramaic, and there is nothing to show that he knew Greek.—ED.] The Gentiles who accepted his teaching, or rather that of his disciples, naturally clung to many of their old ideas, and sought to reconcile these with the new doctrines. We see this clearly in the differences which arose between Paul—educated at Tarsus where Greek philosophy flourished—and the strictly Jewish teaching of Peter, as well as in the Alexandrian type of Christianity, or again in the Roman Churches. Christians accepted a theory of vicarious sacrifice very ancient in the world (see 'Azāzel); and in the eucharist could still celebrate the sacrifice of the “lamb slain for them,” and celebrate the rite as of old on an “altar,” decked with flowers and fruits, and served by sacrificing priests. Gnosticism was the amalgamation of Greek philosophy with Christian morals, and with Essene asceticism of Buddhist origin. It ranged from mystic philosophy (as in the “Pistis Sophia” or the “Poemandres”) to conscious fraud (as among Markosians); and images of Christ were placed side by side with those of Sokrates and Plato. The Roman Christianity was not accepted (in any age) in Asia; but among the Manichæans, and others, Eleusinian mysteries and serpent symbols mingled with Buddhist doctrines, in sects which yet called themselves Christian down to 325 A.C. Eusebius, referring to Philo’s description of the pre-Christian Therapeutai in Egypt, says that Philo “describes with the greatest accuracy the lives of our ascetics.”

The development of Pauline Christianity retarded the spread of Stoic simplicity in Christendom; and the mediatorial theory discouraged, among the ignorant masses, the healthy moral and intellectual movement that had sprung from Roman learning and civilisation. The

doctrine of “imputed righteousness” (which is the Buddhist theory of “merit” beneficial to others), became a terrible obstacle to progress, and (says the Rev. Dr Momerie of the Foundling Church in London), is “a doctrine which is profoundly wicked”: for conduct would become a matter of indifference if the future depended only on certain beliefs. Yet it is “specially associated with the name of Luther,” and is boldly upheld in a very popular work (*The Silence of God*, 1897), where we read (p. 205): “Godliness is one of the Devil’s devices . . . he fashioneth himself into an angel of light. . . . Among the most dangerous enemies of Christ and Christianity are men who live upright lives, and who preach righteousness . . . the very elect are deceived by this fraud.” The greatest of sins, according to this author (following John iii, 4-6) is unbelief in Christ as an incarnation of God. To have an “independent will”—free to accept all truth of which there is evidence—is sinful. Truly this is a doctrine which naturally leads others to prefer any faith rather than Christianity. We wonder not that the “standards” follow Paul in saying “Blessed is that man to whom God imputeth righteousness without works” (Romans iv, 6). Abraham was saved by faith, and the xith Article of the Church of England declares: “We are accounted righteous before God only for the merit (a Buddhist term) of our Lord and Saviour Jesus Christ, and not for our own work or deserving. Wherefore, that we are justified (which is explained to mean “shown to be right”) by faith only, is a most wholesome doctrine, and very full of comfort.” Yet it is also comforting to know that those who think otherwise cannot now, as a few centuries ago, be burned at the stake. Such doctrine of salvation by Faith alone led naturally to the disparagement of knowledge. Prof. Ramsay (*Phrygia*, ii) says of Christianity that, “in the fourth century it became, more and more markedly, the opponent of education, and looked on culture, literature, and art, with growing disfavour.” Its clergy were so ignorant in these regions, that “in 448 a Phrygian bishop was unable to sign his name, but able to frame canons to bind the whole world at the Council of Constantinople. . . . The Church became identified with the policy of centralised despotism, and the destruction of individual freedom . . . education sickened and died.” Persecutions by the Church were not only “stupendous folly, but a terrible blow to the world, to civilisation, and humanity.” Old and honoured Pagan names were proscribed by the first council in 325 A.C.; and the wise and cultured must have sighed when they thought of the times of Marcus Aurelius and the Stoicks, whom ignorant Asiatics had replaced.

Yet the Church hardly misunderstood its Bible, or its dying

Lord who spoke to the penitent thief from the cross. It is pleasing to think one may be "justified by faith without the works of the Law" (Romans iii, 28), and accounted righteous for the deeds of another; but such belief does not lead to true progress. The 99 just persons who need no repentance do more to help the world than the single prodigal: though the father may well rejoice at the restoration of the lost and sinful son. It is not true religion to lament just consequences: what we need is the constant yearning after moral improvement in ourselves and in others. We may not implicitly follow the teaching of any Bible, still less the texts that are palliated by others (Matt. v, 38-42; x, 14-15; xix, 10-12; 1 Corinthians vii, 1). All faiths are growths, and all borrow from that which went before. To clothe the naked, to feed the hungry, to heal the sick, and to comfort the afflicted, were duties inculcated more than two thousand years before Christ. Early Hindus urged their fellows to return good for evil, and Buddha said "return justice for evil and injustice"; "overcome anger by love, and evil by good"; "be rigid to yourself and gentle to others." "He," said Confucius, "is great who is strongest in the exercise of patience": "Of all noble qualities," said Laotze, "the noblest is loving compassion." Confucius did not think poverty meritorious, but he said "fear not poverty, but fear only missing the truth." Pythagoras also said "whatsoever men may think of thee, do that only which thou believest to be right."

The later like the older faiths were due to the events of the past, and not to any sudden effort. Christianity absorbed too much from older systems to be able to claim originality. Old ideas as well as old terms clung to it, and very slowly changed their meaning. The words of Christ: "except ye eat my flesh and drink my blood" (though spoken we are told in life), had a special significance to those who believed that only by some such rite could worshiper and deity establish communion (see Sacrifice). Dr Trumbull (*Primitive Blood Covenants*, p. 128) cites an extreme case: the Huron Indians, in N. America, rushed upon a Jesuit missionary whose qualities they admired: drank the warm blood from his veins; and their chief tore out and devoured the heart. So too the ignorant convert thought of the Christian eucharist. Even the Jews held that it was expedient that one should die for the people—and better Jesus than Barabbas (see *Rivers of Life*, ii, pp. 345-350; and Frazer's *Golden Bough*). From old Pagan rites (said Mr Clodd, *Folk Lore Society*, Jan. 1896), "arose the doctrine of Transubstantiation" [we trace it in the Haoma worship of Mithra, and in the mystic philosophy of the Bhāgavad Gita in India.—ED.]. Legends of virgin birth, and other wonders,

naturally belonged to the same system. The world was already weary of being told of endless incarnations—of sun gods who suffered temptations and sorrows, and who died at times for the good of mankind—when the new faith was preached by Paul in Athens (see Wilkinson's *Ancient Egtns.*, i, p. 278). The educated Egyptian spiritualised the legend of the death and resurrection of Osiris, as the Gnostik explained the story of Christ to be allegorical; but, to the masses, these were real divine beings, who would return to establish a heavenly kingdom. Athenagoras, however, owned that "he laughed gaily at the Egyptian absurdity in weeping for the death of their god, rejoicing at his resurrection, and then sacrificing him as a divinity." As the older faith celebrated the birth of Osiris, and his triumph over the dark Set, so the younger hailed its Christ, born at Bethlehem in the sun god's cave (see Bethlehem), and said that he had conquered Satan (see Perrin's *Religion of Philosophy*, chap. xviii: Bonwick's *Egt. Beliefs: Clarke's Ten Great Religions, &c.*). Among Greeks, Alexander the Great and Plato alike were held to be sons of divine fathers (Rev. F. C. Conybeare, 1895).

The Pagan origin of Christian emblems and vestments is generally admitted. The cross (see Crosses) is a very ancient sacred sign. The Abbé Huc (Hazlitt's translation, vol. i, p. 50) was astonished by recognising the cross, the mitre, the dalmatic, and cappa, among the Lāmas of Tibet; by their services with double choirs, swinging censers, rosaries, benedictory gestures, and chaplets: by their celibacy and spiritual retreats, monastic vows, saint worship, images, processions, and holy water. He saw in the Dalai Lāma a "Buddhist Pope," and in the apses of their temples a resemblance to our churches. Father Bury, an earlier missionary, when first he "saw the Chinese Bonzes tonsured, using rosaries, praying in an unknown tongue, and kneeling before images, exclaimed, 'There is not a piece of dress, not a sacerdotal function, not a ceremony of the court of Rome, which the Devil has not copied in this country'" (Perrin's *Relig. of Philosophy*, p. 439). The Spaniards in Mexico were equally astonished by similar parallels (see Azteks). But, as we wrote in 1880 (*Rivers of Life*, introd.), men under like circumstances evolve similar ideas and rites, and we need not insist on such comparisons as evidence of direct copying, unless as between faiths in countries immediately adjacent. All these symbols, myths, and customs, have apparently a very ancient common origin in Asia. In spite of all attempts on the part of the educated, the masses persist in preserving mitres and croziers, crosses, and spires, in ignorance of what these symbols once meant.

"Apart from the New Testament," says the author of *Christian*

Origins (Antiqua Mater, 1887), "the historical origin of the faith must be sought primarily in Justin Martyr's accepted works" (see Bible). But Patristic literature does not help us much. The Ebionites, in the 2nd century, discarded the two first chapters of Matthew's Gospel, and Marcion discarded the two first chapters of Luke's Gospel, like some of our present Church dignitaries. The famous passage in Josephus (*Ant.*, XVIII, iii, 3), which speaks of Christ, was rejected by Gibbon as it is by modern critics (*Encycl. Brit.*, 1881, xiii, 752). "Now there was about this time (18 A.C.) Jesus, a wise man if it be lawful to call him a man. . . . He was the Christ. . . (and was) condemned to the cross." These words come in abruptly, after describing a "seditious" rising due to Pilate's bringing water in an aqueduct to Jerusalem, and they interrupt the narrative so as to be apparently a later interpolation. We are reduced therefore, for early external evidence, to Pliny's letter (103 A.C.) to the Emperor, as to Christians in Pontus; and to the notice in Tacitus (of the same period) concerning the Christians whom Nero martyred in 65 A.C. Irenæus, the Greek bishop of Gaul in 180 A.C., is the first witness as to the history of the "successors of Paul" in Rome. Tacitus himself was only a child in Nero's time, for he died about 130 A.C. He says that "those vulgarly called Christians derived their name and origin from Christ, who suffered death in the reign of Tiberius . . . this dire superstition, and mischievous sect, spread to Rome . . . they were convicted, not so much for the crime of setting fire to the city, as for their hatred of human kind"—or as Gibbon (ch. xvi) says, "for the hatred all men bear them: for the people heaped insults on them."

[The Mishna, or Hebrew text of the Jewish Talmud, attributed to Rabbi Judah and his school at Tiberias (150 to 200 A.C.), only refers casually to any Christians as *Mīnīm* or "heretics." The story of Bar-Panthera (see Celsus) is much later, and has no historic value, being only found about 800 A.C.—ED.]

Belief in a future Saviour was natural to oppressed races; and from the first days of Roman rule down to the present century Jewish Christs, or Messiahs, have been many. Josephus speaks of such popular leaders—prophets and Messiahs—in his own time; but discreet Jews like Philo and himself generally regarded them as dangerous fanatics (see Index to our *Short Studies* under Messiah). Some 50 false Christs appeared, between Judas the Gaulonite and Bar-Kokeba (4 B.C. to 135 A.C.). Judas coming from Golan in Bashan (4 B.C. to 14 A.C.), with a Pharisee named Šadoḳ, proclaimed that "they could acknowledge no earthly rulers save the Lord's people." The rebellion came to a climax during the taxing by Cyrenius (6 A.C.)

in the reign of Augustus. In the reign of Tiberius (14 to 33 A.C.) a Messiah appearing on Mt. Gerizim gave much trouble, but was subdued by Pontius Pilate. In the time of the Procurator Fadus (45-46 A.C.) *Theudas* persuaded a multitude to follow him to the Jordan, saying that its waters would be divided, and that the walls of Jerusalem would fall at his approach. But this Messiah's head was taken by the Procurator to Jerusalem, after his adherents had been dispersed. Josephus also alludes to Simon the magician of Cyprus (Acts viii, 9), who claimed to be a divine incarnation according to later accounts. He also says (*Ant.*, XX, viii) that many "impostors arose during the Procuratorship of Felix" (52 to 60 A.C.), who used to "raise the divine standard in the wilderness, perform miracles, and by the providence of God produce heavenly signs in proof of their calling": but he adds that "they only brought untold misery on the people," to the destruction of the faith. *Jesus* son of Saphias (about 63 A.C.) appeared near Tiberias, accompanied by robbers and other poor persons (*Wars*, VI, v). *Jesus* son of Ananus (65-70 A.C.) was a prophet of the great siege of Jerusalem. "An obscure man . . . sometimes possessed by a divine fury." He cried continually to the besieged, "A voice from East and West, North and South, from the four winds, calls against Jerusalem and the Holy House. Woe! Woe! to thee, O Jerusalem, to thy brides, and bridegrooms. Yea to thy whole people." And at length: "Woe to myself also"! Whereupon he was slain by a sling stone.

In the reign of Hadrian the ruin of the race was due to Bar-Kokeba ("Son of the Star"), otherwise Bar-Kozēba (from the place now called *Kueizība*, south of Bethlehem): in 134 A.C. the Emperor had to send Julius Severus, one of his best generals, from Britain to quell the revolt. For a year this Messiah—aided by Rabbi Akibah—held out in the fort of Bether (now *Bittir*, S.W. of Jerusalem): but the city was taken and, after terrible slaughter, the Jews were forbidden to approach Jerusalem, which Hadrian rebuilt as a pagan provincial city. Of Rabbi Akiba it is said that, even when being flayed alive, he continued to repeat the ancient words of the "Shem'a": "Hear, O Israel, the Lord our God is one God."

Later Messiahs include the following (M'Clintock and Strong, *Cyclopædia*, vol. ii, pp. 141-144; and Buck's *Theological Dictionary*, pp. 590-595). *Moses of Crete* in the reign of Theodosius II promised (in 434 A.C.) to divide the sea for Kretan Jews: he failed and escaped. *Dunaan* under Justinian (520 A.C.) persecuted Christians in Arabia Felix, and was put to death by an Abyssinian general. *Julian*, a Samaritan Messiah of the same reign, was executed in

529 A.C. *Serenus* in Spain appeared in the reign of Leo the Isaurian, Emperor of Constantinople (721 A.C.), but came to nought. A Messiah in France was put to death in 1137, and another in Persia next year. In 1157 a Messiah at Cordova announced the millennium. *David le Roy*, about 1160, caused much misery to Jews in Persia. In 1167 another Jewish prophet in Arabia claimed to work miracles, saying, "Cut off my head and I will return to life again." He was taken at his word and executed. *David Almosser* (as the name is given), was a great *Ḳabbalist* in Moravia in 1176. He claimed to make himself invisible, but was put to death, and the Jews heavily taxed. *David* of Persia in 1199 was a very learned Jew, and beheaded as claiming to be a Messiah. *Ismael Sophus* in 1497 deluded Spanish Jews, but soon perished. *Pfefferkorn* of Cologne first claimed to be Messiah, then recanted, and is said to have become a Christian. *Asher Leimlein*, a Rabbi in Germany, claimed in 1502 to be the forerunner of the Messiah, but died suddenly. *David Reubeni*, in the reign of Charles V of Portugal, found favour at Court and was sent as ambassador to Pope Clement VII (1523-1525): his claims were advocated by Solomon Molcho, who was burnt at the stake, the supposed Messiah escaping from prison. Another claimant arose among Jews in the East Indies in 1615. Another of the "family of David" appeared in the Netherlands in 1624. The most famous of all was *Sabbathai Zebi* in 1666. He had many followers near Smyrna where he was born, but finally saved himself from death by becoming a Moslem. *Mordecai*, a German Jew in 1682, had to fly to Poland from Italy to save his life, after making many converts to his claims. *Frank*, a Polish Jew about 1750, endeavoured to revive the sect of Sabbathai Zebi. He flourished later as "Baron Frank," and 800 persons attended his funeral, a cross being set up on his grave. *Moses Chayim Luzzatto*, styled "Jekuthiel," flourished at Amsterdam about 1744—a learned man who believed himself to be the Messiah. *Ari Shocher* appeared at Sana'a, in S. Arabia. at the beginning of the 19th century. He claimed to work miracles, and his face is said to have shone like the sun, while the words "Son of David" were written on his hand. He was waylaid and murdered, though he claimed to be invulnerable. His followers said that he appeared in another form after death. *Jekuthiel*, King of Israel, appeared in 1872 as a Messiah, at Berlin. His seal bore the words in Zechariah (iv, 6). He suddenly disappeared. The reader interested in this subject of Jewish unconquerable expectation will find all details as to these, and other "Wonder-Rabbis," in the new Jewish Encyclopædia.

Epiphanius, who flourished in 350 A.C., speaks of the name Panthira in connection with the family of Jesus, calling Joseph son of Panthira (*Adv. Hæres*, iii, 68; see Massey's *Nat. Gen.* ii, p. 489). Irenæus, Bishop of Gaul (180 A.C.) was acquainted with the views of Cerinthus and Carpocrates the great Gnostiks, and tells us that Cerinthus denied the virgin birth of Christ—as did other Christians of Syria. In various early MSS. of Luke's Gospel (ii, 43), such as the Sinaitic, the Vatican, the Beza Codex, and the later Codex Regius in the National Library of Paris, we read, "his parents," instead of "Joseph and his mother," which agrees with the preceding verse (41), and with the later words, "thy father and I" (verse 48), indicating very clearly not only the paternity of Jesus, but also the manner in which the text was corrupted (see Bible).

In the long list of classic authors from the time of the elder Pliny (25 A.C.), including Philo, Seneca, and Plutarch, Epictetus and Statius, we find no notice of Jesus; nor any of Ochristians save by Tacitus and Pliny the younger. J venal and Dionysius the younger (120-127 A.C.) are equally silent; but Celsus wrote against the sect in 170 A.C. For Papias (110 A.C.) we depend on Eusebius in the 4th century. Porphyry became a critic of the Scriptures in 230 A.C. The apologists are fully noticed elsewhere, including Aristides, and Athenagoras, Justin Martyr, Irenæus, Tertullian, Clement of Alexandria, and the later Origen and Oyprian in our 3rd century. Christianity attracted little attention in the world till about 200 A.C., when Tertullian says that nothing but the temples of the gods were left to pagans. The three synoptic gospels contain much that seems to have been copied from an older source, but Matthew and Luke (the only two gospels that relate the birth and childhood of Jesus), while both placing his nativity late in the reign of Herod the Great, differ entirely in their statements; and if we accept the notice of Cyrenius (or Quirinus), and the fact that he must have followed Herod as governor of Palestine, Luke even contradicts himself [but this notice seems evidently interpolated in Luke ii, 2—ED.]. In Matthew the wise men (or Magi) arrive shortly after the birth of the babe, who was at once taken to Egypt, to avoid a massacre of infants otherwise unnoticed in history; and he remained there for at least a year. Luke on the other hand speaks of the infant as taken publicly on the eighth day to the Temple at Jerusalem, after which the parents and child at once returned to Nazareth (Luke ii, 39). These contradictions are palpable and familiar. The two gospels give Joseph two different fathers—Jacob and Heli—yet both trace the descent of Jesus from David through

Joseph, who, as our text now stands, was not the father of Christ. If, as we are told to believe (following the Christian fathers), one genealogy is that of Mary, we must alter the text (Luke iii, 23) to read, "Mary was the daughter of Heli"—for which we have no authority. But Paul cared nothing for these things, and we find no notice of any event in the life of Christ mentioned in his epistles save the Last Supper, the Crucifixion, and the Resurrection—of which events, as far as we know, he was not a personal witness. Only once (1 Cor. xi, 23) does he allude to the betrayal of the Lord Jesus. He "received" certain statements (1 Cor. xv, 3-7), yet his belief in Christ was founded not on teaching by eye-witnesses, but on "revelation" (Galat. i, 11-24). The idea of a virgin birth he never seems to have heard about; and Christian views differed much on the subject, for Clement of Alexandria (180 A.C.) seems to agree with the gospel of the Pseudo-Matthew, and with the Armenian Church, according to whom Christ issued from the right side of the Virgin, like Buddha from the right side of Maya (see Asva-Ghosha), or as the sun is said to issue from the side of the earth.

The length of Christ's ministry is equally uncertain with the number of his visits to Jerusalem; but it seems clear that his contemporaries were content that he should go about preaching the kingdom to come, in Galilee (like John whose announcement of the Messiah had, as usual, stirred the Jews to general excitement) until the enthusiasm of his disciples led to the fatal entry and riot in the Temple, when, remembering his words as to destroying the Holy House, priests not unnaturally appealed to the civil power. Pilate, desirous of escaping, and of pleasing the Rabbis, told them to act through their Sanhedrin; but they (falsely) accused Jesus of being a rebel against Cæsar; and much against his will Pilate ordered him to be scourged, and gave him over to be crucified. Crucifixion did not of necessity entail death (see Cross); and Pilate marvelling at his death gave the body very willingly to his friends, even ordering a guard—perhaps to protect the followers of Jesus though, as we are told, at the request of the Jews, among whom it was "commonly reported" that the disciples "stole him away." Of the death of Christ we should have no evidence—considering how difficult it is to establish the fact of death in many cases—but for the very definite statement found in a single gospel: for after six hours of crucifixion the two thieves were found to be still alive. The death of Christ is attributed to his being speared by a soldier—according to the fourth Gospel; but it is remarkable that nothing about this is found in the

other three detailed accounts of the Crucifixion. If we follow these it becomes possible to suppose that some friend may have revived him in the tomb, and may have facilitated his escape—leaving the cerements folded in the sepulchre—so that a natural interpretation is afforded of his being afterwards seen at dusk on the road to Emmaus and, at dusk, in a house at Jerusalem, as well as (also at dusk) on the shores of the Lake of Tiberias somewhat later. [“ We trusted,” said the disciples, “ that it had been he who should have redeemed Israel. . . . Yea and certain women also of our company made us astonished, which were early at the sepulchre : and when they found not his body they came, saying that they had also seen a vision of angels which said that he was alive ; and certain of them that were with us went to the sepulchre, and found it even so as the women had said : but him they saw not ” (Luke. xxiv, 21-24). The Gospel of Mark, in the oldest MSS. also ends—“ and fled from the sepulchre : for they trembled and were amazed : neither said they any thing to any man : for they were afraid ” Mark xvi, 8.—ED.] As regards the Ascension it is unnoticed in three Gospels as the following summary shows.

<i>Events</i>	<i>Matt.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>	<i>Acts.</i>
(1) Visitors to the tomb	Two Marys see one angel, and see Jesus.	The same except as to seeing Jesus.	Two Marys and others see two angels. Peter follows.	One Mary sees two angels and sees Jesus. Peter and John follow.	Nil.
(2) Where Christ went.	To Galilee	The same.	To Jerusalem and Olivet.	To Galilee.	To Jerusalem and Olivet.
(3) Ascension.	Nil.	Nil.	At Bethany.	Nil.	On Olivet.

We can but conclude, from such discrepancies, that the traditions current at the time when these various accounts were penned differed considerably in detail, and had long been preserved by separate Churches. Before we discuss the miraculous we need to consider whether the historic evidence is reliable ; but to explain away miracles is to do away with Bibles as records of divine interference : wherefore all Fathers, Popes, bishops. and presbyters, as well as all Brāhmans, have ever insisted that belief in such marvels is “ necessary to salvation.” Christ, who forbade his disciples to announce that he was the Messiah, never faltered in his own belief in his divine mission save when he feared, on the cross, that his God had forsaken him—if we are to credit the writings of his followers. He not only believed in devils that possessed men and animals (according to these same accounts), but that he was able to converse with the dead saints of Hebrew history, and to recall the dead to life on earth. Nay that he

himself would shortly return from heaven to judge the world. Like other Jews moreover Jesus no doubt believed "every tittle" of the Hebrew scriptures, which he bade others to revere. He saw in them no difficulties regarding the god of Love and Mercy whom he preached saying: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v, 45). As Renan says (*Vie de Jesus*): "he had no knowledge of the general conditions of the world: was unacquainted with science: believed in a great Devil: and that diseases were the work of devils." He lived in a credulous age, and such beliefs were normal. We must not undervalue the good in the lives of leaders because it is mingled with false beliefs common in their day.

Buddha in India, and Confucius in China, taught the Golden Rule many centuries before Jesus taught it in Palestine. In Chinese scriptures, before the time of Confucius, it was written: "If one strive to treat others as he would be treated by them he will not fail to come near the perfect life." The Persian Avesta, in the same age (before 500 B.C.) said briefly: "Do as you would be done by." According to the Mishna (150 A.C.) very early Jewish Rabbis had also said: "Do not to others what you would not have them do to you." But according to the able Dr Magee (*Church Congress*, 1888): "Christianity requires faith alike in the conception of God and the universe, and in its plan of salvation—this on the part of everyone who would be a Christian. . . . The faith must be the measure of the reception of truth. . . for Christianity is a faith, not a science to be demonstrated . . . it is a belief without, or independent of, demonstration." Christians are to accept its many miracles and occult dogmas, its prophecy of the future of this world, its narratives, often unhistorical and mutually irreconcilable. Want of historical evidence is to be no excuse for unbelief. In all religions we are bidden to accept every superstition or legend, vision or miracle, found in their Bibles. Having faith we need not trouble to give reasons for our hopes. Pious Christians therefore do not usually attack Agnostiks, or Rationalists, who care nothing for "young men's visions and old men's dreams." The young believer, who has studied no religion but his own, cannot understand why "the conclusions of the fathers are not accepted by the sons," and reproaches his own age for not crediting the faith of a past time of ignorance and credulity, because he rests on the "beauty and sublimity" of the teaching that he has learned as a child. Poetic fancies satisfied the reason of our ancestors, who rarely pressed home the logic then thought permissible. Here and there we hear a perplexed whisper as to the possibility of perfect

happiness in an ideal heaven, even though one of “seraphic beatitude” : or of consciousness without a body. But science has now nearly effaced belief in the resurrection taught by creeds. The personal god of Hebrews is as far removed as Jove, or Brāhma, from modern conceptions of a great unknown. Some even reject the mild belief in a “providence” interfering with the course of nature. Cardinal Newman, while still an English cleric, said : “Christianity is a faith which implies a doctrine : and a doctrine propositions . . . a yes or no : yes or no differences . . . theology is not a series of pious or polemical remarks upon the physical world viewed religiously . . . nor the vague thing called ‘Christianity’ . . . which I discard for the very reason that it cannot throw itself into a proposition.” That is to say, with Mr Leslie Stephen, “an undogmatic creed is as senseless as a statue without shape . . . to be unsectarian means un-Christian.”

Paul, who believed in “one God and Father of all, who is above all, and through all, and in all” (Ephes. iv, 6), taught that redemption was due to the “grace” (*Kharitas* or “kindness”) of God (Romans iii, 24 ; iv, 16) ; but by the 2nd century the dogma of the “vicarious sacrifice of Christ” had become prevalent, and belief in it was openly taught to be necessary for salvation. Origen indeed even claimed efficacy in the blood of every martyr. “Expiatory sacrifices and incarnations were,” says Prof. Allen (*Christian History*), “the characteristic ideas of the age.” Justin Martyr said that none should partake of “the mystic symbols” (the bread and wine) unless fully persuaded that these were the flesh and blood of the lamb (compare 1 Cor. xi, 29). Paul also believed that a remnant only would be saved through the “kindness” of God (Romans xi, 5-6 ; 1 Cor. xv, 10). Man, according to the 7th article of the Church of England, has no power to do good works unaided by the grace (or kindness) of God and of Christ. For Christianity is based on the universal belief in spirits, and in a “Prince of the power of the air”—who is equally important in China. In his essay on Marcus Aurelius, Matthew Arnold says : “The Christianity which the emperors aimed at suppressing was, in their conception of it, something philosophically contemptible, politically subversive; and morally abominable. As men they sincerely regarded it much as well conditioned people among us regard Mormonism. As rulers they regarded it very much as our Liberal statesmen regard Jesuits.” Such were the results of the evolution of Christianity by the close of the 2nd century.

Hear then what the old Persian sage—’Omar Khayyam—sang in 1050 A.C.:—

“ Myself when young did eagerly frequent
 Doctor and saint, and heard great argument
 About it and about ; but evermore
 Came out at the same door wherein I went.
 There was a door to which I found no key,
 There was a veil through which I could not see.
 Some little talk awhile of Thee and Me
 There was-and then no more of me and thee.”

But religious thought is still advancing. Dr Carpenter, Bishop of Ripon (*Bampton Lectures*, 1889) says : “ The arguments in favour of miracles, prophecy, and inspiration—once so popular—are not now appropriate : these are mines no longer worked, because there is no longer the same demand for the produce.” Like Prof. Clifford the bishop boldly holds that “ in the future not the Kingdom of God but that of Man will be the great care and theme of the race . . . that the pursuance of Religion will be found in Humanity ” : for he thinks that “ the three great elements Dependence, Fellowship, and Progress, are seen in the three universal religions, Buddhism, Mohammedanism, and Christianity, but especially so in the last.” But is this the Christianity of Calvin, of Rome, of the Broad or of the Ritualistic schools : or is it that of men like Theodore Parker : of Francis Newman : or of the Unitarians: for all of these call themselves Christians ? [Those among the higher clergy who now deny the dogmas of Virgin Birth and Resurrection might, indeed, be called Nazarenes rather than Christians.—ED.] Christianity strictly speaking is a historical and book religion, with certain clearly defined, long enacted, and carefully considered doctrines, rites, and symbols : and though good men may be “ Christ-like ” this does not entitle them to the name of Christian. Christians cannot accept parts of this book-faith, and reject others because they think that their Lord did not speak as he is said to have spoken. All the doctrines alike must be regarded as either reliable or unreliable. The ancient churches, seeing the weakness of the position, demanded faith in themselves ; in the “ Holy Father,” and in the “ Divine Traditions ” which, at Trent, were declared to be “ equally the Word of God ” with the written Bible. It was absolutely necessary to the organisation of the Church that some authoritative statement as to Christ’s life and creed should be maintained. Hence the Catholic Churches maintain that the true authority is found in the living, inspired, and infallible priest, who alone can stand between God and man.

Believing in the immediate coming of a “ kingdom of God ” Jesus, and his simple followers, provided nothing of all the great ecclesiastical machinery, of rites, ritual, and dogma, which soon absorbed the sole attention of established churches. These found it

necessary to harmonise Peter with Paul, and to deal with Christ's teaching about poverty, while waiting for a Millennium which never seemed to be any nearer, or more likely to come. Many texts must be explained away as Churches grew more numerous and powerful. Christ did not come only to "the lost sheep of the House of Israel"; and his kingdom was "not of this world" (or "age"): they themselves therefore must rule in this present world, and a good organisation must be established to that end. The extravagances of early leaders must be controlled, and the supernatural character of the faith must be jealously maintained. So in time all who rejected the God-Christ were denounced as atheists, and burned here as they would also be burned by Ohrist hereafter. There was no room, in such an age, for skepticism which admitted the goodness of Jesus, and his "perfect example." Calvin equally with the Pope believed that the fires of persecution must be kept alight. The Jews it seems were right, and Paul was wrong. He spoke of "the God of Christ"; but Jewish priests said that Jesus made himself equal with God. Dr Stalker (*Cunningham Lectures*, 1899) reminds us that Christ (accepting the Book of Daniel) "Himself always figured as the judge." "If anything was Christian it was the practice of praying to the Son of God."

We are the creatures of our times and circumstances. Buddha, Christ, Muḥammad, and Luther, alike stood on the summits of pyramids whose foundations were in the ancient past. Customs, beliefs, ethical discoveries, of long growth must be handled by a master hand, and the meaning of the dumb masses must be expressed by a master voice. The little Churches of Asia were joined by Gnostiks, who strove to reconcile philosophy with Ohristian morals, and who saw that the older faiths of Greece and Rome were dying, and must fall. But, springing as it did from the Judean desert, asceticism became a leading feature of the new faith, and developed a dark pessimism, and a worship in dust and ashes, in spite of Greek and Latin culture. Crowded monasteries and nunneries could yield only doctrines inimical to true progress; and science was only "pagan foolishness" to ignorant pietists. Not until an established Church grew rich and worldly were her shrines adorned with classic sculpture and glowing canvas. Then only did she begin to appreciate the strength and beauty of cultured thought. But she still shunned the music of the old groves, and the wisdom of Academy, Porch, and Stoa. Yet from these she came in time to borrow (as when Erasmus adopted "free will" from Aristotle), while from the ancient cults she took her rites and mysteries, chants and incense. Her children now seek their highest education in the admired philosophies which Europe first began to learn, in our 13th century, from

the Moslems and the studious monks of Syria. In time the Church put aside crucifix and cowl. False to her Lord, and to her early principles, she girded on the sword, and strengthened the spiritual by the secular arm. So, with dungeon, rack, and stake, she began to wade through seas of blood and tears, to the goal of imperial sway over Europe. Then indeed, as a great poet wrote, "The world grew grey at the breath of the pale Galilean." Before her had been a garden in Italy: behind her was a dark and desolate wilderness: there nothing throve but those ugly forms of superstition which we have now almost forgotten ever existed. In the East the great Arab destroyed her power. In the West Charles Martel, in 732, established the yoke of the Church. The Papal power, founded on Charlemagne's concessions, grew ever stronger and more secular, till it culminated with Innocent III in 1198; and then, ruined by pride and greed, sank slowly to what it now has become—an authority grudgingly obeyed by Latin races only.

At no period of history, however, were the claims of the Roman bishop to universal authority admitted by all Christian Churches. The Papal pretensions were never recognised in Asia, or in Eastern Europe, by any native Church. If the Popes had blighted southern and western Europe the Eastern Christianity under Byzantine emperors proved infinitely more corrupt. From Persia to the Adriatic, and from the Nile to the Danube and Volga, it was, as Mr J. M. Robertson says, for a thousand years, "the very type of intellectual stagnation, decadence, and paralysis"; and such it still remains in our own days, in Russia and Asia alike—the most degraded form of priestly tyranny in Christendom. [Yet it is fair to remember that the recovery of the works of Plato, and Aristotle, was due to their preservation in the monasteries of Jacobites and Nestorians, from whom the Latins received them. Aristotle was known to Chaucer in England, long before the age of revived learning in the 15th century, but after the Crusades had opened the door to mediæval study of old civilisations in Asia.—ED.]

When, against the will of the Churches, the Christian sword was sheathed at last, thoughtful men began to study the history, doctrines, and rites of the faith, by the aid of new knowledge. They began to question the necessity of ceremonial, and to insist on the "weightier matters of the law." But neglect, which brings its own punishment, unfortunately brought it on those who least deserved it. Men who had no time for study, and who feared social ostracism, lost heart in the faith, though conforming to its rites. Knowing no religion save the Christian they concluded that

all faith was priestcraft ; while some were attracted to Islam, or to Greek philosophy. In the 13th century the fanaticism of the 12th century began to be replaced by a tolerance such as that of the Emperor Frederick the Second. But much learning and long discussion are needed before the masses can be roused to appreciate the thoughts of more advanced minds, or even to see the uselessness of slaughter for opinion's sake. The tyranny, greed, and immorality of priests did more than even the invention of printing. It roused popular anger against a corrupt Church. Cruelty had marked the rule of Churches since the pious Empress Theodora, in the 9th century, had offered up 100,000 lives to her deity : or a queen of the Netherlands a holocaust of 18,000 souls. According to Buckle upwards of 50,000 were slain about the same time for their heresies in other parts of Europe. Basil II, after a bloody conquest of the Bulgarians, "gouged out the eyes of 15,000 captives." Richard I practised similar cruelties on Moslems at Acre, and Edward the Black Prince butchered 3000 prisoners when he took Limoges. Secret imprisonment, slow torture, strangulation, starvation, and private assassination, were the deeds thought just by those who professed to be "messengers of peace and goodwill to men." In the 15th century the decay of the Church, and the progress of education, led to general skepticism in Italy ; while among Teutonic nations the rule of Italian foreign prelates became intolerable. The "Holy Alliance" completed the schism by its St Bartholomew massacre in 1572. There was much in the Church at which our Teutonic ancestors had always marvelled. They had regarded a common religion as part of that unity of the Commune which was based on the family. They had always striven to exalt the parental and marriage tie ; and the father and mother had always been ranked, among them, above the bachelor and the maiden. A Church which extolled celibacy, and which brought strife into the home, which isolated men and women in conventual establishments, and which placed her own interests above those of their country, was strange to them. Buckle says that "far from civilising the people it was itself dragged down to their own level. Its only effect was to satisfy the aspirations of those cultivated enough to receive it : for the mass it was but a substitution of names. Venus and Ashtoreth became the Virgin Mary ; Apollo and Horus became Christ ; Jupiter and Osiris God," But, as men increased in knowledge in northern Europe, the whole system became discredited and obsolete.

Even in our own times however, after 1500 years of clerical teaching, the ultimate appeal of the peasantry, from Ireland to the

Ural mountains and from Skandinavia to Italy, is to the ancient Paganism which corrupted primitive Christianity. Such books as Stepniak's *Russian Peasantry* (1888), or Mr Leland's *Etruscan Roman Remains* (1892), make this clear. As Count di Gubernatis told Mr Gladstone, and as Mr Leland found in the Tuscan Romagna, heathenism counts ten believers to one who is a Catholic. It is the "Vecchia Religione" or Old Religion, something more than sorcery and less than faith—the survival of Etruskan beliefs. A *strega* (or "witch") who wore, as Mr Leland noticed, the medal of a saint as a charm, denied that this represented her real belief. This she confessed was *Stregheria*—demonology—in comparison with which, say these Tuscans, Christianity is a thing of yesterday. They even claim that the latter has borrowed from the older faith both rites and symbols. Nor is it very different in Ireland, or in other Roman Catholic countries, where peasant ignorance and superstition are still so prevalent.

Our historians, being Churchmen, have often exaggerated the success of the Church in the early ages of British history (see *Rivers of Life*, ii, pp. 198-208). Tertullian speaks of British Christians about 200 A.C., and Jerome in the end of the 4th century; but no great reliance can be placed on our present text of their writings, as regards such casual references. At Silchester, in the south of England, a basilica said to be Christian has been found, and this site was, it is said, abandoned about 400 A.C. The first missiots to the north were sent out apparently by the Church of Gaul. Patrick the nephew of Martin, Bishop of Tours, is said to have been despatched to Ireland, by Pope Celestin, in 432 A.C.; but it is strange that he remains unnoticed in Bede's *Chronicle*. When Augustin arrived in Kent in 597 A.C. he found in the Culdees, monks whose tonsure was different from the Roman one, and who celebrated Easter after the Greek instead of the Roman calculation. About the middle of the 5th century there seem to have been a few itinerant Christian preachers in Britain, including a "militant and heretical Bishop Germanus" of whom Bede (i, 17) says that "he visited Britain about 430, when Bishop Palladius" (who failed in Ireland) "was in Scotland." On the other hand (see *Rhind Lectures*, 1883) the soldiers of Roman armies, during our first four centuries, adhered to the ancient paganism of Umbrians, Teutons, Gauls, and Saxons; of Angles and Kelts. "All were idolators worshiping Jupiter, Apollo, Minerva and . . . the genii of their camps, and hearths; of rivers, fountains, and mountains." The Roman legions were recalled in 404 A.C., when the Goths invaded Italy. To the last we find in Britain,

as in N. Europe generally, that Romans inscribed their tombstones and altars with dedications to the *Dii Manes*, and to Jupiter Optimus Maximus : or to the “unconquerable Mithras best and greatest Lord of Ages” ; to Serapis and Hercules ; or the *Deæ Matres* (or *Matronæ*) ; to Ceres, Mercury and Silvanus (see Wright’s *Celt. Rom. and Sax.*, chap. x). “Not a trace is found of the religion of the gospel,” though most of these texts belong to the latest period of Roman occupation.

In 597 Augustin landed in England. Paulinus followed in 625, St Aidan dates from 635 A.C.; but the effect on the pagan Saxons was inappreciable till about 650 (Canon Isaac Taylor, *Academy*, 29th November 1890). Chrysostom about 367, and Gildas in 564, had heard of churches in the British Isles ; and Bede wrote in 731, about an early building at Canterbury. We must remember however that Pope Gregory I, about 600, directed the missionaries from Rome to consecrate the sacred circles of pagans for Christian rites—a policy which naturally resulted in paganising Christianity. Mr J. R. Allen (*Monumental Hist. Brit. Ch.*) shows us how slowly the faith spread, and how great were the vicissitudes of its history. About 400 A.C. in York—then the northern Roman capital—a church is said to have existed, dedicated to Helena the mother of Constantine, who was born we are told at York, where his father Constantius, and the Emperor Severus were buried. Even here, after the legions left, there is no trace of Christianity till King Eadwine and his nobles were converted by Paulinus in 627 A.C. Early in the 7th century the only traces of Christianity were found among a few Kelts in the west. The king of Wessex was converted in 625, and the king of Mercia in 655. But the whole west of England, and Scotland N. of Forth and Clyde, with all Ireland, was then Keltic, and but little affected by the teaching of early monks. North of Perth Scotland was full of Picts, retaining their old sun and fire worship (Prof. Rhys, *Celtic Britain*, iii). Mr Martin (*Pagan Ireland*, 1895) says that he “has long searched in vain for any cogent proof of the golden age of Irish faith and civilisation,” loudly vaunted by ecclesiastical writers and patriots. It “is incompatible with the survival of much that is distinctly pagan in the thoughts and practices of the peasantry. In many ancient cemeteries, in connection with the earliest monastic establishments in Ireland, graves formed in pagan fashion are of by no means rare occurrence.” In one “belonging to a very early church at St John’s Point, County Down, and also in other localities, the cists are arranged in pagan manner in the form of a circle, the feet of the skeletons pointing to the centre of the circle.”

Church historians say that “St Ninus returned from Rome in 450, and resumed a successful propaganda in S.W. Scotland.” “Three bishops from York and Lincoln appeared in the lists of the clergy at the Council of Arles in 314” A.C.; but modern critical historians regard this as an “interpolation,” and equally doubt the presence of British Bishops at the Council of Rimini in 359 A.C. Wright regards the legend of St Alban as a creation of the 6th century, and Dr Burton, writing of Scotch history, comes to similar conclusions (*History*, i. pp. 43, 68).

On the appearance of Augustin miracles were wrought: the blind saw: the dumb spoke. But blood soon flowed, and Jortin the historian even calls the saint a “sanctified ruffian” (ii, 165). Some thousands of Saxons were converted (see Palladius); and when Ethelbert died in 616 many of the nobles were Christians. His son and successor Edbald began by “marrying his father’s widow according to Saxon custom”: yet he called himself a Christian. His son “destroyed some pagan idols for the first time in England.” He persecuted all who differed from him, and piously fasted before Easter (Bede). In Yorkshire however, in the reign of Roodwald, “altars were erected in the same church, one to Christ, and the other to the old deities, to whom the king and people prayed in turn, making to one the sign of the Cross, and to the other of the Cross of Thor” (see *Notes and Queries*, 4th April 1896). East Saxons, and even London citizens, resisted conversion till about 650; and even later an outbreak of fever sent all back to the old gods and shrines for a generation. Bede says that “devils had their altars as well as Christ.” Wales perhaps clung longest to paganism; in 680 Credwalla overran England to the Isle of Wight, but later on had to fly his kingdom, and died as a pilgrim in Rome, when the bishops seized on lands which they claimed as gifts from him. When the Saxons had been nominally Christianised, in the beginning of the 9th century, Skandinavian pagan pirates, and the ships of Danish “Vikins” (or bay-dwellers), began to ravage all the coasts; and the confusion was rendered yet greater when all Europe began to expect the appearance of Christ in the year 1000 A.C. Outside the limits of the old Roman Empire the progress of the faith was yet slower. The Germans began to be converted by the English Saint Boniface (742 A.C.): the Hungarians were still pagan in the 10th century; and crusades were undertaken against, pagan Prussians as late as the 13th century A.C.

Even now (see *Rivers of Life*, ii, p. 592) Europe can only be called nominally Christian. Cardinal Manning in his “charge”—as early as 1875—said that only two per cent. of the population in

London, and in Berlin, attended any church: while Protestant Glasgow (with 760,000 inhabitants in 1904) has, according to its clergy, only 16 per cent. of church-goers. Things have not changed in favour of the faith since Manning's time; and all the Churches now complain, not only of non-attendance, but of a dearth of suitable candidates for ordination. Truly, as the good Archbishop of York told his clergy in 1882: "Our Christian Church is now fighting for its very existence." A report on the social condition of certain parts of Aberdeenshire was laid before the General Assembly of the Church of Scotland in 1893. It thence appears that, in this district, a very small percentage of the people are members of any Church: most of them are unbaptised, baptism being treated as an old wife's fable; while "immorality is the bane of the district." There had been no improvement in the last thirty years, we are told, the causes operating being unchanged. In the *Christian Monthly* (January 1881) Bishop Fraser of Manchester spoke to the same effect. "One of his parishes, with a population of 10,000, had only accommodation for 1700, and a church attendance of 100." [But in Manchester most of the manufacturing class are Non-conformists—ED.] It is much the same in America. "In spite of us" (says the Rev. H. R. Davis, *Thoughts for the Times*, p. 350), "the majestic wave of progress moves on, submerging the worn out beliefs and crumbling superstitions of the past. We deem them wild and lying spirits; they care not; they pass us by, and sometimes are full of holy scorn. They speak to their own, and their own receive them; and we may go hence, and mutter threats, and tremble in the darkness and spiritual gloom of our empty churches; but outside our churches the bright light is shining, and the blessed winds of heaven are full of songs from the open gates of Paradise, and men hear them and rejoice. How many are there—religious people—who never go to church; who despise Christianity . . . and yet are living high Christian lives? Thus we begin to see that although man has tried to imprison this glorious and free spirit in his Creeds and Articles, yet he has failed. There is a Christian spirit—be it said to our shame—working outside the Christian Church . . . leaving us alone in our orthodox sepulchres, with the bones and ashes of bigotry and formalism."

The progress of Christian missionary enterprise shows us clearly that only among savages is any success at all attained. In Moslem countries it is death for an Islāmī to change his creed. In China and India Christianity has never taken real root. The Portuguese, as a Roman Catholic nation, began to proselytise nearly 400 years ago; and Protestants under a Protestant Government have striven in India for nearly 150 years. In 1542 Xavier arrived, and by

1550 he claimed 20,000 converts in Ceylon and Southern India, though there were "frequent apostacies" after he left for China, where he died in 1552. The Dutch, seizing Portuguese possessions (1602-1620 A.C.), suppressed Romanism, and promoted Protestantism. The rate of increase of converts is now calculated to be about 10 per cent. per annum; but India is doubling its population in about 40 years, and according to the census of 1901 this population includes 70 per cent. Hindus, 21 per cent. Moslems, 3 per cent. Buddhists; and, out of the remaining 6 per cent., only 1 per cent. Christians. The total was 287,341,941 persons; and, under the most favourable circumstances, it would appear that it would take about a thousand years to convert this population. The statistics however show that conversions to Brāhmanism and to Islām are increasing in a far larger ratio than conversions to Christianity.

The British Government in India officially recognised missionaries in 1813, and by 1830 there were nine societies at work. The nominal Protestants numbered (according to Dr Venn) 81,000 in 1815, and in 1890 (according to Dr Mullins) had risen to 648,843 (*Scotsman*, Nov. 1892). Christianity since 1860 has become a communal tie, and a protection against the ills of life, in a manner unknown in the west. Yet between 1722, when the Dutch reckoned 500,000 Christians, and 1862 when they should proportionally have numbered 2 millions, they had sunk to a quarter of a million, while Hinduism had gained $1\frac{3}{4}$ millions in 40 years. Between 1871 and 1881 we find an increase of Moslems of about 25 per cent. ($9\frac{1}{4}$ millions), and Canon Taylor reckons this increase at about half a million a year, in the northern and central provinces. In Persia, Arabia, Syria, and Egypt, conversions to Christianity have been practically nil. The statistics of later years (Canon Isaac Taylor in the *Times*, Nov. 1887) show Christianity to make only one convert to ten converted to Islām. The same story is told by Sir H. H. Johnston (*Nineteenth Century Review*, Nov. 1887) in West Africa, while Canon Taylor finds the record equally disheartening in New Guinea. As representing Government during a great famine in Rājputana, and during two others in Oudh, we were the means of placing several hundred thousands on the rolls of missionary societies; but it cannot be said that the so-called "rice Christians" of famine years bear a high character in India, and Christianity so far only affects the lower castes.

The fact is that Europeans in Asia are now by no means as anxious to convert natives as they once were. Education, travel, and wider knowledge of other faiths, have left them less certain as to

their native dogmas than they may have been when they first left their parish surroundings at home. They find natives who know more about Theism and Agnosticism than they were ever taught, quite ready to meet their arguments logically and scientifically. To disparage the Vedas, the Tri-pitāka, or the Ḳorān, is found not to aid the cause of Christianity. As moreover the educated are now ceasing to believe in "inspired books" and miracles, it is clear that they can no longer be expected to be zealous in the missionary cause. Matters have not improved since, in 1890, Dean Farrar told the Church Congress at home that "not five per cent. of the working class come to church, and not ten per cent cared anything about the Church"—though we must allow in this case for the fact that the "Church" reckons the allegiance of only about half the nation, since the "Free Churches" claim the remainder, excepting a steadily decreasing proportion of Romanists.

In Natal the Rev. E. Carlyle, of the Presbyterian Mission, stated that "the nett result of the labours of all missionary bodies" during 50 or 60 years was a gain of some 35,000 communicants. "Africans," he said, "eagerly communicate," regarding this mystery in the light of a fetish which "keeps off the evil eye"—just as in Tertullian's age it was a charm against disease in the belief of ignorant converts. Probably no missions exceeded in success those founded by Drs Moffat and Livingstone among the Bechuana, yet political changes, and European disbelief, have now practically laid this mission in ruins. In East Africa missions have assumed a political aspect, and converts to Romanism and Protestantism till of late called themselves "French" and "English"; but the editor of the *Church Missionary quarterly* claimed only 20 converts in 29 years. In 1886 Mr J. Thomson, after travelling over much of Africa, said (*Rl. Geog. Socy. Journal*, November 1886) that "for every negro that missionaries have influenced by Christianity a thousand have been driven to degradation"—bold language which led to much dispute, but which had a basis in fact. In West Africa proselytism has proceeded for 200 years, the result being 6400 communicants in the most densely populated region of the Dark Continent, where Islām has made its greatest advance. In 1884 a missionary was still conscientiously obliged to own that, "the old fetish deities are revered, and everywhere consulted by our Christians before they agree to attend our ordinary missionary meetings . . . most of them consider the new Faith a kind of fetish."

The prospect throughout Central Asia is even worse. The valiant Nestorians gained some success in the middle ages, but the

modern result, in regions where there are many Moslems and Buddhists, is practically nil. The philosophik rulers of the 13th century told the good monk Rubruquis that "God had given many ways to men," and they then tolerated equally Christians, Moslems, Buddhists, and Chinese. The attempts of the Russian Church to influence Buddhist Buriats led only to revolt. Among the Chinese of Manchuria, "ever ready to doff and don their religious garb for a consideration," says Prof. Keane in reviewing Mr Lovett's volume on the labours of Gilmour "one of the greatest missionaries of the 19th century," there has been some success. Mr Gilmour laboured for 21 years (1870 to 1891), "leading a heroic but wasted life." In 1882 he told his audience in Exeter Hall that "he had not won over a single Mongol." Later on he wrote that he "had baptised some Chinese of Shantung"—his headquarters—"but most of the converts only professed in hopes of getting something . . . none ever wanted to be Christians . . . for spiritual results I have, during all my career, looked in vain." "I travelled 1860 miles, preached to 23,755 persons, treated medically 5717, and distributed 7567 books or tracts." Mr Gilmour says that he was troubled by such questions as : "Is hell eternal? Are all the heathen who have not heard the Gospel damned? If any man lives without sin is he damned? Do all your unbelieving countrymen go to hell? Is a new born babe a sinner? Is one man punished for another man's fault? . . . questions I endeavoured to answer." So too the Japanese girl, when told of the Son of God, asked (as Miss Bird records) "who was God's wife"?

Miss Gordon Cumming (*Wanderings in China*, ii, p. 242) says that "after the last 50 years of great effort, among the 400 millions of Chinese, there were in 1885 only 22,000 communicants": that during the last 43 years the great Church Missionary Society has only baptised 33 Chinese; and the missionary reports of 1891 show only 36,000 converts in all China, so that 44 to 60 persons are annually converted.

A veteran missionary writes in the *Asiatic Quarterly Review* (October 1890), to show why Christian missions fail in the East, though successful 1500 years ago there and among the barbarians of western Europe. "Missionary failures" of this age are, he says, due not to want of zeal and culture on the part of missionaries, but to the inherent defects and poorness of what they have to offer, in the presence of the old, organised religions of the East. "Christianity only makes converts where there is no real religion to oppose: it fails where there is a real religion . . . something reasonable to understand, to worship, and to

practice.” From the East, as he shows, has come all western enlightenment ; and in the East, Christianity met opposition, usually quiet and contemptuous, but stronger and more subtle than any in the West. What has Christianity to offer, he asks, to peoples sedate and calm : to venerable civilisations, with letters and arts, poetry and refined thought, which were bestowed on the West ? Their religions, he thinks, though not perfect, were sufficient for the culture of the race. He regards Islām as wisely brief in creed, and vigorous in life : Buddhism, Taoism, Confucianism, as moral systems equal to that which Christians are now trying to inculcate in the West. The East, says the “old missionary,” is “sealed against Christianity in the future, as it has been in the past.”

In public comments on the Census of 1881 it was said, that in France there were 7 millions who did not even acknowledge the name of Jesus. In Exeter Hall (1893), Father Hyacinthe said that “only three millions of the French were Roman Catholics, while thirty millions were virtually excommunicated, through rejecting the dogmas” (*Times*, 2nd May 1893). Dr Gilder, Pastor of Berne, told the Basle Conference of 1879 that Switzerland, with 1½ million Protestants, and a million of Roman Catholics, had only 3000 communicants ; and that “one commonly hears people say : ‘no one believes now . . . my heaven is six feet underground . . . I keep Sunday in bed, or in the woods’” (*Official Report, Basle Conference*, 1880). From the elaborate statistics of 1893 (Rev. R. Howie, *Free Church General Assembly*), it seems that from 27 to 38 per cent. of the Scotch Christians go to no church at all. What then are we to conclude from all this independent evidence, but that dogmatic Christianity is rapidly decaying, and that the power of the priest is destined to disappear forever ?

Christmas. This ancient solar festival (see *Rivers of Life*), was called in Rome the “Dies natalis invicti solis,” or “birthday of the unconquered sun,” and was consecrated to Mithra. The “Sun of Righteousness” (see Malachi iv, 2), rising “with healing in his wings,” is thus said to be born at the winter solstice, when the sun begins to run his northern course. The Western Church, having vainly attempted to abolish the feast, gave way when Telesphorus, Bishop of Rome (125-136 A.C.), is traditionally stated to have permitted the people to adopt the Satumalia, as consecrated to the commemoration of the birthday of Christ. It appears, however, from a sermon by Chrysostom, that even late in the 4th century this festival—not kept at Antioch—was regarded as a recent Roman innovation. Clement of Alexandria was a learned man, living in a great centre of civilisation ; yet from

his writings (*Stromata*, i, 21), about 180 to 200 A.C., it would appear that no such decree was known, at all events to the Church in Egypt ; for he says that : “ There are those who have determined not only the year of our Lord's birth, but also the day, saying that it took place in the 28th year of Augustus (1 A.C.), and on 25th of Pachons. . . . Others say he was born on the 24th, or 25th, Pharmūthi.” [The Egyptian year had 365 days ; and each month had 30 days. The exact coincidence with the Julian year is still rather doubtful ; but the year began on 1st Thoth, which, in 1 A.C. coincided approximately with 22nd August. The year lost about a day in 4 years. Pharmūthi was the 8th, and Pachons the 9th, month. Thus in 1 A.C. the 24th of Pharmūthi was about the 19th of April, and the 25th of Pachons about the 14th of May.—ED.] The pious Father however goes on to “ condemn, as over curious, all those who attempt to say the month, or the day, when our Lord was born.” He might have said the year too : for this was unsettled till our 6th century, and then fixed in 28th of Augustus (as by Clement), which was found, later, to be about 4 years wrong, if Christ was born before the death of Herod the Great, as the Gospels of Matthew and Luke both state, though this disagrees again with Luke (iii, 1, and 23). The hesitation in settling such an important question as that of dates arose, no doubt, from these contradictions.

Cyril, Bishop of Jerusalem, proposed, soon after the establishment of the Church, to enquire into the Roman custom of keeping Christmas in December, instead of the Eastern practice. There were, however, many objectors, and Pope Julius declared in 340 A.C., after long delay, that the 25th December ought to be commemorated as the nativity, whereas the Eastern Churches maintained that it must be a movable feast, depending on the moon. The real date was quite unknown, though the astronomer Censorinus had (in 239 A.C.) determined the 1st of Thoth to have coincided with the 19th of July, a century before his own time. In the East the Nativity celebration was made to fluctuate between the 11th December and the 7th February ; and the old date, approximately about the Vernal Equinox, was discarded. Eusebius (*Eccles. Hist.*, i, 5, 10) said that “ Christ was born in the same year that the first census was taken, and Quirinus was governor of Syria ; that is in the 37th year after Cæsar's victory over Antony at Actium ” ; but he then falls into the blunder of stating that Jesus was 30 years old in “ the 15th year of the reign of Tiberius.” [If Jesus was born 4 B.C.—as usually now supposed—he would be 33 in the 15th of Tiberius (29 A.C.), and 10 years old when Quirinus ruled Syria in 6 A.C.—ED.] The 37th year after Actium coincides with

the Christian era, so that the gospels' statements give a range of 10 years for the Nativity, between 4 B.C. and 6 A.C. The date of Christ's birth and death, and the length of his ministry, are equally uncertain; and the Jewish calendar (which was based on observation of the moon, and not on tables), does not enable us to say in what year the Passover would fall on a Thursday night about 30 A.C.

According to the later spurious "decretals" it would appear that Telesphorus, as Bishop of Rome, established many festivals about 130 A.C., settling Lent and Ember days, as well as Christmas. We hear of the Christmas Mass as early as 180 or 190 A.C., but only in Italy; and not till shortly before the death of Bede (735 A.C.) does North Europe appear to have observed Christmas Day. The Catholic Church seems officially to have recognised it only in 431 A.C. at earliest. In 870-880, Alfred the Great restricted the old Yule festivities to 12 days; and the 12th day was chosen by the Church to commemorate the visit of the Magi to Bethlehem (6th January), though according to the Gospel of Luke (ii, 21, 39), Christ would appear to have been then at Nazareth. Canute, the Dane (1020 A.C.), kept Christmas, on becoming a Christian, at Yuletide to conciliate the conquered Saxons; but he is said to have made it a "murderous feast."

The Jews, after 164 B.C., observed a solstitial feast, calling it the Hanuka, or "Dedication" of the Temple. It was celebrated on the 25th of Kisleu (the 9th month), in December or January (the day depending on the moon); and the coincidence with Christmas often brought troubles on Jews in consequence. At this feast they bring out candelabra, and light three candles which burn for half an hour, and others at stated intervals. Every house must then be illuminated with tapers of pure wax (see Bee). Only one light should be left burning on 25th of Kisleu; two on the 26th; and so on to 8 on the last day of the festival.

The 25th of December was decreed by Julius Cæsar to be the day of the winter solstice. At the Saturnalia, celebrated at this season, the altar of the god (whose wife was Vesta or "fire") was covered with lights; just as, in Christian rites, these are re-lighted at midnight on Christmas Eve, when Christ is supposed to be born. In Northern and Central Europe the Yule festival was a time of great rejoicings. Everything was made bright and clean to celebrate the return northwards of the god of light; altars and hearths were decked with the evergreens of the season; the sacred boar of winter (see Boar), and the solar peacock were sacrificed and eaten. The Yule log was solemnly brought into the house and placed on the

hearth, while all sat down on it in silence and wished three wishes, which, if they had faith and kept the wishes secret, were believed to be granted. This log was then lighted from the Yule log of the preceding year. The family feasted on spiced bread, and “a dish of furmety (or frumety), compounded of creed-wheat, milk, spices, and cheese.” This was the Christmas “Holderness”; and Wassail (“health”) cups of ale were quaffed till they added greatly to the general merriment. None might on any account leave the board, on which all that was needed was placed. On it also burned the great Yule candle; a doll representing an infant was put under the table, and after a while the women, singing carols to hail the birth of the sun god, carried it round from door to door. The Yule mummers and dancers were gaudily decked with paper and tinsel, and were called “Jul-bockers” or “Christmas bucks” (see Lupercalia). At Christmas and at New Year all doors must be open, and the house was lucky into which a young man first entered. The doorstep should have a piece of silver placed on it, with bread, salt, coal, and green sprigs, as well as peacock’s feathers. All fires must also be put out, to be relighted by the infant sun god. The Magyars, in Hungary, used on Christmas night to present to any newly-married couple a model of a red bull, decked with cakes, coins, and nuts; a pot of ale, and a sprig of hops. Among them, as also among Roumanians, Bohemians, and Transylvanians, young men at this season are disguised as bulls and goats, with a prominent horn on the mask, and they pursue the girls; but no youth who has thus acted as a *Tur* or *Capra* (bull or goat), is allowed for six weeks to enter a church (see Mrs Gerard’s *Lands beyond the Forest*, p. 271). At this season they suppose cattle to be endowed with speech (as in the Egyptian tale of the “Two Brothers”); but it is not thought wise to listen to them when talking to one another.

On the day after Christmas Skandinavians, and Kelts, used to go in procession with lamps and torches singing ditties, and choruses, in honour of the “Bright Star.” It was the feast of Stephen or Staffan; “Staffan was an ostler and watered foals—all for the bright star. He rode to the well, scooped water with a horse bell—all for the bright star,” and so forth. Priests took advantage of Yule tide, as of all other feasts, to enrich themselves and their churches. Every tradesman was directed (or “expected”) to send the best specimen of his wares to the priest. The woodman contributed a Yule log; and the “molder,” at Christmas and at Candlemas, his candles (see Candles). The priests lighted new candles when the Christmas Eve devotions were completed: and exhibited an image of

the Virgin and Child, made of dough and stuck about with currants. [The *Presepio* in Italy is still a model of the Nativity—figures at the “manger” including Virgin and Child, Joseph, the Shepherds, and the Magi.—ED.] Boys and girls sang carols till dawn. The choristers made offerings of red apples (see Apple) speared on a sprig of rosemary. At 9 P.M. on Christmas Eve the Pope celebrates Mass in Rome, and at midnight the Eucharist is taken amid joyful ringing of bells, when all the extinguished lights are relighted. At daybreak another Mass welcomes the newly born Lord (see Bambino).

In Herefordshire servants, after feasting in their masters' houses, gathered straw, and took candles with a thorn bush which they dragged into a corn field, and danced round it when lighted (*Notes and Queries*, December 1884). When the blaze died out it was bent into the form of a crown : taken to the farm house ; and hung up as a charm till next year's festival. The South English preferred the sacred holly, but Kelts, Skandinavians, and Norsemen, sought for the mistletoe in the oak (see Baldur). All these rites, adopted by the Church, were based on the belief in a new born sun god, and were connected with ideas of renewed fertility.

Chronicles. As we now possess it, this is a very inaccurate record of Hebrew history, compiled about 330 B.C., from known and unknown sources (see Bible and Ezra), according to Bishop Colenso's date (*Pent.* vii; see Sir G. Cox's *Life*, i, p. 682). The language is late Hebrew. Renan (*History of Israel*) pronounces an unfavourable verdict on it as intended to “subserve religious zeal, and national pride.” Luther however said : “The Books of Kings are no more worthy of credit than the Books of Chronicles.”

Chrysippus. Greek *Khrūsippos*. A philosopher originally Agnostik, but who embraced Stoicism, under the teaching of Kleanthēs, 300 B.C., and possibly of his teacher Zeno who died 264 B.C. His Agnosticism seems to have been no more than the indifference of the Academiks ; but afterwards he said that “there seemed sufficient foundation for believing in a creating and governing god.” He was regarded as the founder of the Theistik Stoicism of the “Porch,” and Theists considered his decisions final. He strongly condemned the Epicurean system as harmful, and laboured to popularise enquiry into the nature of God, for which Plutarch condemns him. He was ignorant of science, and thus opposed the logic of the school of Aristotle. He called quiet contemplative life mere lazy selfishness ; and advocated energetic industry instead. He is said to have written at the rate of 500 lines a day, and to have left 705 works behind

him. He was considered “profoundly erudite,” but knew nothing of mathematics or of physics. The Stoicks generally knew nothing of science till the time of Posīdonios, about 100 B.C.

Chrysostom. Greek *Khrūso-stomos* or “golden mouthed.” An eloquent Christian Father, born at Antioch about 347 A.C. He became an enthusiastic preacher, as priest and bishop in his native city. His sermons give a vivid picture of the luxury and vice of the place. He urged that “belief or unbelief rested on ourselves, God giving grace in proportion to our wish to receive it.” He shut himself up first in a monastery, then in a lonely cave, where he committed the whole Bible to memory. His health failed, and he accepted the office of deacon in Antioch in 381 A.C., at the age of about 34 years. Five years later he was a bishop, and in 397 was Patriarch of Constantinople. But he was too stern a moralist to please the Empress or the Court. He saved for a time the life of the profligate eunuch minister who had appointed him, but began to remove from their cures the immoral among the clergy of all ranks. Within two years he had brought on himself the bitter enmity of Emperor and Empress, though the people always loved him. He was exiled, and secretly carried to a dull town on the Armenian border. Here he set about converting Persians and others. Innocent, Bishop of Rome, interceded in his behalf. He was again removed, and died on the road, in 407 A.C., when 60 years old. A sect named “Johannists,” after his Christian name John, survived till 438 A.C. He was a sincerely honest and pious, as well as a, most eloquent preacher. But he was ignorant of science, and refused to believe that the earth turned on its axis.

Chuang-Tze. Chwong-Dza. A zealous teacher of the mystic doctrines of Lao-tze: (330 to 270 B.C.). Confucianism was then dominant among the upper and middle classes in E., if not in Central, China. Chuang-Tze held a small government post in his native Meng province: he is said to have declined the Premiership through zeal for the cause of Lāo-tze. Like all Taoists he was angry at the success of the Confucian philosophy, and denounced the great statesman who had taught it, calling his followers materialists who deprived mankind of the poetry of existence, and of idyllic joys here and hereafter. The Taoists being powerless naturally preached doctrines of “Inaction” or Quietism, following Lāo-tze who—when weary of a wicked world that laughed at his wisdom and long discourses—had said that: “it was best to leave things alone; that they would right themselves, the weak having a faculty of over-

coming the strong, as plants and water find fissures and are able to break up rocks and mountains." So too taught Chuang-Tze (see Giles' *Life*, 1889): and many learned and independent men agreed with him. Though Mencius called him (and his Master) heresiarchs, an emperor was found later who accepted the writings of Ohuang-Tze as sacred Scripture—"the Holy Canon of Nan-hua"—and in them "many found the consolations that they sought hereafter, and comfort amid life's sore troubles." We now possess this Canon, as thought to have been abbreviated from a volume of 53 chapters well known about 265 to 420 A.C. (Giles, xii). The greater part perished in the Imperial book-burning of 221 B.C. (see China). During the Han dynasty's rule (200 A.C.) this original scripture was revived with the Tāo-Te-King (see Lāotze) which however contained "sayings which it is impossible that he (Lāo-tze) could have said." The present text of Chuang-Tze's Canon contains 33 chapters: of these 7 are "Inside" (esoteric), and 15 "Outside" (exoteric), while 11 are "Miscellaneous." This reminds us of the division of the Buddhist Tri-pitāka, or "three baskets," intended for the philosopher, the general reader, and the busy worker respectively. Mr Giles regards the first 7, and the 29th to the 30th chapters as written by Chuang-Tze, but most of the others show unmistakable traces of the Master's hand. The Imperial Catalogue describes the first edition of this work as, "'Chuang-Tze with Commentary in 10 books, by Kuo-Hsiang'; of the Chin dynasty (265 to 426 A.C.) . . . stolen from the work of Hsiang-Hsiu" (of the Han dynasty or a little later—275 A.C. according to Mayer). The literary and dialectic skill of Chuang-Tze "was such that the best scholars of the age proved unable to refute his destructive criticism of the Oonfucian and Nihilist schools." But true Confucians did not trouble about gods or souls, being concerned only with man's duty on earth. The Taoists regarded this as worldly Materialism, which tended to the perdition of the race.

Chuang-Tze never however mentions the Tāo-Te-King, or Taoist Bible, or any work by his master Lao-tze, who was said by the historian Szu-ma-Ch'ien (2nd century B.C.) to have left a "volume of 5000 characters." But he puts in the mouth of Confucius and others sayings of Lāo-tze (in the Tāo-Te-King). These masters were agreed as to Ethics, but the strong common-sense rationalism of Confucius always grated on the Taoists. Much that Chuang-Tze relates about the meeting of this master with Lāo-tze he probably invented to show the superiority of this latter: for in 517 B.C. Lāo-tze was old and living in strict seclusion, finally disappearing. (See further China, and Lao-tze.)

Chud. Chut. A term in Indian dialects for the Yoni.

Church. [The various Churches are separately noticed, but may here be enumerated. The English word *Church* (German *Kirche*, Scotch *Kirk*) is usually said to come from the Greek *Kuriakos* ("belonging to the Lord"); but philologically this appears impossible. Mr J. Fergusson, writing on Architecture, compares it with the Keltic *Kerek* for "Circle"; and the derivation seems natural since, from the letters of Pope Gregory I (600 A.C.), we learn that he directed the missionaries from Rome to consecrate the Pagan sacred circles, as churches, in N. Europe. The Christians built no churches apparently before 330 A.C., when the great basilicas at Jerusalem and Bethlehem were erected. They were allowed to use the civil buildings called basilicas in Rome shortly after 250 A.C.

The "Church" (Greek *Ekklēsia*, Latin *Ecclesia*) is the "congregation," according to the use in the Greek Septuagint referring to the congregation of Israel. It is not solely the clergy, though this is the meaning now attached by many ecclesiastics.

The Christian Churches which call themselves Catholic (or "general") include the Latin or Roman; the Greek (with the Russian); the Armenian which separated in 680 A.C. (with the Georgian); the Kopts (with the Abyssinians), separating 451 A.C. as Monophysites (believing in the single nature of Christ): with whom the Syrian—or Jacobite—Church agrees; and finally the Nestorian (or Chaldean) separating in 431 (see Cyril of Alexandria), when Nestorius was condemned for teaching that Jesus was inspired by the Divine Christ. The Maronites (teaching the Monothelite doctrine of "a single will" in Christ) recanted in 1180, and joined the Roman Church. The Asiatic Churches were always influenced by Ebionite and by Gnostik teaching. The schisms (or "splittings") all resulted from the impossibility of defining the nature of the God-Man. None of these other Catholic Churches have ever recognised the supremacy of Rome.—ED.]

Circles. See Church, and Stones.

Circumcision. A strange ceremony of mutilation among Egyptians, Phoenicians, Hebrews, Arabs, Africans, and Polynesians; unknown among Aryans and Turanians. The Kopts in Egypt still observe it. The Abyssinians took it from either Jews (Falāshas), Arabs, or Kopts. It is characteristic of Jews and Moslems, and found also among Zulus and Australians. It appears to be distinctive of Semitic and earlier allied Negrito races. Whether it was a practice

of Babylonians and Assyrians is uncertain. The original reason for the rite can only be conjectured, but it seems connected with sacrifice. In the story of Moses (Exod. iv, 24-26) we find it noticed as expiatory; and the son circumcised by his mother is there called a "bridegroom of blood," which is still the Jewish term. The Hebrew word *Mul* signifies "cutting," and the antiquity of the custom is indicated by its having been performed with a flint, or obsidian, knife ("sharp" being rendered "stone" in the Greek translation, Josh. v, 3).

The Rev. L. Fison (*Journal Anthropol. Instit.*, August 1884) describes this rite in Polynesia (see also Australians), and holds it to be propitiatory. He says that youths "of any age" may be called to the Vale-Tambu, or "temple of god," to deliver up the *posthe* when a kinsman of note is ill (whereas Jews circumcise only on the 8th day after birth, and Moslems in the 12th or 13th year). The foreskin is placed in a split reed; and the High Priest holding this up in his hand "offers it to the ancestral gods, and prays for the recovery of the sick" (see Africa). This agrees with the Hebrew instance as above. In Polynesia the rite is followed by "indescribable revelry. All distinctions of property are for the time being suspended: men and women array themselves in all manner of fantastic garbs"; general licence is tolerated, and relationship is no bar. The initiatory rites (like the Bora, and Kuringal ceremonies of Australia) are of similar character to those of the circumcision festivals. The latter, according to Mr Fison, are performed under strict oaths of secrecy, and are therefore very difficult to study with accuracy. He "cannot for a moment believe that the rites are mere licentious outbreaks, without an underlying meaning and purpose." A native advocate, and magistrate, to whom he wrote begging for "a special enquiry as to the extraordinary licence," sent him "a written statement full of the most incredible tales . . . quite unfit for publication . . . but of great interest as bearing . . . on communal intercourse," of which such customs are held to be a survival. An old Nandi chief whispered to the missionary: "as long as the feast lasts" (usually three days) "we are just like pigs." Dr E. B. Tylor received a manuscript from Mr Fison which justified the conclusion as to communal institutions. "After the fête," writes the missionary, "the ordinary restrictions recur." Brothers and sisters may then not even speak to one another, and marriage institutions are respected. Among Hebrews also circumcision and marriage are closely connected (1 Sam. xviii, 25, 27). The Church of St John Lateran at Rome contains relics of Christ, which are described as follows:—

“ Circumcisa caro Christi, sandalia sacra,
Atque umbilici, viget hic præcisio cara.”

Citron. The Jewish *Trūn* (see Apple). These citrons [ethrog], borne at the feast of Tabernacles, are noticed by Josephus as in use about 100 B.C.

Clement of Alexandria. A father of the Church who died about 220 A.C. and a philosopher said to have been converted about 180 A.C. He was a presbyter in the Church of Alexandria from about 190 to 202 A.C., when he was forced to fly to Palestine. Some say that he was an Athenian, others an Alexandrian. Dr S. Davidson believed that “he knew the fundamental truths of Christianity, but was above all a philosopher; eclectic and speculative, and often trifling and insipid; and guided by his fancies.” It appears that he had been initiated into the Eleusinian mysteries; and, though his allusions are guarded, they are sufficient to show that these mysteries (like those of Australians, Polynesians, or Africans), secretly inculcated the ancient nature-worship (the Chinese Yan-Yin), and had the phallus as the ultimately revealed symbol. To Clement are attributed a “Hortatory address to the Greeks” to prove the superiority of Christianity, with the “Pedagogue 2 for instruction of neophytes, and the Stromata or miscellanies, in 8 books; but the authorship of the latter is doubted. He was a philosophik Gnostik, and a Theist, looking on Jesus as identical with the Platonik Logos (“reason,” “wisdom,” or “word” of God). He declared that “the perfect Christian was a Gnostik”—one who “knew” the hidden gnosis or wisdom. He was a believer in the virgin birth of Christ, and regarded him as having a body which did not require sustenance like that needed by human beings.

Clement was evidently familiar with the religions of Eastern Asia. He speaks of Brāhmans and Sramans, and of one Terebinthus who had been in India, and who was a Boutta (or Bodhisattva). One of his lost works is said to have been an address to his old friend Alexander, Bishop of Jerusalem, regarding “those who Judaize the Faith”—clearly directed against the Ebionites and Nazarenes, who regarded Jesus not as a divine person, but as a human inspired prophet. His teaching (contrasted with that of Justin Martyr and Irenæus) shows us the wide differences of opinion among the “Fathers” of the 2nd century, who were stated in the 16th century to be “unanimous.” His Theism is apparent in his comments on Mark (x, 17-31), emphasising the saying “there is none good but God.” Photius spoke of his “impious opinions.” Cassiodorus avowedly

altered the writings of the philosophik Clement, in accordance with what the Latin Church thought orthodox, so that we now find in them, according to Dr Donaldson (*Encycl. Brit.*), “many opinions which Clement opposed,” which shows us how much reliance can be placed on the ordinary text of the Fathers (see Bible) as regards Clement’s real opinions on the “anger and other affections of the Deity, the Resurrection and Transmigration of the Soul”—as to which he would seem to have followed Plato. He quoted the “Gospel of the Egyptians,” ascribing to Christ the saying, “I am come to destroy the works of the woman” (apparently referring to the story of Eve). Dr Donaldson says that he quoted from all the Bible books, except Ruth and Canticles in the Old Testament, and the Epistles of James, and of Philemon, with the Second Epistle of Peter, in the New Testament. Yet the modern theologian finds in his works—remarkable for classical allusions—“very little characteristically Christian.” He admired Greek philosophy, calling it “a schoolmaster,” leading to knowledge of the true Christ. “Plato seemed to him” (as to Philo) “Moses Atticised—one who got his Wisdom from Reason.” He did not agree with those who called Greek knowledge “foolishness.” He thought that Christ’s life and death would “gradually become our salvation, and elevate us to the position of a god”; and that Faith “led to Love, and ended in full and complete knowledge”: that one “must be moving up continually, and thus become the true Gnostik, by much contemplation, and the practice of that which is right”—which reminds us of Buddhist ideas of progress towards perfection. Like Buddha Clement said: “Free thyself from the power of the passions, give up thoughts of pleasure, preferring goodness even in the midst of torture: resist the temptations of the body; keep it under strict control; and with the eye of the soul, undimmed by corporeal impulses, contemplate the Supreme, and live according to Reason (Logos), or the Christ.” This Christ, he said, “instructed men from all eternity.” He thus viewed the pagan world with a kindly eye; and, favouring every kind of knowledge, he spoke of progress not only here but hereafter “through successive grades.” He was, says Dr Donaldson, “an eclectic belonging to no school of philosophers.” In his age the contest between rationalistic Ebionites, and Nazarenes, on the one hand, and the teaching of Latin and Greek Churches on the other, is believed to have been bitter. But Gnostik philosophy stood apart from either side. Professor Wilson (*Relat. of Hindus*, ii, p. 315) states that Clement must have “had a great knowledge of Buddhists and their ways” (see *Royal Asiatic Society Journal*, and Strange’s *Sources of Christianity*, 1875).

Clement of Rome. A dim figure in the early history of the Western Church. Irenæus is followed by Eusebius in making him the third Bishop of Rome (70-90 A.C.); and he is supposed to be mentioned by Paul (Philippians iv, 3). Tertullian seems to have regarded him as the first bishop. Paul speaks of Christians in Rome, but expressly states (Galat. ii, 11-12) that Peter, with whom he had a dispute, confined his mission to the Jews. The evidence of Irenæus, as to the "successors of Paul," dates a century later than the supposed age of Clement. To Clement are ascribed two epistles, which were held in repute in the 4th century. The Alexandrian Codex of the New Testament ends with the First Epistle of Clement, followed by a fragment of the Second. Eusebius only regarded as genuine the "Epistle to the Corinthians," among many works then attributed to Clement of Rome. In the seventh chapter he speaks of the church of Corinth as an ancient church, over which apparently he had no authority, as he refers the disputants to their own leaders. Other writings were attributed to him in later times, including an Epistle to James, Homilies, an Epitome, and the "Clementine Recognitions," which is described by the author of "Supernatural Religion" as an "apocryphal religious romance." Modern learned churchmen agree, very generally, that "there is no possibility of discovering who is the author of the epistle to the Corinthians (by a Clement probably); but that it was written about 250 A.C.—some think even as late as the 4th century." It contains no exact quotations from the New Testament, but such phrases as "the words of Jesus our Lord" occur. Though fathered on Clement of Rome by tradition, the Latin Church early discarded several of the works mentioned as "unsound Gnostik teaching."

Bishop Lightfoot (*Apostolic Fathers*, 1890) makes Clement (like Ignatius and Polycarp) one of the possible associates of the apostles, and Papias a pupil of John the Elder (not the apostle) at Ephesus. The authors of the Epistle of Barnabas and that to Diognetus, on the other hand, had no direct relations he thinks with any apostle. He regards it as "probable" that Ignatius had such intercourse, and conjectures that Clement of Rome was the Clement of the Epistle to the Philippians. The First Epistle of Clement has no particular historical value: the second is interesting as indicating the views of a Roman Christian corresponding with the Church of Corinth. "Though not held to be inspired it was read in some Eastern churches on Sunday." Clement appears to accept the Trinitarian dogma, as to which F. Maurice wrote "men were baptised in the name of a metaphor, a man and an abstraction." [But little reliance

can be placed on such allusions ; for Roman and Byzantine copyists often added them. Even in the Epistles (1st Epistle of John, v, 7) a verse not found in the great Uncials, or in Greek MSS. before the 15th century, was added concerning the Trinity. A Latin translation of the Greek *Didachē* lately discovered, in like manner inserts an allusion to the Trinity not to be found in the Greek MS. : and this is singularly inappropriate as the *Didachē*, or “Teaching of the Apostles,” was an early work of Ebionites, who spoke of Jesus as the “Servant of God.”—ED.]

The *Clementine Recognitions* belongs to the ages when schism rent the Churches about 150 A.C., and especially about 220 A.C. The West was then substituting the “Christ of the Gnosis” for the ancient Jewish belief. The question was brought into prominence by the Tübingen school, and by Baur’s work in 1860. Peter becomes the hero of this legend, pursuing Simon Magus to Rome, and causing him, while flying in the air, to fall into the Tiber. Dr Donaldson regards the doctrines as “most nearly allied to those considered Ebionite.” The Latin version, by which it is known, was made by Bishop Rufinus, who seems to have found the original in a monastery on the Mount of Olives, about 400 A.C. Baur regards it as a genuine picture of the state of the early Church ; and thinks that the *Apostolic Constitutions* also “undoubtedly give a bona-fide account” of what existed, being earlier than the *Recognitions*—between 250 and 350 A.C. He argued that the schism began in the dispute between Peter and Paul. [In 1860 however the *Didachē* was still undiscovered, and textual criticism had not established the fact that Latin copyists, especially, garbled their texts, and made large additions in accord with the ideas of their own age. The *Constitutions* are thus derived from the *Didachē*, with important amplifications, dating as late as 800 A.C. All that seems at all clear as to early Church history (see Archbishop Benson’s *Cyprian* ; and Renan’s *History of Christianity*) is that, between 200 and 250 A.C., there was great divergence between the Church of Rome and other Churches. The Asiatic bishops wrote to Cyprian as to Roman departures from the “ancient tradition” (in the matter of Easter celebration, and in dogma) ; and Cyprian in Oarthage, equally with these correspondents, resisted all attempts of the Roman bishop to establish his authority outside Italy. It is also clear that the Ebionite views, which regarded Jesus as prophet and Messiah, were, by 300 A.C., considered old fashioned and distasteful, on account of the general tendency towards the deifying of the Christ.—ED.]

Cobra di Capello. A deadly hooded snake, the Indian Nāga, worshiped throughout Hindustān, under many local names. It was equally adored in Egypt. Hindus, whether Aryans or non-Aryans, delight in taming it, which is easily done, though they generally extract the poison fangs. It is very irritable, but usually gives warning by hissing: gradually raising a third of its body and expanding its hood: its eyes glaring; it darts like lightning on its prey, biting twice or thrice in the raised attitude, and then coiling round its victim. We have seen one, slapped by its keeper for not attending to his music—to which snakes generally are susceptible—rise, dart, and strike, and then rapidly retire as if ashamed. As a rule they rise and sway the body in time with the music. No Hindu will willingly injure a Nāga, even if it has bitten one of the family: it is merely removed to a distance. All animals—even poisonous snakes—die of its bite. It often scratches without biting. The poison glands are about as large as an almond. It lays 18 to 25 white eggs the size of a pigeon's egg, leaving them to be hatched by the sun. In Indian symbolism it is connected with the Lingam (see Nāga and Serpents).

Cochin China. (*Ku-tsin-tsamba.*) See Anam, of which it is the southern part.

Cock. Named from the Aryan root *Kak* to “cackle,” and called by Teutons *Hana* (whence “hen”) or the “singer,” like the Latin *gallus* for “cock” from *Kal* to “call.” This favourite “herald of the dawn” has a voluminous mythological history. Domestic fowls were unknown however in Egypt, where we find only geese. They are unnoticed in the Old Testament, though the cock and hen are mentioned in the Gospels. [They are not represented on monuments, or seals, before the Persian period (or about 500 B.C.) in Western Asia; and the Akkadian word *Kus* means only a male bird.—ED.] In the Talmud, and in Arabic, the name *Dīk* however means the cock, which appears to have come from India. In the Avesta he is “the godly voice of dawn, commanding all to rise and drive off the long-handed Devas,” or demons of night, and of sloth. In Greek the cock is called *Alektōr*, and appears in Greece about the 6th century. He stands on the staff of Asklēpios the Healer. Among Romans Mars is the “bold red cock of day”; but the black cock was sacrificed to night and Hades. It was also connected with the “Lapillus Alectorius,” or “Gemma Alectoria”—an amber charm for women (*A. di Gubernatis, Zool. Mythol.*, ii, chap. ix). Sir G. Birdwood (*Athenæum*, 14th Oct. 1899) thinks that this word was

Persian, and connected with *Halaka* or the sun, as found in the Bundahīsh. The cock's crest appears on the helmet of Athēnē, to whom he was sacred, as also to Dēmētēr, Lēto, Ares, and the Dioskouroi or twins, with Heraklēs, Hermes, and other gods. In later times the Egyptians sacrificed cocks to Isis, Osiris, Anubis, and Nephthys. A white or yellowish cock was sacrificed to Luna the moon. The Chinese goddess Kwan-yin also holds the cock in one of her many hands.

The cock was extensively sacrificed by Turanians and Aryans alike, further east, and a white cock especially (as still sometimes in Europe) was a defence against demons. In the Rig-Veda other birds beseech the cock not to rob them of their beloved nestlings. Some Christians said that "to kill a cock is like suffocating a father," and his crest was connected with the name of Christ. Peter's cock appears on many wayside crucifixes in Italy. Esthonian legends speak of the cock springing from the rock as a golden bird, or when the rock is thrice struck with a rod of gold, or a triple gold rod (the Trisūl). It is a natural emblem of the dawn and rising sun; but Pope Gregory I (about 600 A.C.) said that "it was the most suitable emblem of Christianity," being "the emblem of St Peter." Hence gradually it began to crown the spires of churches as a weather-cock.

Colors. These naturally became symbolic, in rites and temples. *Green* is the color of fertility, and is usually sacred to goddesses. Hence it was the sacred color of Arabs at Makka, worshiping their local Venus. The mysterious *El Khudr*, or "green one," of the Kōrān (afterwards connected with St George) was a spirit of the green earth.

Blue is sacred to sky gods, and water gods, like Vishnu; and to goddesses, like Luna; becoming the color of the Virgin Mary who stands on the moon. Vishnu, incarnate as Krishna, is blue-black as representing the deep color of the heavens.

Black is appropriate to gods of night and of Hades. Black Madonnas appear to have been specially sacred in Europe and elsewhere (see Mr Ward, and others, in *Notes and Queries*, 1st August 1903). It is the color of vigorous animals, and seems often to have been therefore preferred. It is lucky for a black, or a dark-haired man to be first to enter the house (*Notes and Queries*, 26th March 1898); while on the other hand, throughout the East, blue objects avert the evil eye, which is generally blue or grey belonging to a fair man. In the Isle of Man the Qual-tagh,

or man with jet-black hair, is highly valued ; and, as late as 1890, a fair girl brought an action against persons who had kept her out of the house all night.

Pale, or *Yellow*, colors may have belonged to fair northern races. The Greeks admired yellow hair and blue eyes. It is the color of the "white sky," and of Siva the "sky-bull."

Gold is the color of the sun, and the solar Brahmā is golden, while the tail of the bird (see Hansa) on which he rides is of gold. Orange and gold colors (such as henna) are lucky, as repelling demons, in India. In Persia and Syria white horses have the tail dyed with henna at weddings.

Red was feared by Egyptians as the color of the savage Set. It is the color of fire, blood, sunset, and hell. A red bull, or a ruddy brown ass, were sacrificed to Set. The heifer offered for sin among Hebrews must be red. [But crimson is a color for women's tomb-cloths among Moslems—as at Hebron—and is that of a bride's silk dress among Fellaḥīn.—ED.] In Mid-England, and as far as Caithness, the old saying ran—

"The rowan tree and red thread
Hinder witches of their speed,"

for these fear strips of red flannel, or red thread (see China) : and a red cinder, in house or cowshed, must be thrown out as connected with witches. Horses also have red ribbons on mane and tail, to defend them against witches.

White among Mongols is the color of day. White horses are sacred, and must not be ridden by women. It is the color of purity ; but it is also a mourning color, among Moslems and Australian widows.

Columba. A famous saint in N. Ireland and Scotland ; in Iona, Derry, and the Glen of Colum-kil on the W. Donegal coast, full of monumental crosses near his shore cave. He landed in Argyle-shire, according to chroniclers, in 563 A.C., "a tall, gaunt, powerful" man of 42 years of age, flying from the wrath of the Irish Dal-riāda Kelts. Zealous biographers said that "like our Lord he had 12 disciples, and was of princely lineage." His great-great-grandfather was Neale of the "nine heritages," king of Ireland. His mother was a Leinster woman. The island of Hy, or I (a Keltik word for "isle"), now called Iona in error (from the Latin, and the Greek accusative case), was given to him by his kinsman Conal, king of Dal-riāda. The Pictish king Brude, who was MacMaelcom

(son of Malcolm) according to Bede, confirmed the gift : he is said to have been converted with all his people in Inverness-shire.

The first biography of Columba is believed to have been written by "Cuimine the fair," about two generations after his death, which apparently occurred in Hy in 597 A.C. We can hardly expect that it was very reliable. The second life was by Adamnan, Bishop of Hy, about 680 A.C., who is said to have "conversed as a boy with those who had seen the saint." This, and later works are however full of miraculous legends (see *Rivers of Life*, ii, pp. 347-390). They are valuable as representing early Keltic MSS. They say that the name of Columba ("the dove"), before his baptism, was Criathan "the wolf"; but Gaels called him Maol-colum (Malcomb) "the great dove." Adamnan speaks of four races—Britons, Saxons, Scots, and Picts—speaking different languages; and it appears that Columba required an interpreter among the Picts (who however bore Gaelic names according to Bede): the Britons were then inhabitants of Strath-Clyde, Wales, and Cornwall. Columba also is said to have established a monastery of wooden huts, in the oak woods from which Londonderry takes its name. Later authors render the title Colum-kil "dove of the Church"; but he was probably so called as a hermit—"Columba of the cell."

Comb. In Greek the word *Kteis*, or "comb," is the Yoni. The comb has still a place in European church ceremonies. A rubric in the ritual of the Church of Veviers (dating from 1360 A.C.) requires that "the celebrant's hair be combed by a deacon, not only in the vestry but several times during divine service," apparently to drive away evil spirits who delight to hide in tangled hair—as Paul knew when he said, "because of the angels": for Jewish women still cover up the hair for this reason. The Cathedral of St Paul's, in London, had several ivory combs, one set with precious stones being the gift of Henry III of England. Another much valued comb, in Sens Cathedral, was carved over with animals; and was said to have belonged to a bishop of the 6th century. Another, from the grave of a Bishop of Durham, was supposed to have belonged to St Cuthbert.. A Roman rubric still directs that, at the consecration of a bishop, a sacred comb must be used to arrange his hair, after he has been anointed; and it must be dried with bread.

Conch Shell. See Sankha, and Shells; also under Boar.

Conjeveram, or Kanchi-pūr (see that heading), a once famous capital of S. India, celebrated now for beautiful dancing girls (see *Short Studies*, Index).

Confucius. Chinese K'ung-fu-tsze, rendered "the learned K'ung"; but *K'ung* means "thorough" and was a clan name, while *Fu* means "man" and tsze "small"—the true meaning being thus doubtful. To Confucius we are said to owe the dim ancient history of China. He lived from 551 to 478 B.C., and his ancestors claimed to trace descent down from about 2550 B.C. We have detailed history from 670 B.C. and possibly history as old as 1122 B.C., when the last dynasty of 25 Dukes of Chow began. But though Confucius speaks of Emperors Yao and Shun (see China) he was too cautious to attach much credence to tradition. He was a teacher of practical ethics, and knew nothing of other worlds beside this one. Yet—like Christ, or Muḥammad, or the ancient Greeks and Romans—he seems to have seen something in ancient oracles and divinations which we now set aside, though we still bow down to, and ask advice of, spirits of which we know nothing. Confucius preached no religion. It is wise at times, or harmless at least, for the statesman to fall in with popular beliefs; but he thought that "life and death are matters of destiny . . . wealth and honours in the disposition of heaven"—which is the teaching also of Hebrews and Moslems who submit to their lot, and of Christians who believe in Predestination. (See "*Allah*" in our *Short Studies*.) Though he said nothing about a personal god, Confucius evidently held that man continues in some kind of life after death; but he refused to speak positively. He would not (says Mr Parker) say the dead are conscious, lest men should waste their substance on sacrifices; nor unconscious, lest none should offer any sacrifice, which he was wont to do. Mr Parker, comparing Confucius with the greatest heroes of the world—military and ecclesiastical, statesmen, philosophers, poets, and lawyers—finds no such perfect character. Yet "he had no belief in a self-existent creator . . . no faith in a promised grace or life hereafter. . . . He held no cold-blooded eudæmonism, but that . . . 'he who heaps up goodness shall have much happiness.' . . . He maintained the impartiality of moral retribution, and the immortality of good fame. . . . His deportment was in consonance with his teaching. He said 'what you do not wish others to do to you do not to them' . . . study self-control, modesty, forbearance, patience, kindness, orderliness, absence of offensiveness and passion, studiousness, mildness, dutifulness, neighbourliness, fidelity, uprightness, moderation, politeness, ceremoniousness; and cultivate intelligence and alertness, but avoid extremes.' He declined to be called a saint, or even a good man." Not till the time of Mencius (200 years after the death of this great man), was Confucius called holy.

Yet in the temples of this Agnostik philosopher we now find images, and other indications of Theistik beliefs, placed there by worshipers of Chinese gods, or by so called Buddhists. The latter, however, refuse to allow images of Confucius himself in shrines ; and so do Tāoists. In other cases literary tablets are placed above his image, which is flanked by representations of scenes in the sage's life, or by statues of his 12 disciples and of Mencius. Philosophik Shamanism is perhaps the best descriptive term for such mixed ritual, according to which pigs, sheep, and bulls are sacrificed at his special festivals. These rites are first noticed in 195 B.C. ; and so rapid is the growth of superstition that, in time, his descendants also were included with the humble philosopher, as worthy of divine honours (see China).

Conscience. From *con* and *scire*, in Latin : “to know with,” that is to compare sensations, and thus acquire knowledge. “Consciousness” is the condition of being able so to compare ; and “conscience” generally means conduct due to clear consciousness. It is “intuitive” (as Aristotle uses the term) which, in our modern phrase, means “hereditary.” But Churchmen (especially since Thomas Aquinas in 1250 A.C.) have corrupted this plain meaning, which applies to the Greek *suneidēsis* rendered “conscience” in the New Testament Epistles, making it an “inner guard (a sort of Dæmon as with Sokrates) keeping watch and ward over the hidden sources of the will.” Greeks and Romans did not regard “*suneidēsis*,” or “*conscientia*,” as words having a religious sense : or conscience as an internal good genius ; but simply as meaning experience or ability, whether acquired or inherited—a faculty, as for music or arithmetic, or the laboriously acquired “*scientia*” of these. But millions have been misled by Paul's words, when he speaks of “weak” conscience (1 Cor. viii, 12), understanding not a less educated moral experience, but rather a bodily organ. For conduct may differ (as in Paul's own case) as conscience changes (see Acts xxiii, 1 ; xxiv, 16 ; Romans ii, 15 ; ix, 1 : 1 Cor. viii, 12 ; x, 25-29 : 2 Cor. i, 12 ; iv. 2 : Heb. x, 22 ; xiii, 18 : 1 Pet. iii, 16 ; and John's Gospel viii, 9 ; where *suneidēsis* means only intuitive perception). Even when Christians speak of the “still small voice” without meaning the promptings of some spirit within or without, they still teach, like the good Dr Martineau, that “conscience emanates from a holy hidden corner of the mind or heart, and has an authority foreign to our own personality.” But these are vague words. Either there is a Holy Spirit within us, or there is not. Paul appealed to his con-

science as a Jew breathing out slaughter against Christians, and assisting at Stephen's martyrdom, as he appealed to it when submitting to Christ; and he solemnly protested, before his judge, that always had he "lived before God in all good conscience" (Acts xxiii, 1). He had "a conscience void of offence before God and men" (Acts xxiv, 16) always, and was it seems untroubled by former acts. As a sincere man he had always followed his conscience; but this could not have been the infallible voice, if it commanded conduct so different on various occasions. It was merely the sense of sincere intention, according to the light he had at the time. To argue otherwise would be to accuse the Divine Spirit of falsehood, or fickleness.

Paul no doubt, like the rest of his race, believed in possession by spirits; though he does not seem to mean this in speaking of conscience. He knew nothing of "Kant's Law of Reason, or Conscious Autonomy . . . our only proof of liberty." He taught that a Divine Spirit did exist "in all and through all." Philosophers called conscience a "mind function," due to experience, and as coercive as passion. Emotions of Love and Faith are acts of the mind, dependent on our knowledge or experience, and on increasing enlightenment. But the idea of the "still small voice" is not so. It is the genuine survival of belief in possession by some other individual spirit—"a spark of divinity," a dæmon—belonging to that condition of civilisation during which devils were believed to enter Gadarene swine.

Sir J. M. Campbell (*The Spirit Basis of Belief*) says: "The experience or voice of conscience has been accepted as one of the strongest grounds for believing in more than one indwelling spirit" (*Indian Antiq.*, Nov. 1897): the Christian poet Herrick herein agrees with the Emperor Akbar (1600 A.C.) that "conscience is a god in man": that "deep in our soul lives the true agent—God . . . who stirs us to the search of truth." The Arab can bear the Jinn speak. The Hindu sees spirits everywhere, not only in temples but (as among Christians) in sacred bread or meat. Epidemics are due to spirits passing from one body to another. The Hebrews said that Yahveh took the spirit of Moses and put it on the seventy elders (Num. xi, 17). So too a Pope, or a bishop, transmits the Holy Spirit to the priest he consecrates, as Christ also breathed it into his apostles (see Spirits).

Conscience is the sense of obedience to our highest ideal. Moses and Hammurabi said, "an eye for an eye and a tooth for a tooth." But in the time of Christ the ideal had become higher, and conscience demanded the reverse, teaching man to forgive his brother "seventy times seven." As with nations so with individuals. The conscience

of our youth is not the conscience of mature age, because the experience is wider : that is if memory remains unimpaired. We must be consistent in advancing, though not with the past: for that which does not grow dies ; and stagnant water poisons all around it. Emerson said : “ A great soul troubles himself not about consistency any more than about his shadow. The body does not exist for the sake of the shadow : nor the character to show consistency ”—that is to say stagnation. We exist to further truth, justice, and what is right (or real). Let us be persistent in aiming at these, and symmetry of character will result. The ignorant and vicious are only too often “ consistent,” and grow not ; were they to gather knowledge from every air that blows they might write a new page of their lives. Who is there who cares to hear the preacher say that he has consistently taught the same views for forty or fifty years ? In the midst of progress in knowledge he must have stood still in dogmatic adherence to ancient tradition : he must love the old ways, and old teaching made familiar to his mind by time. Is not this the love of darkness, and mental sloth, or mental decay, refusing to accept truth, and boasting of a consistency which is intellectual death ? Conscience therefore must be progressive. It is not an entity, or infallible counsellor, due to an infallible intelligence, or god that “ changeth not ” ; but is due to an experience becoming ever more enlightened, and enlightening.

Conscience depends therefore on consciousness : to be without conscience is either madness, or the condition of the babe that has as yet gathered no experience. Conscience is the inherited experience of the race. Prof. Max Müller (*Natural Religion*) says that : “ Nothing is more common than to speak of conscience as the arbitrator of right and wrong, nay even as the source of all truth, and the highest witness of the existence of God. But all this is philosophical mythology. If we possessed within us a faculty, or an oracle, or a deity, to tell us what is true, and what is right or wrong, how could Pascal have said that good and evil, truth and falsehood, differ within a few degrees of latitude ? How could there be that infinite diversity of opinion as to what is true, and what is right or wrong ? We must learn that from other sources ; and when we have learnt it from our teachers, and by our own experience and judgment, then and then only do we become conscious of having done what is right or wrong ”—to the best of our knowledge.

Conscience—like “ mind ” and “ soul ”—is a convenient and useful phrase, rather vaguely expressing a reality : one with which we cannot well dispense, but must be careful to define, and not to abuse. Conscience, as Hibbert says, is naturally produced in the cause of

humanity by the discovery that it is necessary in a community that man should "do as he would be done by." By continual practice this produces moral sensitiveness, which forms the conscience of the tribe or of the nation. Darwin, and others, give us many instances of incipient conscience in animals, which have been scorned, as destructive of their views, by those who regard man as made in the "image of God," and guided by a spiritual mentor, thus differing not only in degree but in kind from other animals. [A "mentor" after all is a "reminder" of previous experience.—ED.]

Physiologically, conscience springs from the consciousness which is due to molecular action in the nerve centres of brain and spinal cord—both equally necessary for the storage of connected impressions due to former nerve action. Individuals and nations alike, when unduly excited, lose conscience, or the normal sane action of experienced sensations, calling what is really good (that is real and useful) evil, and evil good; and thus relapsing towards primitive savagery. But the natural law of consequence then comes into play, to teach the biter that he will be bitten, and to prove that justice, honesty, and kindness (or harmony with kind) are, in reality, our best policy: so that in the end we find that we must "do as we would be done by": that we must deal fairly with others, and join with them in resisting "deceit and violence," evil men and evil ways (selfish dominancy), and should make as many friends and as few foes as possible, if only for our own comfort.

Thus there has grown up on earth (and it was not needful that it should come from the sky) a great and goodly tree, with roots deeply implanted in the past—in man's nature and gradual education—ever growing stronger with hereditary experience, and greater as knowledge and culture make the truths of existence clearer to the understanding. So beautiful has this tree seemed that priests and teachers have called it divine, and have spoken of a slowly accumulated conscience as the "divinity within a man." The best and ablest have laboured to perfect its growth, till it has become man's highest god-idea. But there is no arrest of growth, no immutability: it must either grow or decay. That which slumbers, or seeks rest, must die. The voice of conscience has been one deep and endless cry to the deep, amid battle and struggle, evil men, and evil times, when it seemed destined to be for ever silenced, through the treachery of friends even more than through the open hatred of foes. What was conscience when Moses, the "man of God," sacrificed 3000 lives and called on earth to swallow up ten times as many, to please Yahveh? David remained "a servant of God," and the

darling hero of his people, when he harrowed and burned in kilns unhappy Ammonites (2 Sam. xii, 31). Fathers and mothers have, till our own times, offered their children to their deities on account of a savage conscience. It bids the Esquimaux murder his aged parent. Catholic kings, bishops, and Inquisitors, were bidden by their conscience to burn heretics and witches, and to slay nine millions in as many centuries. They thought their conscience was the voice of their god. Wars have been often due not to greed, or lust of conquest, but to conscience, and to patriotism which circumscribes the idea of general co-operation, regarding the stranger as a foe. Who is more entirely dominated by conscience than the murderous fanatic or enthusiast? He is the man of one idea, serving a god before whom he thinks the world should bow. For his god, like his supposed "innate conscience," changes not—as Malachi said of his national deity. Yet even this god changed, as he who contrasts fairly the god of Moses and the god of Jesus must admit. Man, we learn, has as yet understood little of the realities of his life. But it is well that a little leaven can leaven the lump: that "good begetteth good" even more than "evil begetteth evil." It is well that conscience is stronger than beliefs in personal gods, or in religious creeds, and accommodates itself to increased knowledge in the individual and so in the race. Were it not so decay of belief would mean the death of conscience. Whether as single or national conscience it must grow, or else be seared and hardened. But being educated socially, politically, and therefore religiously, it tends to the purest love of kind.

Williams (*Ethics*) defines conscience as a "moral instinct," slowly developing from many instincts and fed by increasing light. Butler calls it "a principle of reflexion, whereby men distinguish between, approve or disapprove, their own actions": while Shaftesbury and others think of it as an "emotional" faculty. Prof. Bain says that it grows out of the Utilitarian theory [All these seem to mean the same—namely, that it represents perception, more or less accurate, of reality.—ED.] The germ of this consciousness—whether hereditary (or as otherwise called "instinctive") or due to individual education—exists not only in man but in other animals as well: we see that beasts even appear to be ashamed, as the dog is when it does what it knows it should not do, even when not punished. This clearly is due to intellectual, not to what we call "moral" faculty. [We should define what we mean by moral, which originally referred only to *mores*, or "manners" of treating fellow men.—ED.] All faculties, whether for learning the facts of geology, or those of

our true relations to other men, are increased by cultivation, and grow by the renovation of the sensations, becoming more capable of easy use by repetition of the lesson. Purpose is due to the passage of a nervous current of sensation to the nerve centres; and such nerve action follows the line of least resistance like an electric current. The line is prepared by previous action of the same kind. Thus conscience becomes stronger as the line of action is repeated; and it is intuitive instinct when it has, in time, been made the habit of the race for generations. Hence it becomes "innate," though disuse will impair it as much as use will strengthen it (Darwin, *Descent of Man*) i, pp. 32-33): the disused limb or organ shrivels, and that which is used grows more powerful; and so conscience also grows or decays in nations or in persons. Darwin says (pp. 98-99) that "any animal whatever endowed with well marked social instincts, the parental and filial being here included, would inevitably acquire a moral sense or conscience, as soon as its intellectual powers had become as well—or nearly as well—developed as in man." Instinct is then originally but the result of purpose, and of the action that has, in the past, proved most useful to the race or to the individual—which is the true meaning of "morals"—and it therefore develops in society rather than in solitude. We find self-sacrifice, courage, tenderness, sympathy, and devotion; constancy—even conjugal—and obedience to authority; to be habits—which we call virtues—even among animals. The collie dog shows a deep sense of responsibility, and of the necessity of obedience. We may say that this is due to fear of punishment, or to hope of reward; but looking deeper we find that hope and fear are the causes of all conduct, of all conscience, and of all religious belief. Many animals even surpass savage men in recognition of the necessity of common action and of obedience.

We institute comparisons only between wild men and animals. "The distance physically, and intellectually, between a Newton and a Ceylonese 'rock-Veddah' is considerably greater than between the latter and a chimpanzee"; and both have advanced little since Pliny described them nearly 2000 years ago. Even the language we use, to express philosophical ideas, originated in imitative cries, accompanied by gestures, belonging to the age when all men were naked—as so many still are. "Moral" acts are those conducive to general comfort and happiness, meeting in consequence with social approbation. "Immoral" acts are selfish ones, meeting therefore with general disapprobation as unfair to others. Ethics are social compacts. When tribes are ever on the brink of starvation, and the old and sick are a

burden to themselves, and to others, the savage conscience conceives that they should be slain, as a pious deed on the part of the vigorous son who can work for self and offspring. Murder and cannibalism appear to be moral till general social disapprobation forbids them, when the facts or beliefs which were their sanction disappear. Sati (Suttee) was a moral duty when the widow believed her loved husband needed her in another world. Conscience and consciousness have come to have very different meanings; but conscience is based on the conception of what are, or appear to be, facts dependent on conscious perception, and on memory individual and racial. Ancient learned men thought not only of man or beast as conscious, but of the earth itself, the stars and elements, according to their animistic beliefs. The "mystery of conscience" was due simply to belief in "spirit" (or force) not acting on matter.

Conversions. These crises, especially when due to Revivalism, are morbid conditions of emotional sensibility, sometimes producing violent outbursts—a condition of *Hyperæsthēsia* or "over-feeling"; that is to say over excitement. They are common in the young, and they form a feature in all religions. They too often produce strange and harmful ecstasies or enthusiasms ("rages"), believed to be due to divine inspirations, but known to physicians as the mark of mental infirmity; ebullitions of the sensuous nature, which acts capriciously, according to temperament and hereditary bias. The ancient Greeks held that *aisthēsis* was a "sense" of God, leading to visions and to communion with deity (see As). It led the worldly and heedless to a life of new desires and ideas.

Such "changed" or "converted" persons were said to be born again—a claim made by Brahmans, as "twice born," a thousand years before Christ, and by Revivalist converts of to-day. Such zealots have always separated themselves first in spirit, and then socially, from their fellows—nay even from relatives, and from their dearest friends, whom they declare to be hindrances in their fancied path to heaven. Such friends, hoping that time and educated sense may cure this hyperresthēsia, look on with patience, while the poor enthusiast joins himself to others of like mind, who surround themselves with a magic circle of superstitious beliefs concerning miracles, and inspirations, and legendary stories, through which it is impossible to penetrate. They accept the doctrines of their Bible, according to the text or translation known to them, in every detail, as coming direct and unchanged from a Holy Spirit which, once for all time, has declared all that the Supreme One intends man to know, believe, and do. Its inerrancy in

every word (and every mistranslation) is never to be questioned ; and they cling to texts, and books, as to the history of which they know nothing. They rashly quote sayings which startle the wise, especially about loving God and their Master more than their family (Matt. x. 37-39). We can hardly wonder that good and sensible people stand away from such “converts,” and see in their dogmatism only the breaking up of social ties and family affections. Such exaltation, in the past also, caused many sad separations, feuds, and griefs. It is far worse in the East than among ourselves, as we have many a time seen. To such excitement is due the wretched life of the many solitary hermits of the world—Yōgis, Sanyāsis, Faḳīrs, Sādhūs, Dervishes, and Anchorites ; who all alike pride themselves on exclusiveness, saying like Christian converts : “We alone are the called, the elect, the children of God : we alone—his spiritual children—can interpret his spiritual behests”—as contained in Veda, Avesta, Ḳorān, or other scripture.

From such pretensions come pride, self-righteousness, and priest-craft : the dogmas, extravagances, and ecclesiastical tyrannies, of every creed. Learning, knowledge, and common sense, recoil from such enthusiasms. But the converted one brushes aside historical evidence which may affect a sacred writing, or the study of language which may change a favourite text, regarding such research as only showing “want of faith”—that sheet anchor of all priests and obscurantists. Faith is their epithet for belief in the incomprehensible, or in that which is too illogical to be reasoned out. In the misty atmosphere of unquestioning belief in Inspired Scriptures, miracles, holy and unholy spirits, the young Revivalist seeks no evidence to prove marvellous assumptions, as to which the most learned have disputed for thousands of years, filling great libraries with thousands of volumes for and against each conjecture. For the visionary a dream, a “call,” an “awakening,” a strange coincidence, an ecstasy, is enough for conviction ; or the picture conjured up in his mind by the passionate pleading, and prayer, of the new strange preacher who charms, by soft or vociferous eloquence, the inexperienced and the ignorant. Enthusiasm replaces reason, evidence, and common sense—the only “sure rock” to which the sane mind clings, amid the treacherous currents of life’s troubled sea. Instead of it the convert trusts—at the most excitable period of life—to frenzied asseverations of a little known preacher, about those deep mysteries concerning which teacher and pupil alike are usually ignorant. However good, affectionate, and heretofore dutiful, the youth may be, he resolves to change his life, conduct, aspirations, and companions : he casts off relatives and true friends,

with the duties of that society into which he has been born. He possibly deserts his profession, relying passionately on an immature experience, and on imagination.

In mature life hyperæsthēsia less commonly occurs ; but it is equally to be deprecated when the “awakened,” worn by sorrow, or distracted by an anxious, weary and useless past, or by remorse perhaps for an evil life, find refuge in welcome words of Buddha or of Christ—“Come unto me all ye who are weary and heavy laden, and ye shall find rest” (see our *Short Texts*, p. 63). Sudden conversions depend on the power, eloquence, and strong personality, of the Revivalist or Evangelist—as such enthusiastic preachers call themselves among us : on their ability in playing on the “feelings” and “hearts,” and not on the brains of their hearers ; on a growing predilection for change of life, more especially among young women brought for the first time into friendly serious intimacy with men whom they admire. The energy, and freshness, of the Revivalist fascinate the emotional, even though his pupil be his intellectual superior : moving to tears, or even to madness, by unctuous readings, prayers, and repeated entreaties. The dogmatic teacher is regarded as a “divine medium of grace,” uttering the commands, or call, of “an offended but merciful and forgiving God.” Yet more so if human emotions mingle with devotion ; for the love of God is our highest ideal ; and, that it is closely related to human love we are warned equally by the Agapæ of the past, and by the Revivals of the present. Science describes the hard facts of the case in these words :—“Genetic power is the special property of the subliminal brain.” True love is based on senses of sight, hearing, touch, and smell, producing “a sort of electrolysis . . . a great production of nervous energy . . . a beatified countenance.” When reason gives way, and no longer controls the action of the connected cells of brain and spinal cord, the results of hyperæsthēsia become dangerous to life and morals. Not lightly, therefore, do those who have loved and cherished the poor victimised enthusiast regard the responsibility of the fanatic preacher. They see their hopes dashed to the ground : they can feel nothing but just indignation against one who causes all this needless misery, and suffering, due to mistaken piety and neglect of duty. For the weak victims are usually well conducted young persons, needing no such “conversion,” but only a quiet education, and suitably attractive occupations.

Such “conversions” have withdrawn from the proper sphere of usefulness, in a busy needy world—from its trials and battlefields—many a good soldier, whose place should have been in the van of the army of progress. The new gospel of the Revivalist has declared such

duties to be beneath the notice of the convert. The “world is sunk in wickedness”: his eyes must be fixed on a “kingdom above,” and on him who is believed thence to issue inspired commands. He soon believes, and shows that he thinks, that he has nothing in common with the “world”—whereby he means not only the depraved, but those busy workers who are striving to carry on life’s duties in their own professions, or in the higher walks of science, literature, and art, or yet more in that of religious research, which alone can lead to the true explanation of those weighty matters on which the devotee hastens to dogmatise. The convert thinks that these busy “worldlings” should “be looked after, along with the poor and sick,” as a work of mercy—a sacrifice on his own part to please the Lord, and to add glory to “His saints,” as the “awakened” call themselves. At best these “worldlings” are “neither hot nor cold,” for they take their religion soberly from their pastors, in the moderate devotions of their churches. They naturally look on these “conversions” (of which they have perhaps an old experience), and on their “inspirations” and exciting superstitions, as disruptive forces, and as assertions which it is best to let alone. The cultivated pass by, looking on these noisy disturbers of the peace as not superior to the ignorant soldiers of the Salvation Army.

But we cannot treat such movements as merely visionary. They represent a real power, liable to lead to violent excesses on the one hand, or to true religion on the other. The ardent convert, ready to “spend and be spent,” to die if need be in “the Lord’s cause,” is the type whence have come not only hosts of impostors, but also mighty teachers of piety and truth. Abraham, like the Revivalist, no doubt sincerely believed in his “divine call”; and, on the evidence of a dream, without hesitation, “he rose early and took his only son” to sacrifice him to his god. Samuel in the darkness heard the voice of Yahveh calling to him. Moses heard his voice in the thorn-bush. Muḥammad heard Gabriel speaking in the lone weird cave of Mt. Ḥira, whence came the grand monotheistic reformation of Asia. The humble Nanak—a good Hindu—was thus entranced by visions of the creator Vishnu, and lived to found the Theism of Sikhs or “disciples,” the “Protestantism” of Western India. The Apostles had their “call” at Pentecost, when the Holy Ghost appeared as “cloven tongues of fire” on their heads, with a “sound from heaven as of a mighty rushing wind.” Saul of Tarsus had an alarming conversion when he was struck blind to earth. [Buddha and Christ, passing through their temptations, became—not monks but masters of the world.—ED.]

But on the other hand, the foundation being false the superstructure is a phantasm. Many converts develop monomanias, and worse than suicidal tendencies; they go to recruit the ranks of Anarchists, Nihilists, regicides, and fanatic murderers: they become useless hermits, filthy ascetiks, monks, or nuns, intent on vain rites, and false creeds, or hysterical devotions. They continually arrest the progress of the world in learning and true religion. The noble and generous Lincoln was murdered by J. W. Booth, who had had a highly religious education. Guiteau, who slew the good President Garfield, was a specially religious man—insanely so, his friends urged: “Besides attending all church services, and affiliating with Young Men’s Christian Associations, he published a book on the Second Coming of Christ . . . and to the last he insisted that, in committing his cruel deed, he acted under Divine Inspiration.” Czolgosz, who murdered the good and enlightened President Mackinley, said that he himself was no criminal, but an honest, thoughtful and well-behaved Christian. He did not care for any priestly comfort, but he swore on his Bible and invoked his god to testify, that he died a martyr to his faith, consumed with love, and pious belief that he had added to the betterment of the world.

These men died, not only supported by their beliefs but claiming to have seen visions, or to have received commands from God, in answer to prayer. So too, among Hindus, a recent Madras newspaper relates the hanging of a pious native (Karnba) who sacrificed his son with prayer and praises to his god (see Inspiration). Such murders are among the most poignant miseries that religions inflict on poor credulous mortals; but no Asiatic ruler would have hanged this pious father.

Some twenty years ago we wrote (*Rivers of Life*, ii, p. 241): “The Revivalist, New-Birth, Conversion, or Regeneration doctrines of many so-called Evangelical sects, of the Giding, and Moody and Sankey type, are very old in the histories and practices of religion. The ancient pietists, of alike East and West, insisted that a ‘special calling,’ or supernatural act and endowment, should appear in all persons who desire to teach, or join the holy men of the tribe”; just as we still hear those of the Moody and Sankey sects insist that a supernatural “conversion”—an exhibition of hyperæsthēsia—is “the first essential even for the superintendent of a Sunday school.” Still in these enlightened days Revivalists are teaching that “nineteen-twentieths of the Bible was written for God’s accepted children only: that none but they can understand it aright; and that no scholarship (Moody and Sankey were not scholars), nor

any other qualification, can take the place of conversion." Spurgeon wrote: "The Bible does not say you must have new heads to understand it, or that you must seek with your heads, but that you must have new hearts, and seek Him through the heart." "To the successful preacher of to-day, as to the medieval saint" (says the author of *Sanctity of Feeling*), "religion is a form of enthusiasm . . . the purely subjective feelings, and susceptibilities, of the uneducated, the inexperienced, and often of the immature, are accepted as irrefragable evidence."

So too the old "Pagan," or "Heathen," religions taught that finite creatures could only comprehend the Infinite One when in abnormal conditions of mind during ecstasy, vision, trance, or epileptic fits. The "Divine afflatus" was held to boil up as a fountain of living water; and this is the meaning of many terms for prophets such as the Hebrew *Nabi*. Many good, and many worthless, men used to seek "spiritual illumination" through rigid austerities, and self-mortification, living in desert places amid squalor and filth, enduring privations, mutilations, scourgings: or using narcotics and maddening drugs to superinduce this abnormal condition, so as to see God and become holy in his eyes, and in those of men. Buddha abandoned such asceticism for the Path. Like all others he had his "Temptation" in the groves of Buddha-gya. Christ too had his in the Judean desert. Brāhmans and Egyptians, holy men in Chaldea and Irān, Druids among our ancestors, became sacred through such trials. Not only seers and saints, but wizards and witches, must pass through such ordeals.

The Christian Church preserves these ideas, and still holds with Plotinus—"the pagan leader" of the emotional school (in the 3rd century A.C.) that, "by a miraculous regeneration, or ecstasy, the soul becomes loosened from its material prison, separated from individual consciousness, and absorbed in the infinite intelligence from which it emanated. In this ecstasy it contemplates real existence, and identifies itself with that which it contemplates." This may be attained, continues the pagan writer, "through the influence of rapturous, and inspiring, music, profound and intent thought, the spiritual elevation of pure love, and devotion of prayer." With such Neo-Platonik teaching a continual sorrow for our present bodily condition was also associated. Plotinus reviled the body, and scowled on friends who asked for his portrait. He is said to have become "regenerate" in his 28th year, falling into a state of extreme anxiety as to religion. In his 39th year his intellect re-asserted itself, through study of Indian and Persian philosophies—which

shows that our religion depends on our educational progress. He still maintained very abstemious habits, rarely touching flesh, as he thought it prevented his attaining "great religious insight and spirituality." His disciple Porphyry said that Plotinus had "then raised his soul to a wonderful contemplation, and realisation of a supreme and personal god ; but one who was to him incorporeal, and far beyond man's thoughts and imagination"—the mind apparently wavering on the border of insanity. "Four times," continues Porphyry, "did Plotinus rise to a perfect union with God," whereas poor Porphyry himself, during a life of 68 years, only once attained this elevation. "On his deathbed Plotinus took leave of his best friend saying: 'Now I seek to lead back the divine principle within me to the god, who is all in all.' Then (says this excited friend), a dragon glided from under the bed, and escaped through an opening in the wall." So too Origen saw the corporeal souls issue from the mouths of the dying: so the soul of Polycarp fled as a dove: so the weary watchers by our deathbeds at home have seen a pale vanishing light.

Corpus-Christi. This Roman Catholic festival falls on Thursday the octave of Ascension day; but has not always been held on the same day. Depending on Easter it could not be later than the 18th of June, or earlier than the 15th of May. In 1812 it was held on the 28th of May. It is connected with the "Precious Blood," but that festival, always on the 1st Sunday in July, is distinct. Corpus-Christi was sanctioned by Pope Urban IV in 1264 A.C., but was observed in various places 60 or 70 years earlier. Herr Lorelei, a west German correspondent, describes the Corpus-Christi celebration in the summer of 1899. He says that "It is the public glorification of the miracle of transubstantiation, as the culminating rite and faith of the Roman Church . . . authoritatively established as an institution of the Catholic Church by Clement V, at the Council of Vienna in 1311 . . . observed till now with slight variations as to the particular day of celebration—in France it is held the Sunday after Trinity, but in Germany it is more properly celebrated on the Thursday" (see *Notes and Queries*, 15th May 1886).

Councils. [These being often mentioned may be here enumerated. From the first they were held, not by bishops freely elected by the congregation and presbyters—as was the early custom—but by ecclesiastics who, though nominally so elected, were selected by emperors. They mark the eras of the great schisms. I. *Nicea*, 325-6 A.C., leading to the Arian schism (see Arius): II. *First of*

Constantinople, 381 A.C., against the Macedonians who denied the equality, with Father and Son, of the Holy Ghost : III. *Ephesus*, 431 A.C., against Nestorius (see Cyril of Alexandria), leading to the separation of the Chaldean Church : IV. *Chalcedon*, 451 A.C., against Eutyches, resulting in the separation of the remaining Asiatic Churches : V. *Second of Constantinople*, 553 .C., against ten doctrines of Origen : VI. *Third of Constantinople*, 680 A.C., against the Armenians and Monothelites (see Armenia) : VII. *Second of Nicea*, 787 A.C., against the Iconoclasts who objected to the worship of images. Only two Churches then remained in communion—the Latin and the Greek—their schism beginning with the establishment of Charlemagne's new empire, and being complete when the Greeks separated in 858 A.C., and began to deny the Roman dogma that the Holy Ghost proceeded from the Father and the Son (see Church, and Creeds). These seven are the great (Ecumenical Councils.—ED.]

Couvade. French, from *couver* “to hatch” (whence our “covey”)—the custom, according to which a father takes to his bed on the birth of a child, taking part in the mother's cares. It is practised in Asia, Africa, and America, as well as in Europe, and is evidently very ancient. It was known to the Greeks as an Asiatic custom, and is found among Corsicans, Basques, Mongols, Chinese, Kamschatkans, Greenlanders, Japanese, in Yunnan, and throughout California in America. It is noticed by Diodorus, Strabo, and Marco Polo (see Dr Tylor's *History of Mankind*, pp. 286-296). The author of *Hudibras* had heard of it, and wrote,

“For though the Chinese go to bed
They lie-in in the ladies' stead.”

It appears to have been ancient among Turanians, for it prevailed among the Dravidian peoples of Seringapatam and Malabār. The father went to bed for a lunar month, on the birth of his first son borne by the chief wife, and lived on a strictly spare diet of rice. The rite may have come to Kolarians and Dravidians from the West, for it was practiced by the Tibarelli of Pontus in Asia Minor (Tylor, p. 302). The present idea of those practicing Couvade is that it shows the child to belong exclusively to the father, whose conduct will influence the infant's health during early months of life. It has been conjectured to be connected with suckling by the male (see instances in Darwin's *Descent of Man*, ch. vi, p. 31, and Mr C. Tomlinson, *Notes and Queries*, 7th December 1889). Among Arawak Indians of Central America the father is also fed on special diet. [Among animals generally, of the mammalian class, the young are

suckled by the mother. Probably the father had originally to help in keeping warm, and as it were “hatching” the infant.—ED.]

Cow. The cow is often a symbol for the earth, and sometimes for heaven, in Egypt, Persia, India, &c. The Egyptian sacred cow of Athor (compare Apis) has stars on its belly. All excretions of the cow were sacred to Indian Aryans (see Prof. A. di Gubernatis *Zool. Mythol.*, i, p. 227). The Jews were purified by the ashes of the Red Heifer: and the Romans by those of a cow that died when its first calf was born. These ashes were placed in the temple of Vesta, surrounded with bean-stalks, and used for expiatory rites. The sacred water from Siloam, used for mixing with the Red Heifer ashes (Mishna Parah) was brought by a child, born in the Temple enclosure, and riding on a cow. The clouds are called the cows of Indra (the rain god) in the Vedas, and were hidden by demons in a cave. Cows were not sacrificed by ancient priests, and in India were regarded as too sacred to be killed. The Mazdeans of Persia forbade the invocation of the earth cow in the presence of any evil power (*Zool. Mythol.*, i, p. 99).

Crab. The Crab (Latin *cancer*: Sanskrit *karkata*) is the 4th sign of the present Zodiak, corresponding with June when Aries was March. It marked the sideways movement of the sun's rising point, at the time of the summer solstice. Hēraklēs, combatting the Hydra of Lernē, was said to be drawn back by a crab. He is the sun combatting the storm-cloud, and drawn sideways by the crab in June (see Aries).

Cranogs. Keltik lake dwellings (see Kranog).

Creeds. Short summaries of dogma, intended by priests to define their faith, and to distinguish orthodoxy from heresy. From the ancient pagan mysteries Christians adopted the term “symbol,” applying it to the confession of faith by the neophyte. The Orphik, and Eleusinian rites had equally their “symbol” of initiation. Creeds were not meant to unite but to distinguish sects. They became the rallying cries of controversies. The Creed of Nicea excluded the Arians, and that of Pope Pius IV excludes all Protestants. All creeds alike are supposed to be founded (among Christians) on the Bible, and on the inspired teaching of the Church.

The *Apostles' Creed*, founded on that used at the first council of Nicea (325 A.C.), was not known in its present form till 750 A.C. (see Dr Hatch's *Bampton Lectures*; Schaff's *Religious Encyclop.*; and Dr Harnack in *Nineteenth Century Review*, July 1893). The

mediæval legend however asserted that the 12 apostles established this creed at Pentecost. Peter declared that he believed in the Father ; Andrew in Jesus His Son ; James I in the virgin birth ; John in the crucifixion, death, and burial ; Thomas in the descent into hell, and resurrection of Christ ; James II in the ascension ; Philip in the Last Judgment ; Bartholomew in the Holy Ghost ; Matthew in the Church and the Communion of Saints ; Simon in forgiveness of sins ; Thaddæus in the resurrection of the flesh ; and Matthias finally added “in the life everlasting.” Dr Harnack however thinks that “the creed in its present form may belong to 450 or 470 (A.C.), and was the Baptismal Confession of the Church of Southern Gaul, which was later adopted by the Franks,” and finally reached Rome. About 900 to 1000 A.C. it was still known to other Churches as the “new Roman creed.” Between about 250 and 450 A.C., the Roman Church had used one very similar, but not including the “descent into hell” (taken from the Apocryphal Gospel of Nicodemus, and the doubtful explanation of 1 Peter iii, 19, as to “spirits in prison”) ; but the bishops Rufinus and Ambrose (380 A.C.), seem—if their texts have not been corrupted—to have even then attributed it to the Apostles, though it is thought to have been composed by Marcellus, Bishop of Ancyra in Galatia in the 4th century. He had before him the original creed of Nicea, but adopted the present general form as more definite.

The *Nicene Creed* was not that of the 1st Council of Nicea : “it was rejected in the west till about 585 A.C. (Schaff), but accepted by the Council of Chalcedon (451 A.C.), and by the Council of Toledo (589 A.C.), who added the famous “Filioque” clause (making the Holy Ghost to proceed from the Father “and the Son”), which is now peculiar to the Latin Church and its offshoots. It is thought to be chiefly due to Athanasius about 370 A.C.

The *Athanasian Creed* was not the work of the great controversialist (see Arius), but appeared in Latin between 860 and 870 A.C., probably at Rheims in France. It was fathered on Athanasius, who is said personally to have shunned creeds as dangers to the Church. It is said to have arisen from a sermon, and a subsequent treatise, addressed to the Church. Europe, however, for more than 900 years, has continued to read it aloud, and to maintain its damnatory clauses. It was declared in 1879, at a convocation of archbishops and bishops, to represent the teaching of the Church of England. The controversy as to its use is still proceeding.

The *Creed of Trent*, published by Pope Pius IV at the close of the Council in 1564, adds twelve new dogmas, which all Roman

Catholics are expected to believe. (1) Apostolic and ecclesiastical tradition, (2) The Scriptures to be received according to the “unanimous consent of the fathers,” (3) Seven Sacraments—those of Baptism, Confirmation, and Orders, not being capable of repetition without sacrilege, (4) The Rites of the Catholic Church, (5) Original Sin, and Justification, as defined by the “Holy Council of Trent,” (6) The Mass a Sacrifice, (7) “The whole of Christ can be received under one kind”—meaning the refusal of the cup to the laity, (8) Invocation of Saints and relics of the same, (9) Purgatory “strenuously maintained,” (10) Images of Christ; of the Ever-Virgin Mother of God; and of Saints to be venerated, (11) Rome the Mother, and Mistress, of all Churches, (12) Canons, Œcumenical Councils, and “especially the holy and sacred Council of Trent,” to be obeyed: all opposition to which is heresy.

“Religion,” says Carlyle, “is a continual growth in the living heart—a new light in the seeing eye, and cannot be incarnated, and settled once for all, either in forms of creed or worship.” Principal Tulloch said: “The true rational standpoint as to creeds and formulas is a profound distrust of them. . . . Useful as aids to faith, they are intolerable as limitations of faith.” “Creeds,” wrote the Rev. F. Minton (1888), “are suitable for the ages which hold them, and are gauges of the various stages of human progress. Men outgrow them as they progress, as children outgrow their clothes. What the multitude hold as divine truths, the enlightened think it useful, for their own purposes, to keep alive among the masses.” There are no creeds in the Bible, and Tertullian seems to be the first to have drawn up such a “symbol.” Gotama Buddha was wiser in his day, for creeds and tolerance are opposed to one another.

Crosses. Our word cross, and the Latin *crux*, appear to be connected with the Teutonic *krukjo*, old English *cryce*, and modern “crutch,” as meaning a “support” by which the crucified one was held up (see Academy, 22nd November 1890). Mr Mayhew denies that it can come, as Dr Skeat supposed, from the root *Skark*, to be “bent,” or “crooked.” Mr Wharton says that the word is not native Latin at all. The Greek *Stauros*, used of the cross of Christ, in like manner comes from the root *Sta* “to stand.” Neither word of necessity supposes the existence of a crosspiece, both will apply to a “post,” or “stake” (also from *Sta*); and Christ is said to have been “hanged on the tree” (Greek *Xūlon*), or “wooden” post: the Hebrew *Eš* signifies a “tree,” or a “piece of wood,” on which malefactors were suspended. Thus the Cross is called the “Xūlon-

zoēs,” that is “tree” or “wood” of “life.” [On the other hand in the Mishnah (Sanhedrin), the cross on which those who had been stoned were set up afterwards is distinctly described, about 150 A.C., as having a transverse beam ; and in the celebrated rude sketch found in Rome (see Onolatia) where “Alexaminos worships his god”—an ass-headed deity—the latter is represented on a cross like that of our pictures of the Crucifixion.—ED.] The stauros was a sacrificial post, on which human sacrifices, usually of criminals or slaves, were offered to deities.

Crucifixion appears to have been a modification of the older savage punishment of impaling, which was in use as early as 2100 B.C. (see the Laws of Hammurabi). Sennacherib, in 702 B.C., says regarding the rebel chiefs of Ekron : “I impaled (*ālib*) them on stakes” (*dimaati*) ; and Assyrian pictures show the victims suspended from upright stakes, thrust through the breast. The Hebrews (Num. xxv, 4 : Deut. xxi, 22 : Josh. x, 26 : 2 Sam. xxi, 6) hanged (*Hūk’a* “suspended”) men on trees, “before the sun,” or “before Yahveh” ; or perhaps “suspended them on wooden stakes.” Crucifixion was in use among the Carthaginians about 200 B.C. ; among the Greeks as early as 333 B.C., when Alexander the Great crucified Tyrians ; and among the Jews in the age of Alexander Jannæus (1st century B.C.), as well as among the Romans. Crucifixion was ignominious among the latter, but was not of necessity intended to cause death. When Christ and the two thieves had been crucified six hours the soldiers came to kill them, and the thieves were yet alive. During the French Revolution one man is said to have been crucified 26 times, and a woman 9 times. We read that Pilate “marvelled” to hear that Christ was already dead. He may simply have been nailed to a stake or pale ; and, if carefully removed to a cold tomb chamber, might have been revived (see Christianity). The fact that he was speared by a soldier is only noticed in the fourth gospel, and it is especially said to be there recorded “that ye might believe” in Christ’s death (John xix, 34, 35), which was perhaps doubted. Professor Huxley, who investigated the subject, says that “death by crucifixion must have been a very slow process” : for there is no disturbance of the vital machinery, and those who know how difficult it is to find, at once, indisputable signs of death, may think that a rude soldier may not have known if Christ was alive or not. In Japan it was a common punishment to crucify men on living trees, but if death was intended they were impaled.

During the Burmese war of 1854-5 we saw several Buddhists crucified—that is hanging from trees on the banks of the Irāvady River, near Prome ; they had aided our foraging parties, and were

either nailed or tied to tree-trunks, which had been pared flat, to form a regular pale or stauros. They had been speared and hacked by good patriots as they passed by. Some of the culprits however had the arms fastened to boughs, in the form of the St Andrew's Cross ; which position Mr Scott (Shwey-Yo) also describes, in cases at Mandalay where crucifixion was common : when dead the victim's body was exposed, in cross attitude, on a high bamboo frame (*The Barman*, ii, p. 255).

The old meaning of the Latin *Crux* was apparently the same as our rood or "rod"—a stake rather than a cross. Livy calls it the "arbor infelix," or "accursed tree" ; but the chief pain consisted in being suspended "before the sun," and in the terrible thirst, which kindly persons allayed by giving drink, or spices and other narcotics to induce a condition of coma, which might be mistaken for death.

The cruciform attitude was also symbolical ; and the victim was often so offered to the sun, or to the rain god. Hence Krishna appears in this attitude : Atys again, bound to the pine tree (see Attus), has the same significance. The Mexicans called the cross the "tree of life," sacred to the rain god, and an emblem of fertility—just as among the Kelts the "rain crosses" were believed to bring rain. Bancroft (iii, p. 356) describes a Mexican rite, according to which the priest had to stand with extended arms, in cruciform attitude, and must be covered with the skin of a newly sacrificed woman : this reminds us of Christian monks who made living crosses of themselves. Many rude pottery images, with extended arms, are found in Phœnicia and elsewhere, which were no doubt connected with the emblem found as a luck-mark in Carthage, and elsewhere, representing a man with outstretched arms. It occurs as a hieroglyphic sign at Boghaz-Keui in Armenia, on a Hittite monument, and is often found in modified form on Hittite texts, finally becoming the Cypriote sign *Ra*. The connection between the sacrifice of men in the cruciform attitude to the sun, and the punishment of crucifixion, thus connects the Christian crucifix with the symbolism of Asia and America.

The *Tau*, or cross proper, which is noticed in Ezekiel (ix, 4), and in other passages of the Old Testament, as a "sign" or "mark," was indeed a very ancient and wide-spread emblem in Asia and in America. Justin Martyr says "the sign is impressed on all nature . . . and forms part of man himself." Tertullian, when he denied that Christians worshiped crosses, though admitting that heretics used the sign of the cross, turns the accusation against pagans, and notices deities represented by crosses or stakes. He may refer either to the poles and stakes which were derived from the Ashērah (see Asēr), or to those

cross-like figures found, as already noted, in Phcenicia as amulets in tombs.

The kuneiform sign of the cross has the sound *Bar* in Akkadiau, meaning “family,” “beget,” “life” (see *Bar*) ; and it was apparently the sign of Istar or 'Ashtoreth. It occurs with other divine emblems on the necklaces of Assyrian kings, in the British Museum. Dr Schliemann discovered it at Troy, in the form of the “Thor’s Cross” (see *Svastika*), marking the pelvis of a naked goddess, probably about 1500 B.C. [It also occurs as a Hittite hieroglyphic sign, and in Cypriote characters it has the sound *Lo*—compare the Akkadian *lu* “person,” (a cross in a square), and *la*, meaning “spirit” in Finnic dialects.—ED.] The cross is not mentioned by Clement of Alexandria as among the signs appropriate for Christian signet rings. It does not appear on early Christian texts. The first dated inscriptions on which it is found are Greek texts in Syria, beginning shortly after the establishment of Christianity in 325 A.C. In the west it appears yet later. There are no early crosses in the Catacombs, and no representations of the Crucifixion before the 9th century A.C. Dean Farrar (*Lives of the Fathers*) says : “I have not mentioned the cross . . . the earliest Latin cross is on the tomb of the Empress Galla Placidia” (451 A.C.). Early believers shrank from representing the dead Christ as from an impiety : “To them he was the living not the dead Christ.” The crucifix is only found in the 6th century.

The St Andrew's cross is the Greek letter *Khi* (X), and was an early symbol. It occurs on coins of Alexander Bala in Syria (146 B.C.), and on those of Baktrian kings about 140 to 120 B.C. (see Smith’s *Dicty. of Ohristian Antiq.*, under “*Money*”).

The supposed finding of the true cross by Helena, mother of Constantine, is celebrated on 3rd May at the “Feast of the Invention of the Cross,” which was supposed to have occurred in 326 A.C., when Helena—aided by the Patriarch of Jerusalem—discovered three crosses, the true one being known by healing a sick woman who touched it. They were under the ruins of a temple of Venus ; and, if really found, might have been (according to Tertullian’s view) pagan emblems. [The earlier accounts of Helena’s visit mention only her pilgrimage to Bethlehem and the Mount of Olives. The story of finding the cross first appears in Rufinus, in 440 A.C. The first pilgrim to Jerusalem, from Gaul about 333 A.C., says nothing of the cross. It is noticed, as distributed over the world, in the lectures of Cyril about 350 A.C., and by Jerome rather later. St Silvia, about 385, found a fragment adored on the traditional Calvary.—ED.] In the cor-

respondence with Constantine, and in his *Life*, by Eusebius, this discovery is unnoticed.

In the Rig-Veda the fire god Agni is symbolised (perhaps as early as 1800 A.C.) by cross sticks, which represent the Pramantha, or fire drill. The Greeks depicted crosses on the head-band of Dionūsos; and in the Eleusinian mysteries they were placed on the breast of each initiate. The cross was also the symbol of Jupiter Fœderis, the "Lord of Vows," in Rome. It took the place of the menhir in Keltic shrines re-consecrated by Christian priests; or in some cases the holy stone itself was marked with a cross. It was a sign used also by Brāhmans and Buddhists. Prof. Skeat thinks that the word "cross" came from the Provençal language. It appears in French texts about 1150 A.C., and in England 1200 A.C. The long, or Latin cross was unknown in the East till the time of the 1st Crusade (1100 A.C.).

The Mexicans called the cross the "Tree of Life," sacred to the rain god as an emblem of life and fertility. They cut trees into a cross form, and placed on them an image of baked dough symbolising the god. After certain rites these were taken down, broken up, and eaten—the worshiper thus partaking of the god's body in the form of bread. [The same ceremony of tearing in pieces, and eating, a dough image supposed to represent the divine body of a deity, has also been described among Mongols in Tibet.—ED.] Vega says that "the garments of Kuetzal-koatl were covered with red crosses"; and "Yukatan worshiped the cross in obedience to the prophet Chilam-Kambal" (i, 63; ii, 467). This was some 900 years before Christians reached America. "On the walls of Palenque appears a cross, surmounted by a sacred bird" (see *Rivers of Life*, i, pp. 62-65; ii, p. 305). Mr Stephens (*Central America*, ii, pp. 346-349) describes the "central cross" at this temple. The Spaniards were amazed at the use of the cross, combined with a legend of virgin birth (see Azteks), and exclaimed like Firmicus: "Habet Diabolus Christos suos"—"the devil has his Christs too." A great cross stood on the Teo-Kal ("god-house") of Cuzco (see Bradford's *American Antiq.*, pp. 171, 391). The Patagonians, in the far S. of America, also tattooed their foreheads with crosses.

Crosses are found even on the magic rods of Roman augurs, and in the ruins of Herculāneum. Mr King (*Gnostics*) says that the cross is connected with the phallus at Pompei. He probably alludes to a scene (M. Aine's *Musée Secret*, p. 135, plate xxviii) where a youth and girl are worshiping Priapus, while a raised mound behind the latter is marked with a cross.

Huge crosses were drawn in cars in Italy, such as the Crucifix of the Carroccio ("car") of Santo Carlo. Such a carroccio may still be seen in the Cathedral of Milan; and a Santo Carlo crucifix over the tomb of the Borghese family outside the Porta Volta of the same city (Dr Hardwicke, *Agnostic Journal*, 1891). The car and its cross were dragged in front of the Italian armies of the middle ages; and Richard I of England in Palestine (1199 A.C.) had such a car with his army also. The Egyptian T cross, with a loop (see Ank), was also a symbol of life known as the "Crux Ansata." The "Croix Cramponnée" is the old Cross of Thor—perhaps a wheel rather than a true cross (see Svastika). The cross on early Cypriote coins, and elsewhere, may be merely a letter. But that the cross was a very ancient sacred symbol for "life" is clear. In Chinese it only stands for number "ten."

Crowns. Symbols of power (see *Rivers of Life*, i, p. 185, fig. 66; ii, p. 454). Goddesses carry a tower crown on their heads, both on the Hittite bas relief of Boghaz-Keui in Armenia, and on statues of the goddess of Ephesus (see *Quarterly Statement Pal. Expl. Fund*, July 1881, p. 174). These crowns are also common on coins of cities. [The Zulu ring of hair is a kind of crown, which might only be worn by married men.-ED.]

Ctesias. Greek Ktesias. A literary physician of Knidos in Karia (Asia Minor), a city famous as a centre of medical knowledge. Some regard him as a contemporary of Xenophon (540-495 B.C.), and of Herodotos (484-425 B.C.) But these dates appear too early, if Ctesias (see Diodorus, ii, 32; xiv, 46; and Strabo, xiv) was a captive under Artaxerxes II (405-359 B.C.), who made him court physician, and allowed him to return, in 397 B.C., to his native land, after a residence (says Diodorus) of 17 years in Persia. Ctesias wrote the *Persica*, a history of Persia in 23 books, embracing much of that of the Assyrians, and coming down to the year of his departure. He also wrote the *Indica*, and other works. Only fragmentary quotations of these interesting works are known.

Cuckoo. This bird appears in mythology as a harbinger of spring, but bears a bad reputation as immoral, laying eggs in the nests of other birds. The name, evidently imitative of its note, is found in many languages. In Plautus *cuculus* signifies a clandestine lover. Indra became a Kokila, or cuckoo, when he sent the maid Rambha to seduce Visvamitra. Siva took this form to tempt Sīta, "the furrow." Jupiter took refuge from a storm of rain, as a cuckoo, in the

lap of Juno (see Prof. A. di Gubernatis, *Zool. Mythol.*, ii, on “Birds.”) The cuckoo is connected with the nightingale in many myths and stories.

Cup. See Kab. Most religions have holy cups, bowls, and chalices like the Grail. The oldest rock-cups for libations (see Stones) belong to the age of rude stone monuments.

Cupid. Latin: *cupido*. From the root *Kubh* to “desire” (see Eros). The Indian Cupid is Kāma. [In the catacombs Cupid and Psukhē (Psychē) often appear, in tomb frescoes thought to be Christian. He becomes an emblem of Love embracing the Soul. According to the legend Psychē (the “soul”) was not allowed to see Cupid clearly.—ED.]

Cupra. The Etruskan Juno (see Etruskans).

Cush. See Kus.

Custard-Apple. The fruit and flower are sacred, in Indian mythology, to Sīta “the furrow.” Hence it is called Sīta-phul. It answers to the Pomegranate of the west.

Cybele. Greek : Kubēlē. The mother goddess of Asia Minor (see Attūs). She is connected with Ma or “mother earth.” [The derivation of the name is disputed. It has been supposed to be Semitic, from Gebal “mountain”; or perhaps Gebalīah “the Goddess of Gebal” in Syria. There was a very famous temple of Ba’alath, the earth goddess, at Gebal (see Adonis).—ED.] See Kubēlē.

Cycles. See Eras, Kalpa, Vikram-Āditya, Year, Zodiak.

Cymri. Kelts, or Cimmerians (see Kumri).

Cynics. A class of outdoor preachers, common in Greece in the time of Sokratēs (about 400 B.C.) His disciple Antisthenes became the type, if not the founder, of the sect. Sokrates himself was practically the first cynic. About 360 B.C. they were going about with only staff and wallet, as dirty, unkempt preachers against all the pleasures of life. Like Sokratēs they stood, or sat, by roadsides, and in public places, denouncing the vanity and hypocrisy of the age. Pleasures they regarded as positive evils, while pains rightly appreciated—whether bodily or mental—were blessings. We should despise, they said, theoretical knowledge, outward circumstances, and all that is artificial in society; and to be independent of these things was true happiness. Philosophy was good and useful only when

showing the way to right conduct; for the pursuit of virtue is the “summum bonum” of life.

These doctrines were urged in accordance with the wisdom, or the foolishness, of the individual wayside preacher. Antisthenes, like his master, held them moderately, and wisely. He regarded sensual pleasures as injurious, but allowed the enjoyment of friendship, learning, and profitable intercourse. But among cynics (as among other ascetiks) there were some who were debased and brutal, resembling Indian beggars (see Bāiragi); and from these, it is thought, the name of cynics (from the Greek *Kuōn* “a dog”) came to be used of the sect. In the time of Sokratēs (who was not over cleanly himself), of Diogenēs, Kratēs, and Zeno, the cynics abounded; but little is heard of them later until our 1st century, when Demetrius took up the protest against a world full of sin and misery.

Lecky (*European Morals*) says that the “Romans favoured street preachers”: that they alleviated many social evils; and that the cynics corresponded to the mediæval mendicant friars. “The cynic devoted his entire life to the instruction of mankind. He must be unmarried, with no family affections to divert or dilute his energies. He must wear the meanest dress, sleep on the bare ground, feed on the simplest food, abstain from all earthly pleasures, and yet exhibit to the world the example of uniform cheerfulness and content. . . . It is his mission to go among men as the ambassador of God, rebuking, in season and out of season, their frivolity, their cowardice, and their vice. He must stop the rich man in the market-place. He must preach to the populace in the highway. He must look upon all men as his sons, and upon all women as his daughters. . . . Ill-treatment, and exile, and death, must have no terrors in his eyes; for the discipline of his life should emancipate him from every earthly tie; and when he is beaten he should love those who beat him, for he is at once the father and the brother of all men.” Prof. E. Caird, Master of Balliol (1902), in his *Gifford Lectures*, takes a less favourable view regarding cynics as aiming at a “return to nature,” and revolting generally against society. [But Greek society in this age, judging from Aristophanes, was very vile.—ED.] We see again in this case that light may have come from the East; and the chain—from Buddhist asceticism to Ohristian renunciation—is complete.

Cypris. “The Cyprian” Aphroditē (see Kupros).

Cyprian. A Christian Father of the 3rd century. “Little is known,” says the editor of his works (*Ante-Nicene Library*), “of Cyprian’s life till his intimacy with the Carthaginian presbyter Cæcilius

which led to his conversion in 246 A.C.” He was probably born about 200 A.C. Jerome mentions a “Life and Passion of Cyprian, Bishop and Martyr, by Pontius the deacon—an excellent production.” :But Prof. Ramsay says that his life is written in a wild and declamatory style, and can only be regarded as having been based on more solid work. His miracles are not worth noticing. The works attributed to him are found in the Cottonian MSS. of our 9th century. The various editions show considerable discrepancies ; and no attempt was made, till the time of Erasmus (1520 A.C.), to separate the genuine from the spurious. He is stated to have been martyred, by being beheaded, at Carthage in 258 A.C. [Archbishop Benson's *Cyprian* took him some 30 years to write, and shows his hero to have been a zealous ecclesiastic, to whom much of the organisation of the Church was due. The Archbishop also shows clearly that the text of his works was garbled by later Romanist scribes. There is reason to think that Cyprian, who was a man of high rank and education, was elected bishop on conversion, as also apparently was Ambrose of Milan more than a century later. At all events he must have been a neophyte when so consecrated. Such election of a layman also occurred in the case of Synesius, a Greek who, on conversion, in 409 A.C.—being then a married man with three children—was at once made Bishop of Ptolemais in Palestine. Cyprian was a strong defender of the independence of bishops, as opposed to the pretensions of Rome.—ED.]

Cyril. Greek : Kurillos. Bishop of Jerusalem. He was born there in 315 A.C. : became a deacon in 335 ; a priest in 345; and bishop—under the Patriarch of Cæsarea—in 350 A.C. He had a troubled career, being thrice exiled—for 16 years in all—but he died bishop of Jerusalem in 381 A.C. His lectures to candidates for baptism, preached in the Jerusalem Basilica, contain many interesting indications (see Baptism and Cross). He was well acquainted with the Septuagint Greek translation of the Old Testament, and had some slight knowledge of Hebrew : with dialectics, and other branches of 4th century education, he was also acquainted. He was opposed to pilgrimages, but not to monasticism. He was at first a “Semi-Aryan” (see Arius), and led the party of the Asiatik Church, opposing Jerome as favouring Rome. But he finally accepted the orthodoxy of the Nicene party, and at the First Council of Constantinople (381 A.C.), shortly before death, was one of the leaders who established the equality of the Holy Ghost.

Cyril of Alexandria. This Saint was a cruel and intolerant

ecclesiastic, whose violence led to the Nestorian schism. He began as a monk in the Nitria desert monastery in Egypt, but was early called by his uncle Theophilus, Patriarch of Alexandria, who was equally turbulent, to preach, and aid in governing the city, which was full of mingled races. Cyril succeeded his uncle in 412 A.C. He attacked the Novatians as heretics, and despoiled their bishop. He then turned on the Jews, who were plundered and appealed to the civil governor Orestes, who took their part. But the fanatic monks of Nitria, coming to the aid of Cyril, nearly murdered Orestes. Cyril denounced the pagan philosophers of Alexandria, and the beautiful and learned Hypatia, teaching in the Serapeum. She was accused of influencing Orestes against the Patriarch; and the savage monks, headed by a certain Peter, seized her in the public street, dragging her from her chariot to the church of St Athanasius, where she was stripped, murdered, and torn in pieces: her flesh was scraped from the bones with sharp shells, and the body burned, in Lent 415 A.C., to the eternal disgrace of Cyril.

Dean Stanley comes to the conclusion that Cyril was guilty of approving this crime. Dr Adam Clarke says that "No Christian Father has so disgraced the Christian name . . . (Cyril) was ever a breeder of disturbances, headstrong, ambitious, haughty, and imperious, and as unfit for a bishop as a violent, bigotted, and unskilful theologian could possibly be" (Smith's *Dictionary of Christian Biography*). He next issued twelve solemn curses against Nestorius—a learned archbishop—in a formal synodical letter, insisting on "the adoration of Mary as the Mother of God . . . and that whoso partook of the consecrated bread and wine took the Lord's body . . . became united with God . . . blended like two portions of melted wax." Nestorius taught that the human Jesus was inspired by the Divine Christ—a relic of ancient Gnostik belief—and Cyril convened a powerful synod in 430 A.C., which condemned Nestorius as a heretic, calling on him to recant what he taught, or was supposed to believe. This led to a fierce struggle, in which the Emperor Theodosius was involved, calling Cyril a "rash and meddlesome priest." He convoked the Third General Council at Ephesus in 431 A.C.; but Cyril presided, and Nestorius therefore declined to appear before his enemy: yet sent propositions, among which was the statement that "he would never admit that a child of two or three months old was God"; for he considered Jesus human before the descent upon him, at baptism, of Divinity. Nestorius was condemned in his absence, which led to the separation of the Church of Kaldea and Persia, which afterwards spread all over Central Asia. John, Patriarch of Antioch, and other

Syrian bishops, endeavoured to get Cyril's deposition approved, accusing him of the heresy of Eunomius (an ultra Arian) ; but Cyril's party, supported by the legates of the Roman bishop, was too strong to be defeated. Theodosius deposed alike Cyril, Nestorius, and the bishop of Ephesus (Memnon), placing them in confinement : but in the autumn of the same year he released them, directing them to return to their cities, and henceforth to refrain from any interference outside their own benefices. The party of Antioch framed articles condemning Cyril's views, but the two parties were reconciled by Paul, bishop of Emesa, in 432 A.C., on the understanding that Nestorius should be sacrificed. Cyril accepted the arrangement and allowed Paul of Emesa to preach in the cathedral at Alexandria on Christmas day. It was now agreed that : " the Holy Virgin was the Theotokos (' parent of God '), the bringer-forth of Emmanuel . . . the one Son, the one Lord . . . perfect God, and perfect man, born of a virgin according to manhood ; of one essence with the Father as to Godhead, and one essence with us as to manhood . . . a union of two natures which we confess to be one." Such were the mysteries of the Catholic Faith, which were acclaimed by the congregations at Alexandria, and which Europe still maintains, though Asia has never accepted these dogmas entirely, her Churches being either Monophysite or Nestorian. Such were the doctrines to which Hypatia was a martyr, and which had so strangely replaced the philosophy of Greece, and of the old Roman world. Such assertions naturally led to constant misunderstandings and evasions ; and to opinions called " heresies " by the majority. Twenty years later St Cyril is said to have been condemned by many at the Council of Chalcedon (451 A.C.). He wrote against the " senseless opinion (that) the Eucharistic Consecration lost its efficacy if (the elements were) reserved a day "—an opinion which Rome and the Anglicans never regard as admissible. Cyril died still Patriarch of Alexandria in 444 A.C.

Cyrus. Founder of the Persian empire (see Kuras).

D

Da. A root meaning to " give " or " put," in many tongues of East and West. [Aryan *da* " give " : Egyptian *ta* " give " : Akkadian and Mongol *te* " take," " lay " : Assyrian *idu* " put " : Hebrew *yad* " hand."—ED.]

Dabistan. A Persian book treating of schools, of sects, or

manners (*Mazāhab*), which mentions various older works now lost. The sage Dawīr (supposed to have written only a few centuries ago) here says that neither angels nor prophets are superior to the sun god, who is the spirit of spirits, and renewer of nature (English translation in 3 vols., Shea and Troyer, 1844).

Dad : “Father,” in many languages (see Ad). The Syrian god Dadu, Didu, or Addu, was the same as Rimmon—god of the air—and the Bible Ha-dad.

Dadīcha, or Dadhyaneh. A Vedik Rishi, or “sage,” son of Athārvan (the fire priest), who was the eldest son of Brahma, and inspired to write the 4th, or Athārva Veda. Indra inspired Dadīcha, forbidding him to reveal his knowledge, but the Asvins learned it, and cut off his head, which they put on a horse—pointing to the horse myths of early Aryans (Canon Isaac Taylor, *Contempy. Review*, August 1890). Indra used horse bones as weapons, finding them in the holy lake Kuru-kshetra, on the Sarāsvati River, in the land of the Tritsus.

Dag. A form of the sun, born of Nott or “night” according to Skandinavians—probably “day” (German *Tag*). See Nott.

Dagal. Hebrew: “standard.” Assyrian *diglu*, from *dagalu* “to look at.”

Dāgoba. See Pagoda. The relic casket of Buddhists, from *Dha-gopa*, “that which covers over” (see Major Temple, *Indian Antiq.*, Jan. 1893). The common form is that of a bell. It is adorned usually with flags, and stands in the darkest inner recess of Buddhist shrines, on a mound, or on a dais, of 3 or 5 or 7 steps (*Rivers of Life*, ii, plate xvi, and fig. 253).

Dagon. The name of this deity, usually connected with the Hebrew *Dag* “fish,” is Akkadian and not Semitic (Prof. E. Schrader, *Cuneif. Inscr. and O. T.*, i, p. 170), but he was early adored by Semitic races. [The Akkadian is *Da-gan*, probably from *Da* “prince,” and *Gan* “fish”—Turkish *Kaan* “fish.”—ED.] The ruler of Assyria about 1800 B.C. was named Ismi-dagan (“Dagon heard”); and Sargon in the 8th century B.C. says that “he gave laws for the city of Harran, according to the ordinances of Anu and Dagon.” In Semitic speech *Dag* means to “increase,” and *Dagon* is “corn.” Thus Philo of Byblos in Phœnicia (following Sanchoniathon) says that Dagon invented bread. He also had a fish’s head. From Babylon the worship of Dagon spread to Phœnicia and Philistia. In the Tell

Amarna letters kings of 'Asṣalon are named Yamir-Dagan, and Dagan-takala. The fish god is also represented on an Assyrian bas relief in the time of Assur-naṣir-pal (about 880 B.C.). He was apparently a form of Ea the Akkadian sea god, worshiped at Susa, and equivalent to Oannes (*U-Khan-na* "Lord of the Fish") or Ea. See Oannes.

Dahana. Sanskrit : "dawn." See Ahana.

Dai-ko-ku. The Japanese god of wealth, of dwarfish form and jovial face, found in houses even of educated skeptiks who propitiate him with flowers, incense, and sweet smelling oils. Tradition shows that he once had sacrifices of human adults and babes. He sits on two stuffed money bags, and holds in one hand the hammer, and in the other an open bag, having been originally a phallick deity.

Daimōn. Greek : "Demon" (see Spirits). Originally the essence of a deity good or bad, but subsequently a genius inferior to the gods. As the Devas became devils among Zoroastrians so the demons also fell from high estate. Sokrates spoke of his inspiring genius or demon. According to Pindar, Herodotos, and others, anything proceeding from God or Fate was "demonik." A good spirit was called, in later times, the Agatho-daimōn ; and the demons were also souls or spirits of good men, adopted often as tutelary deities.

Daitya. Sanskrit. A term of reproach for heretics. According to the Vendidad (i) the Iranians from the Volga reached the "good river Daitya" or Araxes (see Aryans). They may thus have been known to the Eastern Aryans of Sogdiana, Baktria, and India, from whom they separated, as Daityas.

Daj-bog. The Slav Apollo—apparently the "day-god."

Dakini. A female fiend attending Kali, and now the evil witch of the Punjāb Dakin, Dayan, or Dain.

Daksha. Sanskrit. The supreme divine wisdom springing from, and begetting, Āditi "the infinite." Hindus called him the "thumb" (or phallus) of Brāhma, saying that he sprang from Brāhma's thumb when erected, and was the creative agent. He was a Prājapati ("creating lord"), and an Angiras, and had 51 daughters, Prasuti being the mother of 24 of these. These numbers are divisible by 3—"the perfect number." Daksha also signifies "worship," and "the south" or right hand. Siva married his daughter Sati, but made war on him (not having been invited

to his great sacrifice), cutting off his head, which however he allowed to be restored.

Dakshina. Sanskrit. Correct worship by walking round an altar keeping it always on the “right hand.” This was Solar worship, and the reverse was Vana-chārim, Lunar worship. The sects (*charis*) called “right hand” and “left hand” (*Dakshina* and *Vana*) were thus Solar and Lunar, male and female. Dakshina came also to mean “right” or “righteousness”—dexterity, and intelligence.

Daktuloi. Dactyli. Greek: “fingers.” Whether on Mt. Ida in Phrygia, or in Krete, these deities were three great metal workers—the Smelter, the Hammer, and the Anvil, and servants of the goddess Rhea under Mt. Ida: or of Zeus on the Kretan Ida. Solon said that the Idaios Daktulos (“finger of Ida”) was a “great red cone like a man’s thumb” (see Thumb). [The snowy peak of Ida at sunset is a rosy pink.—ED.] Apollonius regards them as southern Druids, saying

“ They reared their altars on a rising ground
Of stones that nearest lay, and wide around
Disperse the branches of the sacred oak,
And Dindymus's deity invoke.
The guardian power of Phrygia's hills and woods
The venerable mother of the gods.”

Dalada. Sanskrit. A small lingam—the so-called tooth of Buddha.

Dalriāda. The “dale of Riada,” in County Down and S.E. Antrim in Ireland, whence the Skoti passed to Kaledonia.

Dama-vend. The Greek Iasionion includes the peaks of Elburz, Elvend, and Dama-vend, the latter being the highest, and rising some 19,000 feet above sea level, about 60 miles E.N.E. of Teherān the capital of Persia. Dama-vend appears to mean “wind mountain” (Persian *dam*, Zend *dhmā* “wind”). It flanks the “Kaspian gates”; and at its foot is the village of Dimē, or Wimē. It is part of the sacred “world mountain” of Persians and Akkadians (the Moslem *Kāf*), and is otherwise called Dunba-vend, apparently “smoky mountain,” being an extinct volcano, which, in historic times, has been connected with frequent earthquakes. Ferdūsi says that Zohak (see Azi-dahāk) was imprisoned in this mountain; and endless traditions and legends are connected with it.

Dam-ki-na. In Akkadian “Lady of the Earth,” the wife of Ea or “Ocean.” In Greek works this becomes Daukina.

Damo-dara. Krishna, in India, as the Blessor.

Dana. Sanskrit: Pious gifts, charity, the first of the six Pāramitas, or merits winning Nirvāna according to Buddhists (see Da). Founders of monasteries, for those who aid the faith, are called Dānapatis or “Lords of Charity.”

Danae. Danaos. Danai. The story of Danae and Zeus is a solar myth. She is perhaps Dahana “the dawn.” Her father Akrisios, king of Argos, shut her up in a tower. Zeus (“light”) descended on her in a shower of gold, and she became mother of the sun-hero Perseus. Her father set her afloat in a chest which drifted to the island of Seriphos.

Danaos, son of Belus (Bēl" the sun "), was the brother of Aiguptos or Egypt. He had 50 daughters the Danaides, who all (except Hupermnestra) murdered their cousins, sons of Aiguptos, on their bridal night, and were condemned to draw water in leaky vessels in Hades. Danaos was the ancestor of the Danai or Greeks. He had received Libya from his father, while Aiguptos received Arabia. Both were Thebans of Egypt, but Danaos fled to Lindos in Rhodes, where his daughters built a temple to Athēnē. Thence a colony of Danai went to Lerna in the Peloponnesos, which they called Apobathmi. They built the acropolis of Argos, where Danaos long ruled, and founded the temple of Apollo Lukios, with statues of Zeus and Artemis. The shield of Danaos was dedicated, some 2000 years later, to Juno by Cæsar, and sent to Rome, being decorated it is said with British pearls. Danaos was attacked by the Egyptians, and murdered, though he is said to have slain them all except Lunkeos (“the lynx”): he was buried in Argos, and his name is connected with an ark called Amphiprumnon. The Danai are said to have instructed the Pelasgi in the worship of Egyptian and Aithiopian deities, and in the mysteries of Demeter and Thesmophoros. As Daunii they colonised Tyrrhenian Italy founding Ardea, Argiletum, and other cities, being distinguished builders and artizans. Turnus father of the Tyrrhenians is called Daunus, son of Danae, which the Latins pronounced Taunus (Niebuhr, *Lect. on Anct. Histy.* xxii). Agamemnon led the Danai against Troy; and Mr Gladstone (*Homeric Age*, i, p. 346) regards their name Argives as geographical (see Argos). Dr Isaac Taylor regards the legend of the Danaid nymphs, pouring water from huge amphoræ, as referring to rivers (*Notes and Queries*, Jany. 5th, 1901); and in Aryan speech *Tan* signifies “water.”

[The Danau are noticed in a text of Rameses III, about 1200 B.C., as invading Egypt in alliance with the Libyans. This may be the historic foundation of the legends. As an Aryan word the name would come from the root *Dhan* "to smite." In Turanian speech it would mean "strong."—ED.]

Danawas. Descendants of Kāsyapa—the sun—who warred with Indra. They were descended from the great demon Danu—probably a non-Aryan figure.

Dancing. This was originally an important emblematic rite in all religions. It denoted the ecstatic emotions, and was connected with the passion of love, as when the male bird bows and dances before the hen. Women are still the great attraction in the sacred dances of many nations, while others (like the Greek Purrhik dance) symbolise war. Sophokles makes the phallik Pan the "director of the dances of the gods" (see Hayti). The Nangas of the Panjāb (see *Proc. Bengal Rl. Asiatic Socy.*, May 1883) call themselves Unitarians, and denounce adultery, anger, covetousness, and avarice, saying little about their ancient dance-cry "Fish, Flesh, and Wine," but urging the great importance of love and ecstasy (*prem* and *wajid*). They assemble and, at first, men and women sit apart and eat sweet-meats specially drugged, or prepared. Rising as the spirit moves them they sing to the music of drums, harps, and cymbals, till, in the ecstasy of the dance, their garments slip off, and their long hair falls down and is wildly tossed. The music peals louder and louder as the dance becomes madder, till at last they fall exhausted, rolling on the floor as if in agony..

The Greeks had their Kuklik dances, and circled singing round sacred stones : the chief rites of the Bacchanalia, and Hymenrea, were dances, like the sacred Delian dances, and that of the Salii or priests of Mars at Rome. The latter clanged their shields, and sang the "Assimenta" as they wheeled round the deity. They portrayed also the labours of Hercules, and the loves of Venus. Phallik dances are common still among savage peoples, such as were also usual with Tasmanians. The ancient Mexicans danced at festivals especially in the year of the expiration of their cycle, and males and females are shown, on the monuments, dancing outside the temples (*Notes and Queries*, 5th September 1896). The same writer says that, at certain Spanish cathedrals, the "gigantones, or men inside great pasteboard figures of clothed giants, dance to this day at certain festivals—e.g. at Barbastro on Corpus Christi, at Santo Iago de Compostela on St James' day. The choristers called *sizes* dance

before the high altar of Seville Cathedral at Christmas. At Yacca (Aragon) . . . on the vigil and feast of Santa Orosia—the *patrona* of the city, and on St Peter's day, there is a procession from the cathedral in which six dancers take part." They were formerly more numerous and of two categories. They are called *danzantes de santa Orosia*. In 1895 they consisted of two boys, three young men, and one elderly man who had performed the same duty for twenty-nine years. They were dressed in white sandals with black lachets, white stockings, white knickerbockers sustained by pink sashes, white shirts, with red and gold stoles called *bandas*, passed over the left shoulder and under the right. They dance bare headed and go backwards, facing the processional cross, but occasionally take a step or two forwards, and spin round like tops. All the time they "click *castañuelas* or *postizas* of box-wood, thus spoiling the solemn twanging of the ancient six-stringed, long, oblong, coffin-like, *salterio* of walnut wood, and the notes of the flute covered with snake's skin, which accompany the chanting of the clergy. They begin and stop dancing in the western portico of the church." The dancing rite of Seville Cathedral is further noticed (*Notes and Queries*, 26th February 1887) as witnessed "within the rails of the high altar ; and the praying and chanting was in honour of the Virgin. . . . The dance was a slow minuet with castanets . . . much drowned by the grand bursts of the orchestra. . . . At the close a Cardinal ascended the high altar, pronounced a blessing, and the curtain fell slowly to veil the holy elements."

The Christian Churches continued religious dances and ball games (see Balls) down to the 17th century in England. Many sects—such as the Russian Malakans in the "Merv Oasis" (O'Donovan, i, p. 31)—still dance, as did Greeks and Kelts, round holy places. Some danced to please the gods, others (like the Devil Dancers of Napāl) to propitiate or to frighten demons. Hunters symbolised the chase in their dances, and the peculiarities of animals. Some danced naked, like David before the ark, till they dropped half dead, like the flagellants of Apollo, or the dancers of Phrygia before the altars of Kubēlē. Some symbolised the revolution of the planets (as the Malawīyah or Dancing Dervishes are supposed to do) which we learned while cross-examining a company of religious peripatetiks in Central India, who performed strange figures round their camp banner pole. They marked certain dots on the dusty ground which they said were planetary signs ; but unfortunately we had no time to get details, and did Dot again fall in with them. They danced a kind of minuet step, as in some of our Keltik rural dances. After

a pirouette the toe was stretched to touch certain points before or behind, representing the Pleiades and other constellations.

Our old country dances, "Threading the needle," and the "up and down and through the loop" in "Sir Roger de Coverley," represent phallic ideas now forgotten. The worshipers of Pan danced round their goats, as the witches danced round the great Goat Devil at their Sabbath orgies. Mr Busk (*Notes and Queries*, 12th January 1884) says that Italians still set up a horn (see Horns) as a charm against the dancing goat god. The daughter of Herodias, in Christian legends, is a "Sabbath dancer," and the Church fulminated against many such diabolical rites down to the 14th century. Sir J. Davies (according to the *Encyclop. Brit.*) says however that the Church developed the Pythagorean rite of dancing, to denote all such emotions as love, sympathy, devotion, anger, humiliation, &c. Dances specially prescribed took place in nave, or choir, of churches; and bishops (called *Præsules*) led the dance at certain festivals. The Church taught that "the glorious company of the apostles is really a chorus of dancers," and that angels danced before the throne of God. But the Church now excites emotion only by classic music and imposing ritual. The word *Hagg* for "festival" in Hebrew (see 1 Sam. xxx, 16), and the Arabic *Hajj*, denote "circling round," though now understood as referring to pilgrimage, for pilgrims usually danced in ecstasy at the shrine when reached. [Muhammad is described as dancing round the Ka'aba with his followers, and Syrian Moslems still perform slow stately dances round the Maḡām or chapel of the village Nebi. The dancing of the Dervishes at Tripoli is described in detail by Colonel Conder (*Heth and Moab*, 1883), and by Lane in Egypt (see Dervish). This is a very solemn and conventionally exact rite. In all cases dances appear to be panto mimic representations of the desires of the worshipers, or prayers in dumb show, to attract the notice of gods.—ED.]

Danda. Sanskrit: "staff" or "club" (see Banāras). The Sivaite sects are called Dandakas. Our own corporations have their maces; and in Tibet the Dor-je, or "gold-staff," is said to be the creator of the immortal Dalai-Lāma representing the "Ineffable Lh'a," or Ādhi-Buddha.

Danta. In Sanskrit and other Aryan tongues a "tooth," and hence "ivory." The Indian charms such as teeth, tusks, &c., are generally of ivory (see Teeth).

Dangars. Danghars. A Dravidian name for the Kurumbas

and Āndhras. They are now Bhils in 16 petty states—wild forest tracts—among Khonds. The main body went south in India, and as Kurumbas ruled that region about our era. In 1876 the Dang regions had a population of 31,000, inhabiting jungles and marshes too unhealthy for other races. They are a wild and hardy people.

Dani-Devara. A name of Siva among Badagas in S. India.

Daniel. Hebrew : “god-judged.” The Book of Daniel is now generally believed to have been written about 160 B.C. It contains traditions which may go back to the 6th century B.C., when a Daniel appears to have been known (Ezekiel xiv, 14,20). The Jews believed it to be written in Kaldea, parts being in Aramaik. [The Hebrew parts are Dan. i, 1, to ii, 3, and viii, 1, to xii, 13. These include the story of Daniel in the time of Nebuchadnezzar, and Belshazzar—or 607 to 538 B.C.—the vision of the “King of Grecia” (viii, 21), or Alexander the Great, and of the Messiah (ix, 25), with the detailed references to the history of the Seleucidæ or Greek kings of Asia down to the death of Antiochus Epiphanes (xi, 45) in Persia in 164 B.C. In the Aramaic chapters we find reference to four kingdoms, of which the last is usually identified with the Roman rule (ii, 40-43) to be followed by the Messianic kingdom : also to the four beasts, with a similar meaning (vii, 2-8, 17-20). These Aramaic chapters may therefore be as late as the 1st century B.C.—ED.] The Jews have never classed this work with their prophets, but only with the Kethubīm or later “writings.” It is of more interest to the philologist than to the student of theology. In his commentary on Daniel Jerome says that “Porphyry (about 250 A.C.) wrote a volume against the book of our prophet Daniel, and affirmed that . . . it was not written by the ancient prophet, but by a later Daniel of the time of Antiochus Epiphanes”—a view which modern critics (see Dr Driver’s *Introduction to Lit. of O. T.*, p. 467) now adopt.

Dār. Arabic : “a large building.” ’Amru son of the Sabean king of Yaman was called ’Abd ed-Dār, or “servant of the temple.”

Darsana. Sanskrit : “demonstration”—a system of philosophy, of which Hindus recognise six. These “mirrors of knowledge,” as they are called, include (1) The Nyāya, said to be founded by Gotama Buddha, being logical : (2) the Vaiseshika, by Kanāda, physical and atomic, being supplementary to the preceding : (3) Sāṅkhya, by Kapīla, being Agnostik or Atheistik : (4) Yōga, by Patanjali—which asserts the existence of individual souls, and of an all pervading soul : (5) Purva-mīmansā, by Jaimini, usually called the “Mimansā” : (6) Uttara, by

Vyasa the editor of the Vedas, regarding God as the omnipotent and omniscient cause, preserver, and dissolver, of the Universe. This latter is also called the Vedanta philosophy ; and Sankar-Acharya, its chief teacher, speaks of Brahma as the “ sole existent universal soul,” with whom there is no second (*Ā-dvaita*) for all things are in him. The Mimansā also treats of the Vedas, and is less mystical than the Uttara. The Darsanas arose in the order above given: they all probably served to mould the philosophy of Gotama. From the Nyāya we learn to stand on solid ground, trusting to the five senses, and to logical analysis, in considering *nyāya* or “ propriety ” in all things. In the Vaisesika we find subtle theories as to atoms, like those of Lucretius, and of Pantheists who preceded him. The Sāṅkhya again cautions us not to make assertions about the “ Incomprehensible and Unknowable.” The author of the Yōga held that every being has a soul separate from the body, and that the all pervading soul is free from, but also has no influence over, bodily conditions.

Darvands. Persian. Dark evil spirits created by Ahrimān, including Akomano, Ander, Saurva, Nasatyas, Tarik, and Zarik. Vedik Darvands had been good spirits, but like Devas they became demons in Persia.

Darwin. The great naturalist Charles Robert Darwin was born on 12th Feb. 1809, his father Dr R. W. Darwin being a physician and a F.R.S. From the Grammar School of Shrewsbury Charles Darwin went, in 1825, to the Edinburgh University for two years, and in 1827 to Cambridge in preparation for the Church ; but, on taking his B.A. in 1832, found his true avocation, and was offered a free berth on H.M. ship *Beagle* by Captain Fitzroy. They started on 27th Dec. 1831 for “ researches in S, America, and the circumnavigation of the globe,” returning on 2nd Oct. 1836. A popular account of this important voyage was published in 1837, and systematic studies of natural history and geology were described. In 1839 Darwin married the granddaughter of Josiah Wedgwood, the great ceramic artist. He admits that he had then long given up the idea of Bible inspiration, especially that of Old Testament primeval history and cosmogony. At the age of 30 he “ found that the argument of design broke down in the fact that man is mutable, springing from a mere cell of an ordinary animal species ” ; and that no proof of design existed where it might be most expected—nay nor even (as he said in 1860) of beneficence. “ Many or most persons,” he says, “ believe that God . . . designedly kills an innocent and good man under a tree (in a storm)—I can’t and don’t.” Regarding immortality he

thought that "every person must draw his own conclusions." Personally "he felt unconcerned." He investigated all views, and even attended a spiritualistic seance, but laughs at the proceedings. "I am not the least afraid to die," he said when thought to be dying. He was much interested in theories of spontaneous generation. Of creation he said, "We know nothing as yet as to how life originated—it is an unknown process." Darwin was a highly religious man, and even in 1876 he confesses: "I was very unwilling to give up my belief. I even remember inventing day-dreams of old letters between distinguished Romans, and MSS. being discovered at Pompei, or elsewhere, which confirmed in the most striking manner all that was written in the Gospels . . . but I found it more and more difficult, with free scope given to my imagination, to invent evidence which would convince me. . . . Thus disbelief crept over me at a very slow rate, but was at last complete. The pace was so slow that I felt no distress." The more he studied and reflected the more impossible, he says, did he find it to believe in the miracles on which Christianity leans: for the more we know of science the more incredible are ancient marvels: but we may remember that in Gospel times ignorance and credulity were general, to an extent which we can hardly appreciate now. "I came gradually to disbelieve in divine revelations," he says in later life, "and finally in any kind of personal God or spirit." Such was the good man's opinion after 1870. Like most public characters, and men of science, he avoided religious discussion, recognising no solid basis or utility in such controversies.

His *Origin of Species* was first published in 1859, and subsequently revised and improved. On March 29th, 1863, we find him writing to a friend to say: "I have long regretted that I truckled to public opinion, and used the Pentateuchal term 'creation,' by which I really meant 'appeared by some wholly unknown process.'" In the work itself he says that "light will be thrown on the origin of man and his history" (as indeed it was by his *Descent of Man* in 1871); but this was disconcerting to those who believed they knew all the facts, though he hopes that it "will not shock the religious opinions of anyone." He thanked Dr Carpenter in 1859 for a review in the *Edinburgh*, but deprecates controversy as it "pains one's female relations, and injures the cause" of science. But in pulling down the ancient structure stone by stone he gradually became bolder, and in 1879 he wrote to a young student of Jena to say: "I am very busy, and am an old man in delicate health, and am not able to answer your letters fully, even assuming that they can be answered at all. Science and Christ have nothing to do with each other, except in so far as the

habit of scientific investigation makes a man cautious in accepting any proofs. As far as I am concerned I do not believe that any revelation has ever been made. With regard to a future life everyone must draw his own conclusions from vague and contradictory probabilities." We also find him asking himself such questions as these: "Is it credible, if God were now to make a revelation to the Hindus, that he would connect it with a belief in Vishnu and Siva, as Christianity is connected with the Old Testament?" In 1881 he wrote that the Theistick argument, from the supposed "innate idea of God," could only have weight if all had the same conviction as to the existence of one and the same deity. "With me," he writes, "the horrid doubt in regard to a God is, that our convictions are untrustworthy, our minds being but developments from lower animals. How could one trust to the convictions of a monkey?" These doubts appear to have troubled him as early as 1861. In 1881 neither the awful grandeur of earthly and starry scenes, nor the universal existence of law and order in the universe, with its vast complexity—the infinitely great and infinitely small—could sway his logical and scientific mind. Sublimity, he argued, is no more an argument for the existence of a personal god (apart from the universe) than are the emotions roused by fine music. Natural law does not of necessity imply design or purpose. The law of gravitation applies to a dead moon, not necessarily for purpose any more than in dead organisms. Shortly after publishing the *Origin of Species* he confesses that his views, as to God's existence being proved by the complexity of nature, "have very gradually, with many fluctuations, become weaker. . . . I cannot pretend to throw any light on such abstruse problems. The mystery of the beginning of all things is insoluble, and I for one am content to remain Agnostic." The argument from pleasure and pain was, to him, equally unsatisfactory. He thought it possible that—perhaps owing to natural selection—there was more happiness than misery. Pain could not improve us, "for the number of men is as nothing compared to that of other sentient beings, who suffer even more than they, without any moral improvement . . . there is too much misery in the world. A beneficent and omnipotent God could not designedly have created the Ichneumonidre expressly to feed within the living body of caterpillars, nor design that a cat should play with mice. . . . I see no necessity for the belief that the eye was expressly designed. . . . I incline to look at everything as resulting from designed laws, with the details, whether good or bad, left to the working out of what is popularly called chance; not that the notion at all satisfies me." See further under Agnostiks. [In spite of such doubts the doctrine

of evolution teaches a gradual adaptation, and development, which appears to involve a persistent purpose to produce higher forms.—ED.]

Dāsa. Dāsyu. Sanskrit. **Dauhu. Dahyu.** Zend. The Indian Dāsyu were “country” people, a dark race whom the Aryans found to be enemies to their faith. The root *Das* means “to burn.” The Dāsyu were later on the “conquered,” whom the Brāhmins regarded as of Sudra caste when they conformed to their teaching. The word may however be connected with *Desh* “land.” In Persia Darius calls himself “King of the Dahyus,” or conquered provinces—which in Sanskrit would be Dāsa-pati, and in Greek Des-patēs, while the Greek *daos* meant a “slave.” Aryans had, however, cause to respect Dēsyas, and the word has a better signification than Mlechas or barbarians. For Dēsyas were civilised Turanians, whom Aryan nomads found ruling in India (see Dutt’s *India Past and Present*, pp. 7-10, 90, &c.).

Dasara. Any ten-day festival, in India, but usually the great autumn feast about the middle of September (10th Kuar), called the Durga-pūja or Bijai Dasami. It follows a nine-days’ mourning for the ravages of the buffalo-headed demon Mah-ishvara, after whom Mysore is said to be named (see Durga). Another Dasara, at Banāras, is held on 10th Jaith, or about 25th May, the birthday of Ganga, when the snows begin to melt, and the fertilising flood rises in the holy river.

Dasaratha. The son of Aja, and father of Rama who is the 7th incarnation of Vishnu. These were all kings of Ayodha (Oudh), and founders of Aryan power. Dasaratha was descended from Ikshvāku, ancestor of the Sākyas, and of Buddha. He possessed the magic car of Sūrya (the sun); and being childless, though he had three wives, performed the great horse sacrifice (see Asva-medha), his chief wife Kausalyā remaining all night by the dead horse; after which she bore Rāma—who partook of half Vishnu’s nature. The second wife bore Bhārata, and the third (Sumitri) bore Lakshmana and Sutragna. Vishnu appeared in the fire of the sacrifice, and gave to these barren wives the Amrīta drink (see Rāma, Ramā-yana, and Sita).

Daughter. While other Aryan terms for relationship are clear, the meaning of the common Aryan word for daughter (Sanskrit *Duhitar*) is obscure. Dr O. Schrader says “we can never decide whether *duhitar* means ‘milkmaid,’ ‘suckling,’ or ‘suckling one.’” The root *duh*, or *Dug*, signifies a, “teat,”

Davata. The Sanskrit name of the fire goddess, is apparently the Scythian Tabiti, for Vesta, the fire goddess.

David. The “sweet singer of Israel,” and “chosen of the Lord,” who did right in his eyes (1 Kings iii, 14). The name is not common among Hebrews, but like Dodo (2 Sam. xxiii. 9) signifies “beloved.” In the absence of any historic texts the story of David remains a matter of faith. The name Dudu is found in the Tell Amarna texts of the 15th century B.C., as that of a foreigner in Egypt, and is perhaps the same as that of Dido the foundress of Carthage. Mesha, King of Moab (about 900 B.C.), speaks on his monument of the “Aral of Dodah,” which he dragged before his god Kemosh, or of the “hero Dodah” (see Arāl); and we have also the names Dodai “loving,” and Dodavah “love of Jehovah” (1 Chron. xxvii, 4; 2 Chron. xx, 37). The father of David was Jesse who was descended from the Moabitess Ruth (Ruth iv, 18-22), and also according to the gospel (Matt. i, 5) from the Canaanitess Raḥab. His history is mixed with legends, and the Arabs said that “he imitated the thunders of heaven, the lion’s roar, and the note of the nightingale”—perhaps referring to his Psalms. He danced in ecstasy before the ark, to the disgust of his proud wife (2 Sam. vi, 14-16, 20, 22), and appears like other early Asiatic kings to have been a priest as well as a civil ruler. His sons also were priests (*Kohenīm*, 2 Sam. viii, 18) though not of the tribe of Levi. He employed Kerethites, Pelethites, and Gittites in his army, who would seem to have been Philistines, unless they were Hebrews dwelling—as he did himself—in Philistia. He assumed also the crown of Milkom, the god of Ammon (2 Sam. xii, 30; 1 Chron. xx, 2). Nothing can be more horrible than the curses which are attributed to him in Psalms like the 109th, which we must hope to be a rhapsody of some later angry prophet: the deeply religious tone of others finds an echo in the hearts of many to-day.

Dawn. See Ahana, Athēnē Athor, Dahana, Saranyu, Ushas.

Day. From the Aryan root *Di* “to shine.” The Semitic peoples gave no names to days of the week, and the Babylonians indeed had apparently no week, their Sabbath being the 15th of the month. The Arabs name only the *Yōm el Jum’ah*, or “day of congregation,” and the *Yōm es Sebṭ* or “Sabbath.” The Aryans, on the other hand, dedicated each week-day to a god—apparently under Roman influence in the west, while Hindus and Tamils alike have such names in India. The table following (see also the illustrations of the planets and days of the ancient Bālis of Ceylon, *Rivers of*

Life, ii, p. 481), shows that all alike place the sun first, and the moon second. Tuesday is sacred to Mars and Siva : Wednesday to Mercury or Budha : Thursday to Jove : Friday to Venus, and Sukra, being also the sacred day of Arabs who worshiped the Venus of Makka. Saturday belonged to Saturn, originally the god of agriculture. The colors of the Indian deities were—(1) Surya golden, (2) Vishnu silver, (3) Siva blood-stone or bronze green (4) Budha black, (5) Brihas-pati grey, (6) Sukra tawny red, (7) Sani sapphire blue. All metals and colors had their special gods, and the pyramid of Babylon was in like manner colored in seven stages (see Architecture and Babylon).

Day.	Keltic.	Teutonic.	Latin.	Greek.	Sanskrit.	Tamil.	Hindu.	Tibetan.
1	Sul	Sun	Sol	Kuriakē	Sūrya	Nyāyaru	Aitvas	Sun
2	Lun	Moon	Luna	Selenē	Chandra	Tingal	Peer	Moon
3	Mers	Tuis	Mars	Ares	Siva	Sivai	Mangal	Mars
4	Merches	Woden	Mercury	Hermes	Budha	Budhan	Budhvār	Mercury
5	Jou	Thor	Jove	Zeus	Brihas-pati	Viyānzan	Jumarāt	Jupiter
6	Wener	Freya	Venus	Aphrodite	Sukra	Veli	Juma	Venus
7	Sadern	Saltere	Saturn	Sabbaton	Sani	Sani	Sanichar	Saturn

The Greek week-days are those of Christian times. The Tibetan planets are connected respectively with light, water, flame, copper, wood, gold, and earth. The Semitic names only mean “ first,” “ second,” &c., excepting those above stated—Friday and Saturday.

Dead. The rites of the dead, whether those of burial or those of cremation, have always been solemn among civilised races. It would appear (*Rig Veda*, x, 11, 18, see Dr R. Mitra’s *Indo Aryans*, ii, p. 146) that cremation was unusual among Vedic Aryans until the time of the Yajūr Veda; and that, before this—say about 1000 B.C.—the dead were buried at sacred sites. We have also ancient Buddhist graves, with small stone lingams over them ; and burial was the custom of the Greeks of Mycenæ—about 1500 B.C. It is clear from the Upanishads (*Sacred Books of the East*, i) that the Aryans buried ; and burial mounds existed when the Rig Veda was written. Great stones were rolled over the entrance to the tomb, less for the purpose of excluding the living than for that of preventing the dead from coming forth. This indeed seems to have been one original reason for burial and cremation. Bodies were sunk deep in pits, or covered by a huge tumulus ; or (as among the Norse) a stream was diverted until a mound had been made in its bed. The monumental stone served at once to warn the living of the presence of a ghost, and to “ lay ” the spirit beneath it. Sometimes the body was nailed to its coffin, or to the side of the tomb, or the legs were tied, the spine broken, or the corpse actually hacked

in pieces, lest it should come to life again as the body of some fiend, ghoul, or vampire. The same idea is found among Christians who thrust a stake through the body of a suicide. [In Egypt such mutilated corpses occur, as late as the 16th century B.C., in the ante-chamber of the tomb of Amenophis II.—ED.]

When the Brāhmanas were being written—about 800 to 500 B.C.—the Aryans collected the ashes, after cremating the body on the banks of a sacred stream into which they were flung, while Mantras—or Vedic verses—were being sung. A circle of stones was erected to consecrate the spot, driving death away, or enclosing polluted ground. The wife was then pulled away from the side of her dead lord with the words: “Come to the world of the living . . . do thou marry again”: so that Suttee (see Sati) was a later custom. Āsūras, or “ungodly” pre-Aryans, according to an Upanishad, offered neither alms nor sacrifices at death, but decked the corpse in fine garments, with perfumes (like the Jewish manner), just as we still present flowers. The Zoroastrians, on the contrary, allowed no useful or fine apparel to be placed on corpses. The object of the Hindu (*Rig Veda*, viii, 8, 5) was “to conquer the world by dispelling this its greatest sorrow”; for which reason, perhaps, Buddha’s body was sumptuously decked—by his own desire according to his sorrowing disciples. The Kusinagari Mālas (Drāvidians) are said to have taken to the sacred Sāla grove “five hundred suits of apparel for the blessed Tathāgata, the king of kings, and true Chakra-varta” (*Sacred Books of the East*, XI, vi, 26, the *Book of the Great Decease*, translated by Dr Rhys Davids). For six days the mourners paid honours to the body, with sweet incense and decorations, sacred dancings, hymns, and music. They then cremated the corpse, preserving the bones, which were taken to the top of the conical sacred hill of Kusi-nagar, where other rites occupied seven days. The writer of this account represents the customs of the earlier Brāhmanas, for in the *Rāmāyana*—written a century or so after Buddha’s death—the Rakshasa slain by Rāma is said to have demanded burial, “according to the immemorial custom of deceased Rakshāsas . . . so as to go away prosperously and attain to ever enduring worlds.”

The Anglo-Saxon word *birgan* means “to hide away,” or “bury.” The dead were to be securely hidden, so as not to disturb the living. Barbarian nomads covered the corpse with earth and leaves, or threw it into a wood, or some deserted spot, or into a river, that dogs, vultures, or fish might devour it. This custom still survives in the Parsi “Towers of Silence.” Earth and water, among Persians, were too sacred to be contaminated by death; hence the body was sus-

pended above earth, to be devoured, and the dog or the vulture was spoken of as one who "cleanses the earth, and dissipates evil spirits" (see Dog). There was a time (nay it is still so, according to Captain Hinde, the Belgian officer who lived among the savages of the Upper Congo in 1890 to 1894—British Association Meeting, September 1895), when men devoured the dead, especially those whose qualities they admired. This writer says: "Our sentries had to be stationed over the cemeteries to prevent body snatching. . . . Persons of both sexes were, in some districts, regularly kept for human food, and before being eaten their limbs were sometimes broken, and they were placed in water up to the chin to render the flesh tender. . . . The tribes have no horror like us of cannibalism. It is the custom of the country. . . . A sentry one night shot a camp prowler, and grieved much that he turned out to be his own father, whom tribe law forbade his eating. He however handed him over to his friends, who then held a great feast. . . . In many regions there are no old or infirm, the rule being to eat all on the first signs of decrepitude. . . . Persons sentenced to death, or killed, or wounded in wars, are at once torn to pieces and eaten; and the savages therefore followed our camps like hungry jackals. . . . The flesh was always cooked and preserved by smoking."

Races in the paleolithik and neolithik stages have left us skeletons in caves, and tumuli—as though believing in souls or ghosts. Cremation would seem to have appeared in Europe during the Bronze age. Etruskans and early Greeks buried long before they burned the dead. In the deserted home there were sometimes niches where stones represented the dead, and were worshiped as the family Lares and Penates. The ashes were kept in urns. The Persians preserved the bones, after the corpse had been picked clean; and the Ossetes of the Caucasus still keep the bones in bags—preserving the old Iranian method of disposal by giving the corpse to vultures. The body was sometimes embalmed, in hope of a future resurrection; but even in Egypt the brain and intestines were removed, and separately kept in "Kanopik" vases. Under no circumstances must the dead come back as ghosts. Thus Egyptians are said to have turned the body round several times on the way to the tomb, so as to make it lose its way. Many Asiatic and Europeans take the corpse out of the house through a hole in the wall, or by a special "death's door," which is at once built up. The Siamese threw hot stones at it, as the Teutonik tribes threw cold water. The coast tribes of Africa often cast the dead into the sea. In Dahomey slaves are often killed, and told to go and inform the ghosts of all

that is going on in their old homes, lest they should return to see for themselves. Those killed by lightning have displeased the gods, and the body is hewn in pieces, and must be eaten by priests—a practice once known in Asia.

The Egyptian antiseptic treatment of the mummy is well known, as described in detail by Herodotus. The Guanchoes of the Canary Islands made similar mummies down to our 16th century. The Egyptians believed that the soul, or souls (see Ba), revisited the body in the tomb. Semitic races buried the dead. Saul and his sons were cremated (1 Sam. xxxi, 13) for a special reason, and the bones were afterwards buried (2 Sam. xxi, 12). Not to be buried was a terrible fate (Jer. viii, 1; Ezek. vi, 5); and to burn bones was a desecration (1 Kings xiii, 2; 2 Kings xxiii, 16). The Hebrews purified themselves after touching the dead, and showed sorrow by rending their garments—whence the later Jewish custom of tearing, or cutting off, a piece of the dress on the way to the grave. [Recent excavations throw much light on burial in Semitic countries. The Akkadians buried, and feared pollution by corpses as much as the Jews. The Canaanites—as known from excavations at Gezer and Taanach in Palestine—buried in the cramped position—the legs drawn up—as is customary among non-Aryans of India, and other early races in Egypt and elsewhere. At Susa bodies are found, in pottery coffins, which appear to have been burned, and at both the sites above named the bones of babes occur in jars, and appear to have been subject to fire. The Babylonians buried, but Assyrian tombs are as yet unknown. The former preserved the body in honey or wax, as did the Palmyrenes, and as Herod preserved the body of Mariamne. The Jews only spread spices and unguents on the corpse. The Arab tombs in Moab are decorated by plaits of women's hair, strung between sticks, as a sign of mourning. The "great burning" (2 Chron. xvi, 14) was not that of the corpse, but of objects burned at the grave. The Jews still burn shawls, and other stuffs, at the grave of Joseph in Shechem, and at that of Rabbi Simeon bar Jochai the Kabbalist in Upper Galilee. This is a survival of the old offerings to the dead which, among Scythians and Kelts, included living wives, slaves, and horses, for which the Chinese now substitute paper images of all that the dead may need in the other world.—ED.]

The Colchians buried women (perhaps as having no souls), but hung the corpses of men on trees, that the souls might come and go as they pleased—a custom also observed among Gonds, Bhils, and other non-Aryans in India. The Greeks and Romans buried

and burned in different ages; and, like Egyptians or modern Russians, provided for the journey to be taken by the dead in the other world "across the river of death" (see Bridges). At Mycenæ every requisite was placed in the tombs; but when the Homeric poems were written cremation was usual. [Marks of fire were also observed in the case of the 4th tomb at Mycenæ, as though the bodies had been burned in the grave—compare under Japan, and see Schliemann's *Mycenæ* (1878), p. 213. In this case the fire did not destroy the bones; and the bodies found in jars and pottery coffins, in Susa and Palestine, may have been baked, or charred, inside their receptacles before burial.—ED.]

We have a consecutive history of the graves and monuments of Attika from 700 B.C., which was the "Di-pylon" period, so called from the numerous di-pylon vases in tombs. These graves were as deep as our own, but were not filled in to surface level, as sacrifices and libations used to be offered over the dead. So Odusseus poured the blood of a black ram into the pit to appease a hero's soul. Bones of sacrificed animals are common beside these tombs, but there are no signs of cremation. The grave was made large enough to hold, besides the body, all the ordinary utensils, weapons, &c., of the deceased; the woman's terra-cotta spindle whorl; the man's iron spear and sword; and all personal ornaments. These were covered with wood, and earth laid over it, when a large terra-cotta vase was sunk in the grave, so that the top appeared above the surface. It had holes in the bottom so that the libations soaked through. In the 5th and 6th centuries B.C. the tombs of Etruria were splendidly adorned, and frescoes were painted on the walls. The graves often were covered by a slab of polished marble. [The early tombs of Asia Minor, and Phœnicia, contain pottery statuettes of gods and goddesses, and other representations of objects valued by the person buried. These served as charms, or as provision for the spiritual life in Hades, or on the journey thither. In Egypt these offerings are extremely elaborate, and include all kinds of objects. In Italy alphabets were buried in the tombs of children.—ED.]

According to Tacitus the Belgre, and Kelts, and Teutons, raised no mounds over the dead. They were burned, and the ashes often placed in urns near their stone circles, as among non-Aryan Indians of to-day. He says that these North-Western Aryans sacrificed the widow, and slaves, and horses, and placed clothes and other necessaries beside the urn (in its cist), as the Scythians also did according to Herodotos. The Lapps used to place flint steel and tinder beside their dead—to lighten them on the dark road. The Greenlanders

put a dog beside a dead child, to guide it on its way. The Chipewa Indians keep fires burning beside the grave, for four days, probably with the same intention. The Azteks provided water for the "thirsty way."

"Wakes," or feasts for the Dead, were nominally for their propitiation (see *Srāddha*). Certain shrubs, leaves, and flowers, are funereal, and must always be placed near the dead. Roses are strewn over maidens, and aromatic herbs over the young; but thistles and thorns were put in the graves of bachelors and old maids. Yellow has been the commonest mourning color, but white and black have been usual in Europe since our 12th century, and white is now usual in the East (see *Colors*). Next to the dire fate of being left unburied was that of not being placed in hallowed ground of the tribe. For the heretic there was no such burial; no bell tolled, as had become customary from about the 9th century; no procession followed the Cross, as was usual since our 4th century. As the pagan emblem of mourning was the funereal cypress, so the Christians symbolised "entering heaven" by strewing evergreens on the grave, and by the palm or olive branch. The earliest efforts of art were devoted to the adornment of the homes of the dead—to mausolea, cenotaphs, and temples in their honour; which has led some wrongly to conclude that man's first worship was that of the dead. The pillar stone might become the home of the ghost: the cenotaph enabled it to rejoin those it loved on earth, though the body had not been recovered. The Rev. J. Sibree shows that the rude Malagasi cenotaph is a pillar or post, with an urn at the top, set in an enclosure (*Journal Anthropol. Instit.*, 2nd January 1892).

To wander among the tombs was to commune with the dead. Churches were erected beside the older cemeteries, which they consecrated. The bodies of kings and priests were buried within them, and their spirits became guardians of the holy spots. They were sanctuaries in which even the criminal might not be seized. The early Christian chapels are in catacombs, and present emblems of the faith, with short texts or invocations invaluable to the student, accompanying the symbolic dove, fish, serpent, or palm, to which the "chrisma" was added later, while strange invocations of angels are mingled even with the ancient D.M., for "Diis Manibus"—the Pagan manes.

A survival of the old funeral pyres is notable in an entry found in the borough accounts of Sheffield, in 1590, giving compensation "for trees burned down at my Lordes funerall on xiiiith January 1590." The ancient Norseman was burned on a *bāl* or pile of wood; and all his horses, arms and jewels were thrown into the fire; or he

was sent out on his burning galley to the Western Sea (see *Notes and Queries*, April 1st, 1898).

Death. See Immortality. Col. Ingersoll says: "And suppose after all that death ends all. Next to eternal joy, next to being for ever with those we love and those who have loved us, next to that is to be wrapt in the dreamless drapery of eternal peace. Next to eternal life is eternal sleep."

Declan. He was said to be a bishop at the round tower of Ardmore, in the 5th century. As a canonised saint, Declan was specially honoured in Ireland since 1750 to 1800 A.C. His "pattern" day is the 24th July, or according to others 23rd December (see Hall's *Ireland*, i, pp. 282-5; Hardy's *Holy Wells*, 1836; and *Notes and Queries*, February 2nd and 7th, 1895). St Declan's rites are severe penances ending, says Mr Ch. Drury, "with disgraceful and drunken debauchery." The devotees drag themselves under a sacred stone, drink at a holy well, visit the saint's cell or tomb, near the old cathedral with its round tower, and take home some of the sacred earth. [Such a well, and a holed stone through which persons suffering from rheumatism are dragged, still exists, in 1904, immediately N. of Ennis in Co. Clare.—ED.]

Delos. Or Asteria, was said to be a floating island, where Latōna bore Apollo to Zeus. It is also called Ortugia ("quail island"); and Delia is the sister of Lēto, whom Zeus pursued from Olumpia till she changed into a quail, which symbolises dawn (see Quail).

Delphi. A name connected with *Delphos* "the womb," and a very important solar-phallic shrine in Greece; where Greeks communed with the gods through the poor demented witch-woman, who was stupefied by the mephitic vapours of a chasm, beside the thermal waters. In the cave was an earth-fast conical rock, which they called the *Omphe*, *Omphalos*, or "navel," of earth. The golden statue of Apollo stood in the sanctuary, near the sacred fire and the treasures of the shrine. Here also in the 7th century B.C. were the iron chair of Pindar, the iron bowl of Glaucus, and the cup of Kubēlē. Under the sanctuary was the subterranean vault, and the hot spring with its tripod above it, on which sate the Sibyl or Pythoness. Her mutterings were interpreted by priests as best suited themselves, and delivered in verse to the enquirers, who stood in the large hyprethral outer temple, where was an altar of Poseidōn, with statues of Zeus, and of Apollo Moiragētēs the "God of Fate" also two of Fates (good and bad), and one of Hermione, queen of Kadmos, a beautiful

daughter of Ares and Aphroditē, who introduced the study of music, and (with her husband) became a serpent (see *Odyssey*, v, 426; and Prof. Middleton, *Cambridge Ant. Socy*, 5th March 1898).

The topography of Delphi was suggestive to early native worshippers. There was a natural cleft between two great mountains, with bosses, suggesting the earth mother (see *Rivers of Life*, i, p. 258). The early tribes knew the spot as Lar-nasos or Lar-nōs, "the island of the Lar" or "master" (as in Kassite and Etruskan speech). It was a holy place like the Akropolis of Thebes in Boiōtia (see Nēsos, and Bryant's *Mythol.*, iii, p. 329). Hence came the pillar now at Constantinople (see View of Delphi, *Rivers of Life*, i, p. 260, fig. 125; and the pillar sketched, i, p. 266, fig. 127). This pillar once stood in front of the cave. [The three-headed serpent supporting it, in the At-Meidān or "horse market" of Constantinople, once belonged to the golden tripod dedicated from Persian spoil about 476 B.C. (*Herodotos*, ix, 81; *Thucyd.*, i, 132; *Pausanias*, X, xiii, 9), and disappearing when the Phœnicians plundered Delphi in 357 B.C. The inscription on the pillar is a cardinal example of the Greek alphabet of the Peloponnesus in the 5th century B.C. Taylor, *Alphabet*, ii, pp. 50-51.—ED.] Near Delphi, said the Greeks, the ark of Deukalion rested at the deluge, and the shrine was sacred to Gaia (mother earth), Themis (law), Phoibos and Phoibē (sun and moon), long before the age of Greek domination. Pausanias calls it the early Puthu (Sanskrit *Pitha* "oracle") of Poseidōn (ocean), and Gē (earth); and Hekataios says it was the oracle of the Hyperboreans or "northerners." But Greeks understood Python to mean "rotting" (*Puthein*), as connected with the slaughter of the monster serpent by Apollo, who was also said to have appeared as a dolphin (a play on the word Delphi): the dolphin being said to have guarded Amphitritē for Poseidōn, and to predict storms (A. di Gubernatis, *Zool. Mythol.*, ii, p. 351).

On the wall of the Pro-naos was written the famous "know thyself," "nothing too much," &c.; and over the doorway was the mysterious **Ϟ**, said to stand for *ei* ("he is"), about which Plutarch, "a priest of Apollo," has written much in his *Moralia* (in the section on the Cessation of Oracles). This symbol has been variously explained; but—in our opinion—it is a lingam, or *trisūl*, mark **☪**, which finds support in Dr King's statement (*Gnostics*, p. 199) that the "Delphic E" came from India (see *Rivers of Life*, i, figs. 99, 105). Mr Sewell (*Journal Rl. Asiatic Socy.*, July 1886) shows that the *Trisūl* or trident of Vishnu is commonly found in W. Asia with the "wheel." A cameo, sketched by the late artist Mr W. Simpson, represents this

Delphik E (compare King's *Gnostics*, p. 159), with the word *Khrusou* ("of gold") beneath. In this instance it stands sideways and not vertically. It is a common caste mark of Vishnnvas (see *Rivers of Life*, i, p. 228). The Trisūl sign is also common in Babylon and Assyria, on sceptre heads, Kassite boundary stones, and as an amulet on the necklaces of kings, being the emblem of Nergal or Ba'al (see Rawlinson's *Ancient Mon.*, iii, p. 434). Mr Simpson found it as the Sivaik trident, used by priests on the Satej river (*Journal Rl. Asiatic Socy.*, 1885), and compares it with the Tibetan Dor-je (see Danda). Dr King (*Gnostics*, p. 199) says: "It must be remembered that this figure (the Delphic E) was hallowed at Delphi many centuries before that shape of the vowel came into the Greek alphabet, an alteration (to the later uncial form) which dates only from Domitian's time" (or the end of our first century). He mentions (p. 98) that the emblem was at first of wood, "which decaying was replaced by the Corinthians carved in bronze, and this was again, at a later date, transmuted into gold, by Livia Augusta, as more consistent with the dignity of that god whose offspring her husband boasted himself to be." So that our amulet, with its legend "of gold," belongs to Roman times.

Delta. The Greek letter D, of triangular form. A favourite female charm (see Triangle). It represents the "door" of life (see Door).

Demons. See Daimon, and Spirits.

Dēmokritos. The so-called "Laughing Philosopher" was born in Abdera 460 B.C. The English were taught to appreciate him by Bacon. Few men, according to Lange (*Histy. of Materialism*), have been more despitely used in history. He taught—as Tyndall showed in his famous Belfast address of 1877—weightier matters than are to be found in Plato or Aristotle, developing with precision and completeness what Lucretius called the "First Beginnings" in the construction of the Universe—namely the pregnant doctrine of the atoms or molecules. Demokritos visited Athens during his extended travels, while Plato and Sokrates were alive; and of the latter he said: "a man who readily contradicts, and uses many words, cannot learn anything aright." Though the son of a rich man he returned from his travels a poor one; but was supported by his brother, and so able to issue his great work (*Dia-Kosmon*) which the people of Abdera used to assemble to hear read. He is said to have learned the atomic theory from Leukippos of Abdera. He combatted the idea that any

phenomena arose from caprices of the gods, and laid down : 1st, that “from nothing nothing came” : 2nd, that nothing which exists can be destroyed : 3rd, that all changes are due to combinations and separations of molecules, following fixed laws, and not to chance ; the only realities are atoms and empty space : 4th, that the atoms are infinite in number, and various in form ; they strike together, and their motions produce all things. Most of these dicta are now truisms of science ; but unfortunately the philosopher allowed his feelings to bewilder his intellect, and speaks of a soul as “of fine, smooth, round atoms, like those of fire—very mobile, and by penetration of the whole body producing the phenomena of life.”

Denderah. Tentyra. The capital of an Egyptian province, situated on the Nile 28 miles N. of Thebes, and 425 miles S. of Cairo. It was the city of Athor, and the name is probably derived from Thi-n-hat-hor “abode of Athor.” Her great festival was about the 21st to 24th July, during which there were nude processions, and much “laughing and weeping,” as the Solstice was past, and the sun beginning to decline to the south. The present famous temple, with its pillars having heads of Athor as capitals, belongs to the time of the Ptolemies and Cæsars (3rd to 1st centuries B.C.), when ancient sculptures were effaced and replaced. A vase (No. 333) in the Louvre was found at Denderah, and was dedicated, by King Pepi of the sixth dynasty (perhaps 3000 B.C.), to “Athor the Lady.” Renouf (*Trans. Bib. Arch. Socy.*, IX, ii, 1893) says that : “A record of the original temple of Denderah, written in archaic characters on skins in the earliest ages, was discovered in the time of Thothmes III” (about 1600 B.C.).

The temple, $1\frac{1}{2}$ miles from the W. bank of the Nile, is in fair order, with a fine porch on pillars 50ft. high, each with a small shrine and image of Athor at the top. There are side chapels to Isis and Osiris, and not far off is one to Sebek the crocodile god. In one of these side chapels Isis appears as the “Holy Mother” holding her babe, while outside in the corridor the fierce Set-monster waits to destroy it. The celebrated circular Zodiac was in another cell, together with a square one. The former was discovered in the 18th century, and was bought by the French Government for the Imperial Library : the latter still remains in two pieces, decorating the two extremities of the portico. [This Zodiac is however much too late to have any particular value. —ED.] The true history and significance has yet to be traced.

Denys. St Denys is the patron Saint of France ; and its war cry used to be “Mont Joie St Denys.” He is supposed to have in-

herited the sanctity of a literary Dionysius, which is a priestly fiction (see Dionūsos). He presides over the old shrine of Nôtre Dame, and was fabled to have walked (like Osiris) with his head in his hand. The feast of St Denys was on the 9th October : that of his child, King Demetrius of Macedon, was—said the old French Catholics—on the 8th, and the feast of Dionusus was on the 7th. In 1491 St Denys was discarded, because he had allowed the English under Henry V to take his abbey, showing either a friendship for St George, or inability to withstand him. Jeanne d'arc, the maid of Orleans, was then visited by St Michael, who was more successful. St Denys may also be connected with the Keltic fire god in Bretagne, called Denê (from *Tan* “fire” or “light”), a form of Jove (see M. Dupuis, *L'Origine des Cultes Abr.*, pp. 407-408, where Denê is connected also with Dionūsos).

Deo-garh. Hindi : “God’s house,” an important and very ancient shrine, now consisting of 22 temples, near the Sontāl districts of Bangāl. It is about 200 miles from Calcutta, and 60 from Baughulpore, long our headquarters as superintending engineer of a district larger than Portugal. Some 100,000 Aryan Hindus make annual pilgrimages to Deo-garh, though it was originally the Zion of rude Sontālis and other non-Aryans, now called Dāsyas or outcastes. In the holiest temple stands a well-polished lingam, 4 inches high, but 5 feet in diameter, said to be 400 years old (see details by Dr Ram-lal-Mitra, *Bengal Rl. Asiatic Journal*, L, i, 1881-2; and LII, ii, 1883). We have seldom observed any of the original votaries when visiting Deo-garh during the period of pilgrimages; for they avoid their Aryan masters, and never enter temples with them.

The topography of Deo-garh is very characteristic. It is in a rocky plain dominated by a sacred three-peaked mountain—the Trikuta—like Siva’s holy triple peak in the Himalayas (see Baidya-nāth) and many other triple hills in east and west. The fresh leaves, and the water required at the Deo-garh Baidya-nāth must come from the Trikūta peaks. Some 300 priests live in and around the former, and in 1883 the town had a resident population of 5000 persons. Very few of the pilgrims remain more than a day, yet “no temple has a higher sanctity than Baidya-nūtha,” says Dr Ram-lal-Mitra. The present lingam is said to have been set up by Brūhmans, near the sacred lake; and a dark aboriginal non-Aryan named Byju came and insulted it, as an encroachment. This Sontūli tried, in absence of the Brāhmans, to break it up, when (says the legend) Siva appeared, and Byju asked him, if a god, to respect the rights of his people. Siva

then declared that the shrine should ever be called Byju-nāth (that is Baidya-nāth), the story apparently being intended to explain away the adoration of a non-Aryan emblem by Brāhmins. The tale admits that when they first arrived they “found nothing but forest, and three great stones which the Dāsyaas worshiped.” The shrine of Deo-garh is thronged by physicians : for the place—like Lourdes—is famous for its miraculous cures.

The rude non-Aryans expressed to us their amazement at strange freaks in the modern worship of their ancient gods—the costly libations, elaborate ritual, and rich gifts of cattle and lands. Documents giving perpetual grants rent-free were written on leaves of the sacred Bēl tree, and cast before the shrines. They used often to be found, and were thrown away with the sweepings of the dark adytum ; but no muniments on stamped parchment have been more respected than these leafy temple title-deeds.

According to some Purānas, Deo-garh was holy already in the vastly remote cycle of the Satya-Yuga, and throughout the Treta age. Aryans said that Ravana, the demon King of Ceylon, was forced, as he fled through the air from Vishnu and other gods, to drop the lingams he carried, at Deo-garh. The Rakshāsas, or demons, insisted on disturbing the loves of Siva and Pārvati ; and by their aid Ravana gained from Siva possession of the Jyotir-lingam, or “phallus of light,” as to which Siva said : “take it : it is the essence of all virile power, as effective as my whole person ; but mark that wherever it alights there it will remain, fructifying whatever it touches : it can never be transplanted.” Ravana vainly attempted to remove this lingam from Deo-garh, and only injured the conical top. Finding it impossible, he devoted himself to its worship, and dug out close by, with his arrow, a holy well for the ablutions of the faithful, which is supplied with water, according to the priests, from all the sacred springs of India. The lingam was one of the “great twelve” (see Lingam) ; and, according to the Padma-Purāna, Bhils and Brāhmins contended for its possession. General Aryan pilgrimages to the spot are traced only to our 10th century ; and in the 16th Brāhmins from Mithila wheedled the non-Aryans out of their ancient rights, and began to build and rebuild Brāhmin shrines. Dr Ram-lal-Mitra notices two Buddhist temples among the 22 at Deo-garh. The place has many names, given by Sanskrit writers, such as Hārda-pitha (“heart oracle”), and the “holy Pandamus grove,” from a flower sacred to Sati. The whole of the Mithila (or Tirhut) province was, and is, devoted to lingam worship. Among women the legend of the pandamus flower is the favourite one ; for Sati, daughter of Daksha, took this form in

order to dwell near her lord's *vāna* or "grove." It properly applies only to the "cremation ground," where Sati's heart fell (whence the name Hārda-pitha) ; but she also appears as a flower on the top of the lingam (see Sati).

The terrible suicidal fast, called the Hatya or "killing," which used to be common at Deo-garh, has now been put down by our government. The patient lay near the shrine until either he starved himself to death, or the god proclaimed "Go! thou art cured," or "Go! thy wish is granted." The votaries are now chiefly women who long for offspring. The names of those who are blessed are engraved on the temple pavement, as an inducement to others. The priests, it is said, are often the fathers. Vishnuvas have tried hard, at various times, to displace the Sivaites at Deo-garh. They began a grand temple to Lakshmi-Narāyana, which was suddenly stopped when it was raised to a height of 51 feet, ostensibly on account of a high-priest's dream. A flat roof was put on, and images of Vishnu here lie rudely propped up. From the top of a temple of Siva as Nila-kantha ("blue throated") a piece of cloth is stretched to the shrine of Pārvasī—a Distance of 70 feet—symbolising the union of the divine pair. "During the Durga-puja in October," writes Dr Ram-lal-Mitra, "upwards of a thousand kids are sacrificed in honour of the god and goddess, besides several buffaloes" (see Sacrifice). As Baidya-nāth is unwilling to witness such animal sacrifices the priests shut and lock the doors of his shrine. There is another temple to Sūrya (the sun) as Padma-pāni, with an ancient Lāt inscription of 250 B.C. This is probably *in situ*, as Āsōka placed his Lāts in all places where men congregated in numbers. But Dr Mitra thinks it came from elsewhere. Temples to Sūrya are now almost as rare in India as temples to Brāhma. The monkey god Hanumān, who aided Rāma, has also a shrine, with a strange assortment of images. He is called Hanumān-Kabir, and beside him stands Kāla-Bhairava (a form of Siva), whose image Dr Mitra thinks like Dhyānī Buddha. There is also a temple of Sandhyā-Devī or Sāvitrī, wife of the sun, whom Buddhists called Tāra-devi : this is thought to have been built in 1692 A.C. Due east of the original site of the three stones is a cell, and a pyramidal shrine above it, sacred to Vayu ("wind") or to Byju the founder. Deo-garh has, according to Dr Mitra, "an historic past" of at least 2000 years.

Derkēto. See Atergatis. The fish goddess. Perhaps originally Dagitū, feminine, from Dag "fish."

Dervish. Darwīsh. A religious devotee of one of the secret orders of Islam. The name is variously explained. [Perhaps from

Daras “to learn” (Arabic), or from *Daru* “to beg” (Persian).—ED.] Vambéry regards it as Persian, meaning “one in advance” of others. The Dervish spiritual fraternities are held in high esteem among Moslems. In N. Africa the most powerful order obeys a descendant of the famous Sheikh es Senoussi, with its centre at the holy city of Kairwān, a stronghold of fanaticism. These Dervishes did not recognise the Soudān Mahdī, whom Moslems generally regarded as unorthodox. Most of the orders originated in Baktria in our middle ages, and they include in each case a lower class of uninitiated, who pass through an ordeal and a probation, and a higher class of initiates, who rule the order and appear to be often skeptiks. In India the Dervish, by such methods as dancing, or self-torture—cutting himself like a priest of Ba’al, or walking on fire—reaches a condition of ecstasy, or of unconsciousness, in which he imagines himself to be divinely inspired, and to be permitted to do as he pleases regarding persons and things earthly. We find them wandering throughout Asia, nearly naked, with hides or strips of skin on their dirty bodies. They usually carry a wallet for food offered to them, and wear strings of charms, having a long staff with which—like Hindu Sanyāsis or Gosains—they work wonders. Their hair is long, matted, and filthy, and some wear a high conical hat. As a rule we found them to be thorough skeptiks, if not atheists, disbelieving in all faiths and gods, though swearing, cursing, vowing, and blessing in the names of many deities (see *Blackwood’s Magazine*, September 1882). Their initiatory rite points to negation of religion, and to tenets like those once charged against Gnostiks and Templars. The advanced mystic of the Ism’ailiyah sect is said to reach final disbelief in all creeds. He looks at existence “under only two aspects, the male and female—Allah and Allāt—which have existed from the unknown eternal past, and will exist for a limitless future.” Eastern lands are full of such reversions to old beliefs.

In Western Asia there are twelve principal Dervish orders, each bound to obey its chief, and all initiated by solemn vows with mystic rites. The Malawīs (Dancing Dervishes) say that their founder was a celebrated Persian Sheikh, Ḥazarat Mowlana. They are grave and respectable in dress, wearing the conical felt hat (grey or yellowish), and a long weighted skirt, which spreads into a disk round the waist as they dance. They extend the arms, with the right hand pointing up and the left hand down. They live apart in monasteries like monks, and dance in presence of the chief of the monastery, symbolising the planetary motions (see Col. Conder’s account in *Heth and Moab*, and Lane’s *Modern Egyptians*).

The disciples of the Rifi'ai founder wear black turbans. They eat scorpions and snakes unharmed (compare Mark xvi, 18 ; Luke x, 19), and charm serpents from their holes. They walk on live coals, and stab themselves with knives. In the Dozeh rite the chief rides over the prostrate bodies of the devotees, who are often thus injured. The Badawiyeh tread on fire, and eat vipers, and live coals, not always without hurting themselves. The Aḥmediyeh wear red turbans, carry red banners, and (as Lane states) worship an ass in Egypt—a survival of the old cult of Set (see OnolatRIA). The Barhamīyeh are called “green Dervishes.” All the sects when attending festivals march in procession with banners, brandishing swords, spears, and staves. Such fanatics are attached, in Persia and elsewhere, to the tombs of Pirs, and of their founders, and to the Tekīyehs of Moslem saints—generally ancient centres of nature worship. These places usually were privileged, with grants of land (waḳūf) and other endowments, sustaining an idle class of devotees. Needy rulers have seized on such endowments from time to time, and the members of the Dancing and Howling sects have consequently diminished. At Iconium (Kōnieh) in Asia Minor, the head of the so-called “Howlers” claims to gird the Sultan with the ancestral sword on accession, proclaiming him—though an 'Osmanli—the legitimate successor of the Seljuk family. The Zikr, or “memorial” rite of this sect, consists in the repetition of the cry “Allah-hu-hu” (“God, he, he”) until the ecstatic foams at the mouth, and seems to bark like a dog.

Desātīr. Arabic: “permissions.” An ancient Zoroastrian book, of which only a few fragments remain. It begins by inculcating the worship of one god—Ormazd. It speaks of Moslems as Tazi, descended from a patriarchal Taz, apparently connected with Tasm (see Arabia), from whom Zohāk (see Azi-dahāk) is said in other Persian books (unfriendly to Islām) to have also descended. The Desātīr are traditionally ascribed to Zoroaster, Abad, Jamshid, and other Mazdean heroes.

Design. Paley (*Evidences*), and others, have immortalised the argument for the existence of God drawn from the parallel of the watch and its maker, adaptation being urged to be the proof of a contrivance demanding a designing mind (see Agnostiks, Atheism, Hume). But this argument has been abandoned by later reasoners. Even the Greek and Roman schools of thought imagined that they had disposed of this contention (see Akademy, Epikouros, Stoiks, &c.). No doubt Nature. does exhibit astonishing tokens of adaptation, for she destroys all that does not adapt itself to its surroundings and

circumstances, and that does not grow by use. The numerous ex-voto offerings of shipwrecked mariners, in the old temples of the Tiber, were evidence, as the Roman skeptik remarked, of the escape of some, not of the numbers that had perished. The Design argument, says Prof. Royer (Harvard University), "is an empirical teleology, seeking a world manufacturer, and never able to discover him" (*Relig. of Philos.*). Darwin seems to have reluctantly confessed the wide-reaching results of the Law of Evolution, saying: "We may no longer argue that the elastic and beautiful hinge of the oyster and other bivalves was the work of an intelligent designer just as a door's hinge is that of a man"; for the same natural law of order and fitness is seen in fire, air, earth, water, &c. The exceptions only prove the law, or our own ignorance. The watch only establishes to watchmakers that one of the trade existed, but the savage exclaims "there is a god, a demon, or a juju, within it." The educated man sees in it the adaptation of certain properties of metal, due to a knowledge of natural law; and it does not give him any idea of an uncaused creator of matter, but only of an intelligence making use of the existing properties of the materials. We find ourselves no nearer to a Person distinct from an Universe that he has made; because "ex nihilo nihil fit." [The watchmaker uses material already extant; the watch is evidence only of reason.—ED.] Mind and thought are functions of matter, and disappear with dissolution of the organism. Yet no force ever ceases to exist: it even remains, as what we call "latent energy," in inorganic stone or metal; all energy is "life," even to the geological movements of mountains, rivers, or ocean.

We can study, understand, and predict, many things; but we have not got to the root of the "Causa Causarum" of phenomena—that which supports and guides the stars in their courses through space for limitless ages. We find that they are moved by a force, which we call "gravitation" pervading all time and space; but what is gravitation? It is a question as dark as that of the origin of organic life. Darwin, says Mr Fiske (*Cosmic Philos.*), "has, in his natural selection, supplied science with the irresistible weapon by which to vanquish in this their chief stronghold the champions of -theology." "These can no longer," says Romanes, "adhere to the arguments of Paley, Bell, and Ohalmers, without deliberately violating the only logical principle which separates religion from fetishism." "The adaptations," says the Rev. B. F. Underwood (*Index*, 1st Oct. 1885), "which seem to exhibit intention and contrivance prove to be but the adjustments of objects to their environment in a manner

which, if it does not exclude the possibility of design, at least fails to reveal any trace of it." Organisms are not, he continues, rifle bullets fired straight at a goal, but according to Darwin, "grape shot, of which one hits something, and the rest fall wide of the mark. An organism exists because, out of many of its kind, it is the only one which has been able to persist in the conditions in which it is found." "These adaptations," says Felix Adler, "do not resemble the purposeful action of intelligence, working directly and deliberately towards its ends, but appear to be the final fortunate outcome after countless tentative efforts, ending in countless miserable failures." "If order, harmony, and adaptation, in a god, are eternal, they must be independent of design. That which never began to exist could not have been produced. If therefore order, harmony, and adaptation, are independent of design in the divine mind, it is certain that these exist, but afford no evidence of a pre-existent designing intelligence" (Underwood). Not being produced by design—that is designedly thought out, *alias* a growth which the "All Perfect and Eternal, the same yesterday, to-day, and for ever" is incapable of—it is unreasonable and illogical to infer designing intelligence from apparent signs of adaptation, order, and harmony, existing in the Kosmos. The very conditions that the theologian attaches to the "unconditioned one" preclude the idea of a working, designing, and improving world-maker, like man who gains his experience by his failures. If order and adaptation were inherent and eternal in the "spirit of the universe," why not in the matter from which all forms of organic and inorganic nature evolve? Is it unreasonable to suppose (as millions of ancients and moderns have done) that matter and spirit (or God) are alike eternal, and that this Force, called Spirit or Life, is an energy in matter under certain conditions due to molecular arrangements? In treating of this, as in the case of matter, we must either go further, or withdraw from the whole argument on the assumption that whatever exists—whether matter or spirit—must have been without beginning. It is not enough to say with the Hindus: "the tortoise produced matter by churning the ocean." We require to know whence came the tortoise and the ocean. Every effect must have a cause, because cause and effect are indissolubly connected, the two words being meaningless when separated from each other. The syllogism is therefore worthless, whether we consider the effect to be God or the universe. It is only arguing in a circle. What we have to prove is that the universe is the effect of a cause. We know that all forces produce effects, or events that follow their actions, and that they are themselves the effects of causes that preceded them. Thus

we cannot separate, in thought, phenomena from their causes, and the universal is to us inconceivable. To say that it is God, only leads us to ask what was His cause. Let us therefore be rational, and halt where our evidence stops. For if God could exist without former cause, so could the world, which men once believed to be itself an embodied spirit, or living god. It is easier to imagine that which we actually see before us to have existed from all eternity, than to assume the existence of an unseen and unknown god. [The word "God" is here used, as in other articles, to mean a personality apart from the universe. As regards "Design," the authors quoted seem to assume that every organism should succeed alike in life, if there was a purpose in its existence. But the purposes or designs may be beyond our understanding; all we know is that, in the economy of nature, all appears to be used and nothing wasted. The author goes far deeper than those he quotes; for he does not confine the meaning of the word "life" to organic energies.—ED.]

De-Suil. Keltik: "sun-wise" (see Dakshina), turning to the right or east from the left or west. Cornishmen still observe the De-Suil movement, especially at funerals, as they carry the corpse round the grave. Such customs also hold good in Caithness, and in many Norse and Skandinavian districts. "The fowlers of the Flannan isles still so walk round their Flannan temple, before they begin to kill the birds; and London barristers of the Inner Temple dance in a circle 'sun-wise' at their festival, once a year" (*Scottish Geog. Mag.*, February 1887, p. 85).

Deuce. A popular term for the Devil, found in the Latin, Dusius, and in the name of the Keltik demons called Dusii. It is an instance of a Deva becoming a devil. Prof. Skeat has no doubt that Deuce came from Deus "god," as an old Norman oath, corrupted from good to bad (*Engl. Etymol. Dicty.*). The Dusi of Italians are "very carnally-minded *Folletti*" or fairies who are, as youths, feared yet liked by girls (Leland's *Etruscan Roman Remains*, p. 184) who go to shady places at eve, hoping yet trembling, to meet them (see *Spirits*, and St Augustine's *City of God*, xv, 23). The Dusi are Fauns, Silvani, or Satyrs, connected in ancient Italy with Cupra, Attilio, and other Lares Familiares. They seduce maid-servants, appearing in the fire, or in the *Scaldino*—a brazier which is held in the lap (see Leland, as above, on the *Scaldino*; and our article *Fors Fortuna*). Leland says that in the Tomba Golina, as at Pompei, the *fascinum* or phallus was painted over an oven or fire place, to typify the genius of the fireside. The Dusi often appear in the form

of a *fascinum* in the fire. Throughout Europe, among Kelts and Slavs, Dus was a little devil. None might cut the woods where he dwelt, as fertility would then cease. The Sabine Dus is pictured as a fox (compare under Japan). The Dusio teases girls, and sits as a small cone on their pillows to give them bad dreams (see Spirits).

Deus. Latin : “god.” See Deva.

Deuteronomy. Greek : “the Second Law” : the fifth book of the Pentateuch. The Hebrew title consists of the opening words “These be the words” (see Bible). Drs Driver and Cheyne consider that Jeremiah was the chief writer of this book. In Jeremiah (xlii) the people appear desirous to return to Egypt. The Deuteronomist (xvii, 14-20) forbids any Hebrew king to cause them to do so. The nation is here bidden to visit a central shrine, and to give up the Bamoth or local sanctuaries. The writer cannot have lived in the time of Moses, for he speaks of the Law Giver’s death as long past (xxxiv, 6). He lays down rules for the election of a king (xvii), and commands public reading of the Law (xxxiii, 10). Samuel, on the contrary, opposed the idea of royalty, and does not refer to the Law. [The Book of Kings (2 K. xiv, 6) speaks of “that which is written in the Law of Moses,” as to putting the children to death for a father’s crime. The prohibition, so noticed about 830 B.C., occurs only in Deuteronomy xxiv, 16.—ED.] Mr S. A. Cook (*Proc. Socy. of Bib. Arch.*, January 14th, 1903, p. 35) says that “critics are agreed that Deuteronomy has not come down to us in its original form . . . it existed in several forms, and our edition was only that favoured by the Jews of Palestine, and the Dispersion . . . about 460-470 A.D.” (p. 39). The book is undoubtedly a very important writing, and probably one of the oldest parts of the Canonical Scriptures. Mr Benn (*Academy*, 31st August 1895) says that it is “the pivot on which the whole modern reconstruction of Hebrew literature, and Hebrew history, revolves” ; but even the primitive legislation of Exodus xx to xxiii is far from going back to the time of Moses.

Deva. Sanskrit : “bright one,” from the Aryan root *di* “to shine,” whence the Greek Dios, and Latin Deus. There were 33 Devas for the 11 worlds, who became evil beings in Persian mythology.

Deva-dāsīs. Sanskrit : “women given to a god,” or servants of the gods in temples; dancing and singing girls at the shrines—an important feature in Hindu as in earlier systems, due perhaps first

to the celibate life of the priests. They are not shy of their charms, but are paid by outsiders. They are proud of their office, to which they have ustially been dedicated from infancy, or even before birth. The Deva-dāsī is as much married to the god as the Christian nun is to Christ, who is supposed to stand beside her at the altar. The god is symbolised by a dagger or sword in the case of the Hindu Deva-dāsī. At the ceremony called Shej she is addressed as a Bhavin—one forever holy to Bhavana, and to the rites of the shrine. Mr Fawcett, in his excellent account of the Basivis (see that heading), describes also the dedication of a Deva- dāsī. Both classes are dedicated, but for different reasons. “Among the Kukatias, a sect of weavers in Conjeveram, the eldest daughter is always dedicated to a deity ; but she does not thereby attain any superior rights to property. She is taken to a temple with rice, cocoanuts, sugar, &c. A plaintain leaf is placed on the ground, and on it some raw rice ; and on that a brass vessel containing water ; mango leaves and Durva grass are put into the vessel, a cocoanut and some flowers are placed on the top of it ; the water is purified by *muntrams* (charms), and the leaves, grass, and water are thrown over the girl. A thread is then tied to her left wrist, and she swallows a pill of the five products of the cow for purification. She is then branded with the *chakra* on the right shoulder, and with a *shenk* or *chank* on the left, and her forehead is marked with the god’s ‘Iramam’ : the priest prays for her, and she distributes alms and presents. A *tāli* which has been lying at the god’s feet is then placed on her neck by the senior dancing girl—to whom she makes obeisance. She is given *tridhan* to drink ; a piece of cloth is tied on her head, she is decked with flowers, and crowned with the god’s cap or mitre (*shrada sopani*) ; she offers worship through the priest, and is taken home with music. At night she comes to the temple and dances before the idol with bells on her feet. She is not a vestal, but she is the god’s, and if not dedicated would soon be cut off from the living : so for her own benefit, and chiefly for the benefit of her family, she is dedicated. To avoid legal complications the public ceremony takes place after puberty.”

The Deva-dāsīs of S.E. India are popularly known to the Portuguese and Franks as Bayaders, or Balai-ders, and are mere nāṭch girls or dancers—young women who go about in every district under charge of a directress, and who welcome such officials and travellers as can afford to pay them (like the Egyptian ‘Almehs) : they appear at all public functions and social fetes.

In many lands women and youths have been so dedicated. They are mentioned in the Laws of Ḥammurābi, and were called Ḳodeshoth

among Canaanites—that is “consecrated women” (see especially Gen. xxxviii, 21, *Ḳodeshah*; and 1 K. xv, 12, *Ḳodeshim* as a masculine noun). Herodotos (i, 199; ii, 47-64) describes the temple women of Babylon. They must not be confounded with women who frequent temples for a time when longing for offspring—as in India: for many desire children begotten in a sacred place (see Hewitt, *Journal Rl. Asiatic Socy.*, April 1890). The shrine of Aphroditē at Eryx in Sicily was famous for such devotees, and was so much frequented by the great men of Rome that Roman ladies used to visit it, and vied with these professional charmers. The temple of Corinth claimed to possess 1000 of them, and the Pythonesses, or “Virgins of Apollo” at Delphi, were similarly dedicated. In Egypt they were attached to every temple, and danced naked in those of Athor and Bast. [They existed as late as the 4th century A.C., at Apheḡa on Lebanon, at Daphne near Antioch, and at Paphos in Cyprus, where they were dedicated to 'Ashtoreth or Venus, and were finally put down by Constantine. They were not held in contempt any more than modern Deva-dāsīs, being regarded as “brides of god.”—ED.]

Devakī. See Krishna.

Deval. The common Drāvidian term for a temple or church, *Deva-ala* meaning “god’s-house” (see Pagoda).

Deva-nagari. Sanskrit: “the divine serpentine” characters used in writing. Mr Sewell agrees with the Chinese pilgrim Hiuen-Tsang that in 630 A.C. only one character was used in writing in India—namely the Kharoshthi (see Alphabets), after which the alphabets began to differentiate (*Journal Rl. Asiatic Socy.*, Jan. 1891, p. 138). The oldest specimens of such writing come from Central Asia, such as the Bower MSS. found in 1890-1892 on strips of birch bark, translated by Dr Hoemle (1893) who, with Dr Bühler, and others, calls them “as old as our 4th century, and therefore much older than any Sanskrit MSS. yet discovered.” Another MS. in the script, found in 1893 in Central Asia, contains Buddhist charms and medical nostrums (*Bengal Rl. Asiatic Socy.*, and *Indian Antiquary*). Others come from Kashgar. [In 1900 Dr M. A. Stein explored ancient sites 10 miles N.E. of Khotan, and found Sanskrit, and other MSS. in this character, confirming the local tradition of Indian conquests in this region shortly after Asoka’s time, or 250 B.C.—ED.]

Devil. The word is usually derived from the Greek *Diabolos* “the accuser,” equivalent to the Hebrew Satan or “adversary”: but practically it means a “little Deva” or demon. The Jews believed in

many demons whom they called Shedim, Liliths, &c. ; and in the Old Testament they are called S'eirim or "rough ones." [Variously rendered "he goats" and "satyrs," or "owls," and by Greek translators "kentaurs."—ED.] But "the Satan" was not one of these. The Saxon Deopul, Diabul, Diubhal, the Low German Düwel, the High German Teufel, come probably from the Latin Diabolus.

The question of the redemption of Satan is ancient. Origen maintained it ; and, says the Hebrew scholar Dr Margoliouth : "it has never lacked sympathisers" (see *Notes and Queries*, 21st Sept. 1901). He gives a story from a Syrian MS. as to a demon who appeared at an Eastern monastery, where he was admitted as a monk, and wrought wonders till the monks said : "If thou art an angel we are not fit to live under the same roof with thee ; but if thou art an evil spirit it is not safe for us to harbour thee any longer." The demon told them his true story, and convinced them of his repentance and desire for salvation. After three days of intercession the monks saw him received with rejoicings by angels. This legend is based perhaps on Christ's words as to the joy in heaven over "one sinner that repenteth."

Russian Christians like most Orientals are accustomed to speak politely of Satan, as the Kelts called him the "good man of the croft." He has his corner left in forests, and his pictures in shops and over doors, and is saluted with the words "Good morrow, brother craftsman," just as Irish peasants and others call the fairies whom they fear "the good folk."

The Egyptian devil was Set, who made all evil beasts and plants from his sweat, like Angro Mainyus in Persia (see Ahriman). In Etruria the god of hell was Charūn, represented as a demon. Nergal was a similar hell-god, and lion-headed. The Aryan Zerne-bög was also a creator of evil, but the Greeks had no devil. The Hebrew prophet exclaims "Is there evil in the city and Jehovah hath not done it" ; and Romans depicted Jove pouring good and evil from two vases (see Fors). It was not till our first century that a Jew wrote "God tempts no man." Theodore Parker said to a Calvinist : "The difference between us is simple but radical; for your god is my devil."

Since fear lies at the root of religions (see Fear) bad gods, or devils, have always been more worshiped than good gods, who do not need to be pacified. The Yezidis of Western Asia are called "devil worshipers," but are not peculiar, for Asia is still full of evil deities male and female. Bishop Caldwell reminds us of the devil worship of S. India, where the fiend is politely called Arya-Kavu—"the Aryan guard" (see Ayanar). The Arab devil is Iblis "the evil one" ; but

in the Korān he is called Shaitan—a word occurring 52 times, while Iblis only occurs 9 times. He was once (as 'Azazel "the might of God ") an angel, but rebelled (see Adam) when man was made (I'oran ii, 5, 7, 38); all this legendary story being founded on the Persian myths concerning Ormazd and Ahriman.

Possession by devils is generally believed in by Orientals ; and Christian Churches held the same belief till recently. The English baptismal service in the time of Edward VI included the following exorcism : "I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body and of his holy congregation. Therefore thou cursed spirit remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting prepared for thee, and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with his precious blood, and by holy baptism called to be of his flock." The present canons of the Church of England (especially iii and lxxii) forbid priests "to attempt to expel devils, without the licence of a bishop given under his hand and seal."

Christ, as a pious Hebrew, believed in a personal devil, and in an eternal Hell, and asked his Heavenly Father to deliver him from the "evil one"—as in the Revised Version of the Lord's prayer. The Gospels are full of diabolik possessions ; and Christ was tempted by Satan, and sent "legions" of devils into the swine of Gadara. No Christian can well ask "Is there a devil" ? unless he also asks "Is there a Son of God ?" We may however think that Christ was mistaken, and was a true and good man speaking according to the best of his knowledge, which is the most that any of us can do. Those who believe in hell, may logically believe in its ruling spirit : and hell is a necessary antithesis to heaven. But the New Testament writers did not see that true religion has to do only with conduct and morals, not with such beliefs. To earlier Hebrews "the Satan" was a servant of Jehovah—a recording angel wandering over earth to note down sins, as N ebo noted them in Babylonia.

Dhamma-pada. Pali. A sacred Buddhist book proclaiming the law of "duty" (see our *Short Studies* under Buddhism ; and *Sacred Books of the East*, x).

Dhanus. Dhanvan. Sanskrit : "one with a bow" : the sign of the archer in the Zodiac, and the god of love (see Kāma). Siva is the lord of all bows, and of the door of life.

Dharma. Sanskrit (Pali, Dhamma) : “law,” “duty,” “custom,” “virtue,” “religion,” and hence “sacrifice.”

Dharma-sāstra. The great Sāstra defining canon and civil law, according to the “memory” (*Smṛiti*) of holy Rishis as to what God said. Here the Hindu finds rules to guide his action, in politics and social or public life. From cradle to grave all that is needed is here found, and the rites of his burial also. Here he must seek how to educate his children, and all that concerns law, taxes, and government. For writers of the Dharma-Sastra, of the laws of Manu or of Vishnu, were all alike divinely inspired. There are 18 principal divisions of this law ; but some say 42 writers, including especially Manu, and Yajna-valkya (see under these names) : each Sāstra is classed under the author’s name, and they are called old, great, and small (or light), according to their authority (see *Sacred Books of the East*, ii and xiv).

Dhāt-badān. Dhat-ḥāmi. “She the wild goats,” and “She of the Sanctuary.” Goddesses of the Ḥimyarite Arabs of Yaman (see Arabia).

Dhater. Dhatri. Brahma as the creator and preserver.

Dhavja. Sanskrit : “sign,” “banner,” a title of many gods such as Kāma.

Dhrita-rashtra. Sanskrit. This has been rendered “the firm kingdom,” but was the land of Dhritas, or serpents ruled by the blind monarch Dhrita “the firm” one. Hence it was a “land of heroes”—the Pandu empire, perhaps so called by early Aryans. Dhrita resigned the monarchy to his eldest son Dur-yodhana, who refused it ; and it fell to Pandu, “the pale one,” who also declined it, so that the children of Pandu and of Kuru were left to contend for power on the Upper Ganges (see Brāhma). Dhrita was one of the children of Kadru, the great many-headed serpent from whom an hundred heroes sprang, in the days of Krishna and Arjuna. He was the son of Dvaipāyana ; and his wife was a daughter of the prince of Hastinapur. He was thus one of the Ā-sūras, and an enemy of Aryans, in the Mabābhārata epik.

Dhu. Sanskrit : “to vibrate,” whence Dhava “husband” is said to come.

Dhu. [Arabic—the Aramaik *Du*—meaning “he” (fem. *Dhāt*) forming many titles of deities, &c., as Dhu-el-Ḷarnein, “he of the two

horns" (in the *Ḳorān*) meaning Alexander the Great, represented with ram's horns as the son of Ammon: *Dhu-el-Kifl* "he of the lock"; and *Dhu-en-nūn* "he of the fish" or *Jonah*.—ED.]

Diana. Latin, from the Aryan root *Di*, "to shine": the Roman moon goddess. She was "tri-formis," or with three aspects, as *Phœbe* in heaven, *Hekatē* in hell, and *Luna* on earth. She was the sister of *Phœbus Apollo*, and the daughter of *Latona*, or "night." *Servius Tullius*, the king of Rome, worshiped her on the *Aventine hill* early in the 6th century B.C. She was the protectress of slaves and plebeians, and she dwelt in groves or forests, by lakes and wells, in which her image was seen. She was ever virgin, and smote with madness any male who entered her presence—or perhaps who slept in her beams. Yet she loved *Endymion* (*Endūmion*) *Pan*, and *Orion*, and kissed the first named on the *Latian hill* as he slept. Her chariot was drawn by heifers of varied colors, by horses, by two white stags, or by a lion and a panther, on which a boy god rides (see *Rivers of Life*, ii, p. 82): she walks crescent-crowned in heaven, attended by her dogs and virgins—stars less bright than herself. She has sometimes the three heads of a horse, dog, and boar, denoting seasons or phases. She first demanded human sacrifices, but later was content with bulls, goats, rams, boars, and white kids. She watched over women and beasts in labour, and was invoked as *Lucina* ("light") in this aspect. She was called *Trivia* ("three ways"), and *Diana of the Crossways*, where her images stood (see *Aricia*). Severe flagellations were rites of *Diana Orthia*, and of her brother *Apollo*. She was also called *Cynthia* (see *Artemis*), bearing the silver bow or crescent.

Didachē. Greek: *Didakhē* "teaching." Perhaps the oldest Christian manual known—the "teaching of the Lord to the Twelve Apostles." A pure Greek text was discovered in 1873 by *Archbishop Briennios of Nicomedia*, in the *Holy Sepulchre monastery at Constantinople*, and became known in England in 1883. It is regarded as a genuine work of the 1st century A.C.; but the copy only dates from about 1056 A.C. (*Dr Taylor's Lectures*, Cambridge, 1886). Critical writers place it as late as 150 A.C. [Our knowledge has since been increased by other discoveries (see *Dr J. Offord, Proc. Bib. Arch. Socy.*, March 1904, pp. 105-8); and it has been shown that later scribes corrupted the original text. The newly-found Latin version, called *De Duabus Viis*, or "about the Two Ways," has additions and variations not found in the shortest version, which is the *Sahidic Coptic*, translated later into Arabic, and differing from the Greek text of *Briennios*.

The Latin has additions (I; and iv, 4, 9-14; v, 2), not in the Coptic, and omissions (iii, 3). The Coptic omits passages found in the Greek (i, 3-6; and iv, 9-13). Later versions in Latin, and a great expansion in the Apostolic Canons, and Apostolic Constitutions (4th to 9th centuries A.C.), show how unscrupulously the original was treated, especially in the Latin addition of a reference to the Trinity, not found in the Greek of Briennios. There is no doubt, as Dr Offord says, "that the later theological additions, which form the matter of the Apostolic Constitutions and Ecclesiastical Canons (see Clement of Rome), were accretions grouped round the primitive text."—ED.]

The *Didachē* insists on Baptism and the Eucharist. It contains no allusion to Pauline Epistles, or to Gnosticism. It was known to Justin Martyr; and to the author of the Epistle of Barnabas in the 2nd century A.C. Dr Taylor calls it "a Church catechism intensely Jewish"; and Jewish writers point out the connection (see *Jewish World*, 11th June, and 3rd July 1886), between the opening words "There are two ways, one of life and one of death," and those in Deuteronomy (xxx, 15, 19). But this applies also to the gospel passages regarding the "narrow way." The *Didachē* says: "Now the way of life is this: First, thou shalt love God that made thee; secondly, thy neighbour as thyself. And all things whatsoever thou wouldest should not happen to thee, neither do thou to another." This negative form (says Dr Taylor) "is older than the gospels, and was current among the Jews before they were composed": for Hillel is said to have replied to a proselyte, who asked to be taught the whole Law while he stood on one foot: "What to thyself is hateful, to thy neighbour thou shalt not do; this is the whole Law, and the rest is commentary." Paul caught up the ancient refrain when he taught (Romans xiii, 10), "Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law" (see Matt. vii, 12; Luke vi, 31).

In the *Didachē* the Eucharist is a simple memorial banquet, the rich providing for the poor, and especially for widows, orphans, and the sick. So the Passover ritual says, "the bread of affliction which our fathers ate in Egypt, everyone that hungers, or is in need, let him come and eat." There was no mystical meaning (save that the scattered churches are compared, in the Eucharistic prayer, to corn on the mountains that is to be kneaded into one loaf), but a simple Judaic Christianity, with fervent hope of the Lord's return. At the Passover in Christ's time a blessing was invoked on the wine cup; and in the *Didache* thanks are given for the vine, and for the immortality brought to light by Jesus, the "servant of God" and "Vine of

David." The believers exclaimed "Maranatha ("our Lord comes"), the time is short, the Lord is at hand." We find here no doctrine of the Logos, or of the Paraklete; no "Real Presence"; but a future King Messiah. We may believe that the author was an Ebionite, or Christian of Bashan (see Ebionites). He mentions the "preparing of a table" by a prophet (see Arthur), recalling the vision of Peter (Acts x, 9-16), and the table, with fish and bread, in the catacomb picture. Muḥammad spoke also of the table of Christ, and the salt fish which came to life. The name of Jesus Christ occurs four times in the *Didachē*, and is connected with the Eucharist in the 9th chapter; he is called the servant (*pais*) of God; and glory is ascribed to God through him; but the communion is not said to be that of the blood of Christ. The original work never mentions the Trinity, or the divinity of Christ. In the three prayers we find the Father made known by Jesus—the holy one of David—with life, knowledge, faith, and immortality. The third chapter seems to be an interpolation, and the Epistle of Barnabas seems to copy almost word for word the sixth and xth chapters of the Greek version of the *Didachē*. It was no doubt originally unsectarian—a moral teaching on which the later scribes grafted the theology of the 4th and later centuries, with myths and legends of the Christ applied to Jesus. It recalls the Epistle of James, and the account of Christianity in Palestine in Justin Martyr's works.

Diderot. Denis Diderot (1713 to 1784) was a French philosopher to whom we owe much. Poor and despised, forsaken by friends, persecuted and imprisoned for the truths and virtues that he strove to inculcate, he yet worked valiantly and died in peace, at the age of 71—no thanks however to the political and ecclesiastical powers. He vexed his father's heart by forsaking law and medicine to become a "bookseller's hack": he made an imprudent marriage; and wrote much trash up to the age of 33 years, after which many valuable booklets fell from his fertile pen. These began with *Philosophic Thought* in 1746, followed by the *Sufficiency of Natural Religion*. He then wrote a series of papers on *The Blind* which, as Mr John Morley says (*Encycl. Brit.*), introduced him to the worshipful company of philosophers, and to the Vincennes prison, in 1749. The Church could not brook his idea that "knowledge depends on our five senses," followed up by an application of the principle of relativity to the conception of a God, which he showed must change with our own development.

In 1750 Diderot started the famous Encyclopædia, being aided by D'Alembert, who however, like Turgot and others, forsook him

when it was suppressed in 1759. He completed the writing by 1765, but it was not issued complete to subscribers till 1772, after years of ceaseless labour in his study, and beside the printers and engravers. Throughout this period he was harassed by visits from the police of a government that feared the education of the people. He learned too late, to his dismay, that the publishers had mutilated his work, in many articles which they thought too bold. Diderot, according to Rosenkranz, was a philosopher, "in whom all the contradictions of the time struggled with one another": "neither a consistent nor a systematic materialist," though he plunged into controversy as to the nature of matter and the meaning of life. "He was not," says Mr Morley, "dogmatic like those who followed him": he thought little of his own writings, and laughed at the idea of these ever being collected and published; yet we now rejoice in them, though filling 20 stout volumes. He drew gradually towards Materialism, writing some of the strongest pages in the work of his friend, Dr Holbach (*Système de la Nature*). He argued that if, as some think, "matter produces life by spontaneous generation, and if man has no alternative but to obey matter, what remains for God to do?" Whereupon Rousseau (a Theist in 1757) forsook him. Yet the Encyclopedia (says Mr Morley) contained no Atheism, nor even overt attacks on the terrible abuses of the Churches, or on their cardinal dogmas and mysteries. Its whole atmosphere was one of tolerance, justice, and freedom. It exalted scientific knowledge, advocated peaceful industry, and urged as the duty of a good government the advancement of the condition of the common people; and this at a time when nobles and ecclesiastics, as the governing classes, ruled in the most despotic manner; when rights of self-government, and education not controlled by priests, had been suppressed; when the tillers of the soil, and artizans in cities, were regarded as serfs and slaves whose duty it was to supply the wants of their superiors; when a noble would ride over a plebeian in the streets, not stopping to enquire about his bruises or his death. Knowledge, said the rulers, was a double-edged weapon, which nobles and clergy must keep to themselves. They taught that to create confusion in the nation would make the monarchy more secure: that morals required no regulation, but military discipline much care: that it might be expedient for one to die for the nation, but that all must be ready to die for the king. The eloquent voice of Diderot was ever raised against such views, and not less against the so-called religion which surrounded him. "The Christian religion," he said, "is, to my mind, the most absurd and atrocious in its dogmas, the most unintelligible, the most metaphysical, the most puerile and unsociable in

its morality, considered, not in what is common to it with universal ethics, but in what is peculiarly its own, and which makes it the most intolerable of all. . . . Nature invites man to love himself and increase his happiness : Religion makes him love a dreadful god, really worthy of hatred, despise himself, and sacrifice to his terrible idol the sweetest and most lawful pleasures. Nature tells him to take reason for his guide : Religion says it is a corrupt and faithless guide, implanted by a treacherous god, to mislead his creatures. Nature calls on him to seek labour and just ambition, and to be brave, active, and industrious : Religion says, ‘be meek and poor in spirit,’ live in retirement, busy thyself with prayers and ceremonies, doing nothing for thyself or others. Blush not even for thy crimes or vices, but go to thy god, or to his priests, and wash away thy sins with prayers and offerings.” The Church tried to suppress such teachers by force, and then by argument. It succeeded for a time, but truth can only be conquered by brute force ; and the world rejoiced at the centenary of this great teacher. The Encyclopedists started a new era of European thought on true lines—the education of the people ; and to-day, after many throes, the religion that they taught is, perhaps, the real religion of the best and most cultivated men and women.

Dido. Elissa. The legendary foundress of Carthage in the 9th century, B.C.; but probably the consort of the Syrian god Dad or Ha-dad [or perhaps from Dida “to wander.”—ED.]. She was Elissa or Alitta, “the goddess,” descended from the Tyrian Ba’al ; and fled when her brother Pygmalion murdered her husband. Securing her treasures she took 80 maidens from Cyprus, landing at Birsa in N. Africa (*Biratu* “fortress”), called “the bull’s hide,” from the legend that she purchased a “hide” of land, and enlarged it by cutting the hide into strips to mark the boundaries. Here she built Carthage (*Ḳariath Ḥadatha*, “the new city”), called also Cartha-Elissa. The older town of Utika (*Atīkah* “ancient”) close by, may have been also Phœnician. A bull’s head and a horse’s head, found on the site, presaged the growth of the Punic city. Hiarbas, King of the Libyans, offered Dido the choice of war or marriage. She chose death, and stabbed herself on a funeral pyre, for which she was deified. Virgil, making her the contemporary of Æneas from Troy, describes the “venerable grove” of Dido in the centre of Carthage (*Æn.* i, 445).

Dilapa. An ancestor of Rāma, and a great king.

Dil. Akkadian. An element in star names, such as Dilbat for

Venus, and Dilgan, the star of Babylon. In Turanian speech *dil* is “tongue,” but in Persian it is “heart.”

Dimir. Dingir. Akkadian: “god” (Turkish *tengri*). The root means “strong” (as in Akkadian *Dingir-mas*, Turkish *Tingir* “iron”): but *Dim* means “to form” or “make,” and the word has been rendered *Dim-ir* “maker,” and *Tin-gir* “life maker.” The name is also the Hunnish *Tang-li*, and *Yacut Tang-ara*. [Other Akkadian words for god were *An* (Turkish *ūn*) “high,” and *Khilib* (Turkish *chelep*) “bright one.”—ED.]

Dinkard. A Pāhlavi book much revered by the Parsīs. It describes four castes, and is thought to be of Indian origin, though of the age of Shahpur II, or 309 to 380 A.C.

Dionūsos. Dionysus. Greek. The god of Nusa, or Mt. Nisa (see Bakkhos). Shamans of Central Asia still know of a god dwelling in *nusi* or “caverns,” such as that in which Dionysus, and Mithra, were alike born. [See Africa and Australians, for the god who lives in “the great hole in the north.”—ED.] Diodorus (iii, 64) says there is no difference between Zeus and Dionusos, as shown by the 46th Orphik hymn. He was called “the first born,” “the fire born,” “the twy-form,” the “rain giver”; and named *Antaugēs*, and *Nuktelios*. As a god of vegetation he was *Antheus* (“flowery”), *Karpios* (“fruity”), *Dendrites* (“tree god”): for he bestowed grapes and wine, and was the son of *Dē-mētēr* or “mother earth.” He was also lord of Hades and judge of the dead. Over his shrine was the mystic I.H.S. which became the Christian emblem for “*Iesus hominum salvator*.” In his honour as *Zagreus* (perhaps the Semitic *Zakr* “male”) spotted fawns were torn in pieces. [The fawn and the deer (*Dara*), were also emblems of *Ea* in Babylonia.—ED.] According to Prof. Jevons the worship of *Dionūsos* came to the Greeks through Thrakia. Those who did not observe his rites were said to be maddened by him, but cured when they submitted. He was the black goat in *Eleutheria*, and “black footed” in *Argos*. He holds the thursos, as *Bakkhos*, attended by a piping faun or satyr (see Haigh’s *Tragic Drama of the Greeks*, 1867, for an early representation).

Dipavālī, or Divālī. The “Feast of Lights” among Hindus, in honour of *Durga*, at the new year (see *Durga*). The festival propitiates *Kālī* (death), and honours *Lakshmi* and *Sarāsvatī*, as goddesses of abundance. All accounts are closed and made up at the new year, with prayers, and often with sacrificial rites. The houses of rich and poor alike must be purified, as well as temples, gardens, and

wells, by means of *avalis* ("rows") of *dipas* ("lamps"); and no niche or window is forgotten. Peasants perambulate their agricultural lands strewing flower buds, with prayers for increase, and thanksgivings. The dark night is sacred to the demoness Kāli, who is said to bleed and sorrow for having unwittingly trodden on Siva, while rejoicing at the slaughter of the giant. Her image can only be made on the "darkest day," at the winter solstice, to be worshiped at midnight, and removed before dawn. She holds a bloody sword and the giant's skull, while her other two hands are extended as though in blessing. She receives sacrifices of goats, rams, buffaloes, and cocks. Butchers smear themselves with the blood, and burn the heads of the victims, with *ghī* and fat, on an altar of sand. The twinkling lights of Lakshmi (as Loka-māta—the "world mother") sanction illicit meetings in her shrine (see S. C. Bose, *Hindus*, 1883). After the *puja* (or "worship") of Kali her servants go about the houses waving fans (see Fan), and singing "Bad luck out, good luck in": and Lakshmi is then worshiped before the family rice basket. At this season Vishnu slew the demons Bālā-chakra-varti, and Narak—"the scourge of the race." Fire faggots, and fireworks, and music, are usual at these rites of the Divāli festival, when presents are made to priests and their attendants and to the predatory classes—well-known rogues, robbers, and swindlers, Thugs, and other murderers: for Kāli is their patroness. The rites are observed even by Christians, Parsīs, Moslems, and Buddhists; and the ceremony of squaring accounts is described by the head of a Parsī firm in Bombay at the Divāli fête of 1891—a kind of "Hogmanay," as it is called in Scotland.

Dipa-vansa. The first part of a Buddhist history of Ceylon (see Mahā-vansa), by Mahā-nāma whose personal researches come down to the reign of Mahāsenā, 502 A.C. (see Buddhaghosha).

Dip-clan. A tower for lights in India, beside temples or tombs—like the Minarah or "light place" of mosks.

Dis. Originally "god" (see Deva). Especially Pluto in Hades.

Distaff. The shaft on which the wool hangs, and an emblem of woman as the "spinster." Strabo records the retort of the Corinthian courtesan when blamed for not spinning: "I have already finished three Histous" (a play on "distaffs" and "sailors." Strabo, VIII, vi, 20). Sailors were the great supporters of the Venus temple of Corinth.

Diti. The daughter of Daksha and wife of Kasyapa (the sun):

she was the mother of Dityas, and Asuras. She bore in her womb for 100 years a babe whom Indra divided into 49 portions—or races whom the Aryans overthrew.

Divāli. See Dīpa-vali.

Dodo. Dodavah. See David.

Dodol. The Slav air god, whose chariot seen aloft is drawn by milk white steeds (clouds) : he is still worshiped in the S.E. corner of Europe. Prof. Titelbach of Belgrade (*Graphic*, 14th January 1888) describes the “rain dancing” in his honour in Servia. A maiden dressed in greenery and carrying branches personifies Dodol, or his priestess, while others dance round her with twigs and leaves. The bystanders bestow offerings and sprinkle water on her.

Dōdōna. Dōdōnē. The shrine of the Pelasgik Zeus, or of his son by Europa—a sea nymph. The will of heaven was here proclaimed by the rustling of the leaves of oak trees. Hesiod calls the place Hellopia, and says that Deukalion here took refuge in the deluge, as a high spot, founding the temple of Zeus Dōdōneos. Herodotos calls it the most ancient oracle in Greece, connected with that of Ammon in Libya. The Phœnicians brought a Libyan priest to Dōdōna. It was also connected with the dark doves, whose oracular voice was heard in the oaks. The behests of Zeus were written on oak leaves. The priests slept on the ground in the grove, and were called Helli, or Selli ; and the seven daughters of Atlas (Atlantiues, Peleïades, Peristerai, (doves) or Dōdōnides) were here active. Dryads, fauns, satyrs, and other spirits were found in the grove of sacred oaks or beeches. Aristotle here mentions two pillars, on one of which hung a bronze kettle or cauldron, and on the other the figure of a boy, with a whip which struck the kettle like a gong. The Ætolians destroyed the shrine in war (220 B.C.) ; and, in the struggle of Perseus with Rome, the famous old oak was cut down later, by an Illyrian robber. Delphi being nearer to Athens gradually superseded Dōdōna. There was another site so named in Thessaly, close to Mt. Olumpos, where Akhilleus was fabled, to have prayed to Zeus.

Dog. The dog as a guardian of heaven and hell is famous in mythology (see Bridges, Kerberos, Sarama, Serapis, Tantalōs, and Vendidād). The commonest name appears to come from the root *Ku* (Chinese *kau*, Circassian *khah*, Hindi *kuta*, Hungarian *kutya*, Moruvin *kutka*, Vogul *kusa*, Keltik *cu* and *con*, Welsh *ci* and *cwm*, old French *cou*). Dogs, like vultures, lived as camp or village

scavengers. They kept these and the waste lands, and woods, near them clean, when impurities abounded and the corpses of men and beasts lay exposed. Hence the Vendidad, in Persia, is severe in its rules against any who injured dogs, or did not protect them equally with human beings (*Sacred Books of the East*, iv). Those who bred dogs are blessed in this ancient book, and instructed in quaint directions for their guidance. Dogs were the friends and comrades of men, guarding the home and flock. They were often said to have human souls, or souls equally precious in the sight of the gods. A dog must gaze on the corpse of every Mazdean on its way to the "Towers of Silence"; and it guards the heavenly bridge. The "four eyed dog" of Parsi funeral rites (a kind of terrier with marks over the eyes), should be of the yellowish color of the primitive wild dog. He leads the procession to the Dakhma (or funeral tower), within 30 paces of which none but the corpse-bearers may go. Here he is brought by the priest to the naked corpse, to which his attention is directed, and the priest feeds him with bread carried in a snow-white napkin. This is called the Sag-did or "dog-gaze" rite; and the mourners are thus assured that no evil spirit can assail the dead, protected by the dog, during the three days preceding judgment of the soul. The dog leads to the "Bridge of the Gatherer," but on the way lies the demon Nasus ("decay"), only to be frightened by a yellow dog with four eyes. Thus dogs with the two eye-spots must be secured for the funerals.

The Baktrians, Sogdians, and Parthians, used to throw the dead to their dogs. The Abbé Huc found the Tibetans even cutting up the corpses for the dogs. In 1888 Prejvalsky writes: "Mongols here fling their dead to dogs, who may be seen waiting about for their repast." Yet these Mongols profess to be Buddhists. At some of the Lāma-serāis, a savage breed of Jogs is actually kept for the same purpose, for this is deemed "an honourable form of burial," which only the rich can afford. [Semitic races seem never to have honoured dogs, but Gula, the goddess of earth, is shown on Kassite boundary stones with her dog beside her.—ED.] Dr Turner says that the dog accompanies the funeral processions of Samoans, and other Polynesians, and is believed to accompany the soul of the dead to the Hades of the race. The dog Kerberos in Greece, and the Latin Cerberus, guarded Hades. The Norse hell was so guarded by the "blood-stained dog Gurnir"; and Siva among non-Aryans in India manifests himself, as we have often been told, as a blood-loving dog. The Algonkins in N. America say that a large dog guards their "Snake-bridge" over the "River of Death"; and they have many dog rites.

The Iroquois Indians worship a pure white dog at the New Year festival, and then sacrifice it. They accept him as a messenger from Ha-wen-yu the creator. The creature is gaily decorated, and bound with a belt of wampum. It is cherished till the 5th day then led to a fire altar, and thrown into the flames, with tobacco, spices, and valuables (see a similar rite under Cat). On the next day there are great rejoicings, and the priest removes the ashes of the dog, and calls on all to see that their abodes are clean, urging them to abandon their quarrels, and to put aside their anxieties. Dog charms occur at Pompei, and Herculaneum, and Nismes (see Perrot's *Antiq. de Nismes*, and Payne Knight's *Priapus*): these are connected with phalli as amulets. Dogs are first noticed in the Vedas, in the very ancient Sanhita of the Rig Veda. Yama the god of hell, and of the dead, had two four-eyed brindled watch-dogs, children of Surmā, who guarded the road to his abode. They are invoked as protectors against evil spirits, especially in the Kāka-bali, or "rice offerings" given to both crows and dogs, and -before the midday meal. A set prayer to Yama's dogs invokes them as the warders-off of death and evil. Their mother Surmā was the Saktī, or female form, of Indra and is even said to have been the authoress of part of the Vedas. Her children Svānu (from *Svān* "dog"), and Sārameya ("the runner"), watch the four quarters of the world with their four eyes. She herself is "the dawn," and "broad of nostril": who wanders about delighting in the death of all things; for she carries all to Hades. She recovered the cows of Indra (clouds) stolen by the Pānis. In the west, Hēraklēs can only drag the dog Orthros from his den by aid of Athēnē—the dawn—or of Hermes ("the messenger" whom some connect with Saramā "the runner"). Orthros is killed by the sun-hero Hēraklēs, who also carried off Kerberos the three headed dog, who like Ekhidna watches at the gates where light and darkness meet (see A. di Gubernatis, *Zool. Mythol.*, ii, under Dog; and *Bengal Rl. Asiatic Socy. Journal*, May 1881).

Dola-Yatri. From *dul* "swing." The Hindu festival on the 14th of the month Falgūn—about the end of March, when the cold weather crops have been garnered (see Hōlī). It was the occasion of the cruel swinging rites (Dolotsava) when men were swung from a hook passed through the shoulder muscles, as a torture pleasing to the gods.

Doll. A puppet, probably an *eidōlon* or idol. The Arabs call the small pottery idols found in tombs "dolls."

Dolmen. A word applied to a rude stone monument with a

cover stone or stones, supported on upright stones. It is explained in Keltic speech either as a "hole stone" (*Dol-men*) that is a stone forming a hole (see *Rivers of Life*, ii, p. 245, fig. 249), like the Cornish example through which St Michael's holy conical mount is seen in the distance; or (as by Legondec, *Breton Dicty.*), as a "table stone" (*Tol-men*): the term was made familiar by Coret (*Origines Gauloises*) as used by Bretons. The dolmen was often the door of a cromlech (either "sun-stone" or "circle stone"); and a menhir (*men-hir* "tall stone") stands often before the dolmen, or outside a circle, as a "pointer stone" showing the direction of the equinoctial rising of the sun, or as a lingam of which the dolmen is the Yoni (see also Mortillet, *Le Prehist.*, p. 583). The flat stone of the dolmen often has cup-hollows, and channels, cut in it to receive the blood of victims or other libations, such as milk or honey, which are still poured into such cups in some remote parts of Europe. Examples of channelled stones are numerous (see *Rivers of Life*, i, p. 448, plate xvi; and Higgins' *Druids*, plate lix). Water from these channels is given to sick children in Perthshire, if possible in spoons made from the horn of a living cow, on special days such as the first Sunday in May, being equivalent to "May dew," or water from a holy well (*Proc. Socy. of Antiq. of Scotland*, vol. xxiv, 1890).

It is a popular error to suppose that all dolmens are sepulchral, though stone chambers so formed, and covered with mounds, were tombs—as is shown by the careful excavation of the Guernsey dolmens. Col. Oonder, after exploring 700 dolmens in Moab, says that "the sepulchral idea is out of the question" (*Quarterly Stat. Palestine Expl. Fund*, April 1886). The ancient Canaanites, Phœnicians, and others, buried in caves or rock tombs; but in the rocky Moab region bodies laid in dolmens would have been on the surface; and neither mounds nor stone heaps covered these monuments, which are often too small for tombs, and have channels and cup hollows on the top stone. Herr Schumacher (*Across Jordan*) says also that the "dolmens were not covered with mounds." The Markulim (or Mercury) monument described in the Mishna was a kind of dolmen (see Col. Conder's *Heth and Moab*). The Syrian explorers find no law of orientation in the dolmen fields. One fine example at El Mareighāt, in Moab, gives a dolmen as the door of a sacred circle, with alignments of menhirs (as in Brittany) outside. Rustics in Europe still heal the sick by dragging them through dolmens, and holes in rocks. [Dolmens occur all over Europe, especially in Norway, Bretagne, and Ireland. They are found in numbers in Tripoli, but Dot in other parts of Africa; also in

Eastern Palestine, though very rare W. of Jordan. They are well known in India, and in all cases seem to be the work of primitive races—Turanian, Aryan, and Semitic. The term is loosely applied both to ancient altar stones, and also to tomb chambers, for the structure would serve either purpose.—ED.] See Stones.

Doman. Doms. A small, dark, ancient, non-Aryan race who preceded Drāvidians in the upper part of Central India, once extending to the rivers of Oudh, in ancient Kosala and Gondia, but conquered by Gonds. They are still numerous in Oudh, leaving marks of building capacity at Domdha, Doman-garh, and other well known Dom strongholds, renamed by their successors. "Ali-Baksh-Dom, of Ramlabād in Oudh, was a Moslem Dom governor in historic times. The land-owning Bābbans of Bihār (some 200,000 in all), under the Mahā-Rajas of Banāras are Doms, or Dom-Katars. They were great tree worshipers, like the "Tree Gonds," or the Bars who held rites under the *bār* or banian tree, the *bēl*, and *mahwa* trees—the latter prized for sweet flowers and spirit-yielding properties (Elliot's *Ethnogr. Glossary*, and Hewitt, *Journal Rl. Asiatic Socy.*, 1889 to 1893). Long ages of oppression have degraded the Doms, who are loathed by all decent castes. They are scavengers, and remove the dead; but they may not approach respectable people. They inhabit marshes and jungles, where others cannot live, where they rear pigs, eat vermin, and live none know how. They are filthy in person and habits, much given to drink, thieves and liars, but perhaps not as bad as they are represented to be. We never found them such when settling them in large work camps; and we had much experience among them, as an engineer and sportsman. After a little teaching, with good treatment, they soon learned self-respect, and proved good and faithful workmen, very strong and able when well fed (see Bhils). They were once hardy shepherds, and mountaineers who held the passes and levied black-mail, or robbed those who failed to pay, like Rob Roy or the bold Buccleuchs; but they now bring their forest produce, bamboo baskets and grass mats, selling them to the lowest castes, who pass them on to the higher. The Doms are still nomads, and accompanied the gipsey race of Jāts when they left India, hence the name Romani (for Doman), the "gipsey wife" being a Domani-pani, or Romni-pen, according to Mr Leland. The Doms are very fond of music, and worship their drums like Mongols (see Drums). They play music at marriage feasts of even the highest castes, though none come near them. In Bihār the sister, or the sister's son is the family priest, reading

Mantras at funerals (as among Bhuiyas, Tatwas, Pasis, and some Gonds): for all these worship Saktīs or female powers. Doms and Gonds have a fish god, whom they call the Dharm-Rāja or “king of righteousness” (see Fish).

Door. A very ancient symbol. Siva in India is the Dvārka-nāt (“lord of the door”), as was Janus in Etruria. They controlled the “Door of Life” (see Job iii, 10); and the Artemis Pro-thuraia, or “door-keeper,” of the Greeks was the Diana Lucina of Romans, who was the patroness of women and babes. The Aryan word (Sanskrit *dvāra*, Greek *thūra*, Gothic *daur*, &c.) seems to come from the root *dar* “to pass.” The symbolik doorways in front of shrines (see Japan and Torii) have a phallic meaning, like the dolmen doors (see Dolmen) through which the sick are passed, to be “reborn” or restored to life. In China this “passing through” a symbolik door is a recognised rite. “A door, or sun-gate, is erected in the middle of a room on the child’s birthday,” and he is carried through it annually by a priest till 16 years old (see *Journal Anthropol. Instit.*, May 1893). The Greeks represented Apollo passing through an embowered gateway (see *Rivers of Life*, i, pp. 127, 337, figs. 44, 150). But the most distinct survival is found in the Japanese Torii. The Kojiki scriptures of Japan state that “there are three gods of the gate, and that the three are one, though they may be separately worshiped.” The high gateways before temples in China are called Pe-ling (perhaps connected with the Greek *pulē* and *pulon*, for a gateway); and they are regarded as symbolik of virtues, being decreed in honour of the dead. Such gateways occur on the roads to sacred Mukden in Manchuria, where the tombs of the Manchu dynasty are found. The bride among modern Greek Vlacheys, in Turkey, anoints the doorposts of her home with butter and honey, to drive away witches.

The “Dead’s Door” must not be that of the living (see Dead), and in Java (says Crawford) not even the corpse of a queen was allowed to defile the door of the palace: a hole must be cut in the wall to the right of the doorway, to remove the body to the burning-ghat (see *Indian Archipelago*, ii, p. 245). Lāmas in Tibet allow the bodies of relatives, but not of strangers, to pass out by the door. The stranger’s corpse must go through a window, up a chimney, or at least through a special frame in the door (*Indian Antiq.*, Feb. 1883). The Romans used to lift the bride over the threshold of the husband’s door, as Scots and Skandinavians still did late in the 19th century (*Notes and Queries*, 30th July 1887). The virgin purity of the

door must be unsullied (see Lubbock's *Orig. of Civiln.*, p. 11; and Brand's *Antiq.*, ii, p. 169). In the travels of Rubruquis, ambassador to the Mongol Emperor in 13th century, we read that stern guardians stood at the palace gate to warn all not to offend the deity by treading on the threshold. This was a Philistine custom also (1 Sam. v, 5; Zeph. i, 9).

Charms were written on doorways, and on the stone lintels for the hinges (as at Nippūr in Babylonia): such is the Mezūzah of Jews (see Deut. vi. 9; xi, 20) which is now a small glass or metal tube, fixed on the right side of the door, and containing parchment strips with texts from the Law. There is an opening to show the text, and he who passes through the door should touch or kiss the Mezuzah (see Delta).

Dor-je. The sacred mace of Tibet (see Danda), or magic rod of the Dalai Lama (*Journal Rl. Asiatic Socy.*, Jan. 1895).

Dove. The dove in mythology is connected with mourning, is a phallic emblem, and also that of love, and of the holy spirit. Diodorus says that Syrians worshiped the dove as Semiramis, who was fed by a dove when Derkēto her mother (the fish goddess) exposed her as an infant to die. The shepherd Simas (Samas "the sun") took her as his own, and when she was grown she flew away to Nineveh, which she saved by heroic actions. Then resuming her dove form she flew away again to join the divine throng. Doves also hatched the heavenly egg which fell into the Euphrates, and was rolled to its bank by fishes. From it came the Dea Syria, and both doves and fish were therefore sacred to 'Ashtoreth and Venus. The dove that was in the ark, according to both Hebrew and Babylonian versions of the Flood legend, was a sign of good weather—probably the migratory dove found in Syria. Homerik verses often refer to doves; and the priestesses of D6d6na were called Peleiai, or "dusky" doves (see D6d6na). Doves appear on coins of the Paphian shrine in Cyprus; but tame pigeons are not noticed in Greece before 492 B.C. Aryans said that doves were messengers of Yāma or death (the mourning dove); for souls appeared and disappeared as white doves (as in the legend of Polycarp), and the Holy Ghost so appeared on Jordan. From the Nile to the Ganges it is still dangerous to shoot pigeons, and not long ago the Mahā-Rāja of Jaipur was powerless to save the life of an European who had killed one of the innumerable doves belonging to the shrines of his city. In ancient Egypt also clouds of doves were found in every temple of Isis.

Till 630 A.C. the wooden pigeon remained suspended to the roof

of the Ka'abah at Makka, as the holy emblem of the Koreish tribe, custodians of the shrine. Muḥammad removed it after his victorious entry in that year. It symbolised the goddess, and shared the fate of 360 other idols. But doves still flock in the courts of Moslem mosks. The turtle doves of the Ḥaram at Jerusalem (still so numerous) wept when Muḥammad left them to ascend to heaven. All doves therefore are sacred, and especially those in the cypress trees outside the Aḳsa mosk of this Ḥaram. Christians say that those doves whose feet are red, stained them in the blood of Christ, at the foot of the cross. When important buildings are founded doves should be let loose (compare Levit. xiv, 53); and they are so loosed in the church at Naples when the miracle of St Januarius is accomplished. Lingams, sceptres, and batons, still are found surmounted by a dove. When St Joseph's rod budded a dove sat on it, and so indicated the choice of a husband to the Virgin Queen of Heaven, according to the legend (*Gospel of Nativ. of Mary*, iii and iv). The dove is a messenger of heaven, and a form taken by Agni the fire god. It is an emblem, together with the fish, on Christian graves. In the Samaritan Book of Joshua a dove is the messenger to Nabih (Nobaḥ), King of Gilead; and Jews accused Samaritans of dove worship on Mt. Gerizim. The votaries of Siva accept the dove as the spirit of the lingam. But Catullus does not speak of holy love when he refers to Cæsar's "little white dove" of Venus. It was believed that doves and thrushes fertilised plants; and the Italian proverb says "the dove that laughs wants the bean" (see Beans). Aphrodite cured Aspasia of a swelling by aid of a dove.

Dragons. The Greek *Drakōn* is usually rendered "keen sighted" (see Serpent). True dragons belong to the age when the earth swarmed with huge saurians; and the Pterodactyl, or "finger winged" flying reptile, with a head like an alligator and long teeth, is nearest to the mythical dragon.

Draupadī. See Drupadī, wife of the Pandus.

Drāvids. A general term for non-Aryans who once occupied all India, and were driven, or were moved by desire of conquest, from the Punjāb and the Ganges into the central and southern provinces, where they are now found. They at first despised Aryans; but the kindly faith of Buddhists and Jains promoted the amalgamation of the races; and, when superseded in turn by Neo-Brāhmanism, Aryans adopted many Drāvidian deities (see Brāhma, Durga, &c.), renaming them in their own languages. Drāvidian speech was however a

barrier, being of quite a distinct class, and belonging to the Turanian family. Drāvids, like many other Turanians, wear long hair, tied in a top-knot (*Kondai*) and decked with flowers, as among Barmese and Siamese of the same original stock. No Aryan Brāhman could have originated this ; and Agathemeros, the Greek geographer, notices this long hair as a peculiarity in India. The word Drāvid is thought to be the Dimirice of the Peutinger tables and of Ptolemy (see *Imperial Gazetteer of India*, Drāvida ; and Mr Senathi, in *Journal Rl. Asiatic Socy.*, XIX, iv). The Rev. G. U. Pope, an accomplished Drāvidian scholar, rejects the derivation of the word Tamil from the Sanskrit Drāvida. Before the Moslem conquest the Hindus were said to speak two great languages, Vada-mori and Tere-mori—"northern" and "southern" speech, representing apparently Sanskrit (Aryan), and Tamil (Drāvidian). The Jains, says Mr Pope, fixed the Tamil language ; but the northerners—Telagus and Kanarese—gradually adopted Sanskrit words and grammar, which the Malayālam in the south never adopted. The Drāvids included Chalukyās, Cheras, and Cholās (see under Chera) ; but the Sanskrit Drāvida, or Drāmila, included Māh-rattas, and Gujerāt as far as the delta of the Indus.

We incline to the supposition that the term Drāvid has a western trans-Indian origin (see Capt. M'Mahon, *Journal of Rl. Geographical Socy.*, April 1897, and remarks by Col. Holdich, R.E., p. 418) : "Dravidian races, driven out of Mesopotamia . . . swarmed through this country (Persian Baluchistān) to India, leaving behind them curious records on stone . . . and a considerable remnant of their people" (see Brāhuis). The dark complexion of Drāvids is perhaps due to inter-breeding with aboriginal Indian Negritos, which still continues from Central India to Cape Kumari. Such stocks include the Bālis of Ceylon (see Bālis), and other great builders of forts and shrines, who used metals, and had chariots and strange weapons unknown to the simple Aryans. Mr Hewitt (*Journal of Royal Asiatic Socy.*, March 1888 and April 1889) regards Drāvids and Kolārians as the peoples noticed in the Rig Veda, and Mahā-bhārata, preceding Aryans in India : including the 7 snake kings of Nishadha, the 5 snake races of the Vasuki, Takshaka, Irāvata, Kauravya, and Dhritarashtra (see Matsya-Purāna), as well as the Bhojas ("cattle herds") and the Asvaka ("horse breeders") of Gandhara or Eastern Afghanistān. He holds that the trade of early Babylonians and Arabs "was probably no less varied and extensive some thousand of years B.C., than it was when the Greeks visited India ; and that this trade implied the existence in India of a civilised and well governed population who, on the W. coast, spoke,

long before the advent of the Aryans, a language allied to the Tamil." These pre-Aryan Drāvids seem to have possessed the old Akkadian lunar calendar, and the solar lunar calendar of the Semitic race: while the 33 gods of Hindu mythology are connected with those of Akkadians; and the 27 fortnightly stations of the moon, with the 6 snake gods (the moon and five planets) make up this number.

Prof. G. Oppert of Madras calls the Drāvids "the original inhabitants of Bhārata-varsha, or India," and divides them into two great divisions, one calling a hill *Mala* (as in Ani-mali "the elephant hills"), the others calling it *Ko* (as in Koi, Khond, and Gond), the latter being a Turanian root meaning "high" (see *Madras Journal of Lit.*, 1888); but early Drāvids also learned Aryan dialects like Pāli. We have Drāvid texts of the Ganga dynasty of Karli "as old as our 3rd century" (Mr L. Rice, Secretary, Mysore, 1887); and Tamil writings, like the Sanskrit, were clearly older than the time of Pānini. Dr Caldwell (a great Drāvidian scholar) places the time of "Agastya the founder of Tamil grammar" in the 6th century B.C. (see Mr Senathi Rāja in *Journal Rl. Asiatic Society*, October 1887, on the Tamil Bhārata of Villipthuran). According to the *Indian Antiquary* (September 1872) Drāvids are first noticed by Sanskrit writers in the Tantra Vartika; but Aryans knew little of their southern colonies, and nothing of those beyond India; yet philologists now find traces of Drāvidian speech even among the Maories of New Zealand (Mr A. M. Ferguson, *Indian Antiq.*, February 1881). The Maori roots *kit* ("hot"), *ku* ("bent"), *ta* ("strike"), and *va* ("carry"), have, for instance, the same meaning as in Tamil. [This comparison can be greatly extended, as shown by Mr R. P. Greg (*Compar. Philol.*, 1893), and these Turanian roots. are for the most part traceable in the ancient Akkadian.—ED.] Tamil has for 2000 years been a copious language highly accentuated; and we can speak from personal experience, having written, spoken, and read it freely for several years. Dr Winslow, the Tamil lexicographer, says (*Pref. to Dict.*, p. vii), "In its poetic form Tamil is more polished and exact than the Greek, and in both dialects, with its borrowed treasures, it is more copious than Latin." In one of the most celebrated and earliest Tamil poems (see Tiru-valluvar) we find a lowly peasant giving good, manly, advice to princes and commoners as to the responsibilities of power and wealth. Nothing could be better than this author's chapters on "Virtue and Physical Pleasures"; and some scholars date this as early as our 3rd century. The Telagu is not considered as ancient, but it is a highly developed liquid tongue called "the Italian of the East."

Dr Caldwell shows that Telagu and Kanarese must have separated from Tamil 2000 years ago. (Introduction *Compar. Grammar of Drāvidian Languages*). Dr Burnell (*S. Indian Palaeography*, p. 140) says that Tamil in our 9th century was the same as at present. It then however (says Mr Senāthi-Rāja) contained words, common to the whole Drāvid stock, which are now unknown in the colloquial idiom. This writer regards the Tamil grammar (Tolkappiyam), by a disciple of Agastya, as the oldest grammatical work extant : it mentions—about 600 B.C. perhaps—three dialects, the poetic (Içai), the dramatic (Nādagam) and the colloquial (Iyal), indicating the age of the Tamil to be already considerable. Some words come however from Sanskrit through the Pāli, owing no doubt to the influence of Āsōka's Buddhist missionaries. Buddha (according to the *Lalita Vistara*) knew 64 alphabets, of which Drōvida or Tamil was one. By our 3rd century “the soul of the old Dravidian literature had taken its flight with the advent of Sanskrit, while the body only survived with a new life infused into it.” The gods kept their characters, but changed their names. The Drāvidians knew no caste till Brāhmans came among them, but spoke only of patricians and plebeians (*Uyarn-tor* and *Irin-tor*) and when caste arose it followed older tribal distinctions among them.

The Drāvidians include some 461 millions of persons, speaking 11 distinct dialects : (1) Tamil in Central and South Madras provinces (16,250,000) : (2) Telagu in our “northern Circars” (14,700,000) : (3) Malayalam in Malabar, Travancore, and Kochin (4,000,000) : (4) Kanarese in Mysore, &c. (9,000,000) : (5) Tula in Bangalore and Kurg (470,000) : (6) Six dialects of rude tribes (2,330,000), and of aborigines. The latter, though their speech shows traces of a Turanian origin, differ from Aryans and Drāvidians alike, in rites and customs, especially as regards marriage, wages, land, profits, &c. (Sir Bartle Frere, *Journal Anthropol. Instit.*, February 1882). Many of these were nomads till their carrying trade was destroyed by railways. Their tribal wanderings promoted independence ; and the mixed races—engaged in trades, as stone masons and quarrymen—still move in tribal camps, and require all matters of importance to be settled in tribal courts where, in full assembly, all the adult males may speak and vote freely, without appeal. This applies also to the non-Aryans of Central India—Bhīls, Sontāls, and Kols (see *Imp. Gazetteer India*, “*Drāvida*”). The Dravid advance took a generally S.E. course from the Narbadā River, and wherever they resided Aryans had to acknowledge their laws and rites, especially those connected with land questions. Neither king nor commoner is secure even on

an ancestral throne, or in paternal acres, until he is accepted in the tribal courts of the non-Aryan whom he now despises. In some cases the royal forehead must even be marked with blood from the arm of a non-Aryan—as recently near Calcutta, and in many other cases in Central and N. India. The Brāhman often cannot proceed to business till some stupid old non-Aryan has taken the chair at a meeting, and raised his staff to approve matters he cannot understand or speak about. In Travancore (Rev. S. Mateer, “*Native Life*,” *Journal Anthropol. Instit.*, February 1883) “all the people, be they Brahmans or Sudras, are of homogeneous descent from a primeval Turanian race” (see Nāgas); and Dr Gundert, with Mr W. Taylor, testifies to the mixed race of Malabāri Brāhman, who worship the Drāvidian spirits, in trees, stones, and circles.

Dreams. The irregular action of the brain while waking from sleep, or disordered imagination, has given rise in all religions to a belief in spirits that wander from their bodies. But for dreams, or visions, we should not have heard of personal gods like Jehovah, or Allah, or of angels speaking to men; but might have escaped many anxieties as to a future hell. Savages hold dreams to be real events, happening to the soul, which can commune with the dead, and visit other worlds, thus proving the existence of spirits apart from bodies. Not till the time of Hippokrates the “Father of Medicine” (400 B.C.) did physiologists begin to whisper such heresy as that science was able to explain the cause of dreams—namely the action of our organs while (through the retarded flow of blood to the brain) they are without full guidance of the nerves. Aristotle was one of the first to point out that they were phenomena due to natural causes, and requiring no supernatural explanation. Cicero, some two centuries later, supported this view (*De Divinatione*) with arguments like those of modern physiologists. Among ourselves Hobbes enunciated similar heresies, in his *Leviathan* in 1700, saying that physiology “fully explained dreams.” Schopenhauer uses similar arguments, and these are more fully treated by M. A. Maury (*Le Sommeil et les Rêves*): he sees in dreams “an incipient stage of the mental condition of which somnambulism, insanity, &c., are more fully developed forms.” Dryden says:—

“ Dreams are but interludes that Fancy makes.
 When monarch reason sleeps this mimic wakes :
 Compounds a medley of disjointed things,
 A mob of cobblers, and a court of kings :
 Light fumes are merry, grosser fumes are sad ;
 Both are the reasonable soul run mad:

And many monstrous forms in sleep we see
 That neither were, nor are, nor e'er can be.
 Sometimes forgotten things long cast behind
 Rush forward in the brain, and come to mind.
 The nurse's legends are for truth received,
 And the man dreams but what the boy believed."

Drona. Sanskrit. A Brāhman teacher (or Achārya) and a warrior who taught the Pandu and Kuru cousins to fight. He finally commanded the army of the latter on the death of Bhishma, having been slighted by Drupada, King of Panchāla, whom he killed in battle. He himself was treacherously killed while mourning for his son, but some say he ascended to heaven in the form and glory of the sun. He is called Kūtaja "the mountain top"; and Drona ("water jar") as having been begotten in a jar by Bhūrad-wūja. He was apparently a deity of clouds and sun, like Indra.

Druids. The Romans so called the magicians of the Kelts; and the Goidel Kelts (Gaels, Irish, and Manx) called them Droata, according to Prof. Rhys in his translation of a Manx Ogham stone (*Academy*, 16th August 1890). He says that in the Isle of Man "they are not yet wanting, though the old name is not in vogue . . . some are still of no little importance in the social economy of the island." The connection of Druids with the oak, and the mistletoe, led to the idea that they were named from the *Dru* or "oak"; but the name appears really to come from the root *Druh*, whence the old German Druds—"witches or red-folk" (compare the Zend *drug* for a "demon"), as meaning "enchanters." Max Müller prefers a derivation from Draoithe, or Draid, a "magician" or "wise man," from this same root—the Sanskrit *Druh* meaning "mischief." In Teutonic dialects Der-mydas (from the root *derw*) is a "seer"—apparently a cognate term. The German Trudes were originally good angels, but seduced by devils and known as "dapple grey mares."

Cæsar and Pliny describe the Druids; and the Romans thought their ideas similar to those of the Persians: for they were in fact the common beliefs of all the Aryan families. They compared the gods of the Druids to the Roman Jove, Mars, Mercury, Minerva, &c. Old inscriptions bear witness to the reality of the Druids—such as the Kileen column in County Kildare which bears, in Roman and in Ogham characters, the words "Ivere Druides," leaving "no doubt (says Sir S. Fergusson, President of the Royal Irish Academy) as to there having been Druids there." The Kelts seem only very gradually to have abandoned Druid rites; and—like Irish saints who spoke

of "Christ my Druid"—to have regarded Christianity as only a new form of magic.

Lucan (*Pharsalia*) knew much about the religion of the Kelts, and of the Druids whom he addressed as follows in 65 A.C. "Ye too ye bards, who by your praises perpetuate the memory of the fallen brave, can without hindrance pour forth your strains ; and ye, O ye Druids, now that the sword is removed, can resume your barbaric rites and weird solemnities. To you only is given knowledge—or ignorance—of the gods and powers of heaven. You dwell in the lone heart of the forest : from you we learn that the bourne of man's ghost is not the senseless grave, nor the pale realm of the monarch below : that in another world his spirit survives still : death, if your lore be true, is but the passage to enduring life." (M. Arnold's *Celtic Lit.*, p. 51).

In Iona the Druids are said to have made the flat altar stone called Clachan-nan-Druidhean, or "Druid's stone"—the Stone of Fate or of the Last Day, with round stones fitted into cup hollows on the surface, which the pious pilgrim turns round. The world will end when the stone is worn through. The Culdee monks preserved this monument. The Rev. Duncan M'Callum (*History of Culdees*) calls the Druids "the philosophers of the Celtæ, devoted to all knowledge past and present to which they added their own observation and experience." Dr Wylie (*Hist. Scot. Nation*) believes that the Druids exercised terrible powers of ex-communication. They inspired the people with contempt for death, promising a future reward for heroism in a "noble isle" ; and Valerius Maximus says that the Gauls lent each other money on the condition of repayment in the other world. "Druidical remains," as rude-stone circles, dolmens and menhirs are popularly called in Ireland and elsewhere, occur all over the world (see Dolmen), and are common in India in the S. Māhratta country, Mysore, and Wynād (see Mr R. Carnac on Central Indian specimens, *Bengal Royal Asiatic Society Journal*, lii, 1-3). The non-Aryans loved to erect such monuments by sacred groves and trees, and still regard them as holy, though somewhat uncanny.

[Cæsar says the Druids were not an hereditary caste : they were exempt from the duties of the masses, and passed through 20 years of probation. They used Greek characters, and elected chiefs. They held that the soul was immortal, and studied astrology, geography, physics, and theology. They had their headquarters in Britain, but British Druids went annually to Dreux in France. Their human victims were criminals. Their great god was Mercury. Cicero (*De Divinat.*) notices Druids in Gaul. Lucan (quoted above) speaks of

Druids as worshiping Teutates, Hesus, and Taranis. Tacitus mentions them in the island of Mona. The chief account is that of Pliny the elder, concerning Gallic Druids. He speaks of their visiting the oak groves, robed in white, to cut the mistletoe with a golden knife. Also of the Selago and Samolus, which were their sacred herbs. They sacrificed white bulls. Their snake's egg (anguineum), one of which he says he had seen, was supposed to be the product of the saliva of a knot of vipers, which was seized by a horseman who escaped from them. The connection between Druids and Persian Magi was probably indirect, the similarities being due to the common heritage of custom and belief, which descended from the common Aryan ancestors before the dispersion of the Eastern and Western branches of the race.—ED.]

Drums. Anciently these were sacred and mysterious implements of priests and sorcerers; jugglers and diviners still require drums, which the villagers regard with some awe, as things uncanny to touch. Siva is called in India the "holder of the *damaru*," a double drum, in the shape of an hour glass; like our bells it is connected with birth, marriage, and death. Drums, horns, and the *shank* (Concha Veneris) with bells, are still used by priests (see *Indian Antiq.*, March 1886; and Mr Rowbotham's *Histy. of Music*, 1885). This author tells us that: "The great seat of drum worship was South America. Even at the present day it is to be found in full vitality in the interior of Brazil; but, a hundred years ago, it could be said that the drum was the only object of worship from the Orinoco to the La Plata. The precise form of the fetish, though it belongs to the genns drum, is yet of the rattle species. The *maraca*, as it is called, is a hollow gourd, with small stones, or hard corn seeds inside it, which rattle when shaken. It is fixed on a staff which is stuck in the ground, and the people fall down before it, and worship it. It is supposed to predict the future, and is consulted on all occasions of importance, such as the celebration of festivities, or the eve of a battle; and the actions of the people are regulated by the replies which the rattle makes." Similar cults exist in Central Asia and Tibet. The Lapp builds towers 15 to 20 feet high, on which drums are beaten; or they are hung to sacred trees, to frighten away demons, thunder, and eclipses, and to bring rain. In Polynesia "the drum was not only associated with the chief god Tane, but regarded as his embodiment . . . it was the god's voice, and the striker was held actually to beat and awaken the god to his duties. It was *Kaāra* or *Ihāra*—"the awakener" of the drum, and axe, god.

This Polynesian drum was often a log 20 to 30 feet long, hollowed out (Dr March, *Journal Anthropol. Instit.*, May 1893). The drum (Toph) is noticed in the Bible (1 Sam. x, 5), as a "tabret" used by prophets, just as it is now used by dervishes—either as a small hand drum, or as a large double drum.

Drupada. Drupadī. The King of Panchala, and his heroine daughter. He was brought up with the Pandus, or "pale ones," his cousins, by the fair Brāhman Drona, whom Drupada set aside when coming of age as ruler of the Kūrus. Drona stirred up the "pale ones" to attack the dark Drupada, and they drove him from the north, leaving him the lands of the Ganges and Chambul. His son was Dhrishta-Dyumna; and his daughter Drupadi was called also Krishnā—a black beauty. The Aryans spoke of these Drāvidians as being black. She was offered to the best archer of good lineage, on coming of age, at a tournament or Svayam-vara. Arjuna, the third Pandu prince, won her, but was rejected by her relatives as not being of Brahman caste. Karna, king of Anga, or Bangal, was then proposed by Dur-yodhana; but Drupadi rejected him as "base born," not knowing that he was the son of Sūrya "the sun" (see table under Brāhma for these names). The five Pandus were told by Kuntī that they must share the lovely Drupadī between them, suggesting a very ancient communistic, or polyandrous, society. The king of Sindhu ran off with Drupadī, but Bhima, and Arjuna rescued her. The brother of Queen Virata strove to seduce her; and she passed through many vicissitudes, protected by Gandharvas and Pandus, till she retired to Indra's heaven with Yudhishtira, as related elsewhere (see Pandus).

Druses. Drūz. The popular name of a Syrian sect, whose original leader, in our 11th century, was Ism'ail ed-Darāzi, a Persian mystic. They however call themselves Muwahhedin or "uniters," striving to unite in one faith Christians, Moslems, Jews, Buddhists, and Mazdeans: (compare Bābis, and Sikhs). Ed Darazi, and another Persian mystic Ḥamzah, son of 'Ali son of Aḥmad, frequented the Court of the 5th Fatemite Khalif at Cairo—El Ḥakim-bi-'Amr-Allah (who acceded in 996 A.C.): he was a half mad tyrant, and was induced by Ed Darāzi to proclaim himself a divine incarnation in 1016 A.C.; but Ḥamzah superseded Ed Darāzi, driving him from Egypt, and becoming the Khalif's prime minister, in 1019 A.C. He gained a large following as the prophet of the divine Ḥakim, who however was murdered, by order of his own sister, in 1020. Ḥamzah disappeared for a time, but returned to announce that Ḥakim would

soon reappear, to destroy all who did not believe in him. Ḥamzah preached (from 1045 to 1050 A.C.) the new faith, from Cairo to Damascus, still denouncing Ed Dārāzi (see Calf). Gradually this system spread to Constantinople, and even to India; and Constantine VIII was urged to believe that the Christian Messiah had come again as Ḥākīm.

The followers of Ḥamzah appear to have been mainly of Kurdish and Persian extraction. They believe that there are many Druzes in China. [To the present day they retain the Iranian type; and the horn of silver which used to be worn, till lately, on the head by Druze women, was also characteristic of certain Bactrian tribes. Since the massacre of the Maronite Christians, in 1860, the Drūz have gradually withdrawn from the Lebanon, though there are two villages of them on Mt. Karmel. Their sacred centre is Hermon, called Jebel-esh-Sheikh, or the "mountain of the (Drūz) Sheikh"; and they are also numerous in the Jebeled Drūz, or Eastern Ḥaurān. Their statement that "Chinamen are unconscious Druzes," is based on their secret sceptical philosophy, as compared with the ethics of Confucius.—ED.] They even assert that the souls of the virtuous go to China after death, while the wicked become camels or dogs (by transmigration of the soul): this all points to their connection with mid-Asian Turanians. Their professed tenets were described by De Sacy in 1828, including a belief in ten divine incarnations, the latest being Ḥākīm, and in ten accompanying incarnations of the power or wisdom of God, the latest being Ḥamzah. They name these differently according as they speak to Jews, Christians, Moslems, or others. They are divided into two classes, the 'Aḳīl, or "initiated," and the ordinary believer. Women may be initiated. They meet for worship and instruction in their Khalwehs or chapels, especially on Hermon, and have ascetiks who retire for meditation to a cave on the summit (see Churchill's *Lebanon*, 1853). They have much in common with other secret Syrian sects (see Anṣārī).

Secrecy in religious matters is one of the main doctrines of the Drūz. Any alien found in possession of their sacred books is to be killed. These were not known till discovered by the French on Hermon in 1860, and many false ideas about this sect have been published in consequence. Col. Churchill says: "There exists a party which indulges in the dark and unscrupulous libertinism of Ed Darāzi," who, Ḥamzah said, was not an 'Aḳīl, but an 'Ajal, or "calf," but the accounts given of such orgies (see Mme. Blavatsky, *Isis Unveiled*, ii, pp. 306-315), are open to doubt. Col. Conder (*Quarterly Statement, Pal. Expl. Fund*, January 1886), says: "Druzes are an offshoot of the Moslem Bāṭhanīn

(‘ esoteric ’ sects) of the 8th and 9th centuries, whose teachings owed much to the Zoroastrians, Şabians, and Manicheans . . . They hold the Greeks and Chinese in honour, apparently because their system is partly based on Platonism, and partly on the Bactrian Buddhism, which is connected with. Platonism. The Druze doctrine as to Christ is Gnostic, regarding the ‘ eternal Christ ’ as a true deity, but Jesus as the ‘ Rival ’ or enemy of Ḥamzah. The true Christ was not crucified, they say, but the body of Jesus was stolen and hidden after his crucifixion, by the true Christ, in order to prepare men for his religion. The being who has created the Universe is the ‘ Rival ’; answering exactly to the Demiurge (people-maker) of Gnostics.” The Druzes believe also in “ Incarnations ” or “ Emanations ” of the soul of the Universe, like Hindus or Gnostiks. Five emanations came in humility, and four in glory ; and one more—Ḥamzah with Ḥākīm in glory—is expected, when Gog and Magog will be slain, and the millennium will follow. [This is an ordinary Moslem belief as to the last days, and the Christology is also Moslem.—ED.]

Drūzes neither fast nor pray. They do not drink wine, or eat pork, or smoke. They believe in Free Will, and reject Moslem Fatalism. They have no objection to joining in the rites and customs of their neighbours—whether Christian or Moslem. They take part in Moslem prayers and ablutions, and also sprinkle themselves with holy water in Christian churches, and make vows to the wooden statue of Elijah in the Latin monastery on Carmel. They will even call themselves Moslems, Jews, or Christians, according to the belief of those whom they address (see Mrs Reichhardt’s “ *Life Among Druses,*” *Asiatic Quarterly Review*, January 1892). Yet the Drūz hold the seven commandments of Ḥamzah : (1) Truthful speech among themselves : (2) Care of the brethren : (3) Renunciation of all other religions : (4) Separation from heretics : (5) Confession of the unity of God in all ages : (6) Resignation to his will : (7) Obedience to his commands. They are taught that God is an ineffable, passionless, incomprehensible, and indefinable infinity, who has manifested himself in the ten incarnations. Ḥākīm was “ God’s final appeal to man, the door kept open for 26 years, and then forever closed.” He will “ reappear at the end of time ” to rule over a world of Drūzes. Ḥamzah is the “ impersonated intelligence,” or supreme ‘Aqīl of God—a power or archangel ruling over all things in heaven and earth. Under him are four archangels—the soul, the Logos, and the Right and Left Wings, represented by Ed Darāzi and three others. Under these are angels or spirits of various rank. The ‘Aqīls on earth are some 10 to 20 per cent. of the Drūzes. The rest are Jāhil or “ ignorant.”

Both men and women may become 'Aq̄ils: "all are brethren, and equal; neither Emir, Sheikh, nor 'Aq̄il having any primacy over his fellows," though on Friday they instruct the ignorant in the common dogmas of the sect. Hospitality is a religious duty, one of the usual Drūze sayings being, "God is liberal and all men are brethren." The Mt. Karmel Drūzes (some 800 at the villages of Dalieh and 'Esfia) sacrifice a goat to Elijah, and so dedicate their children to the deity. At the tomb of Neby Sh'aib (or Jethro), near Ḥaṭṭīn (W. of the Sea of Galilee), they hold festivals, and adore this prophet's footprint, on a block of alabaster which they kiss, and rub cloths on it, saying that it exudes a sweat that gives untold blessings (see Foot). [These strange apparent contradictions are all explained by the discovery of the *Book of Concealed Destruction* on Hermon, in 1860. It is attributed to Ḥamzah, and represents the secret teaching of the higher initiation. It discards all religious creeds as equally false, and teaches that there are only two realities—the male and female elements in the universe (see China). It inculcates ethical laws, and tolerates every form of religion as permissible for the ignorant. Hence all their dogmas are intended only for the Jāhil or lower class, and the 'Aq̄il is a pure Agnostic. The Druze system is only one of many that arose, under the Khalifs of Baghdad and the early Seljuks, when Moslem philosophers began to study Plato, and Aristotle, and Buddhism, and became acquainted with surviving Gnostic scepticism. To the secret teaching of the Bāṭanīn (see Arabia) we owe the scepticism of 'Omar Khayyam, and the creation of the Ism'ailīyeh or Assassin sect in the reign of Melek Shah, as well as the Anṣeirīyeh syncretic sect. The Drūzes were, at one time, the most important of all, uniting men of every creed in Asia as far as India. Believing all creeds to be equally superstitious, yet equally useful as ethical systems, they strove to study religions comparatively—to become Muwaḥḥedin or "uniters," and to put an end to fanatical dissensions. The idea was the same which was revived by Baba Nānak in the 16th century (see Sikhs) and by the Bāb in Persia in the 19th (see Bābis). All such systems attract numbers by proclaiming that men are brothers, and that their differences are due to ignorance, prejudice, and superstition. But the Seljuks stamped out philosophy in Islam, as the Franks also suppressed such sects when possible in Syria. The later rulers, from Saladin to Bibars, were orthodox Moslems, who hated all such syncretic systems. Thus the Drūz are now confined to one small mountain region, and are constantly oppressed by the Turks, and by the fanatical Moslem rulers of Syria, though they retain much of the old independence of their Iranian and Turanian ancestors, and practice the virtues of their real

ethical system. The accusations brought against them by Christians, and Moslems, are as incapable of proof as those once levelled against Gnostics, and Templars, and others who in various ages have secretly renounced accepted creeds.—ED.]

Dūdāim. Hebrew: “love apples.” The *Antropa Mandragora* or Mandrake (see Gen. xxx, 14-16). The Rabbis say it was like a banana (see Song Sol. vii. 13). The Greeks said that the Mandragora was a “wolf, a dweller in dark or secret places.” In the middle ages also it was a magic plant, torn up by tying a dog's tail to it, when it shrieked, and sometimes caused the death of the dog. According to Lejard (*Culte de Venus*) it was used in the licentious rites of the Dea Syria, as an aphrodisiak. It belongs to the potato family of plants, like the deadly nightshade.

Duhitar. See Daughter.

Dūma. Aramaik: “silence.” The winged angel of death. In the Babylonian legend of the descent of Istar into Hades, Duma is also the guardian of the 14th gate.

Dumzi. Akkadian: “child spirit;” the infant sun. See Tammuz.

Durga. The fierce Sakti, or female power, of Siva: otherwise Kāli, “death,” “fate,” or “time.” [In Akkadian also *durga* is “fixed,” “fate” (Turkish *tur* “remain”), and *gal* is “to die” (Turkish *khal*, Finnic *kuol*, “die”). This goddess is thus probably Turanian.—ED.] Durga is usually explained to mean “vibrating” or “brandishing.” The Durga-pūja, or “worship of Durga,” is very ancient; and, till quite recently, the rites included many tortures—men mangling their bodies, swinging from hooks passed through their backs, or arms, and otherwise symbolising the human sacrifices of pre-Aryan times. Durga is the Aryan *Bhavānī* (“living”), or *Bhairavī* (“terrible”); and her bloody rites survive, when British authority is lax, in both spring and autumn (see Sakta and Tantra), especially among sects in hill districts and remote coast regions about Larikē. At ordinary fêtes Durga is a rude figure of “Plenty,” sometimes with an accompanying figure of a phallic god, which renders it necessary to send notice to villagers at Durga and Hōli festivities, if European ladies are likely to be present, when the gaily adorned pole is removed from the figure. Durga is depicted as a full-breasted female (see *Rivers of Life*, i, p. 251, fig. 119), clothed in yellow, and riding the tiger: often on the banks of a canal, whence “Plenty” comes. She holds in

her ten arms the implements that her children use in agriculture ; and at the Dasara fêtes such implements are cleaned and rest, like man, for two months : they are worshiped with offerings of grain, fruit, and flowers; and Durga is entreated to be propitious. Boundary trees are worshiped also at this time, and processions made by officials and peasants round the lands. But among non-Aryan hill men the dark bloody Kāli is a form of the Durga of Kāli-ghāta (Calcutta), carried in an ark, and, when flesh eating is allowable, receiving sacrifices still, of buffaloes and sheep. Great and small, arrayed in their best, follow her procession, giving gifts of money and goods, and firing cannons and muskets, with prayers and praises in her honour. Men and women rush into the fields, and pluck the crops unproved, to cast before Durga and to carry home. In one of her left hands she holds a serpent biting the breast of a giant, whom Durga is said to have killed. At her feet are Ganesa-Kartika, and Lakshmi. She is a demon whom Brahma, Vishnu, and Siva, must propitiate, as well as man. The 1st October is the central day of her festival, and for 21 days previously purifications are needed. At this season Rāma is said to attack Rāvana, who has stolen Sīta (see Rāma). When the Amabashya, or last dark night of the lunar month, is ended, unripe plantains are cut, and men worship 14 generations of their ancestors. A *ghāta*, or earthen pot, is placed in a quiet room of the house, and marked with a double triangle (or hour glass) and a single triangle (Yoni charms) representing Siva and Durga united. Priests must now refrain from wives, fish, and rice, and call on the gods, morning and evening, striking the temple gongs, and prostrating themselves before the *ghāta*. On the 6th night—sacred to Shashtī as Devī—her image is made out of a young plantain, with two apples representing the breasts ; it is dressed in muslin, and daubed with vermilion, being placed between two *ghātas* with a figure of Ganesa. These are adored with music ; and none but Brāhmans may touch the image, which, after fervent prayer, is said to become alive. On the 7th day it is carried in procession to a river, and brought back to Ganesa, when sacrifices of goats are offered, with fruit and grain. The leaves of the sacred *bēl* tree are scattered round, to protect against the assaults of Rāvana. Hecatombs of goats and sheep (not of cows, for Durga is herself a cow) are offered to her as Bhagavati (Mr S. C. Bose, *Hindus as they Are*, p. 105). Prayers before the fire are among the rites. Women often puncture their breasts, offering the blood to Durga, praying that they may never be widows—their most awful curse under the caste system. The Sōma rite is observed on the last day of the feast, with final offerings to the goddess; and priests divide the profits

with unseemly wranglings. The people then indulge in fish, flesh, and wine. The most indecent jests, songs, and actions, are permissible at this Mahā-mayer-Bāzār, or day of revelry ; but respectable persons celebrate it by family devotions, and gifts to the poor. Women “wrestle in prayer,” says Mr Bose, for relief from all the ills of life. They scramble for rags of the trappings, or pieces from the sacrificial platters, when, on the 9th day, the goddess is consigned to the river. Shops are open, and it is a lucky day for making purchases. Throughout the feast the women are busy cooking for the worshipers and poor, and eat nothing till all are served. On the 9th night of the moon there is a great feast, with songs and dances—often licentious. When Mā-Durga has been put in the river all are sprinkled with holy water by Brāhmans, sprigs of green mango leaves being used for the purpose. Young and old, high and low, then greet each other with good wishes of the season, making up quarrels, and drinking healths : for “it is Bijāya, and drinking even to excess is justifiable.” The autumn festival is estimated to cost some millions sterling ; and artists, weavers, braziers, and musicians, look forward to the feast, as well as caterers and priests.

Durga, says the Rev. Mr Sherring, possesses nine of the oldest shrines at Banāras. Her image stands beside that of the goddess Sidh-ēsvari, and by the well of the Chandra-Kup or “moon cup.” Two of her arms rest on a lion and a buffalo : two others hold the sword, and the lotus ; and she is here specially adored at Chait or Easter time. The ten-armed Durga of the Keval Gate (at Banāras) is called the “Queen of Heaven and Earth.” A priest here sits swinging images of divers deities before her. In the same city, at the Durga-Kund, she is adored as consort of Siva, with bloody sacrifices, every Tuesday in Sāvan (15th July to 15th August) ; and over the high gateway of the shrine a *Naubat-Khānā* holds a drum, beaten thrice a day to remind men that they should approach the “Lion Gate,” and kneel before the white marble lingam of Siva, and the obese form of her son Ganesa, praying, and counting rosaries like the painted priests. Nor, ere leaving Durga’s presence, must they forget the golden faced goddess Bagesvari, in her cell with an iron grating. Her shrine is adorned with gilded spires and domes, and with richly carved columns. She sits, brightly clothed and decked with golden necklaces, and an aureole of brass or silver, while a small lamp burns for ever before a sunken silver bath, round which flowers are strewn. For nine days, in the Chait season, the Nava-rātri-mēla is held; and about the 7th or 8th day upwards of 10,000 persons offer sheep and goats, beginning the rites at 3 A.M. On the 1st, 2nd, and 3rd of Kuar (15th to 18th September)

the Bangālis crowd to the Desāra-medh-ghāt ; and, having made countless images of Durga, carry them in procession and throw them into the sacred Ganges. In the Ram-nagar temple a white marble Durga stands beside a five-headed Siva, arrayed in gold and yellow. A table or altar is placed before her, and a priest ever attends to wave before her sacred fire. Durga, or Kali, was also the demon goddess in whose service the Thugs murdered unprotected travellers ; and heaps of human skulls were her offerings.

Duryodhana. Sanskrit : “hard to conquer.” The eldest son of the blind king Dhrita-rashtra, who led the Kurus against the Pandus. He was two years in the womb of Gandhari, and was born as a lump of flesh, which the sage Vyasa divided into 101 parts, and placed in 101 jars, whence came Duryodhana with 99 brothers, and a sister Duh-sata. In a fit of anger he threw his cousin Bhīma into the Ganges, but the Nāgas saved him.

Dust. Ganesa and other gods are produced from dust (like Adam), driven by the Marūts or winds ; and dust whirling round Pūrvati produced Krishna.

Dushera. Aramaik : “He that gleams” : the Dusares of Greek texts : the Nabathean sun god.

Dutas. The messengers of gods like Siva and Vishnu.

Dvaita and **A-dvaita.** Sanskrit : “dualism and non-dualism” —questions long fought out in the East, more especially by Mādhava, Ramanuja, Vāllabhāchārya (see that heading), and others. Vishnuvas uphold dualism ; and Sivaites (see Sankarāchārya) uphold A-dvaita, and the Vedanta doctrine of one god. The Drūz (see Druses) believe in two principles (see Advaita).

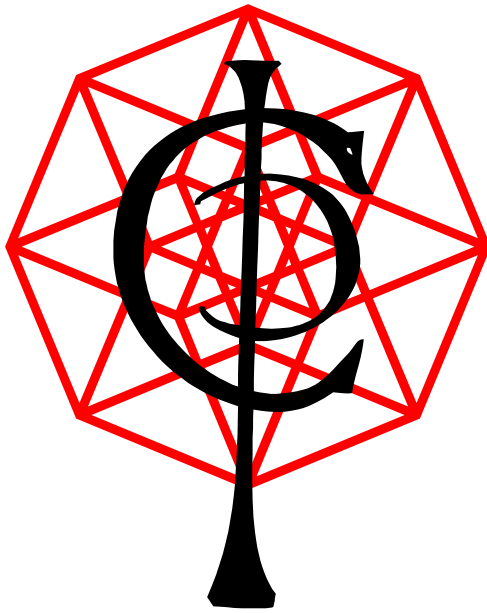
Dvāra. See Door.

Dvīpa. Sanskrit : a “division” of the world, such as Jambudvīpa or India : a country or an island. The world is regarded as a lotus, of which the Dvīpas are the leaves. Its centre is the mythical Mt. Meru, the Paradise of gods (see *Rivers of Life*, i, plate iii). India is the “jewel,” and the Dvīpas radiate from this centre.

Dyāus. Sanskrit : “the bright one” : the Greek Zeus, and the Latin Deus (see Deva) : his realm is Dyavān “the sky.” In the Vedas Dyāus was the supreme god or Asūra, according to Dr Brandke. Dyaus-pitār is Zeus-patēr, or Ju-piter, the “heavenly father.” He is the day god, father of Athēnē the dawn, which springs from his fore-

head. Dyāus is said to send out Agni to stir the waters, as Zeus sends forth lightnings (see Darmesteter, *Contemporary Review*, October 1879). He was the god of thunder and rain, of the Ātharvān or “fire” priests, and of the fiery Bhrigu or lightning. He dwelt in Varuna (heaven), and was the “heavenly eye,” and the golden winged eagle. He was Svār—the spirit of Svarga or heaven, and the name Svar is still that of the supreme god of Slavs. The Aryan supreme god, according to Darmesteter, included many others; and Dyāus was the clear ether above the humid lower atmosphere, which was Varuna (“the wide”) or Ouranos. Dyāus brooded (like Elohim) over “Dyu, his land watered by five streams.” His architect for creation was Visva-karma ; the Marut storm gods were his messengers; and Indra wielded his thunder bolt, and the Vājra, answering to the aegis of Zeus.

END OF VOL. I



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FAITHS OF MAN
A
CYCLOPÆDIA OF RELIGIONS



THE AUTHOR ÆTAT 52

FAITHS OF MAN

A CYCLOPÆDIA OF RELIGIONS

BY

MAJOR-GENERAL J. G. R. FORLONG

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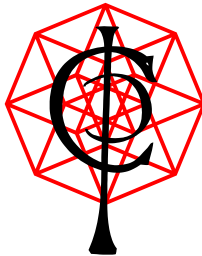
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Symbols

(Vol. I) See. Abraxas, Aigis, Ait, Akmōn, Altar, Ambrosia, 'Amūd, Angula, Angusta, Ank (Ankh), Ankus, Ansab, Apron, Arani, Argha, Arks, Arrows, Arthur (Table), Asvins, Balls, Bands, Banner, Beads, Bells, Bhuj, Bones, Bridges, Bulla, Buns, Candles, Cauldrons, Caves, Chakra, Chrisma, Colors, Comb, Crosses, Crowns, Cup, Dalada, Danda, Danta, Delta, Dhavja, Distaff, Door, Dor-je, Drums, Dust : (Vol. II) 'Ed, Eggs, Ephod, Eye, Fan, Fascinum, Feathers, Fingers, Fleur-de-lis, Foot, Fylfot, Garter, Hair, Hammer, Hand, Harhut, Harp, Head, Heart, Horns, Idol, Jamdiya, Janivara, Kakud, Karn (Cairn), Kestos, Klachan, Klogha, Knots, Kteis, Kuris (Quiris), Kurumbas, Kut, Labarum, Labrus, Laksha, Li, Lingam, Mace, Mandara,

May-poles, Mirror, Mountains, Muidhr : (Vol. III) Nails, Nama, Nimbus, Noose, Nudity, Obeliskos, Om, Omphalos, Orkos, Pad, Pakhad, Pāla (Phallos), Pall, Palladium, Parusha, Pas, Pasent (Pshent), Pavaka, Pegasos, Pestle, Phulakteria, Pillars, Pinaka, Pind, Pita, Pitha-veda, Plough, Puramidos, Pyx, Rakab, Rat, Ring, Rod, Rood, Rosaries, Rudder, Sālagrāma, Salt, Sambha, Sambhuka, Samva, Sankha, Scapular, Sea, Shekel, Shells, Shields, Shoes, Sila-na-gig, Sīmā, Sisna, Sistrum, Spear, Sphinx, Stēlē, Stole, Stones, Su-nanda, Sutrala, Svastika, Sword, Tail, Takē, Talē, Talisman, Teeth, Teraphim, Thigh, Threshold, Thumb, Thummim, Thunder, Thursos, Toe, Tonsure, Torii, Totems, Triangles, Trident, Triskelion, Trisul, Urim, Vājra, Vēdi, Vesica-Piscis, Vestments, Wheels, Wings, Yoni, Zikr.

WRITING

(Vol. I) See. A, Alphabets, Amarna, Arabia, Āsōka, Brahmi, C, China, Deva-nagari : (Vol. II) E, F, G, Gamma, Georgia, Gezer, Greeks, H, I, J, K, Kharoshthi, Krete, Kuneiform, Kupros, L, M, Mongols : (Vol. III) N, Nestorians, O, Ogham, Orthography, P, Q, R, Rosetta Stone, S, T, Tau, Z.

FAITHS OF MAN

E

The English E represents various sounds in other languages, such as the long *ay* and short *eh*, and the latin *æ* (Greek *ai*). In Arabic this vowel is not marked. Thus Mekka is Makka.

Ea. Akkadian. The ocean god, adopted by Babylonians and Assyrians, and worshiped by Sennacherib on the Persian Gulf. [The word may mean only "spirit" (Turkish *ee*) or *E-ā* "water spirit."—Ed.] His wife was Dam-ki-na, "lady of the earth," and their child was the sun. The Akkadians also called him En-ki, "the lord of earth." The Armenian king Dusratta invokes Ea in the 15th century b.c. when writing to Amenophis III. Like Osiris he was judge of the dead, who were led before him, by Tammuz and Istar, under the ocean. He was also Zi-kia ("spirit of earth"), and the Greek Oannes (see Dagon), "the great fish," half man, half fish, according to Berossus (compare Vishnu under Matsya). He thus combined the character of Pluto and Poseidon, and was the wisest of gods. His emblems were the bull, the deer (Dara, which was one of his names as "chief"), the ram's head, and the sea goat (Capricorn), as shown on Kassite boundary stones.

Ea-bani. A friendly minotaur who aided the Babylonian hero Gilgames, and was slain by the gods (see Babylon). He is represented as a kind of bull-satyr, with bull's legs, horns, and tail. [The name is probably Akkadian, meaning "Ea's spirit," though usually regarded as Semitic for "Ea has made."—ED.] Eabani was destroyed by a gad-fly, and his ghost came up from Hades to console his mourning comrade the sun hero (see further Gilgames).

Eagle. The Vāhana, or vehicle, of Vishnu and many other sun and heaven gods (see Etana), suitably chosen by Christians also, to carry the Logos or Word of Life. It was the emblem of Zeus, bearing his thunderbolt, and that of Indra (the Vājra). It slept on

the sceptre of Zeus, and placed eggs in his lap, recovering his lost ring, and giving him his darts. It was carried on the standards of Imperial Rome, denoting the sky spirit (see Hawk) and messenger of Jove (see *Rivers of Life*, i, p. 134, fig. 53). The eagle stole the garments of Aphroditē, in aid of Hermes (a dawn myth), and is connected with the griffin. The marvellous Saena bird of Zoroastrians symbolising wisdom, and the Persian Simurg (in the Bundahīsh) was “the ever blessed, glorious, and mighty bird whose wings dim the very sunbeams.” As Garūda it is the power of Vishnu (often two-headed), and the destroyer of serpents. It is also the Arab Rukh (or the Roc), but Skandinavians and Franks, when Christians, regarded it as gloomy and demoniacal. It has a long mythical history among Turanian Hittites, and other tribes from Central Asia, connected with owls, and Svastika crosses (see *Academy*, 18th August 1883). Christians replaced it in brazen beauty in their churches. [The double-headed eagle surmounts an Akkadian text at Tell Loḥ. It occurs as a Hittite sign at Boghaz Keui and Eyūk, in Asia Minor, with the Sphynx. It was the ensign of the Seljuk Turks, found in several cases in Armenia, and also the Garūda bird on coins of the Arsacidæ in Parthia. The Hittite double-headed eagle supports a pair of deities, and seems to be the emblem of Tammuz and Istar as the twins of day and night.—ED.]

Earth. The great mother goddess (Damkina, B’elit, Dē-Mētēr, Gē, Ēra, Terra, Rhæa, Hertha, Kubēlē, or Pārvati). In all ages she is the mother, nurse, and nourisher. In Egypt alone the earth is male (see Seb). The root *er* apparently means “abode” (Sanskrit *ira*, Greek *ēra*, Old German *ero*, Old Saxon *ertha*, Turkish *ar*, Hebrew *ereṣ*, Arabic *arḍ* for “earth”). She was mother of gods and men, of whom heaven was the father (see China).

“Endowed with fertile all destroying force,
The all parent, bounding, whose prolific powers
Produce a store of beauteous fruits and flowers.
The all-various maid, the eternal world’s strong base
Immortal, blessed, crowned with every grace.
From whose wide womb, as from an endless root
Fruits many formed mature, and grateful shoot.
All flowery dæmon, centre of the world,
Around thy orb the beauteous stars are hurled.”

The poetic Platonist (as rendered by Mr Thomas Taylor) also sings of Rhœa as earth.

“Mother of gods great nurse of all, draw near
 Divinely honoured; and regard my prayer.
 Throned on a car, by lions drawn along
 By bull-destroying lions swift and strong.
 The earth is thine, and needy mortals share
 Their constant food from thy protecting care.
 From thee the sea and every river flows.
 From thee at first both gods and men arose.”

The prevailing idea of the ancients was that the earth was a pivot round which all revolved, and herself a large, living, gracious being. The Earth goddess Ma, in Asia Minor, rode or stood on a lion. She had her right to a small secluded corner of the field, left untilled : though Kelts dedicated this to an earth demon (“the good man of the croft”) whom they feared to call a devil (see also the Corner of the Field, Levit. xxiii, 22). The earth we now know is not the centre of the universe. It revolves on its axis with a surface speed of 1040 miles an hour, and in its orbit at 66,476 miles an hour; and rushes with the rest of the solar system towards the constellation of Hercules.

Easter. The season of the sun’s “easting,” when it rises due east. The date at which Easter should be kept was a bone of contention among Christians down to our 6th century. In 445 A.C. the Easters of Rome and Alexandria differed by 18 days. St Ambrose of Milan says that, in the 4th century, the Gauls kept it on the 21st March (the equinox), but the Italians on the 18th April ; and there was a double Easter as late as 651 A.C. The Roman and Greek Easters still differ like their Calendars (see Zodiak, and *Rivers of Life*, i, Table, p. 424). Grimm calls the Teutonic Eostre “the rising light : on her day (Bal-dag or ‘sun’s day’) she opens heaven to Baldur.” [The original Easter controversy was whether the feast should be held after the full moon, the crucifixion being on the 14th of Nisan ; or whether the day of the Resurrection (Sunday) should be celebrated on the Lord’s-day following the first full moon after the vernal equinox.—ED.] In Europe many ancient rites not of Christian origin marked Easter (see Buns, and Eggs) ; and Brand (*Antiq.*, i, p. 145) says that “small breads were indiscriminately distributed, by being thrown from church steeples,” a custom surviving till quite recently at Paddington and Twickenham. In Somerset, according to its “Old Book” (see Notes and Queries, 18th January 1902), the ancient phallic rite of the *clippan* survived; and “clipping, embracing, kissing,” with dances round the steeple of the parish church, are said to be still practised at Easter. Mr Elworthy says it was “a spring performance, in which both sexes took part . . . the essential part

being the clipping," or worshipful dance round the tower. In the year 1883 the Ohristian Easter, the Hindu Holi, the Parsī Nao-röz, and the Jewish Passover, were all celebrated in India on the same day, which might have impressed on the masses the oneness of all religions. The Jews still offer eggs on the *Séder* night of the Passover, as "emblems of immortality and speedy resurrection"; and their "heaving" or "lifting" rites (the wave-offering) take place at Easter. A writer in *Notes and Queries* (3rd August 1883) describes the "liftings at Durham, a city famous for sundry suggestive maiden rites. water fêtes, mustard, law, physics, and gospel." These include much play with shoes (see Foot); and on Easter Sunday this writer "saw over half a dozen young women thrown down, others held almost upside down till their boots were dragged off: these were not returned without a forfeit—not too seemly." On the next Tuesday the women seize the men's hats, and levy a forfeit, or "accept some token of amity." At Church-Stretton in Shropshire (*Notes and Queries*, 22nd September 1883), men force women into gaily decorated chairs on Easter Monday, and brush their feet with a bunch of box. In Staffordshire this was done on Tuesday in Easter week. In the cathedral town of Ripon, lads make a rush for the girls' feet at the end of the Easter service, and keep their shoebuckles till noon next day, unless a forfeit is paid. The women then do the same to the men, keeping their seizures till the Tuesday evening—a day when all wives should beat their husbands (see "Flagellation," in the Index Prohibitorum of 1877), while on the next day husbands beat their wives. During this feast the sexes also steal the clothing of one another, and boys and girls sing, wave branches, and romp together, as at the Roman Terminalia and Floralia.

The First Council of Nicea (325 A.C.) fixed Easter by the rule still observed, and so dissociated it from the Passover day. The Western date was revised in 1582 by Pope Gregory XIII (Gregorian calendar), but England only adopted the correction in 1752, and the Greek and Russian Churches retain the old incorrect Julian calendar.

Easter Isle: otherwise Vaihu, or Davis' Isle: off the W. coast of S. America, a little N. of the latitude of New Zealand. It appears to have been a resting-place for races drifting from Polynesia to America. Fornander (*Polynesia*, i, p. 3) says that the massive masonry here found is like that of the Ladrões (near Formosa on the E. of China), and of neighbouring islands. Capt. Herendeen (*Journal Rl. Geogr. Socy.*, July 1885), describes similar "heavy masonry both above and below present sea level, in Ponape, a small islet of Micro-

nesia (near the Ladrones) . . . and other ruins of temples, and forts, built evidently by a superior prehistoric race." Similar structures are found in the islet of Kusaie, in the Eastern Caroline group (S. of the Ladrones), in the line from the Indian Archipelago to Peru. These are all interesting landmarks for the philologist and archæologist; and native dialects indicate the same track for the Malays (see *Short Studies*, i and ii; and Mr Christian, *Journal Rl. Geogr. Socy.*, December 1898).

Miss Gordon Cumming found "on Easter Isle, great platforms of cyclopean masonry, with hundreds of stone figures 18 ft. high"; and other travellers speak of intractable trachyte stones cut and inscribed, in other Polynesian islands, some of which Sir T. Brassey brought to Europe. One statue from Easter Island now stands outside the British Museum. Fourteen texts, incised on wooden boards, have been found, in unknown language: the characters on the most celebrated old stone "certainly resemble S. Indian writing" (Prof. T. De la Coupèrie. See *Journal Rl. Asiatic Socy.*, July 1885, p. 443). We showed in 1872 and 1897, that the Māla builders cut the rock temples of Central India, and the shrines of Cambodia, and with these the elaborate stone structures of Japan, of the Carolines, Formosa, and Polynesia.

Capt. H. V. Barclay (*Pall Mall Magazine*, October 1902) describes the ruins of Easter Isle, which are still a striking relic of Indian civilisation. The weird statues, sometimes 50ft. high, are hewn from single stones, but always terminate at the hips. In some "the back of the head is flattened," with inscriptions down the back. They have all a stern contemptuous expression with deep-sunk eyes. The ears (as among non-Aryan Buddhists: see Buddha) are long, and often adorned with carvings. The flat top of the head had originally a large cylinder of red volcanic stone upon it: numbers of these stones are found near the statues on the ground. The faces of these images are well cut, in grey durable trachyte from quarries close by. They stand on platforms faced with large well-dressed stones, without mortar. Most of the statues lie fallen, many broken at the neck, their downfall being probably due to earthquakes. Some 500 more or less perfect images have been counted. About 100 platforms remain, covered with volcanic scorire and grass. Single hewn stones often weigh five tons or more, facing rough walls which are connected by cross walls, at irregular intervals, making small chambers, roofed with flat slabs. There are no visible means of access to these, but they often contain human bones. The statues stand on slabs of hewn stone, and show no connection with the chambers, but are spaced equally along the front of the platform.

Eben. Hebrew : “stone,” see Aben.

Ebionites. Hebrew : *Ebiōn* “needy” : or otherwise “wishing” (*i.e.* men of “good will”), a sect of our 1st century described by Eusebius (*Eccles. Hist.*, iii, 27 ; vi, 17) : called “poor,” he says, “because cherishing low and mean opinions of Christ.” They were only described by their enemies till the discovery of their own manual (see *Didachē*). Epiphanius, as bishop in Cyprus (360 A.C.), said that they were founded by Ebion, a Samaritan, and he apparently follows Tertullian, and Origen. Epiphanius says that Ebion held Christ to have been appointed by God to rule the future, but the devil to rule the present world, and that Jesus was one on whom Christ descended as a dove at the Baptism, forsaking him on the cross (as Gnostiks, Moslems, and Druzes, all taught also) on account of the words “my God, my God, why hast thou forsaken me.” Jesus, said the Ebionites, was a “plain man of Nazareth,” born like other men : and they rejected the account of Virgin birth in the Gospels. They observed the Sabbath, and circumcision. But another kindred sect (called Nazarenes) accepted this dogma, yet refused to recognise Christ as pre-existent, or as the Logos. They both rejected Paul as an enemy, and an apostate from, the Jewish law, regarding his writings as heretical. The Gospel of Matthew they held to be alone trustworthy (excepting the first chapters), and Symmachus, an Ebionite, commented on it. Cerinthus and Carpocrates were Ebionite Gnostiks (see Gnostiks and Irenæus) : such Judaic Christians were known to Jews, according to the Talmud, as “Galilean Ṣaddikīm” or “pious persons” (see Essenes). The Ebionites lived mostly in Bashan (at Pella, Kaukabah, and other sites), and clung to the teaching of Peter, as opposed to that of Paul. The Aramaik “Gospel of the Hebrews” was perhaps theirs, but is now lost. It spoke of the Jordan as being changed into fire at the Baptism, and of the Holy Ghost as the “mother” of Christ whom it carried by the hair to Tabor—according to quotations in the Christian fathers.

The Gnosticism of Cerinthus and Saturninus, in Syria, was distinct from Egyptian Gnosticism. These teachers were ascetiks who forbade the use of flesh and wine, observed abstinence from marriage, and believed in the approaching return of the Messiah, like Essenes and Ebionites. The latter seem, in short, to have been the early Judaic Christians who regarded Jesus only as a human prophet, inspired by God, and as the true Messiah. The Catholics of the 4th century persecuted and destroyed this original sect.

Ecclesiastes. The Hebrew *Ḳoheleth*, “the preacher.” The

writer of this Old Testament Book speaks in the character of a "Preacher, the son of David, king in Jerusalem" (i, 1), or "King over Israel in Jerusalem" (i, 12). He says, "better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign" (iv, 13). "Vanity of vanities" is his refrain; but all was not vanity to Kōheleth, who believed in honest work, love, and youth. The Hebrew of this work is often like that even of the Mishnah. Some verses may be later interpolations, such as the last six in the book, thought to be added to counteract the general Agnosticism of its tone. Dr Delitzsch calls it "a collection of the days of Ptolemy Euergetes" (247 to 222 B.C.); Prof. Graetz thinks it as late as the time of the Herods. The 5th General Council questioned the inspiration of Kōheleth and of the Song of Solomon, and it has always been considered doubtful scripture, especially by some Protestants. Dr Cheyne (in 1885-87) rejects the final six verses, and questions other passages, but maintains (*Wisdom of the Old Testament*) that; "The author of Kōheleth is not atheistic in any vital sense in his philosophical meditations." Dr Graetz says that "the old text reads for 'thy Creator' (xii, 1), 'thy well' or wife." He explains the passage that follows according to the Rabbinical interpretation of the allegory, as referring to the decay of the body—"keepers of the house" are arms and hands; "strong men," feet and legs; the "grinders" (feminine), teeth; and the voice rises, piping like a sparrow in childish treble, till the silver cord (or string) is loosed (the tongue); and the golden bowl (the brain) is broken (xii, 3-6). The author of Kōheleth appears as a Stoik weary of study, and one who advocates calm enjoyment of all that is really good in life, with patience in sorrow. He passes lightly by dogmas which were so important to others, as vanities with no solid foundation. This writer, who had evidently led a busy, thoughtful life, was weary of thought and of learning. He finds even the order of nature oppressive at times. The ills of life prevent permanent enjoyment: even pleasure is monotonous, and the wise man dies like the fool: we can but live on, and suffer as others have done. Death seems preferable to life, for energy breeds envy, and indolence brings poverty: riches lose us true friends, religion is generally hypocrisy, women usually false. It is well to fear God, and unwise to defy or ignore Him. It is useless to speculate on the future, but a good name is no doubt better than riches. We should strive to do good, and leave alone the great problems.

All religious systems have produced their skeptikal Kōheleths, who have attacked alike Vedas and Buddhist Tripitakas, the Christian

Bible, and the *Ḳorān*. In our 11th century, when the latter had become the “Eternal Word of God” from Spain to India, the cultured poet-astronomer, 'Omar Khayyām, wrote (Whinfield's Translation, 1883):—

“ I drown in sin, show me thy clemency.
My soul is dark. Make me thy light to see.
A heaven that must be earned by painful works
I call a wage: not a gift fair and free.”

“ Hypocrites only build on saintly show,
Treating the body as the spirit's foe.”

“ Your course annoys me, O ye wheeling skies.
Unloose me from your chain of tyrannies.”

“ Some look for truth in creeds, and forms, and rules,
Some grope for doubts and dogmas in the schools.
But, from behind the veil, a voice proclaims
Your road lies neither here nor there, O fools.

Again we read in Sanskrit, perhaps 1000 B.C. (Dr Muir's rendering, pp. 17-22), how the Brāhman addresses Rāma:—

“ To us no sacred texts are given
Unerring, perfect, dropped from heaven.
No love inspired, no truth supplied,
From source supernal men to guide,
Have ever reached this world.

In the *Mahā-bhārāta* (perhaps about 500 B.C.):—

“ The principles of duty lie
Enveloped deep in mystery.
On what can men their conduct found?
For reasons lack all solid ground.
One text another contradicts,
The Veda with itself conflicts.”

Dr E. J. Dillon (*Contemporary Review*, Feb. 1894) thinks that the text of *Ḳoheleth* has suffered from transpositions and interpolations, and that the Latin and Syriac versions show clearly that passages have dropped out of the Greek text. He concludes that the book “undoubtedly constitutes the most potent solvent of theological Christian doctrines ever written, by Jew or Christian. It is no harmless work.” Christians vainly strove to explain the blunt, clear statements of the Preacher—as when St Augustine says that he really meant the Eucharist when he said that there was nothing better for man than to eat and drink. The teaching, says Dr Dillon, is clearly

"a mixture of the pessimism of Epicureans and Buddhists." [The language of *Ḳoheleth* is the later Hebrew of the books of *Ezra* and *Nehemiah* (3rd cent. B.C.), with words found in use in the *Mishnah* as late as 200 A.C.; but some terms, like *Phithegam*, "decree" (viii, 11; *Esther* i, 20), are not Hebrew, and may be archaic. The author considers it better to listen than to sacrifice in temples (v, 1), yet seems to share with the author of *Job* a belief in guardian angels (v, 6). Two expressions recall ancient Babylonian ideas (see *Babylon*); the first being the terrible misfortune of dying without burial, and without a record of one's name (vi, 3; viii, 10); and the other the words, "let thy garments be always white, and let thy head lack no ointment," which are found in the address of *Gilgames* to the god of fate. "Thy belly is full, day and night men are affrighted. To-day decide to give joy. Day and night there is carrying off and mourning. Let thy robes be white, let thine head be anointed, let water be brought thee. Let the captives of thy hand be free a little. Let them enjoy a breathing time from these things."—Ed.] The title "*Ecclesiasticus*" is given to a work now known in Hebrew as well as in Greek and Syriak, and properly called the *Wisdom of Sirach*. This (according to its Preface) was first written in the time of *Ptolemy Euergetes* (probably I, acceding 247 B.C.); and *Simon the High Priest* (probably *Simon the Just*, about 310 B.C.) is the latest worthy named. This work also belongs to Hebrew "Wisdom" literature.

'Ed. Hebrew: "witness," "token." The 'Edoth were "tokens" before the Tablets of the Law or of the 'Edoth (*Ex.* xxxii, 15) were made, or put (xxv, 16), in the Ark: for the manna was placed before 'Edoth (xvi, 34) ere reaching Sinai. The 'Edoth, or "tokens," were placed on the king at accession (*2 Kings* xi, 12).

Eddas. These embody ancient Skandinavian traditions, or "mothers' tales." The Elder Edda, consisting of 39 poems, was written out for the first time by priests in Iceland (*Aré Frode*, and *Saemund Frode*) about 1120 A.C. The Younger Edda, a century later, was so written by the Christian bishop *Snorri Sturlassen* (1178 to 1241). Neither was known to Europe before 1643. The hymns in this Younger Edda are called sagas ("saws" or "sayings"), but are not to be confounded with the Norse sagas, which arose in the *Vickin* (*Viking*) ages (see *Vik*). In the Elder Edda we begin with the creation of gods, giants, men, dwarfs, and other creatures, and proceed to the "Last Battle"—the destruction and renewal of the world, as related in the divine "Song of Volva"—a sibyl. Other hymns are devoted to particular gods and heroes, to the *Niflungs*, and to *Sigurd*

who slew the dragon Fafnir. The Volva, seated on a throne, addresses Odin and other gods, telling them about the world before their existence, and of the dread day of Ragnarok, when all will end and Chaos rule supreme. A god Heimdal, disguised as a man, named Rig (or "king"), finds a pair of dwarfs, Ai and Edda ("father and mother"), by the seashore, and gives them power to produce Thralls who dig and burn peat, herd swine, and farm land. Rig then finds Afi and Amma (also a "father and mother"), who produce Churls, who plough, use carts, and build houses. Lastly, he comes to Fadir and Moder, who produce the Jarl or free man, who hunts, and uses swords, and runes or writings (which the Norse got from Greek traders, as Dr Isaac Taylor shows), about our 5th century (see Runes). In the "Song of Thrym" we learn how Thor lost his hammer, which the giant refused to return unless Freya was given to him. Thor feigned (see Freya) to be a maiden, in whose lap his hammer is found (a phallic tale). The Younger Edda is in prose, and is Christianised by its author. It consists of five parts. The first begins with an Adam and Eve. The second is about "the delusion of King Gylfi and the giantess Gefion": also as to the miraculous rise of the island of Zealand, and how Odin led the Æsir (or gods) to settle in Gylfi's land, that is in Sweden. Minute details as to the poetry of Skalds are here given, with lists of their names, and even a philological treatise with rules of grammar for their guidance.

The three oldest MSS. of this work—of which that of Upsala is the most important—date from about 1300 A.C. Hence, perhaps, the allusion to baptism; for Fadir and Moder baptise their child Jarl. The spirit of a dead father, in one tale, appears and urges his son to "righteousness of life." The Elder Edda contains a "Lay of the Sun." Rydberg (Teutonic Mythology) holds that the Younger Edda is not reliable as a key to the Elder, and that neither are true records of the religion of Odin. But they rescue from oblivion many ancient fragments of poetry; and he believes the myths to have a historic foundation.

'Eden. Hebrew: "delight." A garden in the east, with the trees of life and knowledge (see Meru). Dr Delitzsch would place Eden in lower Babylonia, comparing the word Edina for "plain." [He however ignores the fact that the root of this word is spelt with Aleph, not (as in 'Eden) with 'Ain—Ed.] ; but Eden is not noticed in Babylonian records, unless in the later allusions to Sargina's conquest of Su-Edin (perhaps "River of Eden") ; and it is placed (Gen. ii, 8-14)

at the sources of the Tigris and Euphrates or in Eastern Armenia. [In the legend of Gilgames the magic tree is in a mythical land beyond or beneath the sea. See also Eridu and Paradise.—Ed.]

Edessa. Now Orfah, an ancient city of N. Mesopotamia, said to be founded by Nimrod, and to be “Ur of the Chaldees” (see Abraham). In our 4th and 5th centuries it was famous for its libraries and learning. Moses of Khorēnē (the historian of Armenia) came thither to study, from his home near Darou in Armenia, about 390 A.C. Hence also, according to tradition, came the only portrait of Christ, an event celebrated on the 16th August each year. In the Edessa University also Nestorius studied (see Councils), which led to the suppression of this college about 500 A.C., and so to the spread of Nestorian Christianity through Mid-Asia even to China (see Nestorians).

Eel. In mythology a water serpent. The Kelts feared it. Women with child used to say they “came on an eel,” by a river or at a well; and “she who had touched the eel was said to have discovered nature’s great secret.” It was the Madara or Madone, hero or fool, and the Manthana that produces Ambrosia (Prof. A. de Gubernatis’ *Zool. Mythol.*, ii, p. 36).

Eggs. Plutarch calls the egg *Hulē tēs geneseōs*, as containing all elements of life, though not itself capable of motion. “All comes from the egg”: all life from the cell (see Dove and Japan). The egg was the symbol of Venus, and of earth goddesses, and therefore found in Bakkhik rites. Plutarch discussed whether the egg or its parent came first. Orpheans claimed priority for the egg, saying that Erebus (Hades or Evening) incubated an egg before anything else existed save Eros (“desire”), ether, night and day. It was the nucleus of crude matter in chaos, or in the abyss. To produce it (see *Clementine Homilies*, vi, 4-6) required “Time” (Kronos) and “Earth” (Rhæa). From it came all things material and spiritual. Orpheans called this *Phanes*, “because when it appeared the universe shone forth, with the lustre of fire, perfected in water.” Life so “appeared” no longer chaotic but orderly, though what some called Pluto remained as crude dead matter in the depths. The Orpheans (see Taylor’s *Hymns*), spoke of “the egg-born one (the Protogonos or first-born), the bull-faced roarer, with golden wings, generator of the blessed immortals, the renowned and holy light, ineffable, occult, the celebrated Erikapaios: Phanes the glory of the pure light, and Priapos, king of dark-faced splendour (i.e. Prajā-pati, the creator): genial, and ever-varying

sacred mysteries." Proclus dwells on this Orphic mundane egg, and mundane phallos (the female and male principles in nature). Sir P. le Page Renouf thinks that the Egyptians had no conception of a mundane egg, but only of the "golden egg" which was the sun, and sprang "from the back of Seb" (the goose, and the earth god), and was separate from the earth ("Ritual of Dead," *Proc. Bib. Arch. Socy.*, May 1893). Ra created the egg, and in a magic papyrus some are cursed "because they believe not in Ra's egg"; and we read "O liquid found in earth, substance of the *sesoun* gods, great in heaven, great in Hades, which is in the nest over the waves, may I liquify thee with water" (*Hibbert Lect.*, iii; *Rec. of Past*, x, p. 147, in 1892). On Greek and Phœnician coins we find the creative principle as an egg with a serpent twined round it (see Druids, and *Rivers of Life*, i, p. 248, fig. 250). Phœnician cosmogonies also spoke of the egg whence all nature issued.

In India the egg signifies either sex: for, set with the big end upmost it is Pārvati (mother earth), and with small end up it is Siva (the lingam); and this held good in the west also in the Paphian shrine of Venus (*Rivers of Life*, plates x and xvi, and fig. 233, p. 166). Sir W. Jones gives us, in solemn verse, the high flown language of Hindus as to the egg whence Brāhma came (see Brāhma): the "lucid gem," an egg "bright as gold," produced by the seed placed in the waters (*Instit. of Manu.*, vii, 92). Brāhma long dwelt in it, meditating on himself, and then divided it equally, and made from it the heavens and the earth. In China (Shih-King) Hsieh was produced from an egg, which fell on a goddess while bathing; as the Dea Syria came from an egg pushed to shore by fishes, when falling into the Euphrates (see Dove). The egg fertilizes all it touches—land, river, or well—and women excused their condition by saying they saw, or touched, an egg by a sacred well. Eggs are marriage emblems (see *Indian Antiq.*, April 1892). They are broken before guests. The mistress of a house (among Hindus and Parsīs), brings a tray with eggs, a cocoanut, rice, salt, cakes, sugar, and water: she waves an egg over her guest's head, and breaks it at his feet; she does the same with the cocoanut, and sprinkles the other gifts about him. Waving her hands she cracks her finger joints on her forehead, and bids him step forward, right foot first, assured that as he leaves, all evil influences have been dissipated. In the case of a bridegroom, the mother-in-law has in her tray a gem-ring, nuts, almonds, a cone of sugar; and she places the ring on his finger, and rice on his forehead; passes her hands over his face and head, and aids the priest to tie the couple together with a thread, or by their garments, before the sacred fire,

in addition to the rites above-mentioned. She strews flowers and incense as prayers are chanted, and in these cases the breaking of the egg is considered to be a symbol of sacrifice, since the taking of animal life is abhorrent to Hindus and Parsis alike.

Landseer (*Sabean Res.*, pp. 81-83) describes a sacred egg in Cyprus as 30 ft. in circumference. The Phœnicians worshiped it, and the sacred bull was sculptured on it. [This however—at Amathus—was apparently a stone “sea,” in egg form.—ED.] Dr Schliemann found an alabaster egg deep down in the ruins of Troy. The Druid *gleini-nadroedd*, or “snake stones,” among the Welsh, are the Roman “serpent eggs” (see Druids). The procession of Ceres in Rome, says Varro, was preceded by an egg. Christians bear eggs on Palm Sunday also at Rome (see *Rivers of Life*, ii, p. 138, fig. 55). Ostrich eggs were found in the Etruskan cemetery of Vulci, painted with winged camels (see Dennis, “Etruria”), and are noted by Diodorus (i, 27). Pausanias says that, in the temple of Hilākra and Phoibē, the egg of Leda (whence came Helen—the moon, and the twin brothers Castor and Pollux—day and night), hung from the roof wrapped in ribbons. Ostrich eggs are commonly hung also in Moslem mosks, as at Hebron above the tombs of the patriarchs.

Many coarse jokes about eggs belong to the Easter festivities. [In Italy, Easter eggs are coloured with coffee grounds a dark brown, and then adorned with designs scraped on them by nuns.—ED.] In Chinese temples, and Christian churches alike, they symbolise resurrection; and in Christian lands texts and mottoes are inscribed on them. The “material of being,” as we have seen Plutarch to call the egg, is about to be quickened at this season. “The entwined egg,” says Pliny, is “a badge of distinction in Rome.” Claudius Cæsar put a Roman to death for assuming it. Among modern Syrians eggs are a charm against the evil eye (see Eye).

Egypt. The Egyptian gods and beliefs will be found under special articles. The name Aiguptos, as given by Greeks, seems to mean “shore land of Kopt,” as a native word. The native name Khemi is rendered “dark”—perhaps better “sun-burnt.” The Semitic name Miṣri, or Miṣraim, signifies “guarded places”—perhaps on account of the wall, or chain of forts, separating Egypt from the Asiatic tribes on her east frontier; whence the modern Arabic Muṣr. The original civilising race came apparently from Asia, before the age of the Pyramids. [The carved slates, supposed to be as old as the 1st dynasty (see Proc. Bib. Arch. Socy., May 1900, p. 135; November 1904, p. 262, papers by Mr F. Legge), represent hunting scenes,

and wars with negroes ; and the writer regards them as showing invaders from Asia Minor : for they are armed with the double axe (the *Labrus*), of Karians and Kretans, found also on Hittite monuments, and at Behistun, as well as in Etruria, as used by Turanians. The native language, however, is closest, in grammar and in vocabulary alike, to Semitic speech.—Ed.]

At the dawn of monumental history Egypt and Babylonia are equally found to be powerful and civilised. The building race spread from Memphis to Thebes, and yet further south : and Menes (succeeding the mythical age of the 12 great gods), was traditionally the founder of Memphis. But cities and nomes (or provinces) jealously preserved their independence, and their distinct cults. Monotheism proper had no existence ; but, in the fusion of various beliefs, Henotheism (the selection of one out of many gods), was usual, as it is to-day in India. Beast worship, according to Brugsch (*Hist. Egypt*, i, p. 32), appears at the earliest historic period (see Animal Worship) ; but religious texts are rare till the 12th dynasty. In the 18th century B.C. all the chief Egyptian gods are noticed, and pictured, with their legends, which are rarely mentioned earlier (Maspero, *Hist. Egypt*, i, p. 124). Beast worship came first, mythology followed with gods both phallic and solar, and philosophy developed later. The people of Lukopolis (“ wolf town ”), propitiated the wolf that tore their sheep ; other shepherds adored the bull and the ram. None ate the flesh of the beast sacred in their town, save on rare occasions of sacrifice. Yet the beasts’ head (Amen’s ram, Thoth’s ibis, etc.), did not of necessity denote a totem of the tribe, but rather the divine attributes of power, fertility, or intelligence; the physical or moral peculiarities of gods.

[The great gods may be classed as follows :

Heaven . . .	Nut (Neith), Maut, female.
Earth . . .	Seb, male.
Sun . . .	Horus, Ra, Tum, Amen, Ptah, Osiris.
Moon . . .	Isis, female ; Aah, male.
Water . . .	Hapi, the Nile (androgynous).
Hell . . .	Set, Typhon, Bes, Bast, Sekhet.
Air . . .	Shu, Tefnut.
The Messenger . . .	Thoth, Anubis.
Dawn and Sunset . . .	Hathor and Nephthys.—Ed.]

M. Maspero classifies the deities as (1st) Gods of the Dead—Osiris, Isis, Horus, Nephthys, Sokaris : (2nd) Elemental gods—Seb, Nut, and others : (3rd) Solar gods—Ra, Amen, Ptah, and others, with

their enemies Set, Typhon, etc. The great myth of Osiris relating his feud with Set is, says Renouf, "as old as Egyptian civilisation," belonging, says Maspero, to the 1st dynasty, though the details are known to us only from much later texts.

The Egyptians, like the Hindus, seem to have scorned ordinary chronology, and spanned time by great astronomical cycles, like the Sothic cycle (1461 years), depending on the "heliacal rising" of the dog star. [It should be remembered that there is no monumental chronology at all in Egypt. All that we know of actual early dates is, that Amenophis IV corresponded with Burnaburias of Babylon about 1430 B.C., that Thothmes III reigned 54 years, and Amenophis III 36 years. The two copies of the Abydos tablet (found in 1818 and 1864), in which 75 kings precede Seti I, and his son Rameses II—the 12th dynasty immediately preceding the 18th—have no dates: nor has the Sakkara list published by Mariette in 1863. The "Turin Papyrus" is a mere fragment, though it once contained a chronology made out in a late age, and attributing reigns of 70 to 95 years to kings of the 1st and 2nd dynasties. All systems of chronology rest on the statements of Manetho (about 250 B.C.), as extant in a hopelessly corrupt condition, according to copies by Eusebius (4th century A.C.), and George the Syncellus (about 800 A.C.), these conflicting as to names and numerals with the Turin papyrus for early kings, and with the list of Eratosthenes (born 276 B.C.), the librarian of Ptolemy Euergetes, for Theban kings. It is uncertain whether early dynasties were successive or contemporary, and Manetho relates mythical stories of the earlier kings, and is hopelessly confused as to the great 18th and 19th dynasties. Mahler's dates rest on an attempted calculation from certain notices of the heliacal rising of Sothis (Sirius), but are vitiated by the fact that the orbit of the earth is not in the same plane with the movement of Sirius, so that the rate of difference in the rising is not constant. The uncertainty in these calculations as to dates about the time of the 18th dynasty amounts to some 200 years, and calculations of the sun's position have also been mistaken (see Aries). Dates therefore are better fixed by aid of Babylonian chronology (see Babylon), than by any calculation of the difference between the Egyptian vague year of 365 days (which was ancient, and, perhaps, continuously retained), and the sidereal year.—Ed.]

By about the 4th century B.C. the ancient Egyptian cults admitted—at Alexandria—the free thought of Greece, the teaching of Grove and Stoa, the positivism as well as the mysticism of Greek rulers. The later accounts of Plutarch are tinged with contemporary foreign colouring, and untrustworthy in consequence. The monuments

and the ritual alone are true guides. Agnosticism, Theism, Pantheism, invaded Egypt in Greek and Roman times. The secret rites of the Serapeum superseded Osiris by a foreign god—Serapis—brought from Pontus. The Gnostiks framed their systems from ancient Egyptian and later Greek or Jewish philosophers. Buddhism also was known, at least as early as 250 B.C., to the Ptolemies (see Buddha) ; and the Therapeutai (“ healers ”) appeared as ascetiks in Egypt (see Essenes), followed by Christian hermits. In study of the religion, as of the history, we are confused rather than helped by Greek accounts.

The date of Menes’ accession is very variously estimated, according as the dynasties are considered to have been contemporary or otherwise. The results are as various as those for the date of Adam (see Bible), the best known students being disagreed as follows :—Dr Birch gives 5895 B.C. for Menes, Champollion 5870, Mariette 5004, Lenormant 4915, Petrie 4777, Lepsius 3892, Renouf 3000, Wilkinson 2691 B.C. All we can say is that by 3000 B.C., and perhaps before 5000 B.C., Egypt was a country of settled government and civilised manners, recognising the principles of law and ethiks, skilled in metallurgy, architecture, art, and irrigation. Brugsch relates how a medical work on leprosy was found hidden in a writing case, buried under a statue of Anubis at Sakhur, in the days of Rameses II ; and ethikal treatises go back much earlier than this. The dry climate of Egypt has preserved for us mummy cloths, and papyri, some 4000 years old. Compared with their texts all writings, save those of Babylonian tablets, are but as of yesterday. Renouf says of the Prisse papyrus that it was written (like Ḥammurābi’s laws) “centuries before the Hebrew lawgiver was born, by a writer of the 5th dynasty.” In the British Museum we can still read the will of Amen-em-hat I, of the 12th dynasty. Works on religion, history, medicine, with travels, fiction, and poetry, belong to the 19th and 20th dynasties (1400 to 1200 B.C.). The oldest known book in the world is that of Prince Ptah-hotep, belonging to the reign of Assas in the 5th dynasty. A text in the Ashmolean Museum at Oxford belongs to the 2nd dynasty, and Dr Isaac Taylor (*Alphabet*, i) says of the script that “it was even then an extremely ancient graphic system, with long ages of previous development stretching out, behind it, into a distant past of almost inconceivable remoteness, and far older than the pyramids”—or some 7000 to 8000 years ago (pp. 57 to 64). When Plato visited the schools and libraries of Heliopolis they were perhaps at least 2000 years old. Egyptian civilisation, about 3000 B.C. or earlier, is considered to have been equal to that of many European countries during the 18th century of our era. Go back as far as we may there is not, says

Renouf, a “vestige of a state of barbarism, or even of patriarchal life, anterior to the monumental period. The earliest monuments present the same fully developed civilisation, and the same religion, as the later. The systems of notation, the decimals, the calendar, the political divisions into nomes—each with its principal deity—most of the gods still known to us, certainly all the great ones; the nature and offices of the priesthood, all are as old as the pyramids. Much of the above belonged to the 1st and 2nd dynasties yet descended to Christian times.” [Deductions of recent years from the supposed discovery of the tomb of Menes—which is not generally accepted as proven—and of certain Libyan remains, which—however rude—may yet be contemporary with higher art, cannot be held to modify this statement.—ED.]

Dr Birch (*Introduction to Anct. Hist. of Egypt*) says of Egyptian law: “Crimes were punished according to their enormity. . . . Treason, murder, adultery, theft, and the practice of magic, were crimes of the deepest dye, and punished accordingly.” In domestic life the Egyptian was attached to his wife and children; and equality of the sexes was well marked, the woman appearing as the equal and companion of her father, brethren, or husband.

The *Nuter*, or “deity,” in Egypt was the “mighty one” who (says Brngsch) is, in some inscriptions, “the only one, and alone; none other is with him. He is the One who has made all.” He is “the One alone with many hands,” according to the Hymn to Amen, of whom there is “no true image in any temple.” But like other ancient peoples the Egyptian was a Henotheist—he selected Amen from many other gods—and by the time of the 19th dynasty the Pantheistic stage was reached. If Amen was the “one” at Thebes, so was Ra at On, or Ptah at Memphis. Vast galleries were cut in solid rock for the mummies of the Apis bulls. Apis was the symbol of the “god of gods,” and symbolised also all gods: he was “the second life of Ptah,” as the goat of Mendes was the soul of Osiris, of Shu, and of Khepra the creator. To the philosophic “the one” was Ptah, but the masses loved the plurality of solar, lunar, phallic, and fire symbols. The priestly Pantheist preached in vain that, as Renouf says: “All individual things are only the modifications of the One and All—the Eternal and Infinite God-World, and the universal force in Nature, eternal and unchangeable though varied in form.” Do the masses among ourselves understand such truths? Yet the priests inscribed on the walls of Amen’s temple in the Libyan desert: “The Lord, the Supreme One, reveals himself in all that is; and has names in everything from hill to stream. Each god assumes his

aspect. He shines in Ra, Ptah, Shu, Khonsu, and dwells by this Ammonian shrine": being there depicted, as Renouf remarks, "under the type of the ithyphallic god" (*Hibbert Lect.*, p. 232). Amen-Ra was "heaven, earth, fire, water, air, and whatever is in the midst of them. . . . He is immanent in all things. . . . He is, as creator, the ram of the sheep, the god of the goats, and the bull of the cows. . . . He strengthens the woman in travail, and gives life to those born from her" (p. 233). Ptah remained to the last, "the ithyphallic soul of the universe"; and Neith the good mother. Ra was the earliest and most universal heavenly father—the sun who was Osiris on earth and in Hades. Popular beliefs and the teaching of the texts conflict, because they are beliefs of distinct classes of Egyptians.

There was in Egypt no metempsychosis (or transmigration of the soul) such as Indians and Greeks taught. The soul during, or after, its journey in Hades could assume such form as the Osiris of the deceased pleased, such as the hawk, the bull, or other emblems of gods (Renouf, *Ritual of the Dead*, notes to chap. lxxvii; *Proc. Bib. Arch. Socy.*, February 1894). By such changes of form the soul escaped various dangers on its way to the judgment hall of Osiris (see Amenti), but this is a different idea from that of successive lives on earth as beast, bird, or man. In addition to scenes and texts of the Ritual, the tombs contained jewelry and cosmetics, false hair, and court dresses for heaven, with favourite animals such as dogs and hawks, showing that man expected to live in the other world much as he had done on earth.

The Ritual of the Dead was called in Egyptian the "Per-em-hru," or "going out of day." The soul departed, like the sun, westwards to enter Amenti or Hades, and travelled with the sun at night eastwards, under earth, to meet Osiris. When tried and justified it might enter the "bark of Ra," and float on the waters of heaven with the sun by day, being thus united with Osiris, or Ra. There was apparently no book with a regular sequence of chapters of this Ritual, prior to the 26th, or last native dynasty, about 600 B.C. But texts occur in tombs, on cloths, and on coffins, as early as the days of Teta (1st dynasty), Unas (5th), and Pepi (6th dynasty). They abound on sarcophagi of the 12th dynasty, but are not found on papyri before about 1600 B.C. Renouf finds that, as early as the 10th or 11th dynasty, some texts were already so ancient as to require glosses to explain them. He recognises three periods in the successive growth of the Ritual: (1) previous to the 18th dynasty; (2) the period of Theban kings (1700 to 1000 B.C.); and (3) subsequent additions. About 600 B.C. appeared the complete book, with chapters and sections.

Stern injunctions then forbade additions or alterations ; but up to the 26th dynasty scribes had been busy in collecting scattered texts—as when the 64th chapter was found in “the temple of Thoth the revealer,” by the son of King Men-ka-ra of the 4th or 5th dynasty, when making an inventory of records ; or the 130th chapter in the temple of This or Abydos, in the reign of Hespū (or Hesepti) probably the 5th king of the 1st dynasty, when the coffin made by Horus for Osiris was said to have been discovered. The inscriptions on the coffin of Men-ka-ra (either 4th king of 4th dynasty or, 7th of the 5th), with contemporary documents, show the texts to have been then well known ; and those on the coffin of Queen Mentu-hotep prove the same for the 11th dynasty.

Papyri of the 18th and down to the 20th dynasty seem to have been in use for the Ritual down to 1200 B.C. The first queen of the 21st dynasty had a nearly perfect copy of the whole of the Ritual texts made for her use. Other works, such as *Books of the Breath of Life*, and *Of the Lower Hemisphere*, were also sacred, commenting on the original Per-em-hru. The Turin papyrus copy of the Ritual used to be considered the best, and was probably made in the 5th century B.C. But in 1883 the British Museum had secured the better text written by Ani, the royal scribe in the time of the 19th dynasty, some 3200 years ago ; and this has been published in fac-simile by the Trustees (see *Times*, 25th August 1890 ; Dr Pleyte's *Livre des Morts*, 1883 ; *Proc. Bib. Arch. Socy.*, 1885 to 1904 ; Academy, 23rd June 1883, 10th September 1887, 4th August 1888). The Ani version is judged by script, language, and art to belong to the 14th century B.C.; and is much more perfect than the Harris papyri, only a few characters being missing. It is 76 feet 10 inches long, by 1 foot 3 inches wide. Its style is the same as that of Hu-nefer, written in the age of Seti I, about 1350 B.C. M. Naville, after ten years of labour, gives a translation of the Ritual (*Todten-Buch der xviii-xx Dynastie*, 1887). This is called “the cream of 71 papyri, of sculptured texts of six sepulchres, and of the winding sheet of Thothmes III.” From this edition came perhaps two-thirds of the thousands of less perfect papyri, which are known, but are all faulty in some degree. The old edition of Lepsius gave a corrupt text, because founded on specimens of a late period. M. Naville recognises four phases of the text : (1) that of the ancient or middle empire in hieroglyphics—as yet to be collated ; (2) the Theban text (17th to 20th dynasties), also in hieroglyphics ; (3) the hieratic (or running hand), as used from the 20th to the 26th dynasty ; (4) the Saite and Ptolemaic text—a revised version in both hieroglyphs and hieratic script. M. Naville agrees with Mariette that

there were more ancient books which were not included in the Ritual ; and he accepts the great age of the 64th and 130th chapters above noticed.

Ani, the author of the new text, calls himself "Scribe of the sacred revenues of all the Theban gods, and guardian of the granaries of Abydos." A picture shows him standing with his wife before a table of offerings, with a hymn to the sun-god which he is supposed to be chanting. This pictorial introduction exhibits the teaching of the Ritual as to the future of the dead. The second picture shows the adoration, at sunrise, of the dog-headed apes—spirits of dawn, with invocation of Osiris as "King of Kings, and Lord of Lords, Ruler of Rulers, who from the womb of Nut (the sky) hast inherited the whole earth, and ruled the world and the under world." Then comes the weighing of the heart (see Amenti) : "there is no iniquity in him : he is not one who cut down the bread in the temples, he was not sordid in his actions, he is not one who set speech going against others as long as he was on earth." He is therefore permitted to join the followers of Horus, with a permanent allotment of food ; the "Devourer" not being allowed to prevail over him. He is led by Horus to Osiris, and passes on to enjoy a renewed existence "as on earth." He may assume any form he pleases, may join the gods, or may be assimilated to Osiris. The next scene is the burial of the mummy, surrounded by priests, and the widow, with a group of mourning women ; and the reception of the same by Anubis as god of the tomb. Afterwards we see Ani in the other world, playing draughts with his wife in a bower, while their souls stand by as human-headed birds. The lion gods of "yesterday and to-day," and the Bennu bird, stand between them and the bier guarded by Isis and Nephthys (dawn and eve) as two vultures. Other scenes represent the "gates of the tomb," the meeting of Ra and Osiris in Tattu, the sun-god Mau (the cat) beheading the serpent of darkness, the sun-boat, the seven gates and ten pylons of Amenti, the "opening of the mouth" of the deceased giving him words of power. Short chapters deal with "not dying the second death," "not turning to corruption," "reuniting the soul to the dead body," "living after death," transformations into a dove, a hawk, a good serpent Seta, a crocodile ; or into Ptah, and the soul of Tmu ; into a heron, a coot, a lotus, a "god enlightening the darkness." Finally, we find the soul in the "valley of the shadow of death," crying, "what is this place to which I have journeyed ? For it is without water and without air! It is all abyss, utter darkness, sheer perplexity" (see *Times*, 25th August 1890. The complete translation was issued in 1895).

The Ritual shows us that the Egyptian standard of morality was

very high. "Not one of the Christian virtues," writes Chabas, "is forgotten in the Egyptian code: piety, charity, gentleness, self-command in word and action; chastity, the protection of the weak, benevolence towards the needy, deference to superiors, respect for property, in its minutest details." The Ritual includes 15 Books, divided into chapters, each headed by some illustration of the contents. These may be briefly described.

Book I. "The Manifestation of Light," in 16 chapters, opens with the "Wisdom of Thoth," the inspiration by Osiris of the "Osiris" of the dead man. We see Hades (Amenti) with the ploughers and sowers of the fields of Aalu, and men drawing water, and transporting the "divine gifts, in the abodes of the blessed."

Book II. "The Egyptian Faith"—chapters 17 to 20. It treats of mystic matters, and of all the startling phenomena of the sky. The writer saw strange forms in the constellations—as of "seven spirits of God, Osiris, his coffin, his throne," etc.

Book III. "The Reconstruction of the Deceased"—chapters 21 to 26. It allegorises the various bodily members of Osiris and Isis, and the renewed creation of all things by the sun.

Book IV. "The Preservation of the body in Hades"—chapters 27 to 42. It describes the soul fighting its way through Hades.

Book V. "Protection in Hades"—chapters 43 to 51. This continues the story of the soul's journey, till it sees Osiris and cries triumphantly: "I am thy son, O Osiris, and I die not again. I have escaped the second death." (Revelat. ii, 11).

Book VI. "The Celestial Diet"—chapters 52 to 63. The Osiris of the deceased is "built up to live forever, and be one with the eternal Lord of Ages."

Book VII. Chapters 64 to 75. The progress of the soul, its trials, and egress from darkness into light. It is said to "Come forth like the sun, and live forever . . . to be the greatest of created forms, which has opened the doors of heaven and earth . . . and now sees his father face to face."

Book VIII. "The Metamorphoses"—chapters 76 to 90. The soul (as above noted) takes various forms, suitable for progress in its purification. It seeks to become "pure as the sun, incorruptible, undefiled, and separated from sin." Thus (chapter 85) it exclaims, "I am the Sun . . . my soul is God. I create perception. I am the Lord of Truth, and dwell in it. Osiris loved and made me as I am, and though created I rule eternity, and have no end."

Book IX. "Protection of the Soul"—chapters 91 to 117. The soul is seen in the sun-boat, emerging from Hades into space, "the

abode of Osiris." This Elysium is a world like this one, but better. It is a land where corn and wine abound, where wheat and barley grow 7 cubits high, with ears 2 to 4 cubits long. "It is reaped by the glorified ones in presence of the Powers of the East." Chapter 91 is repeated in chapter 108.

Book X. "The going into and out of Hades"—chapters 118 to 124. The soul is born again in a spiritual resurrection. It goes into Hades as a hawk, and comes out as a Bennua solar bird or Phoenix.

Book XI. "The Hall of the Two Truths"—chapter 125. The soul pleads before the judges, and cries: "O thou great Lord God of Truth I know thee, and the forty-two gods around thy throne; and I am here to receive thy blessings." Each of the 42 personifies a virtue, a moral law, or attribute; and if, in naming each, the soul can claim obedience to it, it is fully justified, and is thenceforth called the Osiris of the deceased. The Hall itself personifies Truth and Justice—punishment and acquittal. Ever since the soul entered the sun-bark it is said "to have fed on Truth, and delighted in all that the gods desire, and that good men have said."

Book XII. "Adoration of the Gods of the Orbit"—chapters 126 to 129. Mysterious addresses to the gods accompanying Osiris to heaven.

Book XIII. "The Day of Osiris"—chapters 130 to 143. The sun's course, from birth to death, corresponding to that of the soul from birth to glorification, when its aspirations are all attained, and it is one with God, and can come and go as it pleases.

Book XIV. "The House of Osiris"—chapters 144 to 161. The house has 21 halls and gates, each with its guardian, symbolising the attributes of Osiris. This was the most popular, if not the most important, book of the Ritual, laying down rules for the temple—that is the body. It is here written that: "None but the king or the priest may see this book . . . no such other is known anywhere, nor will be forever. . . . The spirit for whom it is made has prevailed forever . . . none may add to its words." This book orders the making of the tomb, in which "the body shall lie incorrupt, and produce no forms that live and die." It is to be preserved like Osiris, "who knew no decay." At the portal of the tomb the Osiris cries: "I am, I live, I grow, I wake in peace; my substance knows no decay; it is not dispersed; it neither wastes nor dies in that land." He goes on (chapter 154) to say that he will enjoy everlasting life, because his father Osiris rose from death to be the king of immortality.

Book XV. The "Orientation"—chapters 162-3. Mystical passages concerning Amen-Ra. The book ends with the words "it is ended."

The priestly scribe Hu, about 1650 B.C., says : "Thou shalt not recite the book of Un-nefer ('the good god') in the presence of any person." This prohibition is still stronger under the 19th dynasty. This book is a great mystery, to be revealed by the priest only to his son (see Dr Budge's "Facsimiles of Papyri of Hu-nefer," *Athenæum*, 16th September 1899). Thus the mysteries were in later times kept secret, as we gather also from Herodotos. But, in spite of the usually expressed Egyptian belief in a future life, Agnosticism is found as early as the 17th century B.C. (see Dr W. Max Müller, "Translat. Harris Papyrus," *Egtn. Arch. Report*, 1898-9); and death is "treated from an Agnostik point of view, alike in Theban tombs, and in other writings"—including even the Ritual.

The leading facts of Egyptian history may be briefly stated, adopting the moderate chronology of Mariette. [This chronology is based on the numerals given by Manetho, and regards all dynasties as successive, except the 15th, 16th, and 17th, which are made contemporary with each other. Mariette and Brugsch agree in a date about 1700 B.C., for the foundation of the 18th dynasty, and this fits with Babylonian dates. If, however, the four foreign dynasties were (as seems indicated by a text of Rameses III), contemporary with the 13th dynasty ruling Upper Egypt, and if the dynasties of Upper and Lower Egypt were parallel down to the rise of the great conquering 18th dynasty, we should obtain the following results from the numbers given by Manetho :—

<i>Lower Egypt.</i>			<i>Upper Egypt.</i>		
		B.C.			B.C.
3rd dyn. lasted	214 years	3128	1st dyn. lasted	263 years	3139
4th	274 „	2914	2nd	302 „	2876
6th	200 „	2640	5th	218 „	2574
7th	0 „	2440	11th	43 „	2356
8th	146 „	2440	12th	160 „	2313
9th	409 „	2294	13th	453 „	2153
10th	185 „	1885	(Both lines end 1700 B.C.)		

The kings of both Upper and Lower Egypt, reigning before 1700 B.C., thus go back to about 3000 B.C. (Renouf's date for the first pyramids); and the Abydos list not only omits the four foreign, or Hyksos, dynasties (14th to 17th), but even seems to ignore the weak 13th dynasty. It gives 75 kings before 1400 B.C., who may have occupied 1000 years, to which some 500 should be added for

the Hyksos period, which again brings us very near to 3000 B.C. as the date for Menes at Abydos, and Nicherophes in Memphis. All dates, however, are speculative before the 18th dynasty, and even then only approximate.—ED.]

1st dynasty, at This (*Kharabāt-el-Madfūneh*, “ruins of the buried,” Abydos) say 5000 down to 4750 B.C. The Ritual dates back (chapter 130) to Hesepti the 5th king. The slate carvings, mentioned above, are believed to be of this dynasty. The great stepped pyramid of Sakkara is attributed to the 4th king. It is more roughly oriented than those of the 3rd and 6th dynasties. There are Nubian pyramids 139 in number which, if representing 139 successive monarchs, might cover some 3000 years (see *Contempy. Review*, Sept. 1881; and Bonwick’s *Pyramids*, p. 95). Lepsius found 60 royal tombs of the 1st dynasty, as old as the pyramids. Metallurgy, and some elements of mathematics, must have been known to the first pyramid builders. Rude surgical implements, of flint, existed in the time of Teta the second king, according to the Berlin papyri. The 5th king built the pyramids of Kochome, it is said.

2nd dynasty, at This: about 4750 down to 4450 B.C. Kaka, the second king, appears to have worshiped the Apis of Memphis (Mnevis), and the ram (Ba-en-tattu) of Heliopolis. Nefer-ra-ra, the 7th king, built the Meidūn pyramid, between Cairo and Beni Sūneif. Dr Birch (*Rede Lect.*, 1874) held that Senat was the 1st king, and his monument the oldest known.

3rd dynasty, at Memphis in Lower Egypt: say 4450 to 4235 B.C. The treatise of Ptah-hotep claims to be of this age, but the copies belong to the 5th and 12th dynasties. The author says he was 110 years old when he wrote it—which we may doubt. It inculcates morality, and speaks of God in the singular as judge of all. The second king is said to have written on surgery, and to have performed lithotomy: he was deified as a son of Ptah. The national type in this age, according to Prof. Owen, and Dr Birch, was more like the European than either the African or the Semitic (see *Rede Lect.*, 1876; *Trans. Oriental Congress*, 1874). Mr S. L. Poole says that “in architecture, and reliefs,” the results are immature, but in other respects the art is equal to that of later ages.

4th dynasty, at Memphis: say 4235 down to 3950 B.C. The 3rd king (Khafra or Cheops) built the great pyramid; and the 4th king (Men-ka-ra) built the third. His coffin is in the British Musæum, showing that he adored Uasir (Osiris) as “the Eternal One, ruler of the ages, the bull, the sun.” Papyri, both rolled and folded, belong

to this age ; and in a medical treatise we have (says Mr Poole) “ prescriptions of foreign physicians . . . another indication of relations with civilised countries ” (*Contemporary Review*, September 1881). The usual implements of ancient scribes are also thus early mentioned. The Meidūn tombs belong to the beginning of the dynasty ; many were found intact (Dr F. Petrie, Oriental Congress, September 1891) : some of the pictures occupied an area of 1200 square feet. The skeletons are complete, lying on the left side with the knees drawn up to the trunk, though the coffins are equal to the whole length of the body, and with the heads to the north (see Dead).

5th dynasty, at Memphis (or at Elephanta) : say 3950 to 3700 B.C. The Turin copy of the Ritual belonged to this age, with various proverbial treatises. “ A change in (racial) type now took place,” according to Dr Virchow (*Geog. Soc., Berlin*, November 1888). The skulls are long, like those of modern Egyptian peasants, whereas those of the first four dynasties are round, suggesting a Turanian race. The wall pictures show us a jovial nation, rejoicing in field sports, and not fearing death. Professor Ebers, and others, believe that a canal from the Mediterranean to the Red Sea was begun at this time, though not completed till a later age—1400 B.C. Treatises of this and the next dynasty suggest a high civilisation (*Academy*, 8th September 1900), as the passage that follows shows : “ As to thy conduct in debate : If the disputant wax warm, and is thy superior in ability, lower thine hands, bend the back, and do not be passionate, or interrupt him, for this shows that thou art unable to be tranquil when contradicted. If thou carry messages from one great man to another, conform thyself exactly to what has been entrusted to thee. . . . Whoso perverts his message, by repeating only what may be pleasing to any man, great or small, is detestable. . . . The great man who has plenty can do as pleases himself. . . . To order thyself humbly before thy betters is not only wisdom but a religious duty, and good before God. It is the duty of a master to see that his servant knows what is to be done, and does it. Give orders without reserve to those who do wrong and are turbulent. They will not then deviate from the right path. Lose not thy temper ; this is a supreme duty. Anger is a fatal malady, leading to discord and entanglements. It is fatal to a judge : for he must encourage witnesses, and pleaders, and petitioners, advising them, and listening with kind looks. The good man must be able to plead before his God that he has given food to the hungry, water to the thirsty, clothes to the naked, a boat to the shipwrecked : that he has not illtreated slaves, nor defrauded the oppressed, nor caused any one pain : that he has neither committed nor ordered a murder, nor

harmed even animals ; has not wrought fornication, nor borne false witness, nor trespassed on the lands of any ; nor has been a tale bearer : that he has lied to no man, nor upheld a lie against the truth. For he knows that God punishes the liar and deceiver." This is a higher code than that of patriarchs like Jacob.

6th dynasty, at Elephantina (Assouan) and at Memphis : say 3700 to 3500 B.C. An important family, which seems to have ruled all over Egypt, at least in some reigns. It announces in its texts that "all priestly establishments" of the early pyramid period "are to be duly maintained." The Ritual in this age is mingled with other prayers on the coffins. "They are similar in characters to those of the pyramid of Pepi (or Ra-meri) of this dynasty" (*Proc. Bib. Arch. Socy.*, May 1881). There are constant allusions to the myth of Osiris, and to Nut, Rorus, and Seb : to Set, Sothis, and even to Amen. Mariette found a memoir by Una, a great prime minister of this age—a royal secretary for war and public works alike. He describes his services from youth to old age, under the first three kings (Teta III, Pepi I, and Mer-en-ra). The country was invaded, and all—including the priests—were bidden to defend it : while friendly negro tribes were to send contingents. Una says that he defeated the "people of the sands," and of the neighbouring sea coasts. Negroes are here first mentioned in writing, but are represented on the 1st dynasty slates. Negro slaves, and boatmen, and galleys, are noticed supplying Egypt with wood, for ships and camps, which came apparently from forests on the Atbara River. Una was governor of Upper Egypt, and is mentioned in texts on five pyramids. The dynasty ended with Queen Nefer-ka-ra (Nitocris), the heroine of many legends. She enlarged the third pyramid (4th dynasty) as a tomb for herself, casing it with red granite from Syene, and naming it "the superior." Dr Birch regards the 6th dynasty as the actual last age of the Old Empire. But we have a pyramid as late as the 12th dynasty.

7th dynasty, at Memphis (say 3500 B.C.), consisted of 70 kings ruling for only 70 days, according to Manetho ; but others give it 5 kings ruling for 70 years. We have little information as to the period (3500 to 3010) of the 7th and down to the 11th dynasty.

8th dynasty, at Memphis : say 3500 to 3350 B.C. Dr Birch says : "After the 6th dynasty a monumental silence announces a national calamity. No tomb, nor pyramid, nor contemporary inscription details its fate, or links it to its successors of the 11th dynasty" (*Rede Lect.*, 1874). Some doubts exist as to this family. [If they were contemporary in lower Egypt with the great 12th dynasty of

Thebes, which dominated the whole country, this silence might be understood perhaps.—ED.]

9th dynasty, at Heracleopolis (*Aḥnas-el-Medīneh* in Lower Egypt): say 3350 to 3240 B.C. These kings also are monumentally obscure.

10th dynasty, at Heracleopolis: say 3240 to 3050 B.C. They were apparently also quiet rulers, in the Nile valley, or Delta.

11th dynasty, at Thebes: say 3050 to 3010 B.C. Manetho gives no names of these kings, any more than for the four preceding dynasties.

12th dynasty, at Thebes, in Upper Egypt: say 3010 to 2850 B.C. This was a powerful family, of whom we know much. They worked the Sinaitic copper and blue-stone mines; and appear to have held Gezer in Philistia, according to scarabs there excavated. Texts of Usertesen I (the 2nd king), occur at Wādy el Maghārah (“cave valley”), and Ṣarbūt-el-Khādīm (“servant’s stone”), in Sinai; and Amen-em-hat n (the 3rd king), raised a temple at the latter site. The story of Saneha begins in the reign of Usertesen I (*Proc. Bib. Arch. Socy.*, xiv, pp. 452-458, in 1891; *Rec. of Past*, New Series, ii, p. 19). Saneha fled from Usertesen to Edom, and to shore lands far north, beyond the limits of Egyptian influence; telling a foreign ruler, Ammiansi, that the Pharaoh “did not covet the lands of the north.” Lake Moeris and the Labyrinth were constructed in this age. The obelisk of On (Heliopolis), and the tombs of Beni-Ḥasan, are of the same period. Amen-em-hat I, founder of the dynasty, is said to have appeared in a dream to his son Usertesen, giving him good council. It was apparently a golden age of Egyptian prosperity, before the invasion of the Delta by mixed Mongol and Semitic tribes from Syria. The vision (of which six texts are known), urges the monarch to mix with his people, and not merely with his nobles; the glory of a king is to defend the weak and poor (see Mr S. L. Poole, *Contemp. Review*, Feb. 1879). The will of Amen-em-hat I is in the British Museum. The regulation of frontiers, and relations with Asiatics, are evidenced by pictures (see Beni-Ḥasan). The Labyrinth, with its 3000 chambers—serving perhaps as public quarters—was kept in repair henceforth down to the 4th century B.C. Pliny regards it as the parent of the Labyrinth of Krete. Dorians and Ionians probably borrowed their architectural style from the monuments and pillars of this age. Some parts of the ritual appear for the first time on the monuments of the 12th dynasty. The oasis of the Feiyūm was filled by Amen-ern-hat III (the 6th king), by means of a canal dug for 70 miles from the Nile. It became Lake

Moeris, which covered 150 square miles in area. A secondary lake was made by another channel, running N.W. to EI-Ḳarn ("the horn"). Gauges were set up on the Nile at the 2nd cataract (Semneh) in Nubia. Here Usertesen III (the 5th king), was worshiped. The obelisk of On raised by Usertesen I (the 2nd king), was described by Strabo, and stands in the ruins of the old sun temple, with its legend: "The Hor of the Sun: the life of those who are born. . . . The son of the sun-god, Ra Userteseo, friend of the spirits of On. The ever-living golden Hor, the good god and dispenser of life for ever more."

13th dynasty, at Thebes: say 2850 to 2400 B.C. Manetho gives no names of this dynasty, and the Abydos list seems to ignore it. Lenormant considered that the 14th dynasty was contemporary with the 13th. [A text of Rameses III refers to a king of the south, Soknunra, as contemporary with Apepi, the last king of the 15th dynasty. Probably the 13th dynasty was confined to Thebes by the foreign princes of the Delta, the Hyksos and others; it lasted, says Manetho, 453 years, while the Hyksos age lasted some 500 years in all.—ED.] A king Sebek-hotep (worshiping the crocodile) is noticed at Tanis (Zoan in the Delta), and is attributed to the 13th dynasty. Nefer-hotep is called the 22nd king in the Turin papyrus, and he records at Phihe that "Anka was the giver of my life." The Delta was now half Asiatic, and the Theban kings lost power.

14th dynasty, at Xoïs (Sakha): say 2400 to 2200 B.C. The Turanian fondness for confederacies of tribes instead of kingdoms (seen also among Hittites and Etruskans), appears to suggest several small provincial chiefs, ruling at the same time in various Egyptian nomes. The Hyksos (15th dynasty) seem never to have assumed the crowns of either Upper or Lower Egypt. The 14th dynasty was probably contemporary with them, ruling for either 184 or 484 years, according to two statements in Manetho, who gives no names.

15th, 16th, 17th dynasties. In the Delta: say 2200 to 1700 B.C. These were foreign Asiatics, at a time when the 1st dynasty of Babylon was invading Syria (see Babylon). The 15th dynasty were Hyksos (*Hyk-shasu*, "Nomad Rulers," according to Brugseh), and ruled, says Manetho, for 284 years: he gives the names of six kings, the last being Apophis (*Apepi*), whose capital was at Zoan or Tanis (Ṣān), where his name is found (see Hyksos). The 17th dynasty were also "shepherds," ruling for 151 years, so that the total shepherd period was 435 years. The 16th dynasty are called "Greek shepherds," ruling 518 years (perhaps at Naucratis). Nothing is known of them monumentally. The sphynxes found at Tanis were supposed to be the work of the Hyksos, but later scholars say that Apepi

scratched his name on native Egyptian sculptures. The sphynx was, however, both a Hittite and a Babylonian emblem. Apepi (according to Rameses III) worshiped no Egyptian god, but was devoted to Sutekh (or Set, according to Chabas), who was the Hittite chief deity. The Hyksos called themselves *Min* (Brugsch, *Hist. Egt.*, i, p. 234), coming from a country east of Syria, and near Assyria. They appear therefore to have been Minni, or Minyans, from near Lake Van; and the Minyans of this region (Matiene or Mitanni), in the 15th century B.C., spoke a Turanian language, being apparently of the same stock with the Kassites of Babylon and the Hittites, which agrees with the worship of Sutekh. [Between the 12th and 18th dynasties also, foreign pottery, like that found in Palestine, Kappadokia, and on the shores of the Ægean Sea, appears in Egypt, and is marked with emblems of the "Asiatic syllabary" which was used by Hittites, Karians, Kretans, and Kuprians. These emblems also recur in the lower strata of the excavations at Lachish and Gezer in Philistia, indicating the probable derivation of this pottery during the Hyksos age. The Hyksos names of kings given by Manetho are not Egyptian, and after their time Semitic and Akkadian loan words appear, in great numbers, in the Egyptian vocabulary.—ED.]

18th dynasty, at Thebes: about 1700 down to 1400 B.C. The founder of this great conquering dynasty was Ah-mes ("son of the moon"), who first drove the Nubians from Wādy Ḥalfa, and afterwards expelled the foreigners from the Delta. He then undertook public works, -as recorded by his favourite admiral and general Ah-mes, son of Abna. Egyptian war vessels now appeared on the Nile, with chariots drawn by horses (previously, it seems, unknown to the Egyptians, but already used in Asia). White stone was quarried to repair the temples of Amen at Thebes, and of Ptah at Memphis. Ahmes was succeeded, about 1670, by his son Amenophis I (Amen-hotep), whose throne name was Tser-ka-ra. He conquered in the south, and enlarged the great Karnak temple of Thebes. About 1660 he was succeeded by his son, Thothmes I ("child of Thoth"), under whom, for the first time, Egyptian armies overran Syria and entered Mesopotamia, where the 2nd dynasty of Babylon was apparently far less powerful than the first had been. He also added Nubia, as far as Dongola to his empire on the south. His eldest son, Thothmes II, succeeded (Nefer-shau), but seems to have been a weak prince. During the minority of the next king, Thothmes III, brother apparently of Thothmes II, Egypt was ruled by his able elder sister, Hatasu, who was a great worshiper of Amen-Ra. From the text at Ṣarbūt-el-Khādīm, in Sinai, it appears that she was still the actual

ruler in the 16th year of Thothmes III. Including these 16 years he reigned for 54 in all, and began his conquests in Syria in his 22nd year. During 19 years he fought 15 campaigns, and received tribute not only from Palestine and N. Syria, but also from Assyria and Babylon, according to his own records. His last 14 years were apparently peaceful, temples being dedicated in Egypt. Under Hatasu an expedition was sent to bring spices and foreign shrubs from Punt—apparently in Abyssinia or Somaliland. The envoys brought back ebony, apes, leopards, dogs, slaves, gold, silver, and ivory. In the 22nd year Thothmes III (about 1580 B.C.) defeated Hittites and Canaanites near Megiddo, in Central Palestine, and returned laden with spoil. In subsequent campaigns he reached Damascus, and marched thence to Aradus in Phœnicia. In the 32nd year he attacked Sangara the Hittite—probably at Karkemish, where this name was dynastic. He then set up his tablet on the Euphrates, beside that of Thothmes I. The list of conquered towns includes not only Karkemish, but others beyond the Euphrates. He hunted a herd of 120 elephants in this region. He left to his son an empire reaching 1000 miles N. and S., and about 400 miles E. and W. He was brave and determined in war, and equally great in peace. [The names of the conquered cities include 119 in Palestine, and 231 further north. In the south these are all Semitic, but in the north many of the town names survive still in the Turkish nomenclature of N. Syria.—ED.]

Amenhotep II (Ra-aa-Khefru) succeeded his famous father. [His mummy has been recently found in its original tomb, in the outer chamber of which certain mutilated bodies appear to represent slaves sacrificed to accompany him to Hades. See as to this practice under Dead.—ED.] He is said to have slain seven Syrian kings, and to have hanged up their bodies in Egypt. He built temples also, and made his son priest of Amen. This son, Thothmes IV, appears to have been the first to marry an Asiatic wife. His aid was invoked (according to an extant tablet), by Rimmon Nirari (apparently of Assyria), against the Hittites of Mer'ash in N. Syria. The great sphynx was repaired in his reign, and an altar to Har-makhis placed in a shrine between its paws. The chariot of this king has also recently been discovered. He was succeeded (about 1500 B.C.) by his son Amenophis III, who ruled for 36 years. He married Teie, a princess who seems to have been an Asiatic, and a recent scarab (*Proc. Bib. Arch. Socy.*, May 1899, p. 156), shows that she was already his queen in the second year of his reign. In the tenth year, according to another scarab (*Rec. of Past, Old Series*, xii, p. 39)

he married Gilukhepa, daughter of Suttarna, king of Matiene, or Armenia. Thus, for three generations, Semitic and Turanian influence began to reassert itself in Egypt; for Amenophis, son of Amenophis III, married Tadukhepa, granddaughter of Suttarna, and daughter of Dusratta, while yet crown prince (see Amarna and Aten). Amenophis III (whose crown name was Neb-mat-ra, or Nimmutriya), visited Armenia himself and there slew 102 lions. During his reign, after Suttarna's death, the Hittites revolted; and Gebal in Syria, was attacked by 'Abdashērah, the Amorite chief of Lebanon. But this Amorite revolt was not countenanced by Kuri-galzu I of Babylon, who refused to aid the Canaanites; while the Hittites were defeated by Dusratta of Matiene. About the same time, or later, the wild Ḥabiri, or 'Abiri, overran S. Palestine (see Amarna and Hebrews), and slew the rulers of Gezer, Lachish, Askalon, and other cities of Philistia. Amenophis IV acceded after his father had reigned 36 years; and we know him to have been contemporary with Burnaburias of Babylon—about 1440 or 1430 B.C. He was the principal builder of Tell Amarna, though the seals and correspondence of his predecessors are found there also. His throne name was Nefer-Kheper-Ra, or Nabkhuriya. He assumed later the name Khu-en-Aten. In his reign certain texts with the names of Amen seem to have been mutilated; but he is addressed by the Asiatic princes as being, like his father, a worshiper of Amen (as well as of Aten), and the Ritual occurs on his coffin. He was no doubt influenced by his Armenian wife, and his foreign mother, Teie. In his time 'Aziru, son of 'Abdashērah, revolted and captured Semyra, Gebal, Beirut, Sidon, and probably Tyre; while the Hittites of Ḳadesh, under Edugama, invaded Bashan in league with Amorites, and attacked Damascus. This second revolt may have been after the death of Dusratta, to whom a large part of N. Syria—from Ḥaran to Kalkhis (Kinnesrin), appears to have been granted under Egyptian suzerainty, at the time of Tadukhepa's marriage to Amenophis IV. The Hittites of Mer'ash were still independent in this region, and those of Ḳadesh on the Orontes, further S., became so also during this later rebellion. The last-named king of this famous dynasty was Horus (Hor-em-heb: *Proc. Bib. Arch. Socy.*, March 1896), of whom little or nothing is known. His throne name was Meri-en-Amen; and he was apparently a worshiper of Amen, Hor, Thoth, Khem, Set, Maut, Athor, Anuk and other native Egyptian gods. He is called "the lion of the land of Kush . . . like to Mentu, lord of Thebes." His wife was a sister-in-law of Amenophis IV; and he appears to have died about 1400 B.C., or a little earlier. Egyptian chronology is only approximate down to about 800 B.C.

19th dynasty, at Thebes ; about 1400 down to 1200 B.C. The founder Rameses I (Ramessu, enthroned as Men-pehti-ra) appears to have been at war with Sap-lil, the Hittite king of E:adesh, while striving to recover what had, perhaps, been lost during the reign of Amenophis IV. He was succeeded by Meren-ptah, or Seti I, said to have been his son-in-law. This king began by defeating Asiatics at Sharuhēn, east of Gaza, and fought with Mautenar, the Hittite king of Ḳadesh [an inscription with his name was found in 1901 at Tell esh Shehāb, in Bashan, by the Rev. John Kelman.—ED.] His fleets sailed on the Red Sea, but we hear of no naval exploits in the Mediterranean. He began (or continued) a canal from the Mediterranean to the Gulf of Suez, which his son completed; and built temples at Karnak, Thebes, and Abydos. In the “Valley of Kings” he excavated the deepest tomb in the world for himself: the shaft runs 900 feet through solid rock; and here his empty sarcophagus—now in the Sloane Museum—was found by Belzoni in 1817. The mummy, like most of those of the 18th and 19th dynasties, was transferred later to the rocky hiding-place at Deir el Baḥeiri. This coffin is covered with portions of the Ritual, describing Amenti; the boat of Ra; and the punishment of the wicked by Tum and Horus. Seti I calls himself Setimeri-Ptah (“lover of Ptah”); but, on the gates of temples at Karnak and elsewhere, he appears as a worshiper of Amen, Mentu, Shu, Khem, Knef, Sati (Set), Tefnut, Ank, Maut, and other gods. His miners in the deserts between the Red Sea and the Nile (as shown by the stela of Kuban, near Dakē), were perishing for want of water, and (like Moses) he is said to have supplied it: “He spoke to the rock and the water flowed forth.” A shaft was dug for 120 cubits (200 feet); the water at length sprang up to 6 feet above the ground (this being the first known artesian well); and the people cried: “Thou art Ra; whatsoever pleases thy heart shall bappen. If thou seek est light in the night, it is so. If thou sayest to the water come up upon the mountain; lo! the ocean will come forth” (see *Rec. of Past*, New Series, vol. v). The tablet of Abydos comes down to Seti I, giving 75 kings before him, from Menes to Nefer-ka-ra (Nitocris) the last of the 6th dynasty, followed by 18 unknown kings; the 57th name is Mentu-hotep, and that of Seti’s father immediately precedes his own. The list differs, however, from that of Sakkara. Seti’s wife, Tua, is believed to have been a daughter of Amenophis IV. He had three sons, the eldest being Miamun (Rameses II), whom he is said to have associated with himself in the government when only 12 years old.

The reign of Rameses II must have begun about 1330 B.C.

He is said in one text to have ruled "when yet in the egg"; and from his mummy (with sparse grey hairs) he appears to have been an old man when he died. Manetho states that he reigned 66 years, so that his son would not succeed till about 1270 B.C. His wars in Syria carried Egyptian arms north of Ḳadesh on Orontes into the Hittite country, and in later years he made a treaty with the Hittite king Kheta-sar on equal terms. He made Tanis (the old Hyksos capital) his chief city in Lower Egypt, calling it Pi-Rameses ("capital of Rameses"); and his inscriptions are found here, and at Tell Maskhutah, or Pithom, in the same district.

The city of Rameses (probably Tanis) could not apparently have been so named before the commencement of the 19th dynasty at earliest (see Gen. xlvii, 11; Ex. i, 11); but to suppose that Joseph lived in this age would cause inextricable confusion, if Israel dwelt 430 years in Egypt: for in that case the Exodus would be brought down to 900 B.C.—a century later than the approximate date of Solomon's accession; whereas we know from the "Black Obelisk" that Jehu was reigning about 840 B.C. Renouf (*Proc. Bib. Arch. Socy.*, Dec. 1893) says that: "Egyptian records know absolutely nothing about Israelites"; and he adds: "We may dissociate Moses and the Exodus from the date of any Rameses, but we cannot so dissociate the writer of the sacred narratives. He did not live before the great Rameses, and he may have lived many centuries later. The further back the Exodus is placed, the more clear it becomes that the Pentateuch could not have been written by Moses, and the less claim has the narrative to be considered contemporaneous, or even recent, history."

On the S. wall of the Karnak temple the siege of Askalon by a Rameses, supposed by Brugsch to be Rameses II, is represented. A rock text at the mouth of the Dog River, N. of Beirut, shows that Rameses II was there with his army in his 4th and 10th years. Other texts of his reign occur at Sidon, and at Sheikh S'ad in Bashan. In his 5th year a great league of northern nations, "from the extreme end of the sea to the land of the Hittites" was formed to oppose him (Brugsch, *Hist. Egt.*, ii, p. 44). The names of the tribes include many that are the subject of learned disputes, but among them we find Hittites, and people of Aradus, and Aleppo, and Gozan, with those of Naharina (Naharaīm), gathering under the prince of the Kheta or Hittites (*Rec. of Past*, Old Series, i, p. 67). Ḳadesh and Karkemish are named, with the Masu (Mysians), Pidasas (Pedasos), Leka (Lycians or Ligyes), Dardani (Dardanos), and others. [The Kassites were then ruling in Babylon, and the whole Turanian power,

from Asia Minor and Syria to Mesopotamia—perhaps aided by Aryans (see Rameses III, below)—was leagued against Egypt.—ED.] In his 8th year Rameses II conquered certain towns in lower Galilee, including Dapur or Tabor and Shalama : [this may be *Sūlem* (Shunem), to which are added Marama (*Meirūn*), Beta Antha (*Ainata*, Beth 'Anath), and Kalopu (perhaps *Shelabūn*), with 'Ain Anamim—ED.]. The conquest of Ḳadesh on Orontes (*Ḳades*) followed the defeat of the league. The army appears ("Third Sallier Papyrus") to have advanced by Beirūt and the valley of the Eleutherus ; and Rameses himself narrowly escaped from a Hittite ambushade, through which he dashed with his wonted bravery. Eventually he overthrew them ; and their king humbly sued for peace. An honourable and friendly treaty was concluded for mutual protection ; and, in the 34th year of the reign of Rameses II, King Kheta-sira (of Ḳadesh) brought to Egypt his daughter, who was admired by the Pharaoh, and who received the name Ur-ma-nefer-ra. Up to his 21st year Rameses continued to march and fight for empire in Asia (Brugsch, *Hist. Egt.*, ii, p. 63). Many otherwise learned critics still maintain that the Exodus took place during the active reign of Rameses II. Even in 1896 Dr E. Mahler published a volume to show that "the flight was in 1335, the 13th year of Rameses II, which is proved from the Amarna tablets, showing the synchronism of the reigns of Amenophis IV and Burnahurias and Assur-uballid." The connection is not apparent ; and the coincidence of reign certainly does not fix exactly the accession of Rameses (see Babylon).

[Another valuable record of this reign relates the adventures of an Egyptian in Syria (*Rec. of Past*, Old Series, i, p. 108). He travelled from the land of the Hittites by Ḳadesh to Gebal, Beirūt, Sidon, and Sarepta. He mentions Tyre on its island with a double port ; and names many cities of Galilee, and the Jordan River, with Megiddo. The country was full of robbers ; but friendly chiefs gave him camel's flesh. His chariot was repaired at Joppa, whence he returned home by Rehoboth, Gaza, and Rappia.—ED.]

Rameses built granaries in the desert near the Delta, and a wall 90 miles long, from Heliopolis to Pelusium, to keep out the wandering tribes on the borders of Egypt. The age was one of great literary activity, and we find "writers on history, divinity, practical philosophy, epistolary correspondence, poetry, and morals." "Pentaur, the epic poet," wrote the Lay of Rameses Victorious. Enna, the State librarian, was the first novelist, writing the *Tale of the Two Brothers*, Anpu (Anubis), and Bāta ("the earth soul"), which contains an episode recalling the story of Joseph and Potiphar's wife. [This folk-lore tale

describes how Bāta, when accused by his brother's wife, cut off his phallus which a fish swallowed. He heard the cows talking, and fled to the cedar tree in the East, where he left his heart, and met a beautiful witch. The sea carried a scented lock of her hair to Egypt, and the king sent an army to find her. Bāta was slain, and became a Persea tree, a chip of which the witch swallowed, and he was thus reborn a king. The incident of the scented hair occurs in a Hindu tale : and other legends of this age in Egypt recall Aryan myths.—ED.] The fragmentary Turin papyrus, giving the dates of kings, also belonged to this age originally. Rameses II was a great builder, and constructed the Ramesseum at Thebes, and the beautiful rock temples of Abu Simbel. He completed the “Hall of Columns” at Karnak ; and from its bas reliefs we learn much as to his conquest of Ḳadesh and other cities. He died in old age, and his mummy presents a very striking countenance, more Asiatic than Egyptian, with a powerful, aquiline nose. He did not however scruple to erase the names of former kings (even it is said of his own father), to substitute his own in records of conquest. He was worshiped in temples as “the just and vigilant one, the son of the sun, of Amen, Ptah, and Horus.” “Resting,” says Dean Stanley, “in awful majesty, after the conquest of all the known world.” He appears to be the Sesostris of the Greeks, whose conquests extended to the shores of the Ægean Sea according to Herodotos, the name being the Egyptian Se-sopt-ra.

About 1270 B.C. Rameses II was succeeded by his eldest surviving son Merenptah II (the first so named being Seti I), or the Mineptah of Manetho. His throne name was Hotep-hi-ma (“he who trusts in truth”); and he maintained the power of Egypt, and the Hittite alliance. The “White Libyans” [apparently Greek colonists from Krete, in accord with Greek tradition—ED.], raided the W. borders of Egypt in his reign, in alliance with tribes from the north. They threatened On and Memphis, but the genera]s of Mineptah “defeated the invaders totally and irremediably” (*Rec. of Past*, Old Series, iii, p. 39); and afterwards it appears that Libyans were found in Egyptian service as “most trusted troops.” [Among the names of tribes allied to the Libyans we find Akausha (supposed to be Achæans), Tursba or Tulsha (people of Tros, Thrace, or Tlos), Shartana (Sardians), and others “of the lands of the sea.” Of Libyans 6359 were killed and of the allies 2370 : the Libyan prisoners included 218 women of vanquished chiefs ; and 9376 weapons were taken from 9111 men. “They came to the land of Khemi (Egypt) to search for possessions,” but were defeated after “six hours of slaughter.” Mineptah also sent to the land of the Pettishu, “which I made to take corn in boats to

give life to the land of the Kheta : for I am he to whom the gods have brought all support : the world is under my power : king of the upper and lower country, Ba-en-ra (‘soul of Ra’), beloved of Amen, son of the sun—Meren-ptah.”—ED.] In 1896 Prof. W. M. Flinders Petrie (*Academy*, 11th April ; *Contemporary Review*, May) published an account of a granite stela of Amenophis III, found face downwards in a wall, with a later text of Meren-ptah, supposed to be Mineptah II. It refers to the victory; and, in the last paragraph, the king says : “Vanquished are the Tahennu (N. Africans) : the Kheta (Hittites) are quieted : ravished is Pa-Kanana (noticed by the Mohar of the reign of Rameses II as being near Tyre) with all violence ; taken is Askadna : Yenu of the Amu (Yanoah near Tyre) is made as though it had not existed : the people I-si-ra-il-u is spoiled, it has no seed, Syria (Ruten, or Khar) has become as the widows (*Khar*) of the land of Egypt : all lands together are at peace.” This name Isirailu has the determinatives of man and woman (*Athenceum*, 25th April 1896), evidently applying to a race and not to a city. [The suggestion that we should read “Jezreel” is also objectionable, as the word does not contain the letter *z*, or the guttural *’ain*, in the Egyptian.—ED.] If we have here a notice of Israel in Palestine about 1270 to 1260 B.C., we must discard the legend attributed to Manetho, which would place the date of the Exodus in the reign of an Amenophis, following Rameses II and supposed to be Mineptah. It relates (according to Josephus, who entirely discredits it) that, after a rebellion of a leprous people led by Osarsiph they were expelled, and founded Jerusalem. But Renouf (*Proc. Bib. Arch. Socy.*, December 1893) warned us that “no importance should be attached to any of the statements attributed to Manetho, when they cannot be verified by the monuments” (see Hebrews).

Mineptah II was succeeded by his son Seti II, or Mineptah III, who appears to have lived quietly at Thebes. On the rocks of Abu Simbel there is notice of his conquests in Nubia ; and Brugsch believes that “his rule was acknowledged in the far north-east” (*Hist. Egt.*, ii, p. 133). There is some doubt as to the successor of this king (Set-nakht, or Miamun II, according to Brugsch; Meri-en-Ptah or Siptah according to others); but the great 19th dynasty sank in decay, and anarchy followed about 1200 B.C. According to Rameses III a Syrian or Phamician named H̄aris, or H̄arith, ruled in the Delta during this period. Papyri of the 19th or 20th dynasty, found in 1894, speak of workmen employed in the necropolis of Thebes, with notice of their sickness, bad morals, and revolt for non-payment of their wages ; and it was at this time, apparently,

that the great Pharaohs were removed from their coffins to the hiding-place at Deir-el-Baheiri, being stolen—some suppose—by the tomb excavators.

20th dynasty, at Thebes; about 1200 down to 1060 B.C. This age is not yet clearly known. Set-nakht, according to his son Rameses III, “established his authority by prompt and vigorous measures.” He seems to have been a relative, if not a son, of Seti II. He was “like the god Khepra-Sutekh in his fury: he put in order the lands that had revolted, executed the rebellious, and purified the throne; set up temples, and prescribed their services and laws.” Rameses III is called “the last of the great Pharaohs,” and is known to us by the Harris papyri, and by sculptures at Medinet Habu. He appears to have fought in Mt. Seir and the Sinaitic desert, and with the Mediterranean races in the north. From pictures of his reign we know that many of these were light-complexioned peoples, with blue eyes, and long side-locks like those of early Greek statues, wearing also horned helmets such as occur on Mycenæan vases. The list of tribes who attacked Egypt “by sea and land,” and who wasted Aradus and Karkemish, and “camped in the land of the Amorites”—that is to say in the Lebanon—includes the Hittites, and the Kati (of Kappadokia), the Amorites, and the Danau (Danai or Greeks), with the Zakkar (of Mt. Zagreus), and the Purosata or Pilista. Rameses III appears to have pursued them to Cilicia and Cyprus, and afterwards deported Shardana (Sardians) to Egypt, and settled the Uashuash (Libyans) at the Ramesseum, receiving tribute also from Ruten or Syria (Brugsch, *Hist. Egt.*, ii, p. 140-152). His conquests include (*Rec. of Past*, New Series, vi, pp. 31-45) a list of 39 towns. [The position of these is disputed in most cases; but they are admitted to include Aleppo and Karkemish in Syria; Adana in Cilicia with Soli; and, in Cyprus, Idalion, Kition, and Kabyra.—ED.]

Rameses III made a great reservoir near Suez, and reopened the Sinaitic mines. He suppressed a serious palace plot; and it is recorded that “the weakest woman could travel unmolested wherever she wished, and mercenary soldiers reposed at ease in their cities.” With his death the palmy period of Egyptian history closes. He never mentions any Hebrews; and we may suppose that their judges were merely local sheikhs, mainly in the mountains, whose deeds were magnified by later Hebrew writers. We know very little about the later kings of this dynasty, who appear to have borne the name of Rameses as a rule. A king Meri-tum followed Rameses VI; and about 1060 B.C. the dynasty fell into decay, Egypt being then apparently under Assyrian

influence. The priests of Amen rose to protect themselves, and Rameses IX is represented leaning on a priest. The connection with Mesopotamia seems to be indicated by a story which relates how the ark of Khonsu was sent away "a 17 months' journey," to heal a princess in Baktān, where perhaps Tiglath Pileser I was ruling.

21st dynasty, in Thebes; about 1060 down to 960 B.C. The high priest of Amen in Tanis, Her-hor, was a friend of Rameses XIII, and became king, having, it is believed, married a princess of Nineveh. Egypt was perhaps in friendly relationship with the rising power of Assyria. In this age (see Brugsch, *Hist. Egt.*, ii, p. 192) we read of a Rameses who married the daughter of Palaskhalses the great king of Assyria; but Assyrian history is unknown during the 11th century B.C. We hear also of a certain Naromat (perhaps Naram-Addu, "Hadad be exalted") son of "Sheshonk (Shishak) great king of Assyria," and himself "great king of Assyria, king of kings," as having been buried at Abydos, where a statue was erected in his honour. He appears to have been the son of an Egyptian princess Mehet-en-nukh. The second king of the dynasty was Pi-ankh; and the third, Pi-netem I, is noticed in Tanis. This dynasty would be contemporary with the reigns of David and Solomon, and it appears that the Egyptians then attacked Gezer in Palestine (1 Kings iii, 1; ix, 16), being allied according to the Bible with the Hebrews. Egypt, however, had not relinquished its claims to suzerainty, as the next episode in its history shows.

22nd dynasty, at Bubastis; about 960 down to 840 B.C. The first King Sheshonk, or Shishak, assembled a great army (2 Chron. xii, 2), and attacked Palestine after the death of Solomon. He was apparently a son of Naromat, and thus an ally of Assyria. He has left us a list of 133 towns in Palestine, extending to Galilee, which he conquered. Rehoboam was only allowed to reign in Judah as a tributary of Egypt, and Jeroboam found refuge in Egypt when flying from Solomon. The name Yuda-Malak, in the list of Shishak, is that of a town (perhaps Jehud of Dan) not of a "king of Judah" [which would be bad grammar in Egyptian speech—ED.]. The second king of the dynasty was Usarkon I: who appears to be the Zerah of Ethiopia (2 Chron. xiv, 9) who attacked Asa of Judah. Takelut I (perhaps Tiglath), the 6th king according to Manetho, was succeeded by Usarkon II; and the last three were Sheshonk II, Takelut II, and Sheshonk III. [As far as known, therefore, nearly all the kings of this dynasty seem to have borne names connecting them with Assyria.—ED.]

23rd dynasty, at Tanis and Thebes ; about 840 down to 750 B.C. Four kings are noticed by Manetho, but there are no monumental records of their history.

24th dynasty ; a single king Bochoris is noticed by Manetho, and was captured about 744 B.C. by Sabaco.

25th dynasty. These kings appear to have been Ethiopians ruling from Napata (*Jebel Barkal*), the dynasty (consisting of three kings, Sabaco, Sevechus, and Tarako or Tirhakah, according to Manetho) lasted till 670 B.C., when the latter was taken prisoner by Esarhaddon of Assyria (as represented on a bas relief at Samala in N. Syria) after the destruction of his palace at Memphis. [According to Sennacherib Egypt had several small kinglets in this age ; and if Tirhakah was king of Ethiopia about 702 B.C. (2 Kings xix, 9) he must have reigned some 32 years. Manetho gives him only 18 ; but his total of 40 for the dynasty appears to be too short to agree with Assyrian dates ; for Sevechus was the King So (2 Kings xvii, 4) whose aid Hoshea invoked against Assyria, about 730 B.C.—ED.] In 670 B.C. Egypt became a satrapy of Assyria under Esarhaddon. Tirhakah calls himself “ King of Khemi, of Teshar (the Red Sea region), and of Kep-Kep or Nubia.” He appears, according to a recent discovery, to have pursued the retreating Sennacherib (in 702 B.C.) to Syria, though previously defeated by him in the plains near Joppa, when Sennacherib shut up Hezekiah in Jerusalem, and carried off 200,150 captives from towns of Judah.

26th dynasty. From 670 to 527 B.C., the dates being now controlled by Assyrian records. [On the death of Esarhaddon, in Egypt, Assurbani-paJ acceded in 668 B.C. Assyria was now suzerain from Elam to Egypt, but the tributary nations were all discontented. In 648 he was involved in a great struggle with his brother at Babylon, and after that in a long Elamite war. On his death the power of Assyria rapidly decayed from about 625 to 610 B.C., when Nineveh, already ruined by the Scythian incursions, was destroyed by the allied Babylonians and Medes. The Babylonians were conquered by Cyrus in 538, and Cambyses conquered Egypt in 527 B.C. Manetho gives 9 kings for the 26th dynasty, of whom the third was Necho I, who, according to Brugsch, was deposed by Assur-bani-pal and taken prisoner to Nineveh, but afterwards re-established as a tributary ruler at Sais and Memphis. His successor, Psammetichus, ruled 54 years, followed by Necho II, who attacked Josiah, king of Judah, about 607 B.C. (2 Kings xxiii, 34). The 7th king was Hophra, and the 8th, Amasis.—ED.] Psammetichus I was a Libyan who, aided by Gyges, king of Lydia, asserted his independence of

Assyria. His name as an Æthiopic word is rendered “son of the sun.” He introduced Phœnician, Karian, and Greek mercenaries into Egypt, whose rough texts are found at Abu Simbel. He is said to have built a temple to Ptah at Aradus in Phœnicia ; but, about 630 B.C., all western Asia was devastated by the Scythians, who advanced to the borders of Egypt from the Caucasus. Psammetichus repaired the Theban temples, and added a great court to that of Ptah at Memphis. He excavated the great Apis mausoleum at Sakkara. In his time also the Phœnicians, starting from Suez, circumnavigated Africa.

Necho (Nuku II), the successor of Psammetichus, undertook a ship canal from the Bitter Lakes to Suez, but desisted after losing some 120,000 workmen. In 608 he attacked Palestine, but soon after was defeated by Nebuchadnezzar (Nabu-kudur-uşur) of Babylon, at Karkemish on the Euphrates. After his death, and the short reign of Psammetichus II, Apries or Hophra acceded about 590 B.C. (Jer. xlv, 30) ; he appears to have been killed by Nebuchadnezzar when he invaded Egypt as far as Syene in 568 B.C.: Ahmes or Amasis was then set on the throne, as a Babylonian tributary. He favoured the introduction of foreign art and trade, and established Greeks at Naucratis. When the power of Babylon began to wane, on the death of Nebuchadnezzar, Amasis seized on Cyprus, and demanded tribute from Phœnicia. He imprudently allied himself with Crœsus against the rising power of Cyrus, and shortly after his death Cambyses, son of Cyrus, entered Egypt, and Psammetichus III was slain, with some 2000 of his leading men. Thus ended the long line of the Pharaohs, and Egypt became a Persian province.

27th dynasty, from 527 to 405 B.C. This consisted of Persians to the death of Darius II. The temples of Egypt were preserved by the tolerant Persians, and no stranger was allowed to defile them; at Sais Cambyses is described as “the friend of all the gods and guardian of the temples” (Brugsch, *Hist. Egt.*, ii, pp. 294-296). He offered libations to “The Everlasting One,” in the temple of Neith, and this title was that given to Osiris by his Egyptian subjects. Darius I (521 to 485 B.C.) also dedicated a temple to Amen near El Khârjeh, and here a text of Darius II (about 424 B.C.) says that it “stands in remembrance of my father the great god Amen-Ra.” About 485 B.C., however, Egypt strove to shake off the Persian yoke, when Xerxes (485 to 464 B.C.) succeeded Darius I, and became involved in his great war on Greece: it again revolted in 460 B.C. from Artaxerxes I, with Athenian aid, and was not subdued for five years.

28th dynasty. Amertreus of Sais revolted in 405 B.C. on the accession of Artaxerxes II, or perhaps earlier; and was not subdued for 6 years.

29th dynasty—Mendesians, ruling for 20 years according to Manetho (about 400 to 380 B.C.). During this period Evagoras of Cyprus revolted from Persia (391 to 385 B.C.), and was supported by aid of 50 Egyptian galleys.

30th dynasty—the Sebenytic; consisting of three kings, 380 to 340 B.C. This was the last attempt of the Egyptians to recover their freedom. In 351 B.C. Nectanebo was set up in Egypt as a Pharaoh, supported by the Greeks. The Phœnicians drove out their Persian governors from Syria and Cilicia. But Artaxerxes III (Okhos) succeeded in detaching Tennes, king of Sidon, and enlisted 10,000 Greeks from Thebes, Argos, and Asia Minor—enemies of the Athenians and Spartans. The treachery of Tennes led to the ruin of the alliance against Persia, but on his submission, he was put to death. Nectanebo—the last Egyptian king—fled to Ethiopia, and never returned.

31st dynasty. This merely consisted of the last kings of Persia, “Okhos, Arus, and Darius,” according to Manetho—from 340 to 332 B.C., when Alexander the Great conquered Egypt. Even as late as this period we find the ancient Egyptian gods still worshiped, including according to inscriptions “Khnum the lord of all gods,” and “Tum the great primordial male power, the ram, the begetter” (Brugsch).

Ekash-takā. The daughter of Prajā-pati (the creator) and the mother of Indra and Soma.

Ekbātana. Otherwise Agbatana (Aiskhulos). A name given to several fortresses in Greek works, in Media, Persia, and even on Mt. Karmel. The most famous is the palace-citadel of the Median king Deioces, supposed to be Ḥamadān at the foot of Mt. Elvand. Herodotos describes it as having seven surrounding walls, each painted a different color, like the Babylonian Ziggurats (see Architecture). It is supposed that Akhmetha (Ezra vi, 2), the fort (*Bīrah*) of the Medes, was the same (*Proc. Bib. Arch. Socy.*, June 1893). Persepolis, Ispahān, and the Arsacid fortress Europus, were so named. [Probably it is Akkadian, viz. Ak-bata-na, “height of the fort,” rendered Ḥama-danu, or “strong enclosure,” in Semitic speech.—ED.]

El. Elah. Elohim. Hebrew: “strong one.” (Assyrian *ilu*,

ili, ilāni: Arabic *Alah*.) The name for “God” or “Lord” in all Semitic languages. [In Assyrian, and in the Amarna letters, the plural (*Ili*, or Elohim) is used as a singular, and as a title for kings.—ED.] From the same root come names for high trees, Elah, “terebinth,” and “oak” (also Elon and Allon); as also perhaps *Ail* “ram,” *Ayil* “buck” [from the cognate root *Ail* “strong” —ED.]. The Elohīm, or Ālē-īm, were gods of trees—see Abraham’s oak-tree shrines at Shechem and Hebron (“the oak of Moreh,” Gen. xii, 6: xxxiii, 20: xxxv, 4: Josh. xxiv, 26: “the oaks of Mamre,” Gen. xiii, 18: xviii, 1, 4: the “oak” of Bethel, Gen. xxxv, 8).

Elagabalus. Otherwise Heliogabalus. The Aramaik Elagabal (“god of the mountain”), a deity worshiped at Emesa (Homs), in Central Syria, as a “large black stone.” Bassianus (commonly called Heliogabalus), the high priest of this shrine, was the grandson of Julia of Emesa, sister of the Empress Julia Domna, and so became Emperor of Rome at the age of 14 years, by the favour of the legionaries of Syria in 218 A.C. He assumed the name Marcus Aurelius Antoninus Pius, in memory of his famous Antonine predecessors. He built the great Ba’albek temple, and carried the black stone of Elagabalus to Rome, where it was solemnly married to Venus Urania. After four years of foolish, corrupt, and superstitious rule, he was murdered by his own soldiers, and the body thrown into the Tiber (222 A.C.), whence he was nicknamed Tiberinus.

’Elam. Hebrew: “high land.” The plateau of W. Persia, east of the Tigris. [The Akkadian name is Si-nim, “high region,” Babylonian ’Elamu. See Isaiah xlix, 12.—ED.]

Elapatra. Sanskrit. A powerful serpent, hero, or deity, son of Kadru, a daughter of Daksha, and of Kāsyapa (the sun): she produced a thousand many-headed snakes.

Elburz. The mountain chain N. of Teheran (see Damavand and Elvand), rising 18,600 feet above sea level, with many peaks 10,000 feet high. It was the Persian “world mountain,” Hara-barazaite, or Halā-barjāt.

Elektra. Greek. The daughter of Okeanos and Tethus, the “bright one,” wife of Athamas (Tammuz), also a daughter of Iris, the rainbow. She bore Dardanos, and Iason, to Ilios—a sky god; and through grief for the destruction of Troy (Ilion), she was changed into one of the Pleiades.

Eleos. An Athenian god of “mercy.”

Elephant. This revered and royal animal symbolises wisdom in India (see Ganesa), but was not generally worshiped. It was the carrier and symbol of Indra; and Buddha took the form of a white elephant in the womb of Maya, which is the reason why it is sacred in Barmah. The range of the elephant in W. Asia appears to have been considerably wider in earlier ages. Carved ivory figures of elephants are mentioned as offerings even in the reign of Khufu (2nd king of 4th dynasty) in Egypt, and they decorate the coffin of Antef II. About 1580 B.C., Thothmes III hunted 120 wild elephants near Ni (Ninus Vetus), on the Euphrates; and a picture of his reign shows a Syrian leading a young elephant as a present to Egypt. Ivory is also noticed as part of the tribute from Syria. About 850 B.C. the elephant appears, with apes, Baktrian camels, a buffaloe, and a rhinoceros, on the “black obelisk” of Shalmaneser in Assyria. In 702 B.C. Sennacherib received ivory thrones from Hezekiah of Judah, recalling Solomon’s ivory throne. About 490 to 403 B.C., Phidias in Greece used ivory for statues. In China (1700 to 1100 B.C.), the Shang dynasty imported ivory, with apes, peacocks, tortoise-shell, and pearls (Sir George Birdwood, *Athenæum*, 22nd June 1895). Apes still exist in China, elephants probably came from Barmah. The “horns” of the Am-shi (“bullstooth”) hunted by Tiglath Pileser I (1130 B.C.), near the Euphrates, are variously regarded as elephants’ teeth or horns of the wild bull. Ivory (*Shen-habīm*, “tooth of elephants”), came from Tarshish [Tarsus—ED.] in Solomon’s time, according to the Bible (1 Kings x, 22). The Hebrew *Hab* is probably the Sanskrit *Ibha* (used also in Tamil) for “elephant” (*Manu*, vi, 121, *Ibha-danta*, “elephant’s tooth” or ivory). In India *hati* is the hand-nosed one.” Homer (about 750 B.C. or later) speaks of *elephas*, for ivory, as do Pindar, Hesiod, Herodotos, and Aristotle. Ivory objects are found early at Troy, and in Karia and other parts of Asia Minor, as well as in Syria. Elephants were used by both Persians and Indians against Alexander the Great (330 B.C.), and by the Seleucidæ in Syria. Ptolemy Philadelphos (283-247 B.C.) organised elephant farms in Abyssinia, or in Somali land, and had 400 African war elephants. Pyrrhus defeated the Romans (280 B.C.) by bringing elephants to Italy; about 250 B.C. they are commonly represented in Indian cave-temples. The Carthaginians apparently tamed the African elephant, and Hannibal (218 B.C.) brought them over the Alps. The Romans called them “Lucanian bulls.” The word *elephas*, for elephant and ivory (Arabic *El-fīl*), is the Semitic

aleph or *alpu*, “bull” or “ox.” [The word *eb* signified “elephant” in Egyptian, like the Hebrew *hab* (see Abu). The Assyrian word *biri* for “ivory” is probably the origin of the Greek *ebur*; and this ivory was known first, apparently, by Semitic trade in Europe.—ED.] (see Behemoth).

Elephanta, or Ghārā-puri. A celebrated sacred islet in the Bombay harbour, about 6 miles from the city, and 4 miles from the coast. It is named from a large stone elephant (*gāj* or *gārj*), which stood near the usual landing-place, close to the cave-temple of Siva. In 1814 this elephant began to decay, and was reconstructed in 1864 being transferred to the Victoria gardens in Bombay. A large stone horse, once in the valley between the two hills of the island, has disappeared. The trap rock weathers easily, and the great cave (about 130 ft. square, and 15 to 18 ft. high), is now half filled up. A winding path leads up to the entrance, 250 ft. above the sea. On entering we are faced by a colossal three-faced bust of the Tri-murti or Trinity—Siva as Creator, Preserver, and Destroyer. Other statues of the god, some 40 or 50 figures, are cut in the rock. In a chapel 15 ft. square there are 8 nude figures, 13 to 14 ft. high, guarding the lingam, on the top of which the sun setting in the west shines, through an orifice. This so-called “wishing stone” is 2 ft. in diameter, and 3 ft. high, standing in an Ārgha (see Ārgha), which is filled with *ghee* or melted butter, or with juices of plants, rice, etc., with which pious Hindus constantly anoint the lingam. They collect the drippings to anoint themselves, as a cure for sickness, or for fertilising purposes. East of the Tri-murti is the famous Ardhanār-Isvara figure, half male, half female, now much mutilated (see *Rivers of Life*, i, plate xiv). It represents the legend of creation (see under its name, and under Brāhma). Other caves on the island have been plundered by foreigners. They contain strange phallic figures (see Payne Knight, *Worship of Priapus*). The site is visited in February (see Siva-Ratri). Fergusson supposes the caves to date from our 8th or 9th century (see Elora).

Elephantis. See Abu.

Eleusis. The city of the mysteries of Eleusina, or Dē-mētēr, crowned by her great fire shrine, with its huge statue of Zeus. Broadly stated, the rites were those of the worship of the mysterious phenomena of nature, especially as manifested in fertile spring and fruit-laden autumn. M. F. Lenormant (*Contemporary Review*, 1880) speaks of “phenomena converted into divine figures, and theological poetry

running into Pantheism, and anthropomorphism developing legendary history." In course of time when men became enlightened, and found that the gods and their legends were unreal and their old faith unfounded, they charged their priests with having invented it all for their own benefit—which indeed had long been the case. Theological chaos followed, and true religion would have perished with the gods, but for philosophers like Sokrates, to whom they gave hemlock as poison. The Orpheans claimed to have established the Eleusinian rites, in honour of Dēmētēr and Persephone. Others said they came from Egypt. The site was one that nature worshipers were likely very early to select. It lies at the foot of the S.E. extremity of a rocky akropolis, guarding the sacred and fertile Rhavian plains. The tribes said that Dēmētēr here first produced corn ; and they used for centuries to reap it for the making of sacrificial cakes. Here they showed the threshing-floor of Triptolemos, and the Holy Mother's well (*Kalli-khoron Phnar*) where women used to sing and dance, especially when in autumn they celebrated the descent of Persephonē beneath the earth, and garnered its fruits with wild rejoicings. Beside the well stood (as the lingam now still stands by wells in India) the *Agelastos Petra*, round which they danced, chanting cyclic hymns. It was called the "sad rock" (*Triste Saxum*), from the legend that here Demeter (as Arnobius relates) sat in sad misery, mourning her child, till roused by Baubo the naughty nurse (see Baubo). The "sacred way" led from the east, first to the temple of Triptolemos (now the church of St Zacharias), and, by the Propylæa of Artemis and Poseidōn, to the great temple of Dē-mētēr—mother earth. Here the *epopts*, or initiates, contemplated in the dark interior the "mysteries"—the phallus, the sacred egg and serpent, and the kista or ark. Here Zeus was said to have placed the testes cut from the goat in the lap of the goddess (see Thos. Taylor, *Eleusinia*) ; for the oldest cult was a coarse nature worship. The services were held in the dark adytum of the rock-cut shrine (see plan, *Athenæum*, 22nd August 1885), a pillared hall (50 by 54 metres), with rock-cut seats in tiers 20 feet deep, capable of holding 3000 persons. There were four side entrances, and two from the front colonnade to the S.E. The temple was windowless ; but the mysteries were celebrated by night, with rites that Orpheans called "Omphalik" (Lenormant, as above, p. 426). They resembled those of Bakkhos (or Zagreos) at Delphi. The phallus was a symbol in the processions ; but the spring rites were in honour of the mother of nature, whose daughter Persephonē (the seed) had been buried in Hades or earth, whence arose fear lest she should not rise again. Over the entrance to the shrine were the

enigmatical words “Konx Ompax,” which were reiterated over the initiated. Above the white marble fane was the colossal statue of Zeus, calm and majestic. On either side of the sacred way was a smiling figure of the loving Mother, greeting novitiates, as they were led, crowned with myrtle, to her doorway. Here they halted, and were baptised with holy water, and asked in a solemnly intoned chant: “Art thou free from crime, pure in word and deed: only if so enter thou here, else will the gods destroy thee, and this portal will be to thee the shadow of death. Though weak and thoughtless, if thou aspire to combat the world, and to perfect thyself, approach the gods, and they will help thee.” Baptism was the first, and the most important, rite of Eleusis. The hierophant then relinquished his original name forever, if a priest, receiving a new and holy name, which could only be told, under seal of secrecy, and to initiates (see Rev. ii, 17).

The “Greater Mysteries” were those of the month Boedrōmion, lasting nine days at the season of ingathering, in September and October. They began with fasting, and baptism in the sea, with solemn processions, and offerings of fish, fruits, and grain, to the gods—or rather to their priests. Women then carried mystic “cists,” or boxes, symbolising the expected fruits to be received from the deities. There were torch-light processions in honour of Iakkhos, son of Dē-mētēr, with sacrifices following. The worshipers partook of the Eucharistic cake (see Buns), with fruits, and water mingled with wine. They then broke up, to celebrate games and rejoicings, when universal licence was permitted (see Africa, and Australia). There was (as among savages) need for the oaths of secrecy which were demanded of the initiates: for, according to Lenormant (following ancient writers), they were conducted to a dark chamber to witness the “great sacrifice of nature” performed by a god and a goddess. The lesser mysteries took place in the month Anthestērion, in February, beginning with the sacrifice of a sow, with rites as above, but now lugubrious since fear for the newly buried seed kept the hearts of all in a state of doubt and dread.

[Arnobius and Clement of Alexandria appear to have been initiates, and hint plainly at the phallic emblems, revealed to epopts after “many sighings of the seers.” That the initiated believed in nothing but the dual principle of nature (see Druses) seems to be indicated by the fact that Alcibiades, after initiation, mutilated the statues of Hermes at Athens. Sokrates spoke of the mysteries as giving glorious hopes of immortality. Cicero said that the initiates not only received lessons that made life more agreeable, but that they also drew from them

hopes for the moment of death. At Eleusis the wandering mother had offered herself as a nurse for Demophōon, the child of King Celeus, and the parents were alarmed to find her bathing the infant with fire. The passers-by were greeted by the celebrants with rude jests. A posset of barley meal, mint, and water was drunk. The greater mysteries, in autumn, were held as follows:—1st day, that of assembly; 2nd, of baptism, with the cry “Mistai to the Sea,” where they were purified on the shore hard by; 3rd, the fast day; 4th, the day of baskets, holding pomegranates and poppy seeds, and borne on a car, together with the kistai, or chests, carried by women; 5th, the day of lamps and torches; 6th, the great day of Iakkhos (Dionusos), with a procession carrying his statue: by night the epopts were initiated; 7th, the day of jests and games; 8th, that of Epidauria, in honour of the healing god Asklēpios; 9th, the day of libations, when water was poured out towards the east, and wine towards the west. See F. Lenormant, *Eleusis*, 1860: *Voie Sacrée Eleusinienne*, 1864.—ED.]

Eleuthēria. Rites celebrated at Eleuthera in Boiotia, by tribes claiming descent from Aithusa, a daughter of Poseidōn. They adored Dionūsos as an incarnation of Helios, the sun, with sacrifices of bulls, and very licentious customs.

Elicius. Latin. A name for Jupiter. Numa’s altar to Elicius stood on the Aventine hill.

Elijah. Elish’a. Hebrew prophets, of whom there were many mythical tales. Their names mean “Yah is my God,” and “God saves.” Elijah, among Arabs, is the mysterious el-Khudr—“the green one” (who is also, among Christians, St George), typifying verdant nature (see Green). He is, with Enoch, one of the fabled guardians of paradise. The Jews, from the middle ages downwards, have regarded Elijah as a mysterious being who guards men from birth to death. He beats those who pray behind (or N. of) a synagogue. At weddings a chair is placed for him, as also at the Passover. His father, Sabak, foresaw his birth as a babe wrapped in swaddling bands of fire. Priests foretold that his words should be as fire, and never fail to be fulfilled (*De Vita Porphy.*). He is the “angel of the covenant,” and the “messenger” (Malachi iii, 1). He assumed many forms to bless the faithful, appearing as a nobleman, a reptile, and a harlot (see authorities in *Proc. Bib. Arch. Socy.*, May 1886). He will return to earth three days before the coming of the Messiah. He lives in the 5th heaven, under the tree of life, eating its fruit, and drinking the water of life. He lays the head of the Messiah on his

bosom, saying, "Be still, for the end is nigh." His body has newer tasted death, for Yahveh promised him immortality as the destroyer of the priests of Ba'al. He is much respected as Elias by Christians, in W. Asia and Greece, and he has a wooden statue on Karmel. In the Old Testament Elijah the Tishbite appears as a meteor from Gilead, and destroys men with fire. The largest cup is filled to the brim, and set for him on the Passover table (see Hershon, *Talmudic Miscellany*). The voice of Elijah, says Rabbi Yassi (*Berakoth*), is "like the cooing of a dove"; but he is specially angry with idolators: a small child who, when famishing, pressed an image to its bosom, was killed by him in a horribly cruel manner (*Sanhedrin*, Hershon, p. 171). He was bold in "charging God with turning Israel's heart to evil" (*Tal. Bab. Sanhedrin*, 113, B); for he is a "passionate man." He ascended to heaven in the "chariot of Israel," after miraculously dividing Jordan by means of his mantle. In S. Europe the 20th July is his day, but Christians generally dedicate the 14th June to St Eliās. A double portion of his spirit fell on Elish'a, who also crossed Jordan dryshod, and raised the dead like Elijah. He fed his followers on miraculous food, and increased the supply of oil for a widow, as did Elijah; he made iron float, and healed the waters; while Elijah was fed by ravens, and tended by an angel. Elish'a slew the children who mocked him as being bald (or rayless), by aid of the wintry bears. The monastery of Mār Eliās, between Jerusalem and Bethlehem, marks the spot where Elijah was born (or one of them), and preserves his foot or body mark. Ilias, according to Moslems, "still lives, for he drank of the fountain of life; and will live till the day of judgment."

Elohīm. Hebrew: "god," and also "gods." See El.

Elora. This site, celebrated for its caves and rock temples, is 150 miles N.E. of Bombay, in the Aurangbād hills, which run N. and S., and curve, in crescent form, on the east of the town of Elur or Velur, which has long been famous for its holy kund, or tank, probably the centre which caused the excavation of the caves (see Capt. Seely's octavo on the site, 1824, p. 311). It is popularly believed that a Rāja Edu, or Elu, was healed by its waters, in our 8th century, coming from Ēlich-pūr; and that he founded the village; but some of the Buddhist caves may be as old as the 2nd century B.C. There are in all 30 caves, or more, literally covered from floor to roof with elaborate carvings, often leaving hardly a span of space between them: every curve and line in the carefully executed figures has some reference to the mythological ideas of

Hindus. Capt. Seely says that these caves contain three times as many figures as can be found in the 200 caves of Salsette. An artist deputed by the Bombay Government to draw them said this would require the labours of 40,000 men for 40 years (*Archæologia*, vii, p. 336; Seely, p. 328). The Buddhist caves are to the south, and the Jain caves to the north, of the central Hindu caves. Out of the total of 30 there are 12 still recognisable as Buddhist, and 5 as Jaina, in one of which latter is a colossal statue of one of their Tirthankaras, or saints (see plan, *Rivers of Life*, plate iv). The Ghāt road ascends to the central caves, the Buddhist group being about $1\frac{1}{2}$ miles to the south. All the caves face nearly due west, so that the light of the afternoon sun shines into them. In the oval lake, or kund, is a conical islet, all the features of the site being thus such as ancient nature worshipers usually selected. Hence Sivaites say that this was a place very early recognised as a Sivāla-Tiriut, or place of pilgrimage. The caves however, and not the kund, now attract the attention of Brāhmans, of whom native princes still maintain a host at Elur, none other being allowed by them to touch the holy waters. Siva no doubt was symbolised by the cone in the lake (a lingam in an Argha) which recalls that of the Davinish, or “god’s island,” at Enniskillen.

The caves include ten principal ones, in order of importance as follows. The *Kailāsa* (Siva’s Paradise): the *Dharma* (or “religion’s cave”): the *Indra-sabha* (“Indra’s cave”): the *Tin-tal* (or three storeyed): the *Visva-Karma Sabha*: the Nilakantha (a shrine of “blue throated” Siva): the Rama cave: the *Jana-vāsa* (“nuptial hall”): the *Das-Avatār* cave (of “ten incarnations”); and the shrine of *Jaga-nātha*. The details are fairly described by Capt. Seely, after a fortnight’s residence at Elur in 1810 (see also the papers of Sir C. W. Malet in 1794, *Asiatic Res.*, vi: and the works of Fergusson and Burgess). But some features are not understood by those who have not studied the growth of faiths.

Mr Burgess, the archæological surveyor, considers the Kailās-Sabha to be purely Drāvidian. The kneeling bull guards the entrance, under a pillared canopy, facing the fine central hall beyond which is the Holy of Holies, with its Sri-linga in the Argha; and a great dome with spiral symbolic tracery rises above. The wide area adjoining is occupied by great pillars, and couch ant elephants; and two large columns (like Jachin and Boaz) stand in the outer façade. Everywhere near we find figures of Bāla-Rāma, Bhīma, Vira-Bhadra, and other types of the Hindu Hercules. The latter, the eight-armed son of Siva, rises out of one of the lingams (*Asiatic Res.*, vi, p. 409).

In the Jana-vāsa also all creation is seen issuing from the lingam of Vishnu: it is the primary Janu, or “birth” of human forms—or perhaps of those apelike beings described in some Puranas; while Siva and Parvātī are represented in nuptial embraces, on an entablature supported by the eight-handed, five-headed Vira-Bhadra; two joyous apes peer out of a crevice, pointing to the scene above them, as the means of their coming into existence (plate, p. 396, *Asiatic Res.*). Vishnu looks on also as an assistant of Mahā-Deva. (Siva); but elsewhere he is the principal figure. These caves indeed furnish representations of every legend and doctrine of Vedik, Epik, and Purānik mythology: of Vedik cosmogony as well as of the creation by Brāhma. The presiding deity has usually a solar nimbus, but the assistants have invariably the conical, phallic headdress (see *Rivers of Life*, i, p. 185).

The symbolic pillars standing in the entrances, or in the principal inner chapels, are now known as Dvipans, or “light-shafts” (compare the great cones of Saivat, and near the Futtepūr shrine, *Rivers of Life*, ii, p.254, plate xiii). In the Indra-Sabha, says Capt. Seely (p. 243), are two remarkable slender pillars to which magical powers are supposed to be attached, because when struck “they yield a deep hollow sound, which continues for about a quarter of a minute.” Here too are huge elephants typifying the wisdom of Indra; and elephants, with lions, are commonly carved on the pillar capitals, with solar discs, which however the fanatical soldiers of Aurungzēbe’s armies have often destroyed. This great emperor died in the Elora district in 1717 A.C. His tomb, and that of his wife, are the great sights at Aurangabād, not far S.W. of Elora.

Fergusson says that these cave pillars had a “flame” above them (like obelisks), though the artists omit this. He thinks the Kailāsa cave was carved as it now is by Cheras or Cholas—true phallic worshippers (see those headings). They probably were here dominant about 750 to 950 A.C.; and this would account for the abundance of serpent, and phallic, symbols. The whole designs of this cave, including the sitting bull, seem to belong to a single period which cannot have been one of Buddhist rule. Here we find Bhavānī seated near Anapurna, goddess of abundance; and Krishna trampling on the Kalya-Nāga of the Jamuna. Beside eternal Brāhma, who however has rarely even an altar, we see Vithoba, a rude local Avatāra of Vishnu, and Bhairava the early phallic Siva. There are chapels to Visva-Karma—the Indian Vulcan who is even said to have made Brāhma (see under these two names). We have also Vishnu on his watery couch with Sessa the serpent above him: and in the

Jaga-nātha cave a frieze represents two serpents intertwined as on the Caduceus (*Asiatic Res.*, vi, p. 389). Nude figures of males, and females, with serpents, occur in the Indra-Sabha (*Asiatic Res.*, p. 392, and Fergusson's *Indian Architecture*). Cobras, with 3, 5, or 7 hoods and strange half human heads, cover the canopies above the lingams. Some of these stand on 3 steps in their Arghas: others are overshadowed by a cobra's hood. The sacred odd numbers 3, 5, 7, and 9, at Elora, are repeated in groups of divine figures, in steps, and in the hoods of the Nāgas. Indra and Indrānī, with attendants, sit each under a Tree of Life, that of Indranī bearing symbolical egg-shaped fruits. She also appears on a lion or a tiger: and she bears her sun-babe in her lap, both mother and child holding up the fore-finger of the right hand (see Eye). Indra rides on his elephant, and four peacocks are perched on his tree (see Fingers, Pad, Peacock). Both deities have as usual the left foot doubled over in front of their lower parts. The "horses of the sun" (2 Kings xxiii, 11) are also carved at Elora, as well as a sun-god with seven horses' heads; and there are many zodiakal emblems, and groups of twelve figures.

In the undoubted Buddhist and Jaina caves we find shrines of Ādi-nāth, the primeval deity, and numerous cells for monks, each with a resting place, and a spring of clear water. But the Buddha is strangely associated with emblems of the older Bod worship (see Bud), no doubt as the later Budha Avatāra of Vishnu. He appears often nude, and always with the thick lips and elongated ears, given to him by non-Aryans (see Buddha). The progress of Neo-Brāhmanism is represented also at Elora, in the *Halāl-Kor Sabha*, or "low-caste cave"—a name probably given by Brahmans to a Buddhist's, or "heretic's" shrine.

Kurma, the turtle, only appears once, "standing," says Capt. Seely, "by itself like the sphynx at Kailās." We have evidently much still to learn as to the symbolism of these and other famous Indian caves.

Elvand. Elvend. This is the Baga-vand, or Boga-vati of ancient Persians (see Damavand and Elburz): a high conical mountain overlooking Ḥamadān (see Ekbātana). It is the eastern peak of the range N. of Teherān, to which also belongs further W. the Taḳt-i-Suleimān.

Elves. In German *Elbes*; plural of elf. Spirits of woods, hills, and streams; usually mischievous, and much feared by our ancestors. They presided specially over metals (see Daktuloi). The name may mean "Alpine" spirits.

'Eliōn. Phœnician : “the most high.” The deity also of Melkişedek (Gen. xiv, 18, 19) whom Abraham is represented to have identified with Yahveh (ver. 22).

Empedoklēs. A native of Sicily, about 450 B.C. He was a man of wealth and learning, who embraced the atomic theory of Dēmokritos (see that heading), and affirmed that all nature evolved under fixed laws, without the interference of the gods. With poetic fancy he spoke of atoms combined or separated through love and hate. He thus anticipated our modern theory, and our discoveries as to attractions and repulsions. He said that unfit combinations endured only for a time, to be succeeded by others, and that matter was but the combination of unalterable and substantial atoms, which he called “the roots of things.” He distinguished four elements, fire, air, water, and earth, deified, he said, as Zeus, Hērā, Nēstis, and Aidoneus. These he supposed to be simple elementary substances, eternal and unalterable, which united mechanically according to properties of attraction and repulsion. He conceived them to be constituted by spheres of pure existence, offering equal resistance in every direction, and embodying the ideas of pure divinity, united by Love. Like the Eleatiks he spoke of a “holy and infinite Spirit passing through the world with rapid thoughts . . . an eternal power of Necessity” (see Prof. Brandis Smith’s *Dicty. Gr. and Rom. Biogr.*). Empedoklēs insists on good moral conduct, as the best preventive of disease, since all things so follow their natural course. He was extolled as an “avertter of evils,” and even as a “controller of storms,” his disciples saying that he accomplished this miraculously : that he drained marshes, and quelled noxious winds, and epidemics : that he cured strange malignant diseases, and prolonged lives. He was supposed to desire that men should regard him as being an incarnate god. It was an age of varied movements ; and Empedoklēs was acquainted with Anaxagoras, Parmenides, Pausanias, and the Pythagoreans : he was also said to have visited Magi. He believed in transmigrations of souls ; and Aristotle places him among the “Ionik” physiologists, holding that an existence could as little be supposed to pass into non-existence as that the non-existent could pass into existence, since “from nothing nothing comes.” Thus a complete final annihilation (of the universe), is, he said, impossible ; and life and death are mere questions of mixture and separation.

En. Akkadian : “Lord.” See An.

Endor. Hebrew 'Ain-Dor, “spring of habitation.” Now the

village Andūr on a rocky slope, with caves, 4 miles S. of Tabor. It is famous for its witch (1 Sam. xxviii, 3-25), see Ōb.

Endūmion. Endymion. The slumbering beautiful sun, of Karia, and Olumpos, with whom Selēnē (the “shining” moon) fell in love, descending to kiss him in the cave of Mt. Latmos (probably “oblivion” like Lēthē, from the root *lat* “to hide”): he is the opposite to Hyperion (Huper-iōn), and the setting as contrasted with the rising sun. Endūmion had toiled like his father Aithlios, and had wandered with Asterodia (the “starry”). He sank at last to rest below, as the moon rose above him. By her he had fifty daughters, and others by other goddesses. He had loved Hērā; and Zeus cast him into everlasting slumber on Latmos in consequence. He was, like all sun-gods, a shepherd and a hunter. A shrine was erected to him on Olumpos, whence he could be seen sinking into his “grave”—a “glowing western spot” on the hills of Elis, as seen by those who ran races in his honour in the plain below Olumpos. Pausanias (viii, 1) here found his tomb, where Arkadians, Argives, and Akhaians, daily saw him die.

Enoch. The name both of a mythical hero and of his city—*Khanūk* in Hebrew, or Ḥanūk. [This may be the Akkadian Khan-uk “great chief” and *Un-ug* “great city”: the latter was Erech near the mouth of the Euphrates.—ED.] He is variously called a son of Ḳain (Gen. iv, 17), and seventh in descent from Adam (Gen. v, 19): he “walked with God” for 365 years (or days), and “was not, for God took him.” This “translation,” and that of Elijah, established the doctrine of immortality according to the Pharisees; but they forgot that they had not established the reality of either of these mythical events. Enoch was supposed to have invented astronomy and arithmetic; and the authors of the Epistles to the Hebrews and of Jude knew much about him which we do not know (Heb. xi, 5; Jude 14), as for instance his prophecy. Later legends connected him with Behemoth; and he is commemorated as unlike any other man (Eclus. xlix, 14). The Arabs called him Idris (Ḳorān xix), “exalted by Allah to a high place” (see Elijah). He is perhaps the Anak of a Phrygian legend, who predicted the flood of Deukālion—a Phœnician story.

Enoch—Book of. An important apokaluptik Jewish book, supposed to have been written in the 1st or 2nd century B.C. It seems to be quoted in the Epistles of Jude and Barnabas, and was known to Christians of our first three centuries, including Justin,

Clement of Alexandria, Irenreus, Tertullian, and Origen. Tertullian (190 to 210 A.C.) called it “ a divinely inspired book of the immortal patriarch . . . which Noah preserved in the Ark . . . Jews disavowed it because it speaks of Christ.” The credulous African “ father ” quotes Hebrews (xi, 5) and Jude (14), to prove that it is as holy as any other Hebrew scriptures. Origen, adopting this view, gives it authority equal to that of the Psalms, quoting its doctrine (xl, 8, 9) as to angels ; but the bishops of the 4th century rejected it, and it was lost to Europe by the time of Augustine (5th century), though George the Syncellus (800 A.C.) notices fragments of it as still to be found in the East. In 1773 Bruce brought a Coptic version from Abyssinia, presenting one copy to the Paris library, and a second to the Bodleian. Dr Laurence, Archbishop of Cashel, and Hebrew Professor at Oxford, translated it in 1821 ; and Dr Dillman (1853) rendered it into German. This edition was edited by the Rev. R. H. Charles, M.A., at Oxford in 1893, and is probably the best. [There is the usual difference of opinion as to the integrity and age of the text, but it is gl'merally regarded as a work extant in the time of Christ, with corruptions and glosses by Christian copyists. Much of the matter which it contains recalls the Persian literature (see Bundahish) which was apparently known to Pharisees. It has been called the “ Semitic Milton ” ; and Enoch, guided by an angel through the various hells, recalls the vision of Dante. Ewald divides the book into six parts : it begins with an account of the fallen angels and giants (see Gen. vi, 1-4), and of Enoch’s travels through heaven, earth, and hell (i to xxxvi) ; the second “ Vision of Wisdom ” relates to angels and the Messiah (xxxvii to lxxi) ; the third part treats of the sun, moon, stars, four winds, and other matters (lxxii to lxxxii) ; the fourth includes two visions of the Kingdom of the Messiah (lxxxiii to xci) ; the fifth (xcii to cv) contains various admonitions ; the sixth (cvi to cviii) includes appendices as to wonders connected with the birth of Noah, and concerning the future of the just and the unjust.—ED.]

According to Enoch, the Messiah is “ a son of God ” (cv : called also “ son of woman,” lxii) “ whose name was named before the sun, and the signs, were made . . . who existed secretly from the beginning in presence of God.” Though he is the Elect, Righteous, and Anointed, yet he is the Son of Man, and of Woman (see Logos). Enoch exults in the triumph of “ faith and truth ” ; he peoples the world with legions of angels ; he sees “ hosts of heaven, and of eternal darkness ” ; he believes in Satan and in the doom of the wicked, as well as in the glorious kingdom of the Messiah, in the future, when the

pious will enjoy peace and plenty, and have 1000 children each. But the Resurrection (xciv-civ) will be spiritual, the righteous being as the angels in heaven, whose chants Enoch heard. The book appears to have been written (in Hebrew, or in Aramaik) by a Jew of Palestine. It was translated into Greek and other tongues, receiving additions and emendations through the ages. Archbishop Laurence placed it as late as 36 B.C., or in the early years of Herod the Great. The expansion of the original continued for at least a century. We may trace in it the Buddhist influence on Jewish ascetics (see Essenes). Men are exhorted to walk quietly in the "paths of righteousness," expecting death without sorrow. Enoch denounces iniquity, injustice, and distrust of his God; he hears a voice from heaven say, "The elect shall inherit the earth . . . joy and peace . . . they will sit on thrones of glory, while for those who rejeot the Lord it were better they had never been born; for an everlasting fire awaits them hereafter"—a direful doctrine eagerly accepted and propogated by Christians, based perhaps on the great Mazdean beliefs, which dominated Western Asia after 300 B.C. and are found to have been known in Asia Minor in Roman times (see Hamilton's texts, No. 193). From Persia Enoch may have gleaned that the righteous would become angels in heaven (ii), and that "great punishment follows great iniquity" (xc). The "gates of heaven" (lxxi) seem to be borrowed from the account of Ahura-mazdā's heavenly city. Enoch travelled through the universe with an angel, to study the mysteries of creation; yet, like other simple folk of the age when the book was written, he thought the earth to be the centre of creation, resting on a "corner stone." He "beheld also four winds," and the pillars of heaven with those supporting earth (as in Job and the Psalms): yet he admonishes men to "seek for wisdom . . . the simple will perish in their simplicity. . . . if they listen not to the wise" (xcvii).

En-zu-na. Akkadian: "lord of growth," a title of Aku, the moon-god (Sinu, in Semitic speech), who was the son of Mulge (or En-lil), the lord of Hades and of ghosts. The name may also be rendered "lord of wisdom."

Eon. Greek *aiōna*. The Greek form of the name of a "being" pair to Protogonos ("the first born"), children of the wind (Kolpias) and of his wife Baau ("the depth"), according to Phœnician mythology. Eon "found food on trees" like Eve.

Eōs. The Greek dawn goddess, with rosy fingers and a crown of light; she was the sister of Hēlios and Selēnē (sun and moon), and

a child of Huperiōn (the rising sun) and of Theia (the “bright” goddess). She was winged, and drove a chariot with four swift steeds. The Latins called her Aurora. She rises from the couch of the old immortal (see Tithōnos), over the all-encircling ocean, to announce the coming of the Lord of Day. Her red light guides him, and she becomes Hemera or “day.” She wooed many heroes, such as Orīon, the hunter sun. She shut up the aged Tithōnos in a chest or cave. Her great son, Memnon, king of the Aithiopes in the south, was slain by the solar Akhilleus, and her tears then fell on earth as the morning dew. Boreas the N. wind, and other such figures, were her children by Astraios the “starry” one. She loved Kephalos (“the head”), a rising sun who forsook her, and slew Procris (“the dew”), thus drying her own tears. The root of the name is the Aryan *Is* or *Us* “bright” (see *Ushas*).

Epaphus. According to Greeks the first king of Egypt (see *Io*), whose daughter’s son colonised the Libyan desert. The 2nd king of the 6th dynasty was Pepi, and the last of the Hyksos was Apepi.

Ephod. Hebrew : from a root meaning “to gird.” It is sometimes rendered *stōlē*, or “stole,” in the Greek of the Old Testament. It is generally regarded as being a vest, or tunic, worn by priests and kings when divining in the presence of their tribal god. [If it was a “stole,” to which the breastplate was attached, it may compare with the Tallith or prayer scarf, worn by Jews over the shoulders, but on the head during prayer. This is of white lamb’s wool—not of linen like the ephod—with blue stripes and fringes. The ephod was embroidered (Exod. xxxix, 2), and had a “band for fastening” (verse 5), which was of like work. The breastplate hung from gold chains, fastened by the two onyx stones to the “shoulders” or “sides” of the ephod.—ED.] The high priest’s ephod bore the zodiakal amulet of 12 stones, connected with the 12 tribes of Israel, behind, or in which were the *Urīm* and *Thummīm* (see *Urīm*) : so that the whole garment resembled the vestments of Egyptian and other priests : [at Mycenæ breastplates of gold were found, and another in an Etruskan tomb—ED.]. Among our own Druids, who wore white garments like Hebrew priests, the *Iodha-moran* was a “plate of judgment,” or talisman like the Hebrew “breastplate of judgment” (*Identity of Hebs. and Druids*, probably by Godfrey Higgins, 1829). The Polynesians even had such emblems of their god *Atua*. David, as a priest-king, danced before the ark in a linen ephod (2 Sam. vi, 14 ; 1 Chron. xv, 27). The priest *Ahimelech* had one at *Nob* (1 Sam xxi, 9), and *Abiathar* his son carried one with him in his hand, when he fled to David—a

linen ephod (1 Sam. xxiii, 6, 9) used in enquiring of God. In Saul's time (after the massacre at Nob) Hebrews did not enquire at the ark (see 1 Chron. xiii, 3), and even before this the Greek translators read "ephod" for "ark" (in 1 Sam. xiv, 18). Samuel wore an ephod at Shiloh before the ark was lost (1 Sam. ii, 18), and it was a regular symbol at any shrine yet earlier (Judges viii, 27 ; xvii, 5 ; xviii, 14). Hindus and Buddhists still possess a talismanic breastplate, in the Nava-Ratna or "nine gems" (see Sir G. Birdwood, *Journal of Socy. of Arts*, 18th March 1887).

Epidauros. One of the earliest religious centres of the Peloponnesos, called "holy Epidauros." It was said to have been founded by Karians from Asia Minor, and was as old as Argos, Mukēnē, and Tiruns, if not older. Ionians, and Dorians, followed the Karians ; but the city fell, with others of Argolis, in the 6th century B.C.; though its sanctuaries—especially that of Asklēpios some 5 miles inland—were still wealthy and venerated in the 2nd century B.C. ; and famous for medical cures, even after they had been robbed by foreigners, in our 1st century. The sacred way at this site (now the village Pidavro) led west from the port to the shrine of Asklēpios in the plain enclosed by surrounding mountains. The god was said to have been suckled by a goat like Zeus. The shrines of Apollo and Artemis stood on the hills. The shrine of Asklēpios was of white marble, and circular—the "Labyrinthik Tholos," in which he sat on a throne, staff in hand, resting his left on a serpent, with a dog at his feet. There were temples also of Dionūsos, Athēnē, Hērē, Artemis, and Aphroditē, and of Apollo Aiguptios, indicating Egyptian influence. In the shrine of Asklēpios none might be born, or die ; but rooms for the sick were provided hard by. A subterranean passage still leads from a hole in the ruined walls, connected perhaps with an oracle (see *Academy*, 14th Aug. 1886).

Epikouros. Epicureans. Epikouros was born (342-341 B.C.) at Samos, and began life as a poor boy studying philosophic discipline. He was in Athens for four years from the age of 14, and at the time when Xenokratēs was teaching in the Akademy. His father was a petty "klerikos," or scribe, at Kolophon, on the Ionian coast, where Epikouros next joined him, and read the works of Dēmokritos of Abdera (see Dēmokritos). He mastered the atomic theory of this philosopher, and was amazed at the ignorance of Athenian teachers. In 306 B.C. he was settled in a small garden in Athens, which he watered for a livelihood. Diogenes Laertius says that he was "a man of simple, pure, and temperate habits, a kind

friend, and a patriotic citizen"; but one who avoided politics and devoted himself to philosophy, with the object of showing his fellows how to lead a cheerful independent life. He was an invalid for many years, bearing his sufferings with courage and patience, and showing an affectionate character. Yet few great minds have been as much misunderstood, or maligned, in spite of his voluminous writings. His doctrine of the pursuit of happiness as our chief aim—of the greatest happiness, for the largest number, and for all time—required to be carefully handled, being as hard to define as Plato's god. Men were quite willing to regard happiness as the chief good, but they discarded the other definitions of this good man in regard to true, prolonged, and universal happiness. He went further than Aristippos (see that heading); and spoke lightly of Aristotle's school, proclaiming himself to be self-taught. He came under the lash of powerful sects who called him an atheist, a libertine, and by many other opprobrious epithets. He was feared by the ordinary devout and ignorant citizen, as well as by priests: for he said that the gods were mere images or idols, phantoms of the imagination, in a world of atoms. They might exist in supreme happiness, but they did not interfere, for good or for ill, with the world, or with mankind—a doctrine which took from priests and politicians their power of controlling the masses, through their hopes and fears. Epikouros (like Buddha) said that pleasure rests on continual, pure, and noble, intellectual enjoyment: on *ā-taraxia* and *āponia*, freedom from pain and trouble: on peace, and on the happiness bred by peace of mind. It must not be transient, but rest in quiet—the *pronēsis* which is the "beginning of every good." Rome never honoured Epikouros, nor did Cicero understand him aright, though he strives to represent his views in the arguments of Vellius (*De Nat. Deorum*). He paints Epikouros as "dreading nothing so much as seeming to doubt," and "speaking as one just descended from a council of the gods"—many of whom the wise Samian thought to permeate space. Greek Epicureans were devoted to their master, and almost worshiped him after death. They were not few: "exceeding," says Diogenes, "the population of whole towns." By "Nature" Epikouros understood a material entity, moved mechanically by its properties. Strato (300 B.C.) thought the same, but did not enter on the atomic theory of Epikouros, and called the Law of Nature a fluid necessity (see Empedokles and Stoiks). To Epikouros the god of Plato, and the Pronoia of Stoiks, were indefinable phantoms like our "Providence"; and he laughed at the idea that the world was endowed with sense and spirit. His atoms, he thought, came together in a vacuum fortuitously, but were yet attracted by fixed

laws. He was equally opposed to popular superstition and to Stoik fatalism. Yet he admitted, a *prolēpseis* or “preconception,” such as mankind generally have felt, in connection with the idea of a God. He saw that men had recourse to the explanation of divine action when unable to account for phenomena, and so made for themselves an awful and eternal master.

Cotta, the old Roman priest, inclined to the Akademik doctrines, is represented (*De Nat. Deorum*, 187) as telling the Epicureans that “they—only to avoid censure—do not deny the existence of the gods . . . they believe them to be wholly inactive, and regardless of everything.” They had no belief in the miraculous (183), and said that fear of the gods never restrained men actually from evil deeds. Epikouros taught that “he is not godless who rejects the gods of the crowd, but rather he who accepts them.” The greatest disciple of Epikouros in later days was Lucretius.

Epimenidēs. A Kretan poet and sage of Knossos, the capital of Minos, living a meditative life, which is fabled (as among Hebrews) to have lasted for 5 or 7 generations. The Athenians carried him to Athens, to stay the plague in 596 B.C. This he did, ordering the city to be cleansed, while sundry rites and sacrifices satisfied people and priests. The only reward he asked was a decree of eternal friendship between Athens and Knossos. He was called one of the Seven Sages, but best known as an Orphik bard.

Epiphanius. A writer of Jewish origin, converted to Christianity about 360 A.C., and born about 320 to 310 A.C., near Eleutheropolis (*Beit Jibrīn*) in S. Palestine. He was a monk who burned with zeal for ecclesiastical orthodoxy. He became a bishop in Cyprus, and a famous literary character (356 to 367 A.C.) residing at Salamis or Constantia. He aided his great friend Hilarion in establishing monasticism in Syria: and he opposed the Arians, and the Semi-Arians whom most Eastern bishops favoured. He entered warmly into the controversies of the age; and in his great book on *Heresies* he bade Arabia to accept the dogma of the “perpetual virginity” of Mary. In his *Ankurōtos*, and *Panarion* (374 to 377 A.C.) he attacks Gnostiks, Arians, and followers of Origen, as “corrupt heretics who knew not the true gospels, and taught soul-destroying errors.” He said that “only he, Jerome, and Paulinus, knew the gospels.” He apparently accepted the doctrines of the 2nd Council—that of Constantinople—in 381 A.C.; and when in Rome lived with Jerome at the house of his patroness Paula. She visited him later at Salamis, and went with him to rejoin Jerome in

Palestine. The latter called Epiphanius the "father of the episcopate." He was wont to abuse Origen as the "father of Arian heresies," and would not permit monks to read the works of that famous writer (see Origen). In spite of old age he set out, in 394 A.C., to denounce the Origenists at Jerusalem, where John, the bishop of the city, allowed him to preach in the Church of the Anastasis. He very ungraciously denounced John, and a violent quarrel followed, the populace taking his side. Even Jerome was not spared as having leanings to Origen's teaching. On his return home in 399 A.C. he expelled Origenists, and was finally ordered to Constantinople by Chrysostom, with whom he had refused to hold communion. He died on board ship in 403 A.C. He is mainly remembered as an enemy of heretics, denouncing 80 heresies which arose, he said, between his own time and that of the birth of Christ. His Panarion was described as a "box containing cures for the bites of the heretical serpents." Even in his days 'opinions were still very unsettled. His disquisitions are prolix, and we cannot feel assured that his statements are reliable, for he called those who differed from him wild beasts, vipers, infidels, etc. He is not to be confused with Epiphanius Scholasticus (about 510 A.C.), the chaplain and amanuensis of Cassiodorus, the famous abbot of the Monasterium Vivariense, and a translator of Greek and Latin scriptures, and of other works such as those of the Greek historians Socrates, Sozomen, and Theodoret, as well as of Josephus.

Epiphany. The feast of "manifestation," 12 days after Christmas, when traditionally the Magi visited Bethlehem. Their names are usually given as Caspar, Melchior, and Balthasar, sons respectively of Shem, Ham, and Japhet. Even to the beginning of the 19th century kings used to offer gold, frankincense, and myrrh, at this feast in memory of these "Three Kings"; and Romans then still flocked to the Ara Cœlior "altar of heaven" (see Bambino). The vigil of "Twelfth Night" was famous also for the "Twelfth Cake" (see Beans), and for the election of the "Lord (or Abbot) of Misrule," or of a Fool to lead the well-called "Feast of Fools"—a period of licentious revelry. Farmers and their servants assembled on a mound overlooking the corn fields, lighted 12 fires, shouted, and drank boisterous toasts in cider, and strong ale. Others poured libations in orchards; the young wore masks, and men put on women's clothes. Some placed the great cake on the horn of an ox to be tossed. If it fell in front it was given to the master, but if behind to the mistress of the house. Women barred themselves in their chambers, admitting only those who guessed what they had on the spit—a choice morsel

given to him who guessed aright. Epiphany was called "Little Ohristmas," but not recognised as a separate feast till 813 A.C. (see Hone's *Mysteries*). Roumanians, Bohemians, and Magyars, celebrate the feast of the "Three Kings," whose great shrine is Cologne Cathedral.

Epistles. See Bible.

Er. A common root for "man": The Armenian *ayr*, Turkish *er*, and Latin *vir* (see Ar).

[At the end of the *Republic* (Book x) Plato tells the legend of Er son of Armēnios, in Pamphylia. He came back from the dead, and described what he had seen. In a great plain there were two holes, corresponding with two in heaven above. Souls came up from earth, and down from heaven, to judges who sat in the midst. The subterranean journey might last 1000 years—ten for every year of life on earth before the soul entered Hades. Each soul might choose its next life on earth, and chose by memory of former experience. After 8 days' journey Er found a beam or pillar of light, and saw the steel spindle of Necessity, belonging to the distaff on her knees, whence the fate of the world is spun. Round it are 8 revolving whorls—eight spheres each uttering a note of its own. Beside it sit the three fates—Lakhsis, Klotho, and Atropos (past, present, and future): here the souls make their choice; and a herald proclaims that heaven is guiltless if they choose wrongly. They then go to the plain of forgetfulness, and are born again, appearing from heaven as shooting stars. The spindle is the centre of the world (see Earth); and there seems to be some resemblance to the Buddhist "Wheel of Existence."—ED.]

Eras. These are very important for the correct determination of historic dates, but often uncertain—like the Christian era (see Christmas), which came into use only in 529 A.C., in the time of Justinian. The most familiar eras are: The First Olympiad, 776 B.C.; the foundation of Rome, 753-4 B.C. (Varro); the era of the Seleucidæ, 26th September 311 B.C.; the Saka era in India, 78 A.C.; the Gupta era in India, 319 A.C.; the Moslem era of the Hejira, 16th July 622 A.C. There is a Burmese era of 639 A.C., and a Napalese era of 880 A.C.; also a Parsi and Siamese era, 631 A.C.

Erebus. See Europe.

Eridu. See Euphrates.

Erech. The Akkadian *Ur-uk*, or "great city," E. of the

Euphrates, near its mouth : now Warka (Gen. x, 10). It is one of the oldest and most important sites in Kaldea.

Erektheus. Erikthōnios. Greek. Apparently “man of earth” (see Er). The Greeks regarded the first as a local Attik hero. The latter was the child of Athēnē and Hephaistos, born as a serpent, and called also Gē-genēs (“earth born”). Athēnē, the dawn goddess, hid him in an ark, basket, or chest, which was given to Hersē (the “dew”) and her two sisters, who were prohibited from opening it. Hersē and Aglauros however did so, and were driven mad, being hurled from the Akropolis of Athens. Erikthōnios had his shrine in this Akropolis (see Athēnē).

Er-gal. Akkadian : “great man”—probably the origin of the name given in Greek as Hēraklēs : in Latin as Hercules : in Etruskan as Erclē.

Erinues. Erinyes. The Furies according to the Greeks. They were also, however, called Eumenidēs, or “well minded,” perhaps through fear of their wrath. They were personified curses, and said to be more ancient than Zeus. Neither sacrifice nor tears would stay the Erinues, as they hunted the sinner cursed by a father, or an ancestor. They appealed to Dikē—goddess of justice—to aid them in punishing the wicked. They are pictured as black maidens, with serpents in their hair, and blood dripping from their eyes. Black sheep were offered to them, with honey and water, white doves, and the narcissus plant. A cave near the Areopagos was sacred to them, where they had a special day of rites. None dared enter their sacred grove at Kolonos. They were three sisters (Alektro, Megaira, and Tisiphone) borne by earth when the blood of Ouranos fell on her. Their name appears to mean “injury.” They stood by the throne of Zeus, but generally abode in Tartaros or Erebus (Hell and Night). Some connect them with Saranyu. [This, however, would be Herinues. The Akkadians, and Babylonians, were equally afraid of curses.—ED.]

Eris. The Greek goddess of discord, and strife, the sister of Arēs, god of battle. Hesiod says she was a daughter of night. Virgil makes Discordia the companion of Mars and of Bellōna (“war”). She appeared at the marriage of Peleus and Thetis, and flung the apple marked “for the fairest,” which led to the ruin of Troy. She was angry at not being bidden to the feast—like the witch of our folk-tales.

Eros. Greek : “love” or “desire” : said to have been worshiped

very early, at Thespiæ in Boiotia, in the form of a phallic stone. The Athenians placed his statue at the entrance of the grove of the Akademy, and in the temple of Aphroditē : they offered to him the cock, ram, and hare. His flower was the rose. Orpheus and Hesiod called him the “first begotten,” who arose from chaos to guide the councils of heaven and earth—which truly love, or passion, still does on earth. He was the “father of night, and the splendour of day.” Plato called him the oldest of gods, sprung from the mundane egg (see Eggs). He is usually a winged boy, with a golden quiver full of arrows. He had a mother but no father, though later writers called him the child of Zeus and Gaia (sky and earth) : he played many tricks on gods and men (see Kāma). He loved Psukhē (the breeze—afterwards the soul), and they lived in the cave of Diktē, or Luktos, till she lighted her lamp to see him, when he fled.

Eruthrea. The Erythreans of S. Arabia were the Ḥimyar or Ḥamyar race (see Arabia), the Greek, like the Arabic name, meaning “ruddy.” Erythreans founded Paphos in Cyprus, according to Stephen of Byzantium (see Cesnola’s *Cyprus*, p. 219). The Phœnicians were so called, as coming from the Erythrean Sea or Persian Gulf (see *Æneid*, vii). The wife of Mercury was Eruthrea or “ruddy,” and Hēraklēs of Akhaia was Eruthreus, like the horse of Apollo in the Iliad.

Es. A root for “fire,” and also for “spirit” (see As).

Esau. Hebrew ’Asu, the “hairy,” also called *S’eir* “rough,” and *Edom* “red.” The hunter brother of Jacob (“the follower”), who held his heel (Gen. xxv, 25 ; Hosea xii, 3). He lived in the rough, red, sandstone mountains of S’eir.

Eshel. Hebrew. This is rendered “tree” or “grove” (Gen. xxi, 33 ; 1 Sam. xxii, 6 ; xxxi, 13), but it means properly a “tamarisk”—Arabic *Ithel*.

Eskimo. A name given to the Greenland race by the Cree Indians—namely *Wiyaskimowok* “raw flesh eaters.” They are said now to number only about 10,000 in all, and are under Danish rule, professing Christianity. Attempts to convert them, in the 11th century, had died away by the 15th ; but in 1733 they were taken in hand by Moravian missionaries, chiefly mechanics, who won their esteem in about five years. Before this they were regarded as “godless,” but had a supreme god Tornarsuk (“head of the Tornak” or spirits—an old Turanian word) : he is now degraded as a kind of

Satan. He used to live within the earth, and "all who had striven after goodness, and suffered for the benefit of their fellows, were to go to him and lead a happy life." A good life was all that Tornarsuk demanded; but the Danish Eskimo now accept a god in heaven. Dr Rink (*Eskimo Tribes*, 1887) says (p. 141) that "the poor Eskimo's ideas of good and evil, recompense and punishment, are turned topsy-turvy." The old priests and lawgivers—the Angakoks—have become mere wizards. Yet, according to Dr Rink, the results of a century and a half of Christian teaching are highly unsatisfactory (pp. 148, 153, 155). The soul used to be regarded as "in some way independent of the body . . . probably as ruling it": (it is called the *innua*, or "owner" of the body): for the whole world was held to be "owned and ruled by spirits." The Eskimo call themselves also Inuit, or "owners," of their country. The souls of the dead went to either a lower or an upper world: the former was warm and comfortable, like their own underground houses; the latter was a cold and hungry region, where dwelt the Arssar-tut, spirits who play ball with the head of a walrus, and so cause the Aurora Borealis. Prayers (*seratit*, or "charms") and amulets were used; and Tornarsuk provided Tornaks as guardian angels, to listen to the supplications of his children through their Angakoks. Witchcraft (*Kusuinek*), and sorcery (*Ilisinek*), were regarded as unlawful means of escaping evil, yet were much practised as appeals to evil powers. The Eskimo had no master-devil, but some bad spirits like "Grandmother Anarkuagsak," who lives at the bottom of the sea, and is apt to draw people down to herself: all mortals must keep on good terms with her, and also with the Kiugtoks, or wandering subterranean demons, generally of evil nature. The Ingnersuaks, who frequent the caves, and pointed rocks, on dangerous coasts, must also be propitiated, and some mariners have found them to be benevolent spirits, giving shelter in times of trouble.

The original home of this people, but in very remote times, must have been in N. Asia. Dr Rink (who believes them to be American aborigines) says that "only a few" (the Tuski) are found on the Asiatic side of Behring Straits. He finds the Alaska Eskimo often crossing to Asia. [Baron Nordenskiöld says that they are connected with the Chukchis and Koryaks of N.E. Asia. Some regard them as descendants of the early inhabitants of N.W. Europe, where remains of small Lapp-like people occur—as in Auvergne. They are remarkably long-headed; but Sir W. Flower is strongly of opinion that they are "a branch of the typical North Asiatic Mongols," who have "gradually developed characters most of which

are strongly expressed modifications of those seen in their allies, who still remain on the western side of Behring Straits" (see Mr R. Lydekker, F.R.S., in Hutchinson's *Living Races*, p. 506). Donner has also compared Eskimo vocabularies with those of Finns and Lapps.—ED.] Mr C. Lelland (*Algonkin Legends*) says that "the old Shaman religion, sorcery, . . . and legends of the Eskimo, all point to an early N. Asian cradle": he finds the same folk-lore "common to Greenlanders, Finns, Lapps, Tunguses, and Northern Tartars." Among all alike we find laws of primogeniture, and worship of ancestors—an animism like that of Akkadians; nor do they neglect sky gods, such as Glus-kap among the Wabanaki, or N.E. Eskimos: he was worshiped as a friendly power, yet called "the liar," having vowed an immediate return to earth, like other known deities, which he has neglected to accomplish. Mr Lelland finds the mythology of Eskimos of mixed Algonkin blood (in the East), to recall the Kalevāla (see Finns): "but in spirit and meaning entirely unlike anything American." He calls the demigods, Gluskap and Lax, "the gentleman and Puck": for Lax is something between Punch and Satan—perhaps connected with the Norse Loki. There is no difficulty in crossing the straits (see Vining, *Inglorious Columbus*, pp. 6 to D): for rats cross from island to island. M. de Rosmy says: "Fleets of Eskimos annually resort to Russian America from Kamtchatka." On both coasts there are tattooed Eskimos, and their physical type approaches that of the Aleuts, as do their social habits and rites.

The Eskimo language seems to have been stationary. It is still the same from British Labrador, throughout Greenland to Behring Straits, along some 3500 miles of coast. It is quite unlike the Aryan tongues of Europe. [It is called an "incorporating" language, like those of American Indians, as consisting of long compound words, or set phrases regarded as such. This, however, is quite as observable in Mongol speech (see Castren's *Grammar of the Buriat Dialect*); and indeed such compounds are common even in German.—ED.]

Mr Murdoch (*Report of the Bureau of Ethnology: Smithsonian Institute*, 1887-1888, published 1892) says that the Eskimo are devoid of morality, the married, unmarried, and children joking freely together about sexual matters (p. 419): yet they have discovered the Golden Rule "to avoid doing to anyone what you would not have done to yourself." Charms are commonly used, especially the canine teeth of bears. The spirits are often heard making a rushing noise, as if of a large bird flying over or under the roof, or even as a singing in the ears (pp. 427 to 432).

Eshmun. Esmun. Phœnician (probably from the root *shaman*, “fat,” “rich,” “prosperous”). The Greeks identified this god with Asklēpios, the god of health. He was worshiped at Beirut, and at Carthage, with 'Ashtoreth and Melkarth; and his name is found in Punic texts (see Cox, *Aryan Mythol.*, edit. 1882, p. 281; Brown's *Great Dionys. Myth*, ii, p. 258).

Esop. Aisōpos. The reputed author of fables, many of which were known to the Greeks in the time of Sokrates. The Assyrians also had fables, such as that of the Horse and Bull, or of the Serpent and Eagle (see Etana), in the 7th century B.C. Esop's fables have been ascribed to many peoples from Egypt to China. Many occur in the Pali Jātaka, or “birth” stories of Buddhists, in the Pancha-tantra and Hitopadesa of Hindus, in the Jewish Talmud, in the *Ḳalīla wa Dimna* of Arabs, in the *Anwār-i-Suhaili* of Persians, and in Urdu *Khīrad-afroz*, and *Bait al Pachīse*; as well as in the Sanskrit *Vetāla Pancha-Vinsati*, or “Twenty-five Stories.” The English Esop is mainly taken from the fables of Bidpai or Pilpay (see Bidpai)—a mediæval collection first published in 1610—and, as the work of Esop, may be considered spurious. Mr J. Jacobs calls our Esop “Phœdrus with trimmings,” for Phœdrus made the first Latin collection in 25 A.C. apparently following Dēmētrius Phaleros (about 320 B.C.); whereas Aristophanes knew of fables by Esop in 425 B.C. Esop was supposed to have lived in the time of Solon (620 B.C.), and to have died about 564 B.C. Samos, Sardis, Thrakia, and Phrygia claimed his birth, and he appears to have been a foreign slave who won freedom by his talents. He refused to distribute the charities of Crœsus to the people of Delphi, who flung him from a precipice; but the gods supported him and punished Delphi with plagues. He is often described as having been an ugly and diminutive person, as is also the Arab Esop, Lukman. Both seem to have been familiar with Eastern traditions and fauna. They allude to monkeys, panthers, peacocks, and other Indian or Asiatic animals, whom they describe as able to talk and reason like the serpent in Eden, or Balaam's ass (see *Proc. Bib. Arch. Socy.*, November 1882). Mr Jacobs thinks that about a dozen of our English fables come from the Jātakas, others are found in the Talmud (but may be borrowed), and others in Libyan fables, in Arabia, in Greek literature, and in Anglo-Saxon mythologies. See Hitopadesa and Pancha-tantra.

Essenes. The name for Jewish ascetiks, found in Josephus, Pliny, and Philo: they lived mostly in the deserts of Judea and Jordan, and in caves N. W. of the Dead Sea. The origin of the

name is much disputed. [Perhaps the best derivation is from *Hasah*, "to seek refuge," to "retire," since they were hermits.—ED.] Josephus makes them the third great Jewish sect, the others being Pharisees and Sadducees (see *Ant.*, XIII, v, 9 : xi, 2 : XV, x, 4 : *Wars*, I, iii, 5 : II, viii, 2-13). He describes their customs at length (*Ant.*, XVII, i, 5 ; and especially in *Wars*, II, viii). Philo's account is found in his tract "That all the good are free" (the authenticity of which is disputed), and in a fragment from his *Apology for the Jews*, preserved by Eusebius (*Præp. Evang.*, viii, 11). Pliny (*H. Nat.*, v, 17) speaks of their colony by the Dead Sea. We gather that they were generally celibates, who had all things in common, and met in a common establishment. They wore white, and had a novitiate of three years' duration. They forbade oaths, and offered no sacrifices, yet adored angels and the rising sun. There were four grades or castes ; and if touched by one of a lower grade they must be purified by water. They kept the Sabbath, and revered Jewish scriptures. They were much venerated as prophets and healers of the sick. Judas in 110 B.C. is the earliest known Essene, but lived in ordinary society according to Josephus. Menahem was a friend of Hillel, and of Herod the Great. One of the gates of Jerusalem was named after them (*Wars*, V, iv, 2).

Josephus says (*Ant.*, XVIII, i, 5) that they "resembled those Dacæ who are called Polistai." This is perhaps a clerical error for Podistai or Buddhists. These were the Ktistai of Strabo (i, pp. 453-454, Bohn's transl., 1854). The Puthagorik Dakai are mentioned by Scaliger (Whiston's note on the above passage of Josephus) which connects them with the Indian Budha-gūrū or "wisdom teacher" ; and he says that "these Dacæ lived alone like monks, in tents and caves," and Strabo tells us that "the Ktistai were a Thracian sect who lived without wives." Their brethren the Mæsi "religiously abstained from eating anything that had life, living in a quiet way on honey, milk, and cheese : wherefore considered a religious people, and called Kapnobataæ," that is to say "smokers." Josephus himself compares the Essenes to the Pythagoreans ; they were excused from the oath of allegiance by Herod (*Ant.*, XV, x, 4), who "had them in much honour" ; and they "are like those whom the Greeks called Pythagoreans." The whole region N. of modern Greece, from the Hellespont to the Adriatic—ancient Thrakia and Mæsia—abounded in such ascetik sects, whom Strabo and Homer alike call "most just men," "livers on milk," "devoid of desire for riches," "peregrinators of the country," and otherwise resembling Srāmans and Bhikshus.

De Quincey called them “the first Christians.” Bishop Lightfoot (*on Colossians*) argues that Mazdean ideas supplied “just those elements which distinguish the tenets and practices of Essenes from the normal type of Judaism . . . as dualism, sun adoration, invocation of spirits, and worship of angels, magical rites, and intense striving after purity.” We can, however, hardly acquit the Jews of having been generally prone to all these beliefs. Hermippos of Smyrna (about 250 B.C.) had “given to the Greeks,” says the bishop, “the most detailed account of Zoroastrianism which had ever been laid before them . . . the Magian system then took root in Asia Minor, making itself a second home in Cappadocia. . . . Palestine was surrounded by Persian influences.” [The cuneiform texts, no less than the historic statements, show us that from the 5th century B.C. to the Christian era, Asia Minor was full of Persians. The worship of Mithras was brought from Pontus, by the soldiers of Pompey, to Rome about 60 B.C.—ED.] But as we show (see Buddha), the Buddhist creed had reached Syria as early as the 3rd century B.C., and was more akin to Essene asceticism than was the Mazdean. Does not this teach us that all is due to evolution, and that there has never been a really new religion since the world began?

During and after the time of Pythagoras the countries N. of Attika and Thebes were known as Thrakia, from Byzantium to the Danube. The Dacæ, or Dakai, were a Skuthik people, N. of the Danube, from which region they had driven the Getæ southwards (see Strabo, i). They were Asiatic tribes, who had arrived before the time of Alexander the Great. Mr Gosselin (*on Strabo*, i, 467) calls them Dags from Daghistân, east of the Caucasus. The name no doubt is connected with *Dagh*, for “mountain.” Thus they appear to have reached Thrakia from regions which were already full of Buddhists in the 3rd century B.C., or earlier. Their asceticism, as we have seen, was known to the Jewish historian in our 1st century. Asiatic Buddhism appears to have penetrated not only to Syria, but along the N. shores of the Black Sea to Europe. The ideas of Essenes may have been derived—as regards sun worship, angels, and other matters—from Mazdeans. After the break-up of the Crotona school Pythagoreans were scattered throughout the Greek kingdoms. They gradually became merged in the later Platonists. The Essenes are said to have regarded death as setting free the soul, which they may have learned from either Buddhists or Greeks. They had much sympathy with Greek philosophy and “probably also with Oriental ideas,” says Mr Kirkup (*Encyclop. Brit.*), who also admits that they “could not have reached these peculiar points of view in perfect isolation from ante-

cedent and contemporary speculation." Philo says that they rejected logic as unnecessary to the acquisition of virtue; and speculation on nature as too lofty for the human intellect; in which respects they agreed with Buddha and Confucius.

The Essenes shunned marriage, and often adopted children to be brought up in their tenets. They regarded pleasure as evil, and distrusted women; some (like Hindus) retired from domestic life after the birth of a son. They lived on fruits and vegetables, and gave thanks before their meals. They drank no wine, and regarded unction with oil as a defilement: so that they were not in sympathy with the idea of a Messiah or "anointed one." They had no servants, but helped one another. They wore old clothes, and were engaged in husbandry. Their officers were elected, and they judged causes among themselves by a council of at least 100 members. They were estimated to number some 4000 in all. The novice received a white robe, an apron, and a symbolic axe. Those convicted of crime were expelled from the society. They bound themselves by a vow of secrecy not to reveal the contents of certain sacred books, or "the names of the angels." They also vowed piety, justice, obedience, and honesty; and they showed active charity to the poor. Philo says that their three rules were, the love of God, of virtue, and of all mankind.

Mr A. Lillie regards Essenes as the predecessors of Christ, who thus appears as no more than an Essene monk. Dean Mansel (*Gnostic Heresies*, p. 31) comes to the conclusion that "Essenism was due to Buddhist missionaries, who visited Egypt within two generations of the time of Alexander the Great." [The Essenes said that the souls of the just went to a happy land beyond the ocean, where was no rain, nor snow, nor heat, but only a west breeze from the sea. The wicked went to a land of winter, darkness, and torment. It is notable that this is very like Mazdean accounts of the fate of men after death; though the Psalms, and the book of Job, furnish hints as to "gathering," and as to the wicked being blown away to darkness by the wind, which are equally comparable with Persian allegoric language.—ED.]

Esther. Persian, *stara* "star." Her Hebrew name was Hadasah, "myrtle," a plant with a white starlike flower. She is the heroine of a Hebrew romance, written in the 3rd—or perhaps 2nd—century B.C., where she is represented as becoming the queen of Xerxes (Ahasuerus, compare Ezra iv, 6), or of Artaxerxes according to Josephus, and the Greek Septuagint. The latter contains long passages which are not in our Hebrew text, including a preface which describes

Mordecai's vision of two dragons fighting, and of a small spring becoming a great river; also two letters by Artaxerxes (after iii, 13, and viii, 13), with Esther's prayer (after iv, 17), and the final explanation (after x, 3) of the vision, as fulfilled by Mordecai and Raman, as the dragons, and Esther as the river. It also ends with a note which refers to Ptolemy and Lysimachus, and which cannot be earlier than 307 B.C.

Nothing is more improbable than that a Hebrew maiden could become a queen of the Persian monarch, in an age when these kings only intermarried with certain noble Persian families; or that the king should have taken a Jew. as prime minister, giving him permission to arrange for a massacre of 75,300 Persians (ix, 16). The story is connected with the winter feast of Pūrīm in the month Adar. [The word Pūr for "lot" is not known in Persian (see Esther ix, 24), yet may come from the Aryan *Par* whence *pars* "a part."—ED.] It is remarkable that Mordecai, though a Jew, should bear a name connected with that of the Babylonian sun god Marduk. We cannot wonder that Esther was regarded as a doubtful book in our 4th century, and by later Protestants, though accepted by the Council of Trent in 1563.

Etana. A Babylonian mythical hero, whose legend is gathered from several broken kuneiform tablets (see *Brit. Mus. Catalogue*, 1900, p. 74). It recalls that of Ganymede among Greeks. It begins with the story of the serpent who complained to Shamash (the sun) that the eagle had devoured its young, praying him to catch the eagle in his net. Shamash counsels the serpent to hide in the carcass of an ox, and to catch the eagle himself and clip its wings. The serpent goes to the eagle's mountain, and hides in the body of a wild ox. Birds assemble to devour the carrion, but the eagle says to its young, "Come, let us go, and not trouble as to the flesh of a wild ox." An eaglet spies the serpent. Here, unfortunately, there is a gap in the text. We next find Etana praying to Shamash to grant him a son in return for sacrifices offered: "Let the command go forth from thy mouth, and give me the plant that assists birth; bring a child to birth, and grant me a son." Shamash bids Etana visit the eagle, and on reaching the mountain he asks again for this plant. A gap follows. The eagle then proposes to carry Etana to heaven, where alone this plant is to be found. He holds on to the eagle's neck, and is borne aloft in three flights to the heaven of Anu. In the first flight earth is seen below as a mountain in the sea; in the second, the sea is a girdle of the land; in the third, ocean appears no

broader than a garden ditch. The eagle tries to fly yet higher, but is exhausted and falls.

Ethiks (see *Morals*). Early religions were not ethical in our sense of the term ; and even the good Melancthon (Schwartzerde) says : “ We do not excel in intellect and learning, nay, nor in decency and morals, but in true knowledge and worship of God.” “ Religion,” said Schleiermacher, “ belongs neither to the domain of science, nor of morals ; it is essentially neither knowledge nor conduct, but emotion only, specific in nature, and inherent in the immediate consciousness of each individual.” Only by education does man learn that religion must fail unless ethically based. Matthew Arnold defined his theistik belief as “ morality touched by emotion ” ; James Martineau regarded his own faith as “ the culminating meridian of morals.”

Etruskans. The first civilisers of Italy are variously called Etruskans, Tuskans, Tursenoi, and Tyrrhenians (Turrēnoi) ; and were said to be of Lydian origin (Herou., i, 94 ; Tacitus, *Ann.*, iv, 55), reaching Umbria or N. Italy about 1000 B.C. They appear also to have called themselves Rasena. They ruled Rome itself till 510 B.C., when the Aryan Keltik element began to dominate them. [The early population was no doubt much mixed, the Umbrians in the north, and the Oskans in the south, speaking, and writing, in Aryan dialects. But Sir H. Rawlinson points out that the Etruskans proper were not Aryans. Even in Lydia there was a mixed population, and Hittite remains occur there. Among the parallels traceable between Etruskans and the non-Aryans of Asia Minor are found : the common use of cyclopean masonry ; of similar pottery ; of the *tutulus* or high conical headdress ; of the *calceus repandus* or shoe with a curled toe ; of the *labrus*, or double-headed axe of Krete, Karia, and Kappadokia, found also on a Hittite monument ; of the Gorgon’s head, and the sphynx, which is also a Hittite figure. The Lydian seal cylinders show us a double-headed god like the Etruskan Janus, and bear Hittite characters. The Turanian type of the Etruskans, and the Turanian character of their language, are fully treated by Dr Isaac Taylor, *Etruscan Researches*, 1874, with his pamphlet on the *Etruscan Language*, 1876. The magnificent Etruskan terra cotta sarcophagus from Crere in Etruria (Cervetri), now in the British Museum, shows an Etruskan lady with black hair and yellow face, and sloping Mongol eyes. It bears two Etruskan legends, and is supported on four winged sphynxes. The grinning head of the Etruskan god of Hades—Charūn—is very like that of Babylonian

demons. The Etruskan chronology (Varro, quoted by Censorinus, *De Die Natale*, xvii) goes back to 1000 B.C.—ED.]

Ovid and Cicero speak of the Etruskan founder Tages, who was ever young, coming from the earth in the land of Tarquinii (the Tarkon of Etruskan inscriptions), and teaching agriculture to Tarkon. He also instructed the Etruskans in auguries preserved in the 12 Books of Tages—perhaps meaning “stone” tables (Akkadian *Tag* “stone”). The Aryans venerated Etruskan rites, and books, their ritual, and omens by lightning and otherwise: even the word *cæremonia* for “ceremonies” was said to come from the name of the Etruskan city Cære. The mother of Etruskan cities (Acca-Larentia) became the nurse of Romulus and Remus (see Aka). The Etruskan cosmogony resembled that of Akkadians as borrowed by Babylonians. The creator formed all things in periods of 1000 years each: 1st, the heavens and the earth; 2nd, the firmament; 3rd, the waters; 4th, sun, moon, and stars; 5th, birds, reptiles, and beasts; and 6th, man. Hellanicus calls the Tursenoi an aboriginal people, distinct from all others. Dionysius (i, 30) says that their language was “barbarous,” and not related to others known to him. We gather from this language (especially from the known numerals) that they were of Altaik, or Turanian, stock, like their Asiatic neighbours the Hittites and Kati. [Among the clearest philological indications are the use of postpositions and agglutination, with words such as Lar, “lord” or “god” (the Kassite *lar* “master”), Tarkon “chief” (the Hittite *Tarkhun*, Turkish *Tarkhan*), Idus “full moon” (Akkadian *idu*, Turkish *yede*, “moon,” “month”), Lucumo “noble” (Akkadian *lu* “man,” *gum* “official”), Puia “child” (Finnic *pu*), Leine “he lived” (Finnic), Clan “son” (Turkish *oglan* “boy”), Avil “life” (Turkish *ol* “to be”), and Charūn (Turkish *Khar-un* “evil god”), for the demon ruler of Hades, who bears the double-headed axe. Many words attributed—perhaps incorrectly—to Etruskans are, however, Aryan, especially Æsar for “gods,” noticed by Suetonius in the *Life of Augustus*. Various texts at Lemnos, and in Etruria itself—like the Eugubian tablets—are loosely called Etruskan, but appear to be rather Sabine, Umbrian, or Oskan (see Sir W. Betham, *Etruria Celtica*, 1842, vol. i, p. 89). Sir W. Gell calls the Eugubian texts Umbrian in 8 cases, while 4 in Roman characters are Oskan. The true Etruskan alphabet differs from those of Umbrians and Oskans, and the texts are often written, in alternate lines, from right to left and left to right, as in early inscriptions (Greek and others) in Asia Minor. Mirrors called Etruskan also appear to be often of Greek origin, with Greek legends and names. Scarabs found in Etruskan tombs resemble

those of Egypt, and Phœnicia, yet are undoubtedly original, and not either copies or imported. Some of the names of Etruskan deities also appear to be Greek, though most of them are non-Aryan.—ED.]

The Etruskan inscriptions found in tombs are generally very short. The Perugia text is of 46 lines [apparently Umbrian or Oskan—ED.]. In 1849 an Egyptian mummy of the Ptolemaic age was brought to Europe by an Austrian explorer, and found its way to the Agram museum. Its bandages were found to be covered with alphabetic texts which Prof. Karl, in 1891, states to represent an Etruskan ritual, in a Turanian tongue. An ancient book appears to have been torn up for the purpose of swathing the mummy.

The Etruskans seem to have been at first a ruling class, with serfs tilling the soil, who may have been Pelasgi or other Aryans. Their earliest capitals were at Agulla and Tarquinii. In personal appearance they resembled Hittites and Mongols, with sloping eyes, black hair, high cheek bones, short noses, large heads, and faces generally (but not always) hairless. In figure they were stoutly built. They are believed to have conquered or expelled older inhabitants, probably Umbrians, with whom they also inter-married. A Tarkon ("tribal chief") was said to have founded their 12 cities, and to have decreed laws and rites. They first introduced the civilisation on which that of Rome was based, spreading over Latium, and S. to Campania—where they met Greeks and Phœnicians later. Livy says that even the Rhœti in the Alps were civilised by them, and retained the Tuskan language. There were Turrēnoi also in Thrakia, and Pliny and Justin thought that the Rasini (or Rasena) invaded Italy from the Tyrol. The Etruskan power extended from the Po to Capua (Vulturnum), where Muller supposes them to have been settled by 800 B.C. They were hardy sailors; and, in 538 B.C., they joined the Carthaginians, each people supplying 60 galleys, to expel the Phocæans from the island of Corsica. The Roman victory at Cumæ was the first blow to their power in 474 B.C. In 396 B.C. Rome seized Veii; and in 384 B.C. Dionysius of Syracuse plundered the Tuscan coast, while the Gauls overran their northern province near the Po: yet the Etruskans were still allied to Carthaginians, and others, as late as 307 B.C. Romulus was said to have fought with Veii; but Cœles Vibenna, the Etruskan, with his mercenaries settled later on the Cœlian hill at Rome, where one quarter was called the *Tuscan Vicus*. [The word *Tus*, whence Tuskan, apparently means "south," as in Turkish dialects.—ED.] The Etruskan Tarquin I (a Tarkon) was the founder of Roman power, receiving from the

people “ a golden crown, an ivory throne and sceptre, a purple robe figured with gold,” and other badges of royalty (*Dionys.*, iii, 57-61). Under the Tarquindynasty useful works like the Cloaca Maxima were begun in Rome ; and Etruskan power was at its height about 600 to 500 B.C. The Tarquin being expelled again attacked the city, in alliance with Porsena, the Lar (or “ master ”) of Olusium, about 510 B.C.; and is said, after a siege, to have granted terms of peace. Further hostilities are unnoticed till 483 B.C.; and the Latins, according to Livy, called the Etruskan capitals “ allied cities,” and their own people “ Roman colonists in Etruria.” The Etruskans remained more or less distinct, in religion and language, down almost to the Christian era. Even now in Tuscany the names of their gods are remembered, as those of “ folletti ” or fairies. In 89 B.C. they were admitted to the jealously guarded privileges of the “ Roman citizen ” ; but they sided with the tyrant Marius ; and the war of Perusia (Perugia), in 41 B.C., led to their ruin. In the time of Augustus, Etruria was the “ seventh region of Italy,” which Constantine incorporated with Umbria.

In the Etruskan confederacy of 12 cities each king was independent, and all were allied for war—an universal Turanian custom which we may trace among Hittites, Akkadians, and non-Aryans in India. The cities are variously reckoned, but included Veii and Tarquinii near Rome, Cære or Agulla, Falerii, Volci, Volsinii, Clusium (taken from Umbrians), Arretum, Cortona, Volaterræ (or Velathri), Populonia, and Vetulonia. [The word *Vol* appears to be the Turkish *aul*, and Akkadian *alu*, for a “ camp ” or “ city.”—ED.] This system of government among Turanians proved too weak to resist the empires of united races, whether Semitic or Aryan. In Etruria the leaders were often the priests, as being the best educated magnates (see Livy, v, i), and politicians strengthened their power by accepting sacred offices, and performing the rites of a complicated ritual. The Lucumos (called Principes by Romans), were a sacred aristocracy not in touch with the mixed Umbrian serfs, or Penestai—Aryans who in time asserted their rights and power. Like other Turanians, the Tursenoi, or Etruskans, were highly religious, or, as we should call them, superstitious. Livy calls them “ a people who excelled all others in devotion to religions, as well as in the knowledge of worships ” ; and they thus became the instructors of Romans, in augury and rites. The Greeks equally owed many of their deities, and early arts, to the congeners of the Tuskans in Asia Minor. The mythology of Etruria points to an Eastern, and to a Turanian, origin ; as we see from the groups of gods on Etruskan mirrors, and from the names written over them, or from the pictures and sarcophagi in Etruskan tombs. [One

mirror represents Tinia with sceptre and trident, having Apulu on his right, and Turms, with winged hat and caduceus, on his left. Another shows Tina as Jove, with sceptre and spear, supported by Thalna, while Menerva springs armed from his head, to be received by the goddess Tha . . . r, behind whom on the right is the youthful Sethluns with his hammer. A third represents Herkole aided by a winged Menerva. A fourth shows Therme and Menerva driving a demon down to hell.—ED.] The chief triad consisted of Tina, Cupra, and Menerva (answering to Zeus, Hērē, and Athēnē). and these had everywhere three shrines, with three gates. There were also six male and six female deities, whom Latins called Dii Consentes—a heavenly council. The relation of the chief gods was as below.

<i>Character.</i>	<i>Etruskan.</i>	<i>Greek.</i>	<i>Latin</i>
Heaven	Summano	Ouranos	Uranus
Earth	Angerona	Dē-mētēr	Ceres
Sea	Neptuns	Poseidōn	Neptuns
Hell	Mantu	Hades	Pluto
Sun	Tushna	Apollo	Apollo
Moon	Lala	Selēnē	Diana
Air	Tina	Zeus	Jupiter
The herald	Turms	Hermes	Mercurius

The names of the gods of Etruria are explained by Dr Isaac Taylor, and others, by aid of Turanian languages. Tina, the sky spirit (Tartar *Tin* : Chinese *Tien*, “sky,” “heaven”) : Summano (Mongol *Sumans*, Lapp *Tuman*, “holy”) : Usil, the rising sun (Finnic, *Usal*, *Asal*, “morning”) : Tushna, the midday sun (Tartar *Tus* “south”) : Janus, the god of creation, and of doors, two-headed or bisexual (Tartar *Jen* “god” : Akkadian *Gan* “being”) : Nethuns or Neptuns (probably from *Nap* “to swell,” and *un* “Lord,” as in Akkadian “lord of waves”) : Mantu (Akkadian *Man* “chief,” *Tu* “below”), otherwise Vetis or Veditus (perhaps the Akkadian *Bat* “death”). Puphluns or Fufuns (perhaps *Pupulu-un* “lord of what is grown” : see Bu) answered to Bacchus : Sethluns was Vulcan (from *Set* or *Sūt*, Turkic, “to burn,” “roast”—Setlu-uns, “lord of what is smelted”) : Turms, or Therme, was the messenger of heaven (Akkadian *tur* “to travel”) : Erkle or Herkole was Hercules (Akkadian *Er-gal* “great man”) : Charūn, or Kharūn, was an infernal deity (Tartar *Khar* “evil”—Khar-un “lord of evil”) : Sancus was a Sabine god (Akkadian *San*, Turkish *Sang*, “mighty”) : Voltumna was a deity of vows (perhaps *Ul-tu-un-na*, “lord of future doing”—Akkadian) : Vertumnus was a god of autumn (perhaps *Ir-tu-un-na*, “god of rain giving,”

as in Akkadian). The goddesses included Cupra as Juno (perhaps *Ku-par* "purple light," as in Akkadian—the sky goddess): Turan was Venus, and wife of the sun (perhaps Finnic, *Turan, Tarom*, "heaven"; or *Tur-an-na*, Akkadian, "child of heaven"): Thana was Diana (Tartar *Tan* "light": Yacut *ting* "dawn"). Thalna (Akkadian *tal* "to rise") was also a dawn goddess: the moon was Lala (Akkadian *lal* "full"), or Losna (perhaps an Aryan name). Menerva was the Latin Minerva (probably *Man-uru-a* "leader of light"—see Ar). Nortia was Fortune (*Nar-ti-a* "ruler of casting" lots). Mania was the bride of Mantu (perhaps *Man-ea* "ruler of the hole" or of Hell); and Angerona is rendered Horta "garden"—a deity of enclosures (Akkadian *an* "god," *gar* "garden," "enclosure," *un* "lord" or "lady," "the divine lady of gardens"): the Fates were also female, and called Dii Involuti in Latin, while the Dii Novensiles were apparently gods who controlled thunderbolts. The Lares were spirits (Kassite *lar* "lord"), as were the Penates (Tartar *ban* "spirit"). The double-headed god—Janus—is represented on a Lydian cylinder seal, holding a cross in his right hand towards a worshiper, and a whip in his left towards two demons (Col. Conder, *Anthrop. Journal*, Nov. 1887). The "Disciplina Etrusca" grew into a complicated system of worship, with divination by dreams, weather, stars, lightning, entrails, the flight of birds; with fire, solar, and phallic rites. The populace adored genii, junones, lares, penates, and lemures, or ghosts, with much fear. All these beliefs were also features of religion yet earlier among Hittites, Kati, Kassites, and Akkadians (see also Fors).

Eucharist. *Eukharistia*, "giving thanks," in Greek. The Jews at the Passover pronounced a prayer of thanksgiving, or grace, over the "cup of blessing," to the "giver of the vine." The memorial rite became among Christians a "sacred mystery." In Egypt wine and *mest* cakes (like the Hebrew *maṣṣoth*, or unleavened cakes, whence probably the Missa or Mass was named), were sacred to Osiris. The cakes and Haoma drink of the rites of Mithra were called by Tertullian a "satanic parody" of the Christian rite. In the Gita Krishna says "I am the Soma"—the Persian Haoma which was the spirit of the deity. So also many Christians still identify the bread and wine with the actual "flesh and blood" of their Lord, giving a material interpretation to his mystic words. These elements were regarded, as early as our 2nd century, as capable of working miracles. They were laid on the breast of those who died too suddenly to partake of them. The bread was even taken home, and reserved to be eaten before the first meal, and used as a poultice to cure disease. The

churches accepted, from the earliest age, the words of the 4th Gospel (vi, 53), and Ignatius (if his text has not been altered) certainly taught Transubstantiation. The reformers of our 16th century shrank from such materialistic ideas ; but the first Canon of the Council of Trent (1563) lays down that : “ If anyone shall say that Christ, as exhibited in the Eucharist, is only spiritually eaten ; and not sacramentally and really, let him be accursed.” In the second Canon it is laid down : “ In the most holy sacrifice of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ . . . there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.” This is supplemented by the Catechism of the Council of Trent, requiring “ Pastors to explain that there is contained (in the elements) not only the true body of Christ, and whatever belongs to a true condition of a body (such as bones and nerves), but also a whole Christ.” The Lutherans winced from such definitions (compare Sacrifices), and adopted Consubstantiation, saying that : “ there is only a substantial presence of the body of Christ with the bread and wine of the Sacrament.” But the partakers equally believed that they absorbed the qualities of their Lord, and thus attained to communion with him—which is the ever-present idea of similar sacrifices among savage peoples. We see it clearly in accounts of ancient Mexican, or of modern Red Indian sacrifices (see Capt. Brooke’s *Medicine Men of the Apaches*, 1892, p. 524; and under Azteks). The Apaches mixed human blood with their unleavened bread, baked from maize, and from various grass seeds on which they live.

Mr Clodd—President of the Folk Lore Society—says that the Ohristian rite “ is a distinct survival of the barbarian idea of eating a god, so as to become a partaker of his divine nature.” The Eucharistic feast however, originally, included more than the two elements which were distributed, after thanksgiving, by the Ohristians who met for a communion (*Koinonia*) or meal in common. Cheese, fruits, and even fish, were eaten at this meal, as represented in the Catacomb pictures, or in that of the Capella Grecia two miles outside the Porta Salaria of Rome—said by some to be as early as 170 A.C. The fish is here connected with a cup which the priest offers on the altar (see Baptism).

Euhēmeros. A philosopher of the Kurenaik school, about

320 B.C., teaching a doctrine at which Herodotos and others had hinted a century earlier, namely, that the gods had been once living heroes, who had usually benefited their race, and invented arts of peace and war : thus being idolized during life, and worshiped after death. These ideas Euhēmeros put forward, in popular style, in his *Hierai Anagraphai* or *Sacred Histories*, basing his ideas on what he had seen in his extensive travels down the Red Sea to the Indian Ocean ; which however, according to others, were conceptions that could have been gathered from temple inscriptions in Greece itself. No doubt his mind was widened by travel, and study, in other lands, which showed him the relations of faiths, and the ideals of men, convincing him that legends concerning gods were based on incidents misunderstood, or exaggerated, in histories which were traditional, and imperfect.

Polybios, Dionysius, and other philosophic historians and writers, more or less accepted Euhemerism as a general rule ; and some still offer the same explanations.

Eumenidēs. See Erinues.

Euphrates. The name of this great river in Hebrew is Pherath (Assyrian *Puratu*), usually explained as “fertile.” [Possibly the Akkadian *Pur-ata*, “chief stream.”—ED.] At its mouth was the city of Eridu (supposed to have been at *Abu-Shahreïn*), which is connected with myths like that of Gilgames : the elysium of the gods being near “the mouth of the rivers” (12th Tablet Gilgames Series). [The mythical, and the actual, city may both be called *Eridu* or “spacious.” A legend of the “Bride of Hell,” in the Amarna collection, speaks of the gods as dwelling in Eridu—perhaps meaning “in space.”—ED.]

Europē. This word may be the Semitic *'Ereb* for “sunset,” and “west,” (Arabic *gharb* “west”), like Erebus, the place of sunset and Hades (from a root “to descend,” as in the Assyrian *Eribu* also). Zeus, as a bull, fled with a nymph from the East ; and she became Europa in the West. She was the daughter of a Phœnician god (see Agēnor), or of Phoinix the Phœnician “palm,” or of Telephassa (“far-shining”), whom the jealous Artemis pierced with her arrows—she was the wife of Agenor ; and Europa’s brother was Kadmos (*Kēdem* “the east”) ; so that most of the names are Semitic. She was transported to Krete, which thus appears to be the western limit of the legend.

Eusebius. The bishop of Cæsarea in Palestine, and the “father

of Church history”—an obsequious ecclesiastic, who wrote eulogies on Constantine, the first Christian emperor. He was born in Palestine about 260 A.C.; and became bishop of Laodicea in Phœnicia about 303 A.C.; and of Cæsarea a few years later. He was thus 65 at the time of the first Council at Nicea, about which time he wrote his valuable, though perhaps not quite trustworthy, *Ecclesiastical History*. Gibbon (*Decline and Fall*, ii, 79) says that: “Eusebius himself indirectly confesses that he has related that which might redound to the glory, and suppressed all that could tend to the disgrace, of religion.” Baronius was a sincere Christian, yet he calls Eusebius a “falsifier of history, a wily sycophant, consummate hypocrite, and time-serving persecutor.” Eusebius heads one chapter (*Præp. Evang.*, xii, 31) with the monstrous title, “How far it may be lawful and fitting to use falsehoods, as a medicine for the advantage of those who require such a method.” [It is a question of textual criticism whether he was responsible for such words.—ED.] Hence arose the theory of “pious fraud,” among those who attempt to justify such language.

We search in vain for reliable chronology in regard to this father of history. Bishop Lightfoot admits that his writings “are perplexing and contradictory.” We cannot even prove that he exerted the influence that he claims over the great emperor. Yet we depend mainly on him for the history of Christianity before his time; and without him we should know nothing of Papias, Polycarp, John the Elder, and other early Christian worthies: or of synods and councils down to 325 A.C., which decided for us the creeds, canons, and dogmas of later ages.

Eutycheans. Followers of Eutūkhēs, abbot of a monastery in Constantinople, who denied that Christ had more than one nature. He was condemned by the Council of Chalcedon in 451 A.C.: but in the 6th century his doctrines were further advocated by Jacob Baradæus, who convinced the Kopts and the Armenians, as well as the greater part of the Syrian Christians, who were called, after him, “Jacobites.” Thus all the Asiatic Churches—except the Nestorians—became Monophysites, or believers in a single divine nature of Christ, which Greeks and Latins have alike denied since the question was first raised.

Eve. Hebrew Khavah, supposed to come from the root *Khiah* “to live,” Gen. iii, 20 (see Adam). Her grave is shown by Arabs outside the walls of Jeddah, the sea-port of Makka, and, according to Sir R. Burton, is a huge tumulus 300 feet long from head to

waist, and 200 feet from waist to heel. But the tomb itself is only about 75 feet by 18 feet in area. This is one of the stations of the pilgrimage to Makka ; and the pilgrim arriving by sea must here put on the *Ihrām*, or “ sacred ” dress, to be worn on his visit to Makka.

Evuna. A non-Aryan deity, especially among the aboriginal Todas of S. India.

Exodus. Greek *ex-odos* “ going out.” In the Hebrew this book is only called after the first words, “ These are the names.” The Jews early regarded it as having been written by Moses. Amos (about 770 B.C.) speaks (v, 25) of Israel as having passed 40 years in the desert : Hosea (about 750 B.C.) knew of a prophet (ii, 15) who brought Israel out of Egypt ; but Micah alone (about 700 B.C.) names Moses, Aaron, and Miriam (vi, 4). The Book of Exodus, however, professes to give an historical account of the growth of a nation of 600,000 fighting men from Jacob’s family of 70 men. That a population of $2\frac{1}{2}$ millions should grow up in 215 years (as stated in the Greek version) would represent a marvellous increase, though in 430 years (as stated in the Hebrew text) it might be possible. Bishop Colenso (*Pent.*, part i) showed, however, that this vast host could not have left Egypt in a single day, or have subsisted in the desert. The writer who speaks of the building of Pithom and Raamses (i, 11), cannot have lived earlier than 1400 B.C., and probably wrote much later. The power of Egypt in Palestine remained unshaken till about 1480 B.C. or later (see Amarna, Bible, Egypt, and Hebrews). Manetho (250 B.C.) is credited with a legend of the expulsion of a leprous people, which is “ of uncertain origin, and not Egyptian.” No monument yet found speaks of Israel in Egypt ; but the Hyksos rulers, and their Asiatic subjects, were expelled about 1700 B.C. The only possible allusions to Hebrew history refer to Israel as in Palestine between 1480 and 1270 B.C. Josephus rejects as incredible the accounts of Manetho, and of unknown writers named Cherēmon and Lysimachus, saying that they disagree, and regarding their Amenophis (a successor of Rameses) as fictitious. The supposed summary of Egyptian history in this age, by Sextus Julius Africanus—a Libyan who lived in Palestine, and became bishop of Alexandria, in our 3rd century—is known to us only by quotations in the works of George the Syncellus, as late as 800 A.C. Such literature has no value, and the only authority for an Exodus having occurred is the Old Testament tradition.

Ey. In Keltik speech an “ island.” This is apparently an old

word : Egyptian *oi* : Hebrew *ai* ; for an “island,” or “shore land”—found also in Turanian speech.

Eye. The English word is from the Aryan root *Ak* “to see.” In the symbolism of religions the eye is a favourite emblem ; and as there is a good and also an evil serpent, so too there is a divine eye, and an evil eye : the soft sweet glance of love, and the withering look of the envious : the eye of Osiris in Egypt, and the evil eye of Akkadian magic texts. All early peoples believed that they saw the soul in the eye, which is the great revealer of the inmost thoughts and passions. The eye of the witch, and of the gipsy, have always been dreaded, like that of the *Najar*, or *Drishta*, in India. Many are the charms, Mantras, and fetishes, required to ward off the evil brought by the eye. The Italian still believes that all misfortunes come from the “mal occhio,” or evil eye (see *Rivers of Life*, and the posthumous work by Mr Westropp—for which we wrote a preface in 1885—on *Primitive Symbolism*).

“The man with the evil eye,” says Mr P. B. Joshi, “is not necessarily a cruel man, nor one bearing ill-will towards his victim” (*Journal Bombay Anthropol. Instit.*, i, p. 3). Yet any good and comely thing, or person, is liable to be injured by such a man ; the envious eye, according to Bacon, does most harm to the beautiful and prosperous. In Indian villages such evil-eyed persons are known to all, and are shunned like witches, beggars, and strangers. They are said to ruin fields, crops, food, clothes, and implements. Cows are so affected by them that their milk turns to blood ; trees drop their fruits or leaves ; even walls crack and fall ; while gems lose lustre in their presence. Salt should be spread about, and conspicuous objects put in view, to attract the unlucky gaze, such as beads, brass objects, hair, and tiger’s claws ; or garlic, cloves, and shells. These must be arranged so as to divert the *Drishta* from the face, or from the vital organs, of man or beast. Thus Neapolitans use a piece of horn, or an image of the Madonna : or propitiate St Antony (patron of animals) by tying a small bag of sea sand and flour, with flowers, to the manes of horses, to defeat the evil eye. In Brand’s *Antiquities* we read of Kelts in the Western Islands who wore nuts or beans, to ward off the eye ; as the Indian peasant wears his *Drishta*-mani, the Irish his “scapular,” or the Fellāḥ his similar leather case, with a written charm sewn up inside. In the Engadine a mother recently clad her only son in girl’s clothes, to deceive the evil-eyed one (see *Panjab Notes and Queries*, i, p. 135). Indian parents do the same, and tie old shoes, horns, skulls, black threads, and necklaces that

have been consecrated by holy men, on trees which overlook their fields or houses, and on cattle, to divert the eye. Kelts in the Hebrides pluck the snow-white blossomed "Toranain," and wave it Dē-suil wise over anything that they fear to lose, chanting "Eolan," and calling on their old saints, Columba, Oran, or Michael, to aid them. The sick must be given to eat whatever the evil-eyed one has been seen to eat, on the great principle of "similia similibus"—as stones are offered to a stone god, or as the brazen serpent of Moses cured the bites of other serpents.

Ancient and modern Jews alike have believed in the evil eye (see Prov. xxiii, 6: xxviii, 22 : Matt. xx, 15). Col. Conder (*Heth and Moab*, chap. ix) gives many Jewish and Syrian superstitions "similar to those of the Persians." For these questions the Talmud, Mishnah, and Haggadah, should, he says, "be read side by side with the Zend-Avesta" (pp. 273, 274). This applies to the Psalms as well (see Zoroaster); and "Jews who wish to free themselves from the tyranny of Talmudic prescription" are recommended to compare the Persian scriptures with the Mishnah. In Syria horses' skulls are placed in apple trees, eggs, and bits of blue china are hung on walls, and amulets are worn, to avert the 'Ain Fārigh—the "empty (or evil) eye." A red hand is carved and painted over doorways, or on the door, with such marks as "Solomon's seal," or the double triangle ("the Shield of David"), by Jews, Samaritans, and Moslems alike. Yet, according to the Babylonian Talmud, 99 per cent. of all deaths are due to the eye. In both Italy and Syria blue, or grey, eyes, are especially dreaded as evil.

Hindus fear the glance of a stranger, or of a heretic, lighting on their food, or on the place where it is cooked. It is not considered lucky by them (or by Italians, or Syrians, either) to praise or admire a child, or any valued object, belonging to another; and curious charms are uttered if this be done (see *Journal Bombay Anthropol. Instit.*). Jews, and Moslems also, utter special phrases in such cases. Children are purposely left with dirty faces to conceal their natural beauty. In the Hall of Ambassadors, in the Alhambra, we saw in 1858 words to the effect: "I will remove the malice of the evil eye by these five texts," written on the wall. Our judges used to be protected by sprigs of rue from such influences—the Fascinatio of the Romans, in which Greeks and Spaniards also believe. Such superstition still exists throughout Europe, but especially among the ignorant classes of the south. They hang small horns, and phalli, and teeth, rings, and beads, on their children, especially on babes, to divert the eye. Ostrich eggs are infallible charms. Teutonic peasants set up vases, on gable ends,

which must be kept bright, as Chinese and Japanese place mirrors on roofs. Horse shoes also avert the dreaded *invidia*, or envious glance. C. O. Müller says "the more repulsive and disgusting the object used the more certain is the desired effect." Phalli, human or animal, especially those of the bull and ass, are therefore nailed up over the doors of dwellings.

The eyes of extraordinary persons, learned men, and popes, are much feared. Pius IX was said to have the evil eye. Those with a "cast," or with apparently double pupils, are specially dreaded. The combined cross and phallus is a powerful sign, as seen on the walls of Alatri. In Naples red coral phalli are worn as charms against the eye. Ferdinand II, and Victor Immanuel, were often seen to make the sign against the eye, which may either be the pointing with the little and the fore finger extended, or the thumb placed between the second and third fingers, or the single raised finger. Knots are also useful (see Sir Walter Scott's *Demonology*, 1830, p. 329), and Heron writes (ii, p. 228) that "cattle not protected by knotted manes, ribbons, etc., are very apt to suffer" from the eye. Ash trees avert it, and are therefore planted near dwellings. Plutarch (*Sympos.*, v, 9) says that objects affecting witchcraft derive efficiency from fantastic forms. Hence horns, corals, bits of bone, and sticks of strange shape, are strung to the necks of Arabs, Africans, and other savages: or great necklaces of teeth, as in Fiji. More advanced races used texts, enclosed in cases of leather or of metal. In Sardinia these are found with Hebrew lettering of early date. The Babylonian seal-cylinders, worn on the wrist, were similar charms, and Egyptian Arabs wear leather cylinders on the wrist, with cuttings from the *Ḳorān* inside. Keys, anchors, and crosses, are worn as amulets, and the Bible, with a key, may be found at the bed head still in European homes. The Roumanian decks himself and his beasts with red ribbons, and red flannel. Greeks and Turks will even spit in the faces of their children if a stranger has admired them. All such customs are due to the eye: to avert which the Divine Eye was carved on the temples of East and West, or on Buddhist stupas. Phœnician and Burmese galleys, and Neapolitan fishing boats, have eyes at the prow, to frighten away the demons of the deep.

Mr Murray Aynsley ("Asiatic Symbolism," in *Indian Antiq.*, November 1886) speaks of the sign of horns—the two extended fingers above mentioned—to counteract the "jettatura," or evil eye, in Italy: "Bonus Eventus" was a youthful god depicted as holding up a horn in his right hand. In ancient Egypt the Uta or "eye" was a symbol of "salvation." It was the "light of the body," the

Eye of Horus, which Set as a black boar swallows by night. The hair of the eye was a very holy offering to the gods of Peru. Dr Birch says that symbolic eye charms were commonly used by Egyptian ladies. The Uta had two drops called *at*. The right eye was the sun, and the left eye the moon. Out of 92 samples found by Mr Price at Bubastis (1886) 43 were right eyes, 34 were double or reversible, 5 were left eyes, and 10 were combinations of two pairs of eyes. These were of blue porcelain, lapis lazuli, or cornelian, and in the pupil of one was the figure of the pigmy god, Ptah-Sokaris.

Africans call the evil eye *Nazar* (perhaps the Semitic *naṣar* to “watch”), with the meaning of “gazing.” Blood feuds sometimes arise from quarrels as to this gaze. Many races use skulls as charms against it. The Hindu sets up cattle skulls, daubed with white or with red, in the rooms occupied by pregnant women, placing them near an image of Sasthi the goddess of pregnancy. Rue, onions, and garlic are potent all over the world against the eye. Neapolitan mothers bind a “*cima ruta*” or “head of garlic” over the heart of a new-born child, and strew rue round the mother’s bed. The Hindu father, giving away the bride, puts rue into the sacred fire. In *Hamlet* Ophelia says, “There’s rue for you, and some for me, we call it Herb o’ Grace o’ Sundays”—that is when seeking grace on the Sunday. “Rue was hung round the neck as an amulet in Aristotle’s time” (Brand, *Pop. Ant.*). In Italy a little bull’s horn of gold or silver or of coral (“the horn of plenty”) is worn to avert the jettatura. Mr Aynsley heard of a bull being driven into the courtyard of an Italian house, in order to expel the *mal occhio*. He supposes it to have acted as a kind of scapegoat (see ‘Azāzel). Dr Schuyler says that human “sin bearers” (*Iskāchi*) are found even in Turkeṣtān. Throughout Turkey shoes are used to counteract the evil eye, though it is an insult to lift, or cast, a shoe throughout the East. Greeks and Turks hang such shoes on their dwellings (see Foot). The egg, ring, holed stone, crescent, and boat, the bell, lotus, rose, lute, and whistle, are female charms, of which Mr Aynsley gives illustrations from Italy, Norway, and Switzerland. The Greek mother, making the “horns” sign with two fingers, exclaims “Garlic!” the Swede cries out “Pepper!” or “Onion!” The Moslem says “Iron, O accursed one.” All over Europe a coin or stone with a natural hole in it is lucky. A heavy necklace of holed stones to keep off the evil eye was found (*Notes and Queries*) in a Yorkshire house. Salt is thrown after a bride, or when some evil person has trodden near a dwelling. Among Mr Aynsley’s talismans we find one with a serpent and a tree from which it issues; its head resting on a key; between them is an arm holding a horn.

The heart is a common charm, as in Egypt, and often is transfixed by a dart, and hangs from a sacred bull (see *Rivers of Life*, ii, p. 316, plate xiii). The heart is also hung to the waist of children in S. India (see *Rivers of Life*, i, p. 237, fig. 109), and is a usual form for a “bulla” charm in Italy (see Abraxas).

In Smyrna (and indeed all over the East) grey eyes are feared. Hindus think that black, or dark blue eyes are protective, but a blind or one-eyed man is dangerous. Apparently the unusual colour is regarded as suspicious. Women make black marks on themselves, and on children, as charms; and kohl, or black eye paint, is useful against the evil eye, as are stripes and brightly coloured figures on walls and furniture; for the evil glance is diverted to these. Iron, and steel-blue objects, are a great protection; thus nails are driven into trees and walls, as at the Capitol, or at the west wall of the Ḥaram at Jerusalem where Jews affix them (see Ezra ix, 8; Isaiah xxii, 23; Eccles. xii, 11). Doors are studded with nails, as are the sticks of travellers and post-runners in the East, who swing post-bags on them, and believe that wild beasts will be afraid to attack them. Africans generally believe in the evil eye, and also in the “unlucky foot.”

Ezekiel. Hebrew: *Yekhazaḳ-el*, “God strengthens.” This prophet was a zealous priest, and a visionary, who strove to stir up the nation in captivity, and to reform the Hebrew priesthood, using very vigorous language and strange symbolic actions. We must, according to Dean Plumtre (*Commentary*), regard these as “real, physical, outward acts,” not as dreams, even when (iv) his God commands him to lie for 390 days on his left side, and 40 days on his right, beside a tile on which he has portrayed the siege of Jerusalem, having first baked his barley cakes on a cow-dung fire. Such austerities are quite in accord with the ways of modern Yōgis, and Sanyāsis, in India. In spite of his coarse language (see xvi and xxii) Origen called Ezekiel a type of Christ—because he was a “Son of Man.” His visions continued from 594 to 588 B.C., in the land of captivity, beside the Khabūr river (i, 3). His tomb is shown both near the Euphrates, N. of Baghdad, and also in Palestine, N.E. of Shechem. The Jewish Sanhedrin long refused to allow his writings to be read, or included in their canon, on account of his vivid description of the *Merkebeh*, or cherub-supported throne of Yahveh, which they regarded as dangerously suggesting image-worship, and the imagery of Babylonia, especially where the figure of Yahveh himself is described (i, 26) as the “appearance of a man.”

'Ezra. Hebrew: “help.” He was “a ready scribe in the law of

Moses" (Ezra vii, 6), who had "prepared his heart to seek the law of Yahveh, and to do it, and to teach in Israel statutes and judgments" (verse 10). But, according to the later Jewish legends, the ancient books were lost (Fourth Book of Esdras xiv, 27-48), and the whole literature was communicated to him by direct inspiration, including 70 books which were not to be revealed. The whole law, however, he is there represented as having dictated to scribes, "to be published openly." Josephus, and others, place Ezra in the reign of Artaxerxes I; but the notice of Darius II (Ezra iv, 24) seems to point to his having lived under Artaxerxes II (see *Short Studies*, 1897, p. 416; also papers by Sir H. Howarth, *Academy*, Jany. to April 1893; and more fully in *Proc. Bib. Arch. Socy.*, Novr. 1901 to Octr. 1904.)

[This suggestion requires some explanation. It is generally acknowledged that the books of Ezra and Nehemiah, found in the Hebrew text of the Old Testament, originally formed part of Chronicles. Later scribes separated them as distinct books, repeating the closing clauses of Chronicles (see 2 Chron. xxvi, 22, 23; and Ezra i, 1-3). An extended Greek version of Ezra also exists, known as "The First Book of Esdras," and this repeats the account in Chronicles as far back as the time of Josiah (2 Chron. xxv, 1), including also a story of three youths who argued on the proposition, what was the strongest thing in the world (1 Esdras iii, iv). It can hardly be said that this work is historically more reliable than the Hebrew book (rendered into Greek as the "Second Book of Esdras"), considering that it speaks of the "King of Assyrians" (1 Esdras viii, 15) in the reign of Darius I, or nearly 100 years after the fall of Nineveh. The Hebrew books come down, in the final chapters concerning Nehemiah, to the time of Jaddua, who was high priest in the time of Alexander the Great (see Neh. xii, 22); and the expression "Darius the Persian"—referring to Darius III—can hardly have been used till after the Greek conquest of 332 B.C. The Book of Ezra, as found in modern Hebrew and English Bibles, includes three separate documents:—1st, a fragment of autobiography (vii, 27 to ix, 15); 2nd, the compiler's account, also in Hebrew (i, 1 to iv, 6; vi, 19 to vii, 26; x, 1 to 44); and 3rd, a note in Aramaik (iv, 7 to vi, 18), which begins: "The writing of the letter was written in the Aramaik tongue; and the Targum is in the .Aramaik tongue"; the Targum in question was perhaps added to the Hebrew compilation of 300 B.C. at a later period.

The visit of Ezra to Jerusalem is supposed by Josephus to have been made in the reign of Artaxerxes I (Ezra vii, 8), or in 458 B.C. This is not contradicted by the Greek 1st Book of Esdras. The theory that it occurred under Artaxerxes II (or in 398 B.C.) rests on a single

verse in the Aramaik Targum above mentioned (Ezra iv, 24), where we have a distinct notice of the 2nd year of Darius II, or 423 B.C. It is argued that the Hebrew passage (vii, 1) which begins, "Now after these things," can only apply to the reign of Artaxerxes II. This view has not, however, been received with any general acceptance, for the Aramaik Targum in question may have been incorporated in the original Hebrew work at a late period. The Hebrew (Ezra iv, 1 to 7, and vi, 19 to vii, 26) begins with events under Cyrus; continues the history of various attempts to frustrate the Jews down to the reign of Artaxerxes I; and then returns to the reign of Darius I, and of his successor Artaxerxes I, under whom Ezra reaches Jerusalem. It also contains (vi, 22) the same notice—apparently an anachronism—of the "King of Assyria," which, as already said, is found in the Greek 1st Book of Esdras. The Aramaik note, or Targum, inserted in this connection (Ezra iv, 7 to vi, 18), in like manner follows its subject—the frustration of the Jews—down to the reign of Darius II, or 423 B.C., and then takes up the subject of their success (v, 1), going back to the time of Cyrus, with the words: "and" (not "then" as in the English, where the confusion is palpable) "the prophets, Haggai the prophet, and Zechariah, the son of Iddo, prophesied." The notice of Darius II is important as regards the date of the Aramaik passage; but it does not perhaps affect the date of Ezra himself. There is no doubt that Zerubbabel, and his followers, are represented (in both the Hebrew Ezra and the Greek 1st Book of Esdras) as living in the age of Cyrus and Darius I; since it would be impossible for anyone who had seen the temple destroyed by Nebuchadnezzar, in 588 B.C., to be alive in 398 B.C. (see Haggai ii, 3; Ezra iii, 8, 11); and, if the Aramaik Targum is left aside as a later interpolation, Ezra, in the Hebrew Book of Ezra, appears to follow (without a gap of 117 years) in the reign of Artaxerxes I.—ED.]

F

This letter is represented, in English renderings of both Greek and Hebrew, by Ph. It interchanges also with Band V. The Assyrian letter usually represented by P had, in reality (at all events in later times) the sound F (see *Proc. Bib. Arch. Socy.*, March 1902, pp. 108 to 119); and in this respect Assyrian resembled modern Arabic. The Hebrews and the Greeks had both the P and the F sounds. The Latins distinguished E, F, and P; but the Etruskans had no B.

Faflun. A “folletto,” or fairy of the N. Italians, answering to the Etruskan Puphluns, and like him a spirit of the vineyards (see Etruskans).

Fā-Hien. A famous Chinese Buddhist pilgrim, who set out with a few friends in 399 A.C. by the usual route from China passing the Lob Nor lake, and the Gobi desert, to Baktria, and though the Afghān passes to India. He travelled to Ceylon, and returned after 15 years, having, as he says, visited some 30 kingdoms. He was born at Wu-yang in China, and became a monk ; his object was to study genuine Buddhist books ; for though China received Buddhism as early as 56 A.C., yet it had only a few Sutras, and abbreviated “Rules of Discipline,” with the legendary life of Buddha, receiving these through Tibet. Intercourse with India had ceased between 150 and 250 A.C. on account of the rise of the Turkish “White Huns.” Fā-Hien had begun to study Sanskrit and Pāli, and was dissatisfied with the corrupt Buddhism of China. He set out towards the end of the year (399 A.C.) from a quiet monastery at Tchangan. His diaries are full of marvels. Near the Lob Nor he found 4000 Buddhist monks ; and the faith then flourished in the Pamirs, Yarkand, Siralkol, and the fertile Swāt Valley. At Kie-cha, in the Tsung Ling, or “onion” range, were large Buddhist establishments ; and here the king held five yearly assemblies, “to which Srāmans came in crowds.” In Udyana there were 50 monasteries, which had all disappeared a century after Fā-Hien’s visit. He evidently followed the route from Yarkand to the Gilgit river, and to the country of the Dards ; he speaks of Taksha-sira, but apparently saw neither this place nor Mānikyala. In Khoten Buddhism was mixed with older nature-worship of lingam pillars. Near Darel he notices a famous wooden image of the future Buddha—Maitrya—from the original seen by the artist in heaven. This perished, and a rock-cut figure stands on the site. He speaks of Buddha’s footprint in Udyana, and relates other legends, such as that of Gotama giving his life to appease the hunger of a tigress with whelps, at Taksha-sila. He saw Kanishka’s great stupa (at Peshāwar) over the earthen bowl of Buddha which none could remove ; the poor could fill it with a few flowers, but the rich failed with even a thousand measures. At Beghram, near Jelalabad, he saw as it were the “veritable person of Buddha,” shining like gold on the mountain side. This luminous shadow faded as you approached. Kings sent painters to copy it, but none succeeded. Buddha’s skull and staff were here, and here he cut his hair, and built a tower as a model of all future stupas.

Bowls which once contained perfumed waters, such as he describes in connection with the rites of this skull, have been found in caskets in these ruins (Mr A. M. Clive Bayly, *Indian Magazine*). At Sahet.-Mahet there was a Brahman temple, which could not throw its shadow on the adjoining Buddhist chapel. Here too were Buddhists who denied worship to Gotama, though believing in earlier Buddhas. He remained long at Patna (Pali-bothra), visiting many shrines, and here found a copy of the Vināya, and of the Rules of Discipline. He copied and translated them, as well as other “original MSS. of the Lord” at Gayā, where on the adjoining hill he saw “the isolated rock near Giryek,” with 42 commandments written by “the finger of Buddha.” His diary, in short, is as full of marvels as those of Christian pilgrims to Palestine in the same age. He went south to the famous Sri-Saila monastery, on the Krishna river, and seems to have followed that stream to the sea—sailing thence to Ceylon, where he remained two years, studying Buddhist books, and copying the Vināya Pitāka of the Mahāsasaka school; both versions of the “Rules of Discipline”; and the two Ajamas (see Prof. Beal on Legge’s “Fa-Hien,” *Acad.*, 30th Oct. 1886).

Faidth. Keltic: a diviner or wise one—pronounced *Fai* or *Faith*: from the Aryan root *Bhidh* “to trust.”

Faith. From *Bhidh* “to trust.” Greek *Pistis*, Latin *Fides*, Sanskrit *Bhakti*—among the subtlest temptations of Buddha under the Bodhi tree.

“And third came she who gives dark creeds their power
 Draped fair in many lands as lowly Faith;
 Yet ever juggling souls with rites and prayers.”
 ”The Buddha answered ‘What thou bidd’st me keep
 Is form, which passes; but the free Truth stands.
 Get thee into thy darkness.”

In S.W. Gaul Ste. Foy is still worshiped as a martyr of 300 A.C. Her image, as Sancta Fides, was of gold, 3 ft. high, with a crown of gems and enamel, on which were represented Jupiter, Mars, Apollo, and Diana; so that this “holy faith” owes its image to a pagan idol, probably of Byzantine workmanship. It came to Conques, on the Garonne, from Agen about 874, and a fine basilica was built for it in 942-984 A.C. which has ever attracted pilgrims. Yet faith is but as the sand in which the ostrich hides its head, awaiting its doom: “We know” means that we dimly feel what we cannot explain. One brother as cardinal is satisfied with the authority of priests and fathers—entangled in the Roman net—the other (Francis Newman)

stands up to seek Truth, and to reason out its problems, content to rest in hope when he touches on the unknown. Faith, of necessity, believes in wonders, and fears examination. Buddha shook off Bhakti when, after studying all faiths and philosophies of his age, he rejected them all alike as unproven, and attained to the path. He too had felt a "call," like many another pious youth. Yet some, like Confucius, have reached wisdom without suffering from the struggle which early belief makes hard for others. Chaitanya, the Vishnūva reformer, on the other hand, declared Bhakti to be "more efficacious than abstraction ; than knowledge of the divine nature (on which Brāhman philosophers insisted) ; than subjugation of the passions ; than the practice of the Yōga (austerities) ; than charity, virtue, or anything deemed most meritorious" (Wilson). Faith, said the Christian (Heb. xi, 1), "is the assurance of things hoped for ; the evidence of things not seen"—of things therefore that can only be imagined. But the word for "evidence" is not witness (*martūria*), but only "statement" (*elenkhos*). It is faith such as led Abraham to offer up his son in obedience to a dream ; or Sarah to believe, though she knew the physical laws of nature—and laughed. The walls of Jericho fell, not to battering rams, or the blowing of trumpets, or even because of perambulations with the sacred ark, but to faith, which slaughtered old and young, guilty and innocent alike, in the doomed city—a fair example of the evils that followed an unreasoning faith in a "God of Battles." Faith has required bloody sacrifices, and scorns doubt, and enquiry, by which alone we advance on the road to truth. Thomas the doubter is condemned, because he would not, without evidence, believe that the dead had arisen. Faith condones for many crimes. Even the murderer may go forth safely to his cruel deed if he has humbly prayed at the Madonna's shrine.

Faith in the past has barred the way against science and philosophy. Even Faraday said (see G. H. Lewes, *Problems of Life and Mind*, i, p. 11) : "I prostrate my reason before mysteries I am unable to comprehend"—forgetting that he was accepting assumptions which, had they referred to science in his laboratory, he would have rejected as groundless. To change Faith, a new generation, educated anew, is needed ; but we now see on the horizon what Draper perceived 30 years ago : "Faith must render an account of herself to Reason." Facts must replace asserted mysteries. Religion must abandon the old tone of authority. Thought must become absolutely free. The ecclesiastic must restrict himself to his chosen domain, and no longer hinder the philosopher who, conscious of the strength and purity of his motives, will no longer brook the interference of priests. Voltaire

was a strong Theist, but he said : “ Divine faith, about which so much has been written, is evidently nothing more than incredulity brought into subjection : for we certainly have no other faculty than the understanding by which we can believe ; and the objects of faith are not those of the understanding. We can believe only what appears to be true ; and nothing can appear true but in one of the three following ways : by intuition or feeling—as, ‘ I exist, I see the sun ’ ; by an accumulation of probability amounting to certainty—as, ‘ there is a city called Constantinople ’ ; or by positive demonstration—as, ‘ triangles of the same base and height are equal.’ Faith, therefore, being nothing at all of this description, can no more be a belief than it can be yellow or red. It can be nothing but the annihilation of reason, a silence of adoration at the contemplation of things absolutely incomprehensible. Thus, speaking philosophically, no person believes the Trinity : no person believes that the same body can be in a thousand places at once ; and he who says, ‘ I believe these mysteries,’ will see, beyond the possibility of a doubt, if he reflect for a moment on what passes in his mind, that these words mean no more than, ‘ I respect these mysteries.’ I submit myself to those who announce them. For they agree with me that my reason, or their own reason, believes them not ; but it is clear that, if my reason is riot persuaded, I am not persuaded. I and my reason cannot possibly be two different beings. It is an absolute contradiction that I should receive as true that which my understanding rejects as false. Faith, therefore, is nothing but submissive, and deferential, incredulity.” For Faith has been defined as the “ inactivity of our reason.”

Fāl. Fail. Keltik : “ judge,” “ boundary,” “ decision,” “ fate ” —as in the *Lia-fail* or “ stone of fate.” Fāl was a hero whom Ohristianised Erse in Ireland identified with Simon Magus (Prof. Rhys, *Hibbert Lect.*, 1886, p. 213). He rode on a wheel, the Roth-fail, or Roth-ramach, “ the wheel of light,” which was “ one of the four precious things brought to Ireland by the Tuatha Dedanaan.” Wherever the Lia-fail is taken a Milesian Goidal (or Irishman) will reign, like Conn at Tara. Under every king whose right it recognised this “ stone of fate ” gave a scream. From Tara it went to Scone in Scotland, till Edward I of England seized it; and it now is fitted beneath the seat of the coronation chair at Westminster. The legend says that Jeremiah brought it to Tara, when he came to Ireland with an Irish princess.

Falguna or **Phalguna.** The Hindu month (15th January to

15th February) when girls must worship Ama ("the mother"), with salt, and long kidney beans (see Beans).

Fallāh. Fellāh Arabic: "ploughman." This word is often used incorrectly as though applying to a special race.

Faolan. Saint Fillan. Faolan, or "little wolf," was one of St Columba's missionaries, at Strath-fillan, where is the famous stone and bell of St Fillan. He had also a charmed crozier (the Quigreach), with a bone relic. We have stood by the weird pool under the steep, karn-crowned cliff, where hundreds used once to be healed, and the possessed were chained to cleats still visible in the rock. Within the memory of living men the place has been visited, and two women were submerged in the pool in 1860. The old rites were connected with the moon, after sunset, in her first quarter. The sick and penitent plunged in, over their heads, in the water; took stones from the bottom; climbed to the three carns on the mound; walked thrice "sun-wise" round them, casting a stone at each. They then walked, or were carried, to the Priory Chapel, now a ruin, and were tied down on the sacred stone slab (a holed stone), wearing their wet clothes; in very bad cases the magic bell was put on the patient's head, but was fortunately not very heavy; in the morning the patient was found to be unbound, which proved that he was cured. The site is still a sacred centre, for a new parish church stands opposite the pool (see *Rivers of Life*, ii, pp. 298-304).

Fan. The mystic Vannus, or winnowing fan, was an emblem of Iakkhos, son of Dē-Mētēr. Fans are often represented on Assyrian bas-reliefs; and with Indian Sanyāsis (beardless tonsured priests) the fan is sacred. Apuleios, in our 2nd century, describes it in the procession of Isis, beside the wine cup, caduceus, and sacred branch and fire: it was piled up with gold. The Greeks also piled up a fan with fruits, and placed it on the bride's head at weddings, as an emblem of fertility—like the rice showers in other cases. At Thebes in Egypt we find fans represented in pictures of the 18th dynasty. Christian churches had special fans, which only tonsured priests might use, and this only when consecrating the sacred elements.

Farid. A celebrated sheikh, and a Ṣūfī freethinker (see Sikhs). His shrine was built round a sacred Pilū tree, at Farid-Ḳot, consecrated by his touch. It grants fertility to those who flock to the spot. He is called "Farid of the sugar stick"; for sugar sticks, called Farīdi, are here given out to girls, from the Shakar-ganj or "sugar place" on Thursdays.

Farj. Arabic : “ pleasure ” : Farūj is the Yōni.

Far’oūn. Arabic : “ Prince,” “ Tyrant.” The word Phar’aoh is the same, and, according to Renouf, is Semitic. It is not used to mean “ king ” (Per-aa), in Egypt, before the time of the 18th dynasty, and was apparently a loan word coming in with the Hyksos (see *Proc. Bib. Arch. Socy.*, Feby. 1901, p. 73).

Fascinum. Like the Greek Baskanon this meant, in Latin, “ bewitching,” “ fascination.” Horace uses the word to mean the phallus (French *Fesne*). The Synod of Tours forbade the phallic worship of the Fesne in 1396 A.C., unless accompanied with chanting of the Creed and Lord’s Prayer. But the Fesne as an amulet is still in use.

Father. See Ab, and Ad, Pa and Papa.

Fatsmu. The Japanese Hercules.

Fear. All nations have had gods of fear. The Greek Phobos was a son of Ares, with a lion’s head, as on the shield of Agamemnon, which showed Terror in a lion’s skin, sounding a trumpet, and holding a shield on which was the head of the Gorgon Medusa (Turkish *gorgo* “ fear ”). Homer also makes Terror a goddess on the Aegis of Athēnē. Hesiod calls her a daughter of Arēs and Aphrodītē, placing her on the shield of Hēraklēs, and saying that Fear always accompanies Ares—or war. Pausanias says she had a statue at Corinth ; others speak of her temple at Sparta, by the palace of the Ephori. Aiskhulos describes seven chiefs as swearing by Fear, and by Ares, before Thebes. The Romans personified her as Pavor and Pallor—fear and paleness—and she was invoked by their generals, as by Theseus or Alexander the Great, that she might frighten the foe. All who were engaged in hazardous enterprises prayed to her. On ancient medals, and shields, she appears (as the Gorgon) with scared aspect, open mouth, and hair standing on end, or turned into snakes. The Hebrew Yahveh was called a God of Fear, and Christians still regard fear of God as the first principle of religion.

Feathers. The feather in Egypt was held in the hand of Thmei, goddess of justice : for a feather would turn the scale, in Amenti, when the soul was judged. But feathers—like the Fleur-de-lis—are often later euphuistik emblems for the phallus, as we see in the three Prince of Wales’ feathers. The popes had a similar badge of three ostrich feathers, which was previously adopted by Lorenzo dei Medici (a family whose arms were the

three balls): this was also called the “giglio”—lily or gilly flower—bearing the motto “Semper” (“ever”), the three feathers being green, white, and blue (or red), which the Church said meant Faith, Hope, and Charity (*Notes and Queries*, 1st May 1886). The feathers appear (Jenning’s *Rosicrucians*), with the moon and the Yoni beneath them—the moon resting on a Fleur-de-lis form—with a lingam. The motto *Ich dien* “I serve” is thus appropriate, but the date is unknown (see *Times’ Lit. Supplem.*, Nov. 14th, 1902, p. 341). The Egyptian gods Amen-Ra and Sebek have long feathers on their crowns, representing probably rays of light.

Feet. See Foot.

Fene. Fin. Fiann. Feinn. The old Irish militia were called Feinn or Fenians, and Fionn, son of Cumhal, was a famous hero. The Fion-gail or “fair strangers” were contrasted with the Dubh-gail or “black strangers,” so that the word comes from the Aryan root *bhan* “bright” or “white.” But Fiene is also a sacred place like the Latin Fanum a “fane” (see Fin).

Feralia. A Roman festival, celebrated from the 17th to the 21st of February, or otherwise early in March. The seed being committed to earth the infernal gods must be propitiated, and Ceres was now mournfully seeking Proserpina. The Latins lighted torches to help her in the dark, and worshiped Februa (“heat”) as a goddess. The Christians substituted their Virgin (see Candlemas), but transferred the worship of souls to November, when they lighted up cemeteries, and perambulated the graves with torches, afflicting themselves with flagellations (see Feronia).

Feridun. The son of Jamshid, an early royal hero of Ispahān (Firdūsi’s *Shah-nāme*, 11th century A.C.). A blacksmith (Kaveh) persuaded him to slay Zohak (see Max Müller, *Chips*, i, p. 99; and *Rivers of Life*, ii, p. 24). This is the later form of the legend of Thraetona (the Vedic Trita) slaying Azi-dahāk “the biting snake,” as in the *Zend Avesta*.

Ferōnia. The goddess of fire, whose altars were on mountains (especially volcanoes) in sacred groves, by thermal springs like that of the Samian city under Mt. Soraktē (“snow peak”), which was sacred to Etruskans. The Sauines consecrated this to Soranus (from *sar* to “shine”), who (Virgil, *Æn.*, xi, 785) was a god of fire and light, the Apollo of Soraktē “guardian of the holy mount.” The name Ferōnia comes from the Aryan root *bhur* “to burn” (see Phoroneus).

Fervers. The Fravardin of the Zend Avesta—female genii dwelling in all things, and protecting men.

Festivals. These are detailed under their special names (see subject index).

Fetish. The word “Fètiche” was first used by President de Brosses (*Du Culte des Dieux Fètiches*, 1760). He says that: “African negroes called material and terrestrial objects of worship fètiche.” The Portuguese have for several centuries used the word “Feitice” for charms and magic. Fetishism is now the term for the worship of natural or manufactured objects or symbols, such as the horns, bones, skulls, or organs, of animals and human beings (see Eye), or stones, corals, serpents, crosses, and idols of all kinds. Holy Scriptures may become—or be used as—fetishes. [The Christians of Antioch in our 4th century, according to Chrysostom, used copies of the gospels as charms tied on to their beds: as the Bible—with the door key—is used by European peasants.—ED.] Major Ellis (*Ishi-speaking peoples of the Gold Coast*, 1887) and Professor Keane, in reviewing the same work, deny that any savages originally regarded sticks and stones as supernatural beings, though “fear made the gods.” But what savages believed was that spirits could take up their abode in consecrated objects and emblems, such as lingam stones and stakes, idols, and symbols. Bede says that the “Psalter was carried sun-wise round the Scottish army on the breast of a sin less cleric.” The Irish made fetishes of ancient copies of the gospels, on which they swore with fear and trembling. Relics such as Veronica’s handkerchief, or the “holy coat” of Treves, denounced as fraudulent by the popes, are as much fetishes as the hairs, tooth, bones, and begging bowl of Buddha.

Fidh. Keltik: “wood,” from the Aryan root Bhid “to cleave” (see Bud). It appears to mean a “stake,” or any other long pointed object. The round towers were called Fidh - neemhedh (the heavenly Fidh), as the Gauls had their Dru-nemet or “holy tree” down to our 8th century (Dulaure, *Hist. des Cultes*, i, pp. 58 to 60). O’Brien (*Round Towers*, 1834) regards the Fidh (p. 105) as meaning a phallus. Among many mediæval writers the “dry tree” was an emblem of celibacy, and the “green tree” of reproduction—these both growing in a paradise beyond the sea (see Yule’s *Marco Polo*). Cormac, bishop of Cashel in our 9th (or some say 7th) century, says that anciently hundreds of round towers existed in Ireland, “and that noble judges placed in them

vases containing relics" (O'Brien, *Round Towers*, chap. xxvi), so that they then resembled Indian stupas. [These high, slender, round towers existed, according to Gerald of Oambray, before Strongbow's conquest, 1170 A.C. They have, however, in some cases pointed arches later than the 11th century. There are 64 of them in Ireland, mainly near the coast. They are found in flat ground near ancient churches. They cannot therefore have been beacon towers; but may have served as refuge towers—such as are found in Afghanistān—for the church relics and plate. The door is always high up, and only to be reached by a ladder. Human skeletons occur in the foundations—perhaps victims sacrificed to the earth god intended to render the building safe.—ED.] Round these towers men and women danced at solar festivals. General Vallancy and others relate this took place at Tailtan (now Tell-town). "On the 1st of August (Luc-nasa), when the sun and moon were said to be married," games were held at Tara, and maidens danced round the great menhir on the hill. It was called the "love festival," lasting 15 days: "the females exposed themselves to enamour the swains." The name Tailti was that of the daughter of the 2th king of Ireland (O'Brien, *Round Towers*, p. 388). The Irish (see Petrie, i, pp. 61, 62), according to a vellum MS. at Trinity College, Dublin, represented King Priam (*Ænid*, ii, 512 to 539) as exclaiming, "Wretch, would you kill my son before the altar of the gods, in the Fid-nemid of Jove." So that the word, applied to the round towers, had evidently the sense of a holy place or symbol. Two towers like those of Ireland exist in Scotland: one at Brechin in Forfarshire, the other at the old Pict capital of Abernethy on the S. shore of the Firth of Tay.

Figs. The shape of the leaf, and of the fruit, of this tree did not escape the attention of ancient nature worshipers; and the "fig leaf" was an euphuism for the phallus. The aprons of the first pair in Eden were fig leaves, and the form is that still used in the amulets of silver, ivory, and bone, which Indian mothers hang from the waists of small girls otherwise naked. Even the Buddhist archbishop of Ceylon signs his name with a fig leaf—as Christian bishops use the cross. To adore the fig leaf (Asvattha) is, according to the Ananda Tantram, to adore the Adhō-Mukām or "inner place" (see Sakta): that is to say, the "fig-leaf shaped Yoni." The Italians, like the ancient Romans, call phalli "figs"; and the latter joked about the Ficus, and the Ficaria, Ficetum, and Ficarii. It was under a fig tree—the Ruminalis, named from ruma "a teat"—

that the wolf suckled Romulus and Remus in the Lupercal cave ; and senators sat under the sacred fig in the centre of the Comitium of the Forum, the tree, according to Augurs, having transferred itself from the old site under the Palatine hill to this spot (Pliny, *Hist. Nat.*, xv, 20). The wild fig (Capri-ficus or “goat’s fig”) was on the site where women sacrificed to Vulcan at the Caprificiales. The fig was identified with Romulus himself (Prof. A. di Gubernatis, *Mythol. des Plantes*, ii, p. 137). Phalli made of fig tree wood were symbols in the rites of Bakkhos ; and were kept in sacred arks. Piedmontese peasants say that “the fig chases away the wolf” (winter, night, or sterility) ; and it has its demoniac aspect, as well as that of sweetness and ambrosial juice. Bakkhos was said to create the fig as well as the grape ; and Greeks adored Dionūsos Sukītes, the fig god. Sukeos, pursued by Zeus, was changed into a fig tree to please Rhæa, the earth mother. The fruit was sacred to Hermes, and to Hērē, and interchanges with the apple in popular folk-lore (see Apple) ; but it is also the “arbor infamis,” and the tree of Judas, as betraying innocence. None dare to sleep under it, a superstition also found among Syrians, who say it is “bad for the eyes” : for it should not be seen. The expressions “fare la fica,” “faire la figue,” “dar una higa,” in Italian, French, and Spanish, mean “to make the fig,” that is the symbol of the thumb between the two middle fingers, a phallic sign (see Eye). Up to our 4th or 5th century the Manichæan Gnostiks are said to have observed “detestable ceremonies of figs.” Mr Jibrail (*Quarterly Stat. Pal. Expl. Fund*, July 1889) says that Druzes still present figs to one another, and Druze women eat figs after prayers, and have a special “Egg Thursday” in spring (see Eggs). The sign of the fig—above described—is a common amulet in S. Europe ; and over the gates of Fort Kumarom is a hand with one finger extended (Notes and Queries, 11th July 1885), which is the gesture called also by Italians “showing a fig” ; thus the virgin fortress of Kūmārī derides its foes. A Spanish mother, says the Marquis de Custine, meeting a suspicious character, hastily puts her child’s hand into the right position, saying “Higo higo haga, usted una hija.” Such customs and amulets are common also among Basques and Bretons.

Fiji. This is a group of 200 islands, with a population of about 130,000 persons, who profess some kind of Christianity, mingled with ancient superstitions : for they know only as a rule the leading rites, and are practically still worshipers of demons, fetishes, and stones, though fast forgetting the meaning of their old customs (see Samoans).

Mr Coote (*Wanderings*, 1882) says that their prayers remind him of Hebrew Psalms. "Let us live ; and let those who speak evil of us perish. Let the enemy be clubbed, swept away, utterly destroyed, piled in heaps. Let their teeth be broken. May they fall headlong into a pit. Let us live : let our enemies perish." Akkadians and Babylonians had such prayers, and such words we still repeat with pious reverence in civilised Europe. The Fiji gods include Tanumbanga, Ndauthina, Kumbunavanua, M'batimona, Ravuravu, Mainatavasarā, and others. N'dengei is described as the "supreme impersonation of abstract eternal existence"—which we do not believe any Fijian to have ever been capable of conceiving. He has a serpent's head, or dwells in a serpent, and in a gloomy cavern, with a single priest or Uto. He was "produced by a mother who found two stones at the bottom of a great moat," in which we find a simpler symbol of existence. Fijians worshiped "two stones" (Sir J. Lubbock, *Origin of Civil.*; see *Rivers of Life*, ii, p. 140, fig. 253, "Fijian phalli"). The stone worship was extremely sensual, and the emblems included seals, lizards, eels, and other creeping things inhabiting holes. Each tribe had its sacred animal, which never injured any of the tribe that adored it. The small stone called Kavek, or "love," had a girdle round it called Liku ; it was sacred to a Venus, and food was offered to it daily at Thokova. Another menhir covered with cup-marks—as in India (the Danda) and among Kelts—was probably a solar symbol. One chief, according to Lubbock, "represented his two wives by two stones"—probably egg-shaped. Fijians also have sacred trees, especially worshipping the ash. Conical and bullet-shaped stones, from Fiji, are in the Christie collection of the British Museum. The dead are buried in caves and tumuli, and it was the duty of the widow's brother to strangle her unless indeed she called on him to do so : for the demon Nanga bars the road to Mabula, or Hades, and tortures male ghosts unaccompanied by wives, whom he allows to pass. When a chief is dying he is taken to the Mabure-Kalous, or "god's house," and his death is concealed as long as possible, since revolutions and general plunder will follow. If women die in child-birth, a banana, wrapped in a child's garment, is laid on the breast. The Fiji gods (as at Samoa) are swathed in mats and robes (as in Japan, or among Romans, or in the case of the Inish-Murray stone), like the Tarao of Tahiti, swathed with straw (see Ta-arōa). Circumcision in Fiji is "a propitiatory rite, as an offering of atonement," for a sick father, by one of his brother's sons, with, as usual, heavy fees to priests to induce the deities to accept the sacrifice. [In 1897 the population had dwindled to 122,000 natives, having diminished by

nearly half since 1859, and including a small number of Polynesians. The Fijians proper are a mixed negro and Malay race, some tall and chocolate coloured with frizzled hair like Papuans, and some nearer to the Malay type. They were cannibals, and one chief is said to have set up 900 stones to represent the men he had eaten. Human sacrifices were common. Fire was made by means of the fire-stick (see Hutchinson's *Living Races*, p. 1).—ED.]

Fillan. See Faolan.

Fin. Fion. See Fene. The Fion-gail, or "fair strangers," formed a small Fenian army under King Cormac about 220 to 230 A.C. He was King of Tara (Dr Joyce, *Old Celtic Romances*, p. 411), and "the Find or Finn, son of Cumhal, or Cumhail." The traditional site of his palace is at the tall pillar on the hill of Allen, near Kildare, in Ireland. Though he could perform miracles, and was regarded as divine, he was killed by a fisherman in 284 A.C., leaving two sons, Ossian the poet, and Oskar. Many legends of the Fin are connected with pillars, bones, and stones: such as the "thumb," which was "an erect bone with the flesh off," and the "tooth of knowledge" (see Bones, Teeth, Thumb). The son of Fian, or Fin, was Diarmed, whose elopement with Graine ("the sun") betrothed to Find, and the courtship of Ailbhē, form a well-known Irish epos.

Finns. A very important Turanian group, on the east of the Swedes, and south of the Lapps. They now number about 2 millions; and, having mingled with Skandinavians, they are usually fair, with blue eyes. Their language also is full of Aryan loan words, though in structure and vocabulary it is Turanian (see Basques): the name Finn may itself be Aryan (from the root *Bhan* "fair"), and they are called in their own tongue "Suoma-leinen," or "swamp-dwellers." They spread early from the valleys of the Volga and the Don to Finland, and Lapland (see *Journal Anthropol. Instit.*, Nov. 1885). Only about 10,000 are now supposed to be pure Finns, and the Lapps number only 30,000 persons, representing perhaps a yet earlier arrival from Central Asia, constituting the Ugro-Finnic group—connected with the early Turkish Uigurs; including also the Esthonians south of Finland (see Japan). These people are called Chudes in Russian, colonising the fen, and lake, regions N. of St Petersburg. Eastern Finns also extend beyond the Urals into W. Siberia; and Sir H. Rawlinson supposes Finnic populations to have preceded the Aryans throughout Europe; of whom the Basques are an outlying group. The Finnic and the Magyar tongues are the representatives

of Turanian speech in E. Europe, and are connected with that of the Samoyedes in N. Asia. Finnish was first studied scientifically about 1820 A.C., when it was discovered that a rich mythology, with many myths and legends, existed, forming the Kalevāla—a great epik orally preserved, which “equals the Iliad in length and completeness, and is not less beautiful,” according to Dr Max Müller. It claims its place as the “fifth national epic of the world” with Homer, the Mahābhārata, the Shah-nāmeḥ, and the Nibelungen-lied. It is named from Kaleva, the “land of plenty and happiness,” and begins with the creation of the world, and with the triumph of a divine triad ruling the land of cold and death. We may ask, if these rude Turanians of the far north were thus able to create such literature, why should not others of the stock have done the same in Kaldea or in India ?

The Finns had gathered on the Baltic shores before 700 A.C., and accepted Swedish rule by 1200. England first heard of them about 1000 A.C., as “Kwains, living on the White Sea,” and as Beormas or Permians—“wild people knowing neither God nor good order.” In the south-east Russians ruled them in 1300 ; and in 1716 they were subjugated by Peter the Great. Since 1809 they have been all Russian subjects, claiming to be ruled by their own laws—an agreement recently broken (1890 to 1894) by the Tzar. Their myths have been compared by F. Lenormant (*La Magie*) with those of the Akkadians, and their language compares with Akkadian. Their god of air and winds is Ukko : their wood god is Tapio : their god of water is Ahti. Jumala, “the Lord,” is their “Great Father” —now identified with the angel Gabriel; and Perkel (perhaps the 'Aryan Perkunas) presides over demons. The Lapps are allied to the Finns racially, and are remarkable for their magic drums (*Folk-Lore Quarterly*, March 1893). The Tcheremiss and Votiaks, Permians, Ostiaks, and Voguls, are branches of the same race, between the Caspian and the Samoyeds of W. Siberia ; their dialects have been compared by Donner (1886). Prof. Smirnoff (*Scot. Geog. Mag.*, June 1891) says that polygamy, and survivals of communism, still exist among the Tcheremiss and Votiaks. Wives are still carried off by force and purchased. Food and drink are still put in coffins, or a bridal dress for a maiden, and a string in a boy's coffin showing his father's height, to which he must grow in the other world. Sacrifices—especially the head and heart of the victim—are offered in groves, and cakes in the shape of horses. The chief gods are those of the sky and of the dawn—mother of the sun, with deities of agriculture, rain, and cattle. Wizards are believed (even among the Finns, who have

attained to a high civilisation) to control storms and diseases, and to ascend to heaven and descend into hell.

Fingers. These form phallic signs (see also Daktuloi, Eye, and Fig). The finger laid to the mouth (as on gems representing the Egyptian Harpokrates) has this meaning, and is a common Gnostik emblem (see *Rivers of Life*, ii, p. 310, plate xiii), being a charm against the evil eye. Among Romans the hand with the middle finger raised was the “*digitus impudicus*” or “*infamis*.” Such signs are common at Pompeii and Herculaneum (see *Musée Secret*, plates 5, 20, 32, 33, 37, 45). The two raised fingers (first and second among Latins, or first and fourth in the East), are a Christian emblem of blessing. We may compare also the “*Pardon de St Jean du doigt*” or “*St John of the Finger*” in Bretagne, for surviving phallic symbolism (*Wide World Mag.*, Oct. 1899). To this shrine, on 23rd June, thousands of pilgrims march in procession from Plougasnou to adore the sacred symbol, in a precious case on the high altar. It is the finger with which John the Baptist pointed to the Lamb of God. Julian the Apostate—says the legend—ordered it to be burned, but a miraculous fall of rain protected it, and Philip, patriarch of Jerusalem, concealed it. Thecla, a Norman maiden, took it to her home, and built a chapel. In the 16th century, a young Breton archer of Plougasnou, in the service of a Norman noble, witnessed the miracles of the “*holy finger*,” and grieved not to be able to take it with him. As he went home the trees bowed to him, and the bushes greeted him, the bells of a Norman village rang for him, and he was cast into prison as a sorcerer. He woke to find himself near home, and as he entered the chapel of St Meriadec, to return thanks, the bells chimed and the candles were lighted by unseen hands. Those who were with him saw the holy finger emerge from the archer’s arm and place itself on the altar. Pilgrims then became so numerous that a special chapel was built in 1513, where miracles have ever since occurred.

Fire. The Greek *Pūr* : from the Aryan root *Bhur* (see Bar). All nations regarded fire as sacred since the discovery of the fire drill (see Ag and Azteks). The Vedas distinguish five elements: 1. Akāsā or Ether, which has the property of conveying sound : 2. Air, which has the properties (*guna*) of sound and feeling : 3. Fire with sound, feeling, and colour : 4. Water, with these and taste : 5. Earth, with the *gunas* of sound, feeling, colour, taste, and smell. Scandinavians, who still carry fire to protect them, used to place it in pits dug in new lands to drive away demons, and keep it alight beside babes till baptised (see also Candles). Dr Stewart, minister at Lochaber (*Journal Scot.*

Ant. Socy., March 1890) witnessed such rites in Wigtonshire in 1889. Five women of a hamlet, in a remote glen, were passing a sick child through the fire. Two held a blazing hoop, two others passed the child backwards and forwards through it. The mother looked on a little distance away, and when her child was restored to her, the hoop was thrown into a pool hard by. The child was 18 months old, and a weakling, supposed to have been affected by the evil eye. A bunch of bog myrtle was then placed over its bed by an old woman, who directed that it should not be removed till the next new moon.

Kelts still jump round burning cart wheels, while village smiths are welding the tyres, to avert the evil eye (see also Bridget). In Bulgaria sorcerers called Nistinares leap through fires on May Day (see Beltine), walking on the hot embers to prophecy, bless, and curse ; only in May does the fire not hurt them (Mr A. Lang, *Contempy. Review*, Aug. 1896). We have often witnessed such rites in S. India, and found the feet of the fire walkers only badly scorched. Mr Thomson (*South Sea Yarns*) gives a photograph of fire treaders in Fiji in 1893, but cannot explain the apparent impunity with which they walk on hot stones and burning embers, as do the Moslem Dervishes. We may probably distinguish the "passing through" the fire to Moloch (Levit. x viii, 21 ; 2 Kings xvi, 3 ; xxiii, 10 ; Jer. xxxii, 35) from the burning of children (2 Chron. xxviii, 3 ; Jer. vii, 31). In Iceland (Edda) a pious Christian hero aided a pagan hero to pass unscathed through the fire, and the "Fire Ordeal" was kept up till 1817. Lockhart (*Church Service*, 1826) says that a "communicant carried a red hot bar of iron, and walked on a red hot plough-share without scorch or scar . . . to the glory of God . . . one of the most extraordinary records . . . of the audacity and weakness of mankind" ("Janus," quoted by Mr. A. Lang, as above).

The Russians light fires near corpses, or in cemeteries, maintained by watchmen. Australian bush tribes employ old women with fire-sticks to guard the young from evil spirits, as Kelts did for babes and mothers. Fire rites were common in Europe down to the 13th century. Lithuanian Aryans, in Russia, like Hindus and Tartars, still regard fire as a deity. In Rome, down to the first Christian century, the emperor walked behind the sacred fire, and all marriages were solemnised in its presence, bride and bridegroom both touching the holy altar fire, and the holy water beside it. Fire rites survive among the Pueblos of Arizona, New Mexico, and Colorado. A visitor to the fêtes of Taos, near Santa Fé in the United States, says that he found natives—probably of Aztek descent—holding councils beside "the sacred fires of Montezuma," which are never allowed to go out. These

Estufas were regular fire temples, under ground, with pits fenced round and jealously guarded. They could only be reached by a ladder, which was hidden when not in use (*Macmillan's Magazine*, November 1882). Even Indians supposed to be Christians have fire and serpent rites (Capt. Bourke, *Mokis of Arizona*), the Mokis being offshoots of the Snake Indians (Prof. Keane, *Academy*, 22nd November 1884), whose lands stretch from Mexico to British Columbia (see Serpent). Mongols, who are Moslems or Buddhists, still venerate fire, never stepping over it, or scattering it, or allowing it to be defiled. A marriage contract is sealed by being committed to the flames, for it is then recorded in heaven—just as Agni of old was the messenger of the gods (see *Indian Antiq.*, July 1882). When a bride is brought to her lord in China her chair is carried over a brazier of live coals (see Apple). Casati says that among the Niam-niams, of Central Africa, an ever burning fire is maintained in its shrine by sacred virgins, in connection with the tombs of chiefs. These poor maidens are immured for life, and their food is brought to them. (*Athenæum*, 11th August 1883). The Japanese say of relatives that they “are of the same fire,” as did Greeks and Phœnicians (*Journal Anthropol. Instit.*, July 1870, p. 58).

Every Latin village had its round hut for sacred fire, and the temple of the Vestals was also circular. Persian fire-worship survived till recently (see Baku). In Ireland at Beltine, mothers gave their children the “baptism by fire,” tossing them through the flame to be caught by a man; and Beltine-glas (“the yellow sun-fire”) is still known in some parts of Ireland (Mr M. Aynsley, *Indian Antiq.*, March, April, 1886). Householders, after the rites are concluded, seize a brand, and rush to their homes to light the fire; it is considered unlucky if they fail to do so. The last year's brand is burnt, and replaced by the new one, which is placed over the hearth when the fire is lit. The fire of Jehovah's altar was ever burning till the fatal 9th of Ab in 70 A.C. The fire rites at Easter in Jerusalem, when the fire from heaven falls into, and issues from, the Holy Sepulchre, and when all must light their tapers at it, is traced to 800 A.C. It used, in the 12th century A.C., to appear sometimes in the *Templum Domini* (the Dome of the Rock), or in the *Templum Salomonis* (the Aḳsa mosque bard by), instead of in the cathedral (see Col. Conder, *Tent Work in Palestine*).

Virgil makes Aruns say (*Æn.* xi, 784) :—

“O patron of Soracte's high abodes
Phœbus thou ruling power among the gods

Whom first we serve, whole woods of unctuous pine
 Burn on thy heaps, and to thy glory shine
 By thee protected on our naked soles
 Through flames unsinged we pass, though treading kindled coals."

The "heap" was the karn emblem of Apollo. The Hirpini ("wolfish ones") in Gaul were his priests, and their fires were sacred to the sun. Fire cures every ill—whence the Hindu ceremony of the Dam-madār, when the worshipers run or jump through sacred flames. The name comes from that of Shah-Madār, a Moslem ruler about 1400 A.C. The Hindu often exclaims "Cure me, O holy Kāli, and I will walk thy fires." He drives his sick cattle between two fires, as Kelts used also to do, a custom forbidden by churches, yet still not quite obsolete. All sacred fires are lighted from the sun, or by the fire stick (see Arāni and Svastika). The fire stick should be of Asvattha (*Ficus Religiosa*) and Sami (*Acacia Suma*) usually planted near temples, and thus "married" as Hindus say. The altar fire at Jerusalem was of fig wood, with pine and cedar. The Greeks and Egyptians also used fig wood, and the former called it phallos-wood: this, with the harder wood of the laurel or thorn as the drill, formed their fire-drill (the Prometheus, or Pramantha); and both Persian Magi, and Eskimos, lighted holy fires by the same means: for fire, "the golden handed one," was the first principle to Mazdeans. The Jews said that their sacred seven-branched lamp burned miraculously, without trimming, till the death of Simon the Just, and from it all other lamps should be lit (see *Mishnah Tamid*; and *Quarterly Stat. Pal. Expl. Fund*, April 1886, p. 129).

Fish. A very important emblem in mythology. The first Avatār or incarnation of Vishnu, in India, was the fish (see Matsya). The story is related in the Matsya, and in the Bhāgavāta Purānas, with some differences. While great Brāhma slept a demon stole the Vedas, and the destruction of the world was thereupon decreed. Vishnu had perceived the theft, and to avert injustice he appeared, as a small fish, to a pious man while he was bathing. The good Satya-Vrata spared the fish, placing it in a vessel for which it soon became too large, then transferring it successively to a larger vessel, to a lake, to the Ganges, and finally to the ocean, where Satya worshiped this great fish as Narāyana. Vishnu then told him that the world must perish, ordering him to build a vessel, for himself and the seven Rīshīs or pious persons, with their families, and for the seeds of plant and animal life. The waters covered the plains, and all men perished save those thus elected. Vishnu appeared again as a huge golden fish, to which the hero (Manu or Satya-Vrata) made fast his ark, with a serpent tied to the single

horn of the fish, which drew the vessel to a high mountain where Satya-afterwal'ds called a demigod and son of Virasvat—was taught all religion and philosophy, for the new world after the Flood (see Floods).

The Matsya-nari, or Indian mermaid, is also connected with Vishnu when issuing from the mouth of the fish—recalling Hercules swallowed by the fish, and the Hebrew legend of Jonah, as well as many folk-tales of the fish that swallows and restores a ring, or a phallus. The recovery of the Vedas by aid of a fish also recalls the Irish mermaid (see *Rivers of Life*, ii, p. 247, fig. 115) as represented at Clonfert, carrying a sacred book. Other fish emblems of the Kelts are found at Cashel, and at Kells in County Meath (*Rivers of Life*, i, p. 247; fig. 116). The fish was also a favourite emblem among early Christians (see Baptism), representing the “Ikthūs”—the Greek letters being supposed to stand for “Jesus Christ the Son of God Saviour.” It is found in Roman catacombs, and on Christian buildings of the 4th century in Syria, and was recommended by Clement of Alexandria as an emblem on Christian signet rings. In Naples however the fish is a phallic emblem. Fish were sacred to Venus, and to Ashtoreth (see Dove): “the fish that laughs” must not be touched by women: the two twin, or crossed, fishes are emblems of fertility and of early spring (see Dagon, Derketo, Ea). Ascetiks were not allowed to eat fish; but Christians eat it in Lent, and it once formed part of their communion meal (see Eucharist). The joke of the “poisson d’Avril” was phallic, says Gubernatis (*Zool. Mythol.*, ii, p. 339): and the expression “nu ova pesce” in Naples has a similar meaning. Even the water in which fish are boiled will cure sterility. In ancient Egypt Isis is represented with a fish on her head: and fish are common emblems in church architecture, supporting the fleur-de-lis (see *Rivers of Life*, i, p. 6, plate v). The so-called Vesica Piscis is an euphuism for the Yoni. Egyptian priests shunned fish, as do most African tribes (except the Ba-tlaping or “fish people” among the Bechuanas), while Arabs generally avoid fish, and eels (see Eel) as being quite as unclean food as snakes. Kelts refused to eat eels: Eastern Jews do not eat fish, but at marriages they place one on the ground, and the bride and bridegroom walk round, or step over it seven times as an emblem of fertility, just as Indians circumambulate the linga and yoni (see Lingam; and our letter in *Notes and Queries*, 16th February 1884, p. 134).

Flamen. A priest of the holy “flame,” which he alone might touch, and fan with the “mystic fan” of Bacchus (see Fan). The

flame-colored robes of Flamens are said to have been copied by the Roman cardinals. Their chief was the Pontifex Maximus (a title also adopted by Popes), or "great bridge-maker," who made the bridge from heaven to earth (see Bridges).

Fleur-de-lis. An emblem supposed to represent the iris or gillyflower ; but which seems (see Feathers, and Trisul) to have been often an euphuism for the phallus. The lilies appear on a Bible presented by Charles II of France, 869 A.C., and the Franks claimed to have used the symbol in Friesland as early as 400 A.C. The white lily is an emblem of the Virgin ; and St Joseph has always a rod with white lilies (on which a dove sat), in connection with the legend of his flowering rod (see Dove), which indicated him as a husband for the Virgin.

Floods. Inundations having been common catastrophes—though never universal as that of Noah was said to be—it is natural that legends of floods should appear in many countries. The Babylonian legend, however, appears to have an astronomical meaning, being connected with the eleventh episode in the labours of the hero Gilgames ("the sun spirit"), and thus terminating before the spring equinox. The dove, the swallow, and the raven in this myth are emblems of the winter months, the dove being migratory like the swallow, and a harbinger of the dry spring weather. The name of the Babylonian Noah, who escaped in a boat with his family and treasures, and the seeds of animal and vegetable creation, and who afterwards sacrificed and was removed by the gods to their paradise land "at the mouth of the rivers," is variously rendered Khasisadra (the Xisuthros of Berosus) and Tamzi (or Tammuz) ; and by him the story is related to Gilgames, after he has crossed the sea and passed the jewelled tree guarded by a snake (see Gilgames and Hasis-adra). [Critics suppose the Bible account to consist of two narratives blended together. They follow the present Hebrew text in distinguishing a Jehovistic and an Elohist document ; but the Greek Septuagint gives these sacred names quite differently in the narrative.—ED.] The date at which Noah's flood is supposed to have occurred (2592, or 3217 B.C., according to Hebrew or Greek reckonings—see Bible), is later than the age in which the great civilisations of Western Asia, and of Egypt must now be regarded as having already commenced.

Science declares the idea of an universal deluge to be fraught with impossibilities. Even if we suppose Ararat only (see Ararat) to have been covered by the flood, we should require a rainfall of 217 inches per hour to cover it in 40 days. The idea of a local flood,

covering all Mesopotamia, is as impracticable as that of a universal deluge, under the geological conditions of that region within the age of man's existence on earth. No ark or boat could contain specimens of the known fauna of that country, nor does the history of geological evolution point to any such cataclysm. The ancient legends are in hopeless disagreement with scientific facts.

The Greeks borrowed, like the Hebrews, from all the mythology of the early races of West Asia. The Phœnicians had a flood legend, which was preserved in the story of Deukalion ("the lord of the ship," *Du Kālīūn*), who was a son of Prometheus, and a king at Phthia in lower Thessaly. Warned by his father that Zeus would destroy mankind, being wroth at his treatment by Lukaon, Deukalion built a boat which, after nine days' flood, was stranded on Parnassos. Here he landed with his wife Purrha, and with Megaros, a son of Zeus; cranes and wolves (creatures of winter and spring) guided them to new homes in Thessaly, and a new race sprang from stones that Deukalion, and Purrha, flung behind them. Another legend of a local flood, from which Ogūgēs escaped, belonged to the low-lying plains of Boiōtia, and is described by Pindar, "the lyrical Theban," about 500 B.C. Oguges, though an "autokhthon," or aboriginal inhabitant of Boiotia, was transferred later with his legend to Attika. According to Hesiod also, the Titans (who recall the giants living before the Flood according to the Hebrews), were submerged in Stygian waves after they had piled up their cloud mountains against Zeus in heaven. Iris, the rainbow goddess, hovered over the ocean when Jove swore not to flood earth again, as the bow of Istar appeared in the Babylonian tale, or the bow of Yahveh in the Hebrew (see Hesiod, *Theog.*, 779, and Rev. G. Faber, *Cabiri*, i, p. 261).

The Hindus had their flood of Manu (see Fish), and the Chinese their river "Flood of Vu." The Persian legend (in the *Vendidād*), speaks only of a great winter, and of Yima's *Vāra* or "enclosure," whence birds bade him come forth in spring. There is, however, no distinct flood story in Egypt; for, when men are destroyed by the wrath of Rā and of Sekhet, they are only drowned in blood. The *Ḳorān* legend is taken from the Hebrew scriptures, but states that the flood issued from a certain spring called the *Ṭannūr* ("oven"), which again swallowed the waters. This *Ṭannūr* is shown in N. Syria (see Col. Conder's *Heth and Moab*, i), close to an enclosure called "The Ship of the Prophet Noah," not far from *Ḳadesh* ("the holy place") on the Orontes; and again at Bambyce (*Membej*), or at Hierapolis, "the holy city," further north.

In the Skandinavian Eddas we read of a flood, but this is an

Asiatic echo, and perhaps due to Christian teaching, which also is to be suspected in the Welsh story of the "great lord of waters," and of those who escaped when lake Llion overflowed (Welsh Triads). Its waters were drawn off by "the oxen of Hu-Gadern," servant of the demon Afane, which oxen appear to be the bellowing thunder clouds—like Indra's oxen. The Mexicans seem to have had flood legends, being well acquainted with mighty rivers; but the details recorded are liable to suspicion of Spanish influences, about 1540, in the case of Kox-kox-tli; for Dr Tylor (*Gifford Lectures*, 1891) says that the original Aztek picture only represents a man in a canoe stranded on an island (see Azteks). Nata, and Nina his wife, were enclosed in a hollowed cypress tree by the god Titlahuan, and came out after the flood: they roasted fish and were admonished by the deity. The Quiches of Guatemala said that the flood destroyed the first men who were made of wood. The Algonquins said that birds warned Messou, the hunter, of the rising of a great lake, and the wolves guided him to safety; he sent a raven to find land, and the musk rat—whom he married—helped him to make it. The Tupis in Brazil (about 1550) spoke of a stranger who caused a flood, whence few escaped, and of the god Monan, who burned earth with fire, and drowned it with water. The Peruvians believed in successive destructions by famine, and flood (recalling the Hindu "Kalpa" cycles); and the Aztek flood was the end of the first of four such cycles (Dr D. G. Brinton, *Myths of the New World*, 1876, pp. 220-229).

What is more natural than that men who observed fossil fish, and shells, on high mountains or in deserts, should conclude that the gods had once dipped the earth under ocean, and had again brought it up from the depths; but that they had also saved some few men and beasts, whence those of later ages were descended? (See also Hawaii.)

Floralia. The fete of Flora, the goddess of flowers, from 28th April to 1st May; a Roman edict of 238 B.C. defined the rites, which were already ancient on the "seven hills" of Rome, going back to the 8th century B.C. among Etruskans. Numa was one of the priests of Flora's shrine. The rites became so gross that they were prohibited; yet, even in our 2nd or 31'0. century, women are said to have celebrated them naked; similar practices continued in some Italian states even to the Middle Ages.

Fo. The common Chinese corruption for the name of Buddha.

Foot. The Vishnūvas in India regard the foot as a symbol of

the phallus (see Pad). The footprints of gods and heroes, of their horses, or of other animals, are regarded as conclusive evidence of the legends attached: see, for instance, the Ceylonese footprint (Adam's Peak), or the Palestine examples. The latter include that of Christ on Olivet, and another in the Aḳsa Mosk; that of Muḥammad—with Gabriel's finger marks—on the Şakhrah rock; that of Adam at Hebron; vestiges of Elijah at Mār Elias; footsteps of a prophet in the Mosk at Baalbek; and of a prophetess in Moab, S. of Heshbon. The gigantic footprint of Hēraklēs was shown in Scythia. Numerous other examples occur all over the world (see Mr Kumagusu Minakata, "Footprints of Gods," *Notes and Queries*, 1st Sept., pp. 163-165; 22nd Sept., pp. 223-226, 1900). The Japanese scholar compares the examples in his native land with those recorded by others, such as the bird-like prints of the great spirit in N. America and Mexico, in Columbia and Peru; the sculptured pair of footprints at Mané-er-Hroèg in France, and others of early date in Sweden; those of Christ in Rome and in France; those of the miraculous bitch that aided Clovis at Pas de Dieu; the knees of St Ursicinus at Rome, and of Sta Theocrita in the island of Paros. Of St Hyacinth and St Mark footsteps also are shown. In Egypt we hear of footsteps of Osiris; and Bechuana Kaffirs show those of the Modimo ("god") cave, near Lake Ngami. In this case they are the footprints of many animals that were created in, and issued from, the cavern. Footprints of the horses of heroes are also common (see Arthur). The footprint on Adam's peak—whether of St Thomas, Buddha, Adam, Siva, or the Chinese Panku—holds rain water in which believers wash their faces. In Japan, too, Buddha left footprints (though never visiting the island), and horse prints are shown. In Kosala a lion's print, and one of Buddha, are noticed. In Siam we have the prints of elephants and tigers, who escorted Buddha; and in Polynesia those of Tiitii, made when he was pushing heaven and earth apart. Those of giants, goddesses, and priests are numerous in Japan, where also the lightning fiend Ipaves his claw marks on trees. Horse prints occur in Korea; and in China emperors were begotten by maidens who trod in the footprints of gigantic deities. Lao-tzse has also left footmarks, and others belong to dragons, birds, bulls, horses, tigers, cranes; to a hermit and his deer, to donkeys, and dogs, and fowls, connected with Taoist or Buddhist saints. Lhassa, and Ferghana, furnish other examples. To those thus enumerated we may add many Christian examples, for wherever Christ, or an apostle, or a saint went, rocks became soft and retained marks of their feet or hands.

Fors. Fortuna. The Italian deity of Fate, answering to the Greek Tūkhē. Dr Max Müller (*Biography of Words*) shows that the popular derivation from *fer* ("bear," "carry") is impossible. In the Book of Esther (iii, 7; ix, 26, 32) the word Pur for a "lot" is apparently Persian, though not known as such, and is given a Hebrew plural, whence the name of the festival of Pūrim. In Aryan speech *Pūr* is "fire" (see Bar), but we need not, in Italy, look only to Aryan speech (see Etruskans); and Fors may have been a Turanian word. [The Aryan root *Bhar* may be suggested, whence the Latin *par* "equal," *pars* "part," *portio* "portion"; in Akkadian we have *bar* or *par* "half"; the idea being that of equal chances.—ED.] The early shrines of Fortuna included that at the Volscian capital of Antium: the temple of the Latini on Mt. Alba; and the Sabine or Samnite shrine of Prænestē, with the Etruskan temple at Cære. Here the "sortes" or lots were cast, sealing fate. (Cicero, *De Div.*, i, 34: ii, 41, 56; Ovid, *Fasti*, ii, 477: vi, 93, 217; Virgil, *Æn.*, iv, 346, 377: vii, 679; see Danet, *Dict. Ant.*, and Gibbon, *Decline and Fall*, vi, 333.) Gibbon derives the Christian "Sortes Sanctorum" from the Sortes of Fortuna. The Augurs delivered the decisions of Fortuna (whether as a male or a female deity) in little sealed packets, sometimes called Sortes Conviviales, which survive among us in the modest form of Christmas "crackers" with mottoes to decide our fate, connected as of old with fire rites.

The rites of Fors were observed by the Roman kings Ancus Martius, and Servius Tullius. Tullus Hostilius, succeeding Numa, in 670 B.C. attacked the Sabines and the Albans, and destroyed Veii and Tusculum. On this account the gods sent fire and pestilence on Rome, and a voice from the Alban temple of Fors, otherwise Jupiter Latiaris, foretold the death of Tullus: he besought mercy of Jupiter Elicius, but was destroyed, we read, with all his house, by burning stones from the Alban Mount (Varro, see Smith's *Dicty. Gr. and Rom. Biog.*): wherefore Ancus Martius (succeeding in 641 B.C.) erected a temple, on the most sacred hill in Rome, to the Alban Fors. Servius Tullius was a favourite of Tanaquil (or Thanakul "the servant of Thana" the Etruskan goddess) wife of Tarquin (Tar-kon), and succeeded this Etruskan monarch, whose daughter he married, on his murder in 579 B.C. According to Ovid and others he must have been an incarnation of Fors, for Tanaquil and Ocrisia—the mother of Tullius—saw in the sacred flame a phallus (compare under Deuce) while worshiping the Lars with "buns" and wine. Ocrisia was therefore devoted to Jove (like Babylonian maidens—see

Deva-dāsis) ; and Tullius was born, and even as a babe was seen by Tanaquil sleeping surrounded by flames. He built a beautiful shrine to the goddess Fors Primigenia, and by her he was often visited ; she was a deity of Alba and of Prænestē alike ; and the temple built by Tullius was in the Capitol. This Fors was the daughter, according to Cicero, of Jupiter Latiaris. Tullius was apparently an Etruskan, and his native name was Mastarna (“hero of the tribe,” *Mas-tar-na* in Akkadian) : he was a comrade of the Etruskan Cæles Vibenna, who colonised the Cælian hill at Rome, and being in favour of the Plebeians he was murdered, in 535 B.C., by Patrician adherents of the murdered Tarquin, who was of the same race. Thus Fors appears to have been an Etruskan deity. The laws of Tullius were set aside, by his successor, Tarquin the proud, and this Etruskan tyrant was expelled in 510 B.C. These and other indications show us that the Etruskans educated the Aryans of Italy—Umbrians, Oskans, Sabines, and Latins—especially in religion, laying the foundation of Roman civilisation (see Etruskans).

The worship of Fors, in her beautiful shrine on the Esquiline hill, long survived. In 400 A.C., St Augustine (*City of God*, iv, 18) inveighs against her, and asks “How can Fors be sometimes good and sometimes bad . . . give evils as well as blessings?” He argued with his teacher that a fountain cannot send forth bitter water as well as sweet (Epist. of James iii, 11) ; but he forgot that Yahveh says (Isaiah xlv, 7), “I make peace and create evil,” “shall there be evil in a city and Yahveh hath not done it?” (Amos iii, 6 ; Job ii, 10). At the entrance of the palace of Zeus there are two great vessels, from one of which flow all blessings for men, and from the other misery and misfortune. The Greeks said that the gods themselves are subject to Tūkhē or “Fate.” In Athens she was shown with the babe-god Ploutos, or “wealth,” in her arms. On medals she appears standing on the round globe which she rules, having in one hand the Horn of Plenty, and in the other the Rudder. Sometimes her hand rests on a wheel, showing the revolving fortunes of the fickle goddess Fortuna-Reduce, the ever changeable.

At Prænestē Fors had a wondrous gilt statue. The Romans said that when she came to Rome she threw off her wings, and shoes, determined to remain there for ever. Pausanias calls Tūkhē an ocean nymph, and one of the blind fates (the Parcæ). Pindar calls her a daughter of Zeus, on whom he bestowed power to aid, or to thwart, the affairs of men. “The ancients,” says M. Danet (*Dict. Antiq.*), “represented Fors Fortuna of both sexes, as they did several other divinities.” In her Roman temples she was Fors Libera, and Fors

Parva, worshiped by newly-married women, who dedicated to her their maiden girdles, and prayed to her to make the husband's love continue. She was Mammosa (like Artemis of Ephesus), Publica, Privata, Conservatrix, and Primigenia. The Prænestē shrine was said to be founded by Cœculus ("the little blind one"), son of Vulcan—the fire (Bryant, *Mythol.*, i, pp. 123-128). The boy Jove—the Bonus Puer Phosphor—was the child of Fortuna Primigenia (Gruter's *Inscriptions*, No. lxxvi, 6, 7). Cicero connects him with the casting of lots (*De Div.*, ii), saying "there is still a place religiously fenced off on account of the boy Jove, who being suckled, with Juno, seeking the breast in the lap of Fortuna, is most chastely worshiped by mothers." Prænestē retained its rites and freedom till 351 B.C. (Livy, vi, 30; Diod., xvi, 45). Cicero calls it a Colonia (*Cat.*, i, 3). It stood on a bold spur of the Alban hills, 2400 ft. above the sea, 23 miles E. of Rome, facing and towering above Alba and Tusculum. The fane of Fors Fortuna was on the summit of the hill. Sulla destroyed the upper city in 83 B.C., and a new city and shrine were built lower down. In our 5th century it became Palestrina (where a famous Phœnician votive bowl was found). Horace says that, in his time, "still did chaste Sabine wives pile up the sacred fires," of Vesta, and of Fors Fortuna.

Foutin. St Foutin (or Photinus), is supposed to be named from the Latin *Fotum*, "fostered," from a root meaning "to warm"—more probably from *Phōs* "light" in Greek.

Fox. See Japan, Lukos, and Spirits. The fox is in mythology the emblem of craft and deceit, a demon among Japanese and Chinese.

Fravashis. See Fervers. The Fravardin of the Avesta.

Freemasons. French, Franc-maçon: German, Freimauerei: "mason" being Low Latin (*macio* for *marcio*), from "marcus" a hammer. The brotherhoods date only from the 18th century; the first London lodge from the 24th June 1717; that of Paris from 1725; and that of Dublin from 1730. But such associations had been developing during previous centuries, tracing back even to the Middle Ages, and being due to the necessity for self protection, against tyranny in both Church and State. Dr Priestly, commenting on Dupuis (*Origin of Religions*), compares Freemasons to gypsies, as having rites of initiation, and oaths of fidelity. Such secret societies are ancient in Asia, among Essenes, Gnostiks, and Templars, or Moslem Dervishes, Druzes, and others; and especially so among the Chinese. Freemasons devoted themselves especially to John the

Baptist (patron of the first Knights Hospitallers), and to John the Divine. They attach mystic value to certain colors, such as white, blue, purple, and crimson, which typify air, water, earth, and fire. They have symbols, many of which are ancient religious or magical emblems. These occur on the masonry of the Crusaders' churches built by Italian Normans, in Palestine, in our 12th century, and are equally found on that of European cathedrals in the 14th and 15th centuries, including the hammer, the trowel, the gavel, the triangle, circle, and square, the fylfot, the fish, and the pentacle or "Solomon's seal," with the double triangle or "shield of David" (see *Rivers of Life*, i, p. 235, fig. 108). The triangle is an emblem of Deity (see Triangles). Nor is the "luminous ring" overlooked (see Ring), being presented to those initiated into the Order of Noah (see Fellows, *Mysteries*, chap. v). Mr Fellows says, indeed (p. 234): "There is scarcely a single ceremony in Freemasonry which is not found in the old pagan mysteries." He considers it demonstrable that "Freemasonry was (in its essence) nature and sun worship . . . see especially the hidden mysteries of our Blue Lodge symbolism." Freemasonry seems to have gleaned much in the East from older secret confraternities. We have been assured ourselves, by Parsi and Jewish Freemasons, that a brother is expected always to assist a brother, and never to prosecute him for debt.

The symbolism of Freemasons is mainly based on the Bible, but includes many astronomical emblems, besides the ark, the pillars, the tables of the law, and the arch. The "Royal Arch" consists of seven stones, marked by the signs of the genial months—the ram, bull, twins, crab (as the keystone), lion, virgin, and scales. [The month signs were also carved, in the 12th century, on the arch of the Hospital of the Knights of St John at Jerusalem.—ED.] Above the arch is the sun to the proper right, and the moon to the proper left. Beneath it are the seven Pleiades, round which the universe revolves, and under these the masonic coat of arms—a cross with the bull, lion, eagle, and man, in its 4 quarterings—representing the four evangelists, while the crests are the horn of plenty, and the compass crossing the gavel (or mason's square), forming the double triangle. Between these is the name of God. These arms stand on the tessellated pavement under the arch, which is supported by a plain pillar to the right, and an entwined one to the left. The two pillars Jachin (strength), and Boaz (stability) are important masonic symbols. Before the arch stands the coffin, in form of two truncated cones, marked by the cross, and indicating that the initiate must die to his old nature, before he passes through the gate (see Door), and is born again: at its foot is

the “urn of St John”—a box whence a serpent issues, reminding us of the Greek mysteries (see Eleusis, and Erekhtheus). This urn has a conical cover—recalling the phallic cones in the temples of the Syrian Venus.

The apron is the characteristic Mason’s dress ; but the Essene initiate received an apron and a hammer-like axe (see *Rivers of Life*, i, p. 237, fig. 109) ; and popes and bishops, like some Brāhmans, wear aprons—as did Adam and Eve. The Tau cross (used also by Gnostiks, and found in Templar churches) is marked on the apron ; and Masons say that it “marks the Pythagorean solar cycle of 600 years.” Irenæus (*Against Heresies*, Ill, xxiii, 5) says that “Adam put upon himself and Eve a bridle of continence . . . conformable to his disobedience. . . . At last God mercifully clad them with skins.” In the rites of Mithra the candidate was invested with a tiara, a purple tunic, and a girdle, with a white apron, which is found also on many statues in Egypt, Greece, India, and America, and is indeed used “always and invariably,” according to the *Royal Masonic Encyclopædia* (p. 48). Mr F. Crowe (trans. *Ars Quatuor Coronatorum*) gives most of the various masonic aprons, including one “having the appearance of the Highlander’s sporran.” On one of these the Tau is upside down, beneath a dark circle on a white ground, and the circle is wreathed with flowers (see Mr Simpson’s articles in the last-named publication, V, i, Jany. 1892).

In other rites three candles stand at each angle of the triangle of the Trinity, which is Abraxs, or 365—the days of the year. The sacred numbers 3, 5, 7, and 9—making 24 for the 24 elders—are gorgeously colored round the triangle in blue and gold. The number three appears in the three degrees of the lesser and greater mysteries, and Royal Arch, or Arch of the Master Key. The Master Mason stands on the east, while others cluster round him, as planets round the sun (see Dervish).

The mysterious design of the “certificate” belonging to the “Grand Lodge of England,” and intended to “certify that the name of (N) is written in the cubical stone,” appears to give a fairly complete collection of symbols. “Nothing” (it says) “is wanting save the key” (see Heckethorn’s *Secret Societies of All Ages*, 1897). We here find an oval in a square, and a cross made up of 8 squares in the oval, each square bearing the emblems of degrees. On the left (proper right), outside the oval, is a bell at the top, and men dancing round a pillar or obelisk at the bottom, with the legend “Talia St Iun gere possis”: the sun, and the magic square, are also on this side. Opposite (on the proper left) is the watch (for time) and a scene of tree worship,

with the legend, "Sit tibi scire satis." The crossed circle, and the moon, are on this side. The squares forming the central cross are arranged two to left, two to right, and four beneath each other in the centre. These—beginning with the central top design—appear to represent: 1. The *Logos*, as described in the Revelation of St John. 2. *Jerusalem*, with its mediæval coat of arms. 3. The fortress of Enoch or *Hermes*. 4. The pyramid sepulchre, with a serpent: the tower of liberty (Solomon), equality (Moses), and truth (Hermes), with a cross and ladder, above which is the two-headed eagle. The squares to the proper right are: 5. *Creation*, with the four elements, the central flaming triangle of the Trinity, the cross and other emblems, and the legends, "Chaos," "Open," "Lux ex tenebris." 6. The *Brute Stone*, with Jachin and Boaz, the pick, the broom, the waning moon, and other emblems. On the proper left we have: 7. The *Order of Baldwin* (1118 A.C.), the second king of Jerusalem, with the infant Christ on a rainbow spanning the space between a fire tower and a bull tower (Jachin and Boaz), and with the legend, "The fear of the Lord is the beginning of wisdom." 8. Justice, with the scales, the compasses, the gavel, and the circle divided into degrees. This is called "*The Cubical Stone*." All this symbolism, however, as in the case of other sects, may be regarded as belonging rather to the exoteric than to the higher teaching of Masonry.

Masons claim great antiquity for their mysteries, tracing them to a divine origin through Adam, Moses, and Solomon. Hermes was a common name among Gnostik societies. Some trace Masonry to St Alban (709 A.C.), and claim King Athelstan as a Mason. But the mediæval Masons' Guilds did not appear in the west till about 1356 A.C. (*Ars. Quat. Coron.*, V, i, pp. 41-44), though a "masonic habitation," at York, is spoken of as existing in the 11th or 12th century. In 1677 a royal charter was granted to certain Masons by Charles II of England. In the 18th century they began to organise their later mysteries of 7 and 33 degrees, and the order of the "black and white eagle," apparently two-headed, and symbolising day and night, as among Hittites (see Eagle). The "luminous ring," and the "blue lodge," appear to borrow from the Templars, and later Rosicrucians. Hiram of Tyre—as a temple builder—is also much spoken of by Masons. Masonry, however, sprang probably from the mediæval guilds, which were originally a kind of trades' union, of skilled stone workers and carpenters, employed on the beautiful fanes of Norman Europe. These collegia had well-defined rules and customs: some had a common fund; and they were ruled by Arch or Master Masons, who maintained the rights of even the humblest apprentice. They came in time to

regard themselves as religious societies, and in modern times became dissociated from their crafts, and perhaps little more than societies for mutual help ; the associates (like Gnostiks and others) being known by secret signs, such as the "Mason's grip" in the palm of the hand. They spoke of their degrees as "holy and solemn sacraments," swearing secrecy on the Bible, with obedience to superiors, and service to God and to the brethren. They protected themselves by guarding the door (looking out through a wicket or window), while the lodge was "tiled." Like other associations (Christian, Gnostik, Templar, or Druze) they have been subject to many calumnious accusations. The Church of Rome, especially, has always denounced a society over which priests have no control, and which is unconcerned with the interests of her system—which rests on belief in a good life, apart from faith, thus bringing down on its members the anathemas and slanders of popes and priests.

Free-will. The teachers of religion deny, ignore, or avoid this question. Neither the word nor the idea are found in the Bible. To the Hebrew, God was the author of good and evil—blessing and punishment—who deceives false prophets as well as inspiring others. Amos (iii, 6) says, "Shall there be evil in a city, and the Lord hath not done it." The Moslem agrees with the Christian in saying "Thy will be done." [Luther agreed with Paul (Romans vii, 15-25) as to the struggles of the will. Erasmus, on the other hand, was influenced by Greek ideas. Plato (see Er) taught that God was not to blame if man wrongly decided in face of his own previous experience. Aristotle believed (but does not attempt to prove) that man had Free Choice, and was responsible (*Nicom. Ethics*, III, ii-v) for conduct ; unless through madness, disease, or "impenetrable ignorance," he could be excused. The Council of Trent, in declaring for Free-will, did not even allow "impenetrable ignorance" as an excuse. They feared to charge God with responsibility for human sins, or the Devil either, as that would make him independent of God ; but Calvin in teaching Predestination—which Moslems also believe—had no such scruples.—ED.] Science teaches that there is no freedom of choice, but that all decision is as purely a matter of necessity as is the action of the balance : all must act according to the conditions of existence, and as the influences of heredity and surroundings lead. It is on the strength and continuity of these influences that the training of man or child depends. They have no power to become free from them ; and few ever break away from conditions imposed by early training, unless they come under new influences of an enlarged experience. We

cannot conceive of the non-conditioned, so that it is practically to us non-existent. A power that was without a law (that is, a consistency of action) would be one that we could not dare to trust, and not a law-giver to man. Such a God, if all knowing and creating sin, must (as the Hebrews taught) be responsible for all evil. The learned Gifford Lecturer of 1892 placed this view before the Aberdeen students in these words: "God purposely created man capable of sinning, because only so could He create a being capable of obedience." But such rhetoric makes God, though He had almighty power for good, the creator of infinite misery, with the object of forcing obedience from slaves, who only in a secondary degree are responsible for errors due to the sins of their fathers, which the best efforts throughout life can seldom amend.

Volition without motive is—according to Mill, Sir W. Hamilton, and other thinkers—quite inconceivable. It supposes man capable of producing uncaused motives—that is of creation out of nothing. Prof. Tyndall recognised that we are not the masters of circumstances, which are made, not by, but for us. Hamilton says that if the power of motive A be as 12, and of motive B as 8, it is inconceivable that action should not be due to motive A—the weight in that scale is the heavier (see Mr A. J. Bell, *Why does Man Exist*, xlix). The universal and mechanical law is, that force will follow the line of least resistance (see *Conscience and Design*). Cause and effect have no meaning if conceived of as independent. Yet Hamilton seems to have believed in the freedom of the will, though he says that "the proof of it is impossible, nay inconceivable."

These speculations were familiar to the old philosophers who studied Vedas and Darsanas: to Kapila and Buddha, as well as to the disciples of Plato. They, like Aristotle, saw only one solution in education, as the cure of "invincible ignorance," to which error is to be solely ascribed. We can be trained to pause when influenced by impulses of passion, and to reflect on past experiences of inevitable results, or to listen to wise counsels from those of wider experience than our own. Thus the wise man instead of rising up to smite sits down to think. He learns that there is no more a will (or choice) than there is a soul or ghost: "I will" is as much a vague phrase as "I laugh" or "I jump." We labour to make use of experience, until we gradually change our disposition, and create a new line of least resistance more in accord with the realities of circumstance. We still personify the Will, but "whether we will or no," we are "convinced against our (untrained) will." Free-will in fact is a contradiction in terms. We can, it is true, "do as we like," but we

must "like" first; and our liking must be consistent unless we have lost the balance of Reason—that is of action due to experience of reality. The will is tied by knowledge of consequence, and if we are ignorant of such experience, our motives are prejudices and untrained passions. Truly do we say that "D.V. we will do so and so," for an omnipotent law rules all. Mr Herbert Spencer puts this clearly when he says: "A body in space, subject to the attraction of a single other body, moves in a direction that can be accurately predicted. . . . If it is surrounded by bodies of all sizes, at all distances, its motion will apparently be uninfluenced by any of them; it will move in some indefinable varying line, that appears to be self-determined"; but it is not really so, only we are unable to calculate all the attractions or repulsions on which it depends. Hobbes roughly declared that the will was "the last appetite." If the race be uneducated and untrained, it cannot shake off the evils of heredity and of past racial developments and circumstances. Believers in "Necessity" hold that all events follow a natural sequence, according to laws as inevitable as that of gravity, or of chemical affinity, ruling the organic and the inorganic world alike. As bad seed, and bad cultivation in bad soil, produce inferior vegetables, so surely do animal heredity and bad surroundings produce bad men and women. Our bodies are made up of carbon, oxygen, hydrogen, and nitrogen, elements which follow the inevitable laws of their chemical affinities (the causes of which are unknown to us): thus neither child nor vegetable can accomplish anything against the bodily conditions of its existence. Beyond the sensations due to bodily action we can know nothing. Fancy may regroup such experiences, but it is to be recognised as imagination, apt to run riot, and not as reality. [Reflection, whether original or due to others, aims at discovering the realities which should govern our action: it is careful observation of results. But such training is due to the same consistent purpose which has developed higher from lower forms, and life itself from inorganic attractions.—ED.] The fact is, as Kant long ago showed, that: "All human actions are as much under the control of the universal laws of Nature as any other physical phenomena": "The rational predispositions," he adds, "seem destined to develop themselves more in the species than in the individual." It is not every wave that shows the tide, but neither the wave nor anything else is due to "chance," which is merely a word expressing our ignorance of the forces that are at work, and our want of prevision of the inevitable consequence. The eternal laws, which move stars and planets and the elements of animal organisms, are the same; why not therefore those that control the tiny race of man, on his tiny

planet, in thought, will, and progress? Voltaire said: "Nothing happens without a cause . . . an effect without a cause is a sentence without meaning . . . my will is but a consequence of my judgment, and the one necessarily follows the other as cause and effect." The will is as natural to the creature as scent and color are to the flower; and these we know depend on its heredity, yet can be influenced by soil and cultivation. Knowing these exactly, we can predict the result; but in the more complicated question of human motive we must be content with an Agnostik attitude, though assured that the law of necessity still holds good.

Frey. Freyr. Fraig. Fro. The Skandinavian god of reproduction. The name comes from the Aryan root *Bhri* or *Bhar* "to produce" or "bear" (see Bar), found in the Latin *Frux* "fruit." His female forms are Freya and Frigg. He is represented as the brother of Freya. At Upsala he was represented by a menhir or phallus (see *Norweg. Antiq.*, i, p. 25). He was drawn through heaven by the golden boar (see Boar). He is the "Lord of Increase" presiding over rain and sunshine, harvests, wealth, and peace—the sun god (Indra), who is the cause of all fertility. Gerda, the earth goddess, is said to have resisted him though bribed by apples and rings, till Skirner, his attendant, threatened her with eternal sterility. Freyr ploughed Gerda at the season when Teutons used to carry their ploughs, in boats or arks, over their fields in spring. Frey and Freya were children of "Niord the rich," whom the Vanir gave to the Æsar or Æsir (the gods) as hostages at the end of a great war. Niord (or Njord) was born in Vana-heim ("water home") being the third As (or "spirit"), ruler of the winds and quencher of the evil fire of Loki. Fro, among Teutons, was a beneficent form of Frey, merciful and long-suffering—a god who gives strength and sweetness to life.

Freya. The Skandinavian Venus, sister of Frey, is distinguished from Frigg the Skandinavian Juno. but they are only various aspects of one goddess of reproduction—the earth mother and virgin earth. Freya also is called Sessrymner "the large worn bed" (see Earth), and was a "goddess of the Vanir delighting in love, song and dance." She listens to the vows of lovers, and produces general fertility. Loki ("fire") opened her door, loosed her girdle, and crept into her bed as a flea, by order of Odin (Woden "the blue one") or heaven. By Odin she had a child called Hnos, "the treasure" or "delight." Her car was drawn by cats, and she (like Loki) was clothed in feathers. She was consecrated by receiving in her lap the hammer of Thor,

which Thrym, the winter giant, stole. Thor, disguised as a bride, went to Freya in Jotun-heim and there regained the hammer from Thrym. Freya's abode was in the Folk-vang or "people's habitations" (see Sharp's *Nor. Myth.*, i, p. 56). She ever longs for Odin (the ancient pair, heaven and earth, being so represented), and is intoxicated by his love. Her tears and her ornaments are of gold. She travels abroad and takes many names and forms. To one she gives "the sacred joys of marriage with many children," to another vain longings. She is a wild and joyous Ceres, related to Gerda the earth, and to Skirner the invigorating air. She becomes a cloud rider, a swan maiden, the leader of the Valkyries or silvery clouds—a maid of the mist. The twins Frey and Freya (like Tammuz and Istar) were gods of love, taking the highest rank in Asgard, the abode of spirits.

Friday. The day of Freya and Frigg; and of Venus among Latins. To Moslems, who worshiped a Venus at Makka, it became the holy day (*Yōm el Jum'a*, "the day of gathering"); and it is the "wife's day" to them, on which the husband may not approach a concubine. She alone, on that day, may light the household fire, and preside at the hearth. Christians now object to weddings on Friday, which is regarded as an unlucky day of fasts and fish eating—the fish being sacred to Venus. Yet in 1871 the census shows that, among Irish Kelts, nearly 44 per cent. are married on Friday. The Hindu house-mistress adores her cow on Friday, calling it *Kāmadevī*, "goddess of love."

Frigg. Frigga. Frygga. See Frey and Freya. The Skandinavian Juno, wife of Od in or Heaven: goddess of marriage and of earth, and of Hlyn, or mild warmth. Her name signifies "the bearer," and she is the Frau or married woman (Thorpe, *Nor. Antiq.*, i, p. 231). When Odin, the blue sky, disappeared, and the Æsar despaired of his return, she married his brothers, Ve and Vilir. Her father was Fiorgynn, the male earth, whose consort was Fiorvin or Iordt, otherwise Ertha, the mother also of Thor. Frigg lived in Fensaler, the humid earth, but she is also, like Freya, a feathered goddess or falcon. From Odin and Frigg sprang the Æsar; and Baldur the beautiful (see Baldur) was their lamented son. Fulla or "plenty" waited on Frigg, as did Hlyn "the warm," and Gna the "gentle" breeze. Orion was her *rok* or distaff. She appears (in winter) as the "white lady," and has flaxen hair. Her legends refer to snow and feathers, milk and cows (see Bertha), all connected with rain and snow. She is the Mother Rose (see *Hēbē*),

the "marriage grass" (*Orchis odoratissima*), the primrose, the forget-me-not. Stones must be cast on her cairn or heap (as memorials of a visit); and Christians still cast stones into Frigga's cave at Urselberg, on the Burgeiser Alp near Wurtenburg. She watches Odin her lord, being ever anxious lest some misfortune should overtake him. Though silent she is said to know the destinies of all, like Hindu goddesses. She is jealous of Gerda and Gunnlod, the earths of spring and of autumn, whom Odin embraced, receiving from them his "mead" of blood and honey. The mead produced poetry, and art, from its "maddening" influence. Frigga, and Gode daughter of Thor, were worshiped at midsummer. Christians found it hard to put down these fêtes (see Mr M. Conway, *Demonology*, ii, p. 379).

Fro. Fruija. See Frey.

Frog. This night croaker is called in India the friend of Indu the moon. In Egypt, Hekt, wife of Khnum, is a frog goddess (see Baubo), and moon deity. Bhekas "the frog" (Sanskrit), is the harbinger of rain, and Indu is the "rain dropping" or dewy one. Indra, the rain god, grants what Bhekas croaks for; but the moon is said to kill the frog, silencing him with heavy dews. In spring, under the showers, he sings and calls on men to plough the earth. Italian children (says Prof. A. de Gubernatis) have an instrument—the *Canta-Rana* or "frog singer"—used to imitate his song in Holy Week. In the Rig Veda (Hymn 103) we find the praises of the *Māndūkas* or "cloud-frogs," with those of Indra, who drives the cloud cows from the cave of the *Pānis* who obstruct rain. One *Māndūka* is said to bellow like a bull (the bull-frog), others are of yellow-green (*harit*) color. The cloud frog swells itself out like the cloud bull, and bursts (as in the fable), but also assumes beautiful forms to enchant maidens (see *Zool. Mythol.*, ii, under Frog).

Fu. "Father": in Chinese. See Bu.

Fufluns. Puphluns. The Etruskan Bakkhos. From the root *Pu* (see Bu) reduplicated with the passive affix. *Pu-pu-lu-uns* is "the god of that which is made to grow," connected with the name of the Etruskan city *Popnlonia*, and perhaps with the Latin word *populus*, "population" or increasing tribes.

Fyl-fot. The Teutonic name of the Svastika or cross with feet, the Greek gammadion or "crooked" sign (see Count G. D'Alviella, *La Migration des Symboles*, 1892), This sign, found from Peru to

Cornwall, is called Fuel-fut, Fujel-fot, and Fyl-fot, among Aryans, and identified with Thor's hammer, being found on dolmens in Cornwall, and, as a charm against thunder, on bells in Yorkshire (see Bells). It appears to signify the "fowl's foot" (German Vogel "bird"), or "flying foot," alluding to the whirl of the Svastika wheel (see Svastika). It was everywhere a sacred emblem. The Aryan root *Plu* signifies "to fly." The symbol is also the croix cramponée, or "crook cross," of heralds.

G

The third letter of early alphabets (see C), represents both the hard G and the soft J sound, which interchanges with the hard in dialects—such as Syrian compared with Egyptian Arabic. The hard G interchanges with the guttural K, which is sometimes dropped like H. The final G is replaced by the guttural *ñg* in Turkish speech, which also stands for M (see Dimir).

Ga. See Ka, and Gan. This root is widely spread as meaning "cry," "live," and "be." [Egyptian *kha* "to be born": Aryan *ga* "beget," *gi* "live": Mongol *ke, khe*, "make." Perhaps originally a "mouth" or "hole": Akkadian *ka, gu*, "mouth," "call," *ge* "abyss," *ku* "eat": Egyptian *hu* "food": Aryan *gha* "gape": Hebrew *gau* "inside": Chinese *hau* "mouth": Turkish *agui* "hole," *ag* "open."—ED.]

Gab. Sanskrit: "mouth" "hole" (see Ga). This is also an ancient root, meaning "hollow," or "cup," and the "hand" or hollow of the hand: hence to "catch" or "hold." [Egyptian *kap, khab*, "bent": Aryan *kap, kubh*, "bend" (see Gam): Hebrew *guph* "hollow," *Ḳabb* "domed": Akkadian *gab* "breast": Turkish, *kob, kab, kou*, "hollow": Finnic *kap* "sphere": Akkadian *gub* "hand," "hold": Egyptian *kheb* "fist," *khefa* "hold": Aryan *kap* "hold": Hebrew *caph* "hollow of the hand": Turkish *kap* "grip": Chinese *chup* "hold," *kup* "cover." The Aryan *kup* "cup" is the Hebrew *kob'a* "cup," "helmet."—ED.]

Gabar. In Hebrew a root meaning "strong," whence the Gibborim, or "very strong men" (heroes), were named (see Gab "to hold," and Ar "man").

Gabriel. Hebrew: "power of God," personified as an angel. (Daniel viii, 16; ix, 21: Luke i, 19, 26): he appeared to Daniel as

“a man.” The Jibrīl of the Ḳorān inspired Muḥammad, and according to Moslem tradition his finger marks appear on the Ṣakhrāh or “rock” at Jerusalem, which he held down to prevent its following Muḥammad to heaven. Moslems call him “Ru ḥ el Amīn,” the “faithful spirit,” and he appears usually to be a good spirit helping mankind.

Gad. The name of a deity of good luck, from a widespread root meaning “the right hand.” [Akkadian *kat* “hand”: Finnic *kat* “hand,” “luck”: Aryan *ghad* “grasp”: Hebrew *akhad* “take.”—ED.] It is perhaps connected with *gud* “strong” (see Gut). In Isaiah we read (lxv, 11) that the Hebrews “prepare a table for Gad,” and “furnish a drink offering for Meni” (also a deity of “numbers” or “lots”). Ba’al Gad (Josh. xiii, 5) was a Syrian “master of luck.” The name was also given to a Hebrew tribe (rendered “troop” in the English), as is made clear by the Greek Septuagint translation *Tūkhē* “fortune.” He is compared to a lion (see Gen. xxx, 11: xlix, 19: Deut. xxxiii, 20), and those who increase good luck are blessed.

Gael. Gail. Keltik. Probably like the words Gaul and Galli, it comes from the root *gal* to be “mighty,” “great,” “brave.” In Ireland the Fion-gail, and the Dubh-gail, are rendered respectively “fair” and “black strangers”—perhaps referring to the Belgæ or fair Kelts, and the red-haired Brythons on the one part, and to the Goidels or black-haired Kelts on the other. They were akin to the Gauls who invaded Galatia 279 A.C.; and to the Caledonians who were a fair race in Scotland—the “Gail-dana” or “place of Gaels.” Galway and Galloway are also supposed to preserve their name. Caledon however is otherwise explained as meaning “the woods.”

Gal. In Akkadian “great” (Turkish *khalin*). The eunuch priests of Kubēlē were called Galli, perhaps from the Akkadian *gal-lu* “great man.” In Aryan speech the root means “brave.”

Gal. An ancient root meaning “to go in a circle,” “to roll”—otherwise *kar* as R and L are not distinguished in early languages. In Hebrew *gall* is “to roll,” *khol* “circle.” In Keltic speech *gal-gal* is a “pebble,” or “rolled” stone (see Gilgal). The Hebrew *geliloth* were the “windings” of Jordan: the Aramaik Golgotha is a “rounded” skull: Galilee is a region of “rolling” hills.

Gale’ed. [See Genesis (xxxix, 48): there is a play on the words Gile’ad (probably “rough country”) and Gal’ed “heap (or ‘circle’) of witness,” referring to the memorial stone monument erected by Jacob and Laban, called in Aramaik Yegar-Sahadutha (“heap of witness”),

and according to a gloss Mišpeh (“place of watching”): according to the Greek Septuagint the monument consisted of a *bounos* or “heap,” and a *stēlē* or “menhir”; and it is a common early custom to cast stones, as memorials of a visit, at a menhir, which thus gradually becomes covered by a stone pile.—ED.] The Scythians and Teutons used to set up a spear or pole in their karns or cairns; and General Vallancy says that the central stone of Irish circles was called the “gull or gail.” On this stone-heap Jacob and Laban swore oaths, and ate bread together, and it became a border mark between Hebrews and Arameans.

Gam. Gamma. The root *gam* means “to bend”: Akkadian *gam*, Egyptian *ham*, Aryan *kam*, “bend”: Turkish *kom* “round”: Chinese *kūng* “bow.” Hence the letter G, was called *gamma* “crook” or *gīmel* “crooked.” The name of the “camel” is perhaps Turanian *gam-el* or “hump-beast.” [Turkish *kam* “humpy,” and *el* “beast.”—ED.] From the same root, in the sense of “inclination” or as we say “a bent,” come words for favour, and love. [Akkadian *gam* “favour”: Egyptian *khemt* “desire”: Aryan *kam* “love”: Hebrew *kamah* “to long for”: Arabic *jam’a* “to embrace,” “to draw together,” “to assemble.”—ED.] The Greek *gamein* “to marry” means “to embrace.” The word “gem” signifies a “bud,” or rounded object; and “gemini” or twins are a pair, attached or embracing.

Gan. See Ga. A common root for “growth” or “being.” [Akkadian *gan*, *gin*, *gun*, “to be,” “to grow”: Aryan *gan* “to beget”: Hebrew *kun* “to be”: Turkish *kin* “to do”: Chinese *ching* “to make.” Hence we have Gan “a being,” the Arabic *jān* “spirit,” Latin *gens* “tribe,” and Greek *gūnē* “female being” or “woman.” The Etruskan Janus may be from this root.—ED.]

Gandha. Sanskrit: “smell”—whether good or bad. Hence unguent (see Gandharvas), sulphur, and a title of Siva.

Gandhāra. A country, and an ancient city, near Atak, on the Indus, famous for horses, horsemen, and irrigation works. Moslems called it Kandahār later (not the Afghān city so named); the inhabitants of Gandaritis were known to Herodotos as Persian subjects. The population was Turanian (Mr Hewitt, *Journal Rl. Asiatic Socy.*, April 1889, p. 216): the Pūrus and Kūrus of this region appear to have had a capital at Hastinapūr (near Peshawar) as early as the age of the Rig Veda, and it was the Kūru capital in that of the Mahābhārata epik. These Drāvidians, moving S.E. from the western Kandahār, retained their old character as brave horsemen.

Gandhārī was a princess of Gandhāra, who married the blind king Dhrita-rāshtra, and was the mother of 100 Kūrus (see those headings). Hastinapūr is now sunk in the Ganges, a little N.W. of Delhi (see Hastinapūr).

Gandharvas. The first of these revealed the secrets of heaven to man according to the Vedas. The meaning of the name appears to have been lost ; they seem—as horsemen—to have been confused with inhabitants of Gandhāra, and in the Purānas are called “ great horsemen.” [Possibly it is derived from the same original as the Greek Ken-taur.—ED.] They are said to have been “ movers in unguent ” (see Gandha) which appears to be a later false etymology for the word. Their wives were the Apsāras, or “ water carrying ” clouds. In the Athārva Veda they are innumerable, and they minister to the gods, supplying them with Soma, and with songs, and music. The sun itself is “ ridden by the fiery Gandharbā ” ; but Chitra-ratha, the name of the chief Gandharbā, means “ the car of brightness.” He ruled the heavenly nymphs (see Apsāras) and invaded the hell of the Nāgas, or snakes, where he was lost in the great waters. The Purānas say that the Gandharvas sprang from Brāhma’s nose, which connects them with the winds : they were also children of Muni, one of the wives of Kāsyapa—the sun—and were marvelous beings inhabiting “ mighty cities.” They appear to be the thunder clouds whose music is heard in heaven, confused with historical horsemen of Gandhāra, who fought the Nāga tribes. In the Aitareya Brāhmana they are dancers and singers, and “ lovers of women.” They are described in the Athārva Veda (see Dr Muir, *Sanskrit Texts*, v, p. 309) as being hairy like dogs or monkeys (or Kentaurs), yet taking beautiful forms to deceive women. They are implored to content themselves with their own wives, the Apsāras or silvery rain clouds. Gubernatis (*Zool. Mythol.*, i, p. 368) connects the Gandharvas, as “ perfume movers,” with the “ Asinus in unguente,” and so with the Onokentaurs (see Onolatia), and the famous “ three-legged ass ” of Persians (described in the Bundahīsh). The ass that brays in heaven, like the bellowing bull, is connected with the thunder. The Gandharbā is a demi-god, yet half a demon, bringing rain and fire. The only weapon of these warriors in heaven is the thunder—the golden horn of Odin. They are swift and invulnerable war-horses, walking in perfumes, and changing color at will, being most beautiful in the evening. The Aryan myths seem in this case to be based on a Turanian conception. The jovial spirits of Gandharvalōka (heaven as the “ place of clouds ”), are the wild Kentaurs of the

Thessalian mountains. They have a common origin with the horned offspring of Ixion, and of Nephelē (the cloud) : nor must we forget the Gandharva-Veda, at the end of the Sama-Veda, where they are described as the spirits of music, song, and dance, in a work supposed to be among the latest Hindu Shastras (see Max Müller, *Chips*, vol. ii, on Kuhn's essay about the Gandharvas).

Ganesa. Gana-pati. The name of the elephant-headed god of India, rendered "lord of hosts" (*gan-isa*), or (*gana-pati*) "master of many." He is a form of Siva, said to have been borne by Pārvati to the Maruts ("storms"), or from the dust which they raised from earth. He is also a son of Durga. He is represented as an obese deity with the head and trunk of an elephant (Gāja), but with only one tusk (*eka-danta* or "one-toothed"), the other according to the legend having been cut off by Rāma, but more probably (see Teeth) in connection with the phallus which he displays at the Holi rites. Other legends say that Rāma deprived him of half his power, and that the sun looking on him, to please Pārvati, burned off his head, which Brāhma replaced by that of the elephant, typifying sagacity and power. Siva is said to have cut off Ganesa's head for opposing him when visiting Pārvati. He is the god of wisdom, and of seductive eloquence, called Vināyaka or the "god of difficulties," whom all pious Hindus consult in matters of difficulty and importance. He is ruler of the home, and has a chapel, or a niche, wherever men can offer him daily worship. He is squat, and fat, with four arms ; he holds aloft the lotus, or the sacred thread, and the sceptre or Ankus (the elephant goad), and beneath these the sacred shell, and the chakra or wheel. He is, like Siva, the Danda-kar "bearing a club" ; and is also the Chakra-Rāja or "lord of the wheel." He also carries sometimes the Trisūl or trident of Siva, or holds a small tooth. The deep-rooted Durva grass is his emblem (or food), and thus called also Gana-isa. He grants this nourishment of fast-spreading herbage, without which animal life would perish (Nutri and Nutra, "nourishing," are also among his names), for he is the nourisher and "strength of the flocks." Grass was of the first importance to early nomads (see Grass), whence perhaps the Kusa grass became so sacred. The Khasiyas, and other non-Aryan tribes of the Himālayas, worship Gānesa as Pāsu-pati, or Bhutesa, rude forms of Siva, associating him in their rites with 16 Mātris or "mothers." All household matters, they say, such as cooking, and vessels for food and water, are under his care ; and he must be worshiped at weddings with the Jīva-mātris. He is worshiped at births, with prayers that every organ

—touched in turn—may receive strength from him. His Sakti or female form, Shasti, with 4 breasts, and 4 arms, wards off every evil. Ganesa alone can forgive those who kill a serpent, and his image stands at the entrance of gardens, at passes on the road, and at cross-ways. He must be invoked at rites of purification (Punya-vāchanam, or “words spoken on a good day”) such as those of bathing (Snānam), when a cone of turmeric powder is offered on a silver tray, by young mothers, 12 days after the birth of a child. The husband may then shave himself, but not before. Ganesa rides on the rat or mouse, which was sacred to the Sminthean Apollo, to Freya and Holda, and to Odin who, like the “Pied Piper,” led an army of rats (see Rev. Baring Gould, *Curious Myths of the Middle Ages*, p. 467).

In Banāras there is hardly a temple (see Sherring’s *Banāras*) where the figure of Ganesa is not found in some niche, or as the principal deity. He is sprinkled with holy water, and painted with vermilion, having silver head, hands, and feet. When Devodās determined to banish all gods, even Siva could not move him, but the wisdom, and eloquence, of Ganesa prevailed on him. Ganesa appears with Surya the sun, and with the Naugrah or planets : with the black ugly goddess Bārnarasī, in the Tri-lochan shrine of Siva ; and beside the Kot-ling-ēsvar, or deity of a thousand lingas ; invariably also where the Pipal tree, and the Nāga snake, of the old sylvan worshippers are found. His special shrine (the Barā-ganēs), at Banāras, is close to that of Jaga-nāth the Bhut-ēsvar, or “deity of spirits.” He is found near the Chandra-kup or “moon cup,” and in the shrines of Siddh-ēsvari, and Sankatā-Devī, goddesses of the sacred city, with whom he is worshiped on Mondays, especially at Chait or Easter. He accompanies Siva, alike in Banāras and in the Himālayas, at Kedār-nāth, as also where the marble foot of Vishnu (Til-ubhand-isvar), the three Nāgas, and the three lingas of Siva, are adored. In all Durga’s shrines also her son Ganesa appears (see Durga). His festival takes place about Christmas-time, when students of Sanskrit in multitudes stand before him, from sunrise to sunset, praying for knowledge. Vyāsa, the author of the Ramāyana, says that he was inspired by Ganesa. Vālmiki says that Brāhma bade him to become a scribe of Ganesa (see Mr Winternitz, *Journal Rl. Asiatic Socy.*, April 1898). Ganesa does not appear in the Vedic Pantheon, but in the Ganesa-Purāna he is superior even to Brāhma, though not in the earlier epiks. According to Barth, he appeared “early, as the god of arts and letters.”

Ganga. The Hindu goddess of fertility (see Gan), and of the sacred

river sprang from the head of Siva, as Minerva from the head of Jove. She is the Jan-gam or “life mover,” and a daughter of Himavat, from whose “snowy” breasts she draws her life. Aryans and aborigines alike adore her, at any stream that they cross. We have often flung silver to her, as we waded, swam, or were ferried over streams and rivers in India—to the delight of our attendants. Siva is the Ganga-dhara or “giver of Ganga”; and the Hari-dvāra (“door of verdure”) is the gate of the Ganges at Hardwar, where she finally leaves her mountain home. To it all Hindu sects make pilgrimage to cleanse body and soul. Siva’s child Kartika is the holy son of Ganga (see Kartika), called also Gāngeyā. She is said to be born on the 10th of Jeth, or in the third week of May, when she springs up as Himavatī, the “snow born one.” She is then adored for ten days at Banāras, all classes bathing in her blood, and making gifts to Brāhmins. Girls float on her breast their dolls, as symbols of future progeny, and use no such playthings for the next four months, while the lands are flooded by mother Ganga. She also supplies milk (Dudh) or nourishing waters.

Ganumēdes. The boy cup-bearer of Zeus, a son of Tros, who was carried to heaven by the eagle, or by Eōs. Zeus presented his father with a pair of divine horses, telling him that his son had been made immortal. In some respects the legend recalls a Babylonian story (see Etana) having a solar connection. [Perhaps the derivation is from Gan “living,” and Medha “sacrifice”—see Andromeda.—ED.]

Gar. (1) An ancient root meaning to “create” or “make.” Hence the Creator is called *Gar* or *Gorra*, in Irish and other dialects. [Akkadian *Gar*, Aryan *Gar*, “cause.”—ED.]

Gar. Kar. Gal. (2) An ancient root meaning “to shine.” [Akkadian *khil*, Turkish *chel*, “to beam”: Egyptian *hru*, “day”: Aryan *kar*, *ghar*, *gla*, “shine” or “glow,” whence glad, “bright”: Hebrew and Arabic *ḥarr*, “burn”; Turkish *kara*, “burnt,” “black”: Mongol *gal*, “fire,” *hair*, “gleam”: Finnic *kar*, “burn,” *kaila*, “flame,” *kil*, “shine.” Also “to see.” Turkish *kar*, Mongol *kara*. The Persian *kur* (Cyrus) for “sun” is from this root.—ED.]

Gar. Kar. (3) An ancient root for “surrounding” and “enclosing,” thus “guarding.” [Akkadian *khar*, “round”: Egyptian *ker*, “circle”: Aryan *gar*, “assemble,” *kar*, “round,” “roll,” “run”: Hebrew *gor*, “turn”: Arabic *kar*, “turn.” Hence also many words for “running,” such as Mongol *kar*, “to run”: Akkadian *kurra*, Hindi *ghora*, “horse”: Akkadian *kar*, “to speed”: Finnic *kars*,

“to spring,” “to run.” Words for “circle” and “enclosure” come from this root.—ED.]

Gāra-pūra, or **Gāja-pūra**. See Elephanta.

Garbh. Sanskrit : “shrine,” “cell,” “womb.” See Gar (3).

Gard. An inclosure “guarded” or “girded” : see Gar (3), as in *As-gard*, “the fortress of the gods,” and the Keltic *Girdh*, “a sanctuary.” The Hebrew *Ḳir*, *Ḳiriah*, “fort,” “city,” comes from the same root, as does our English “yard.”

Garha-patya. **Griha-patya**. Sanskrit. A class of Pitris or “fathers”—manes of ancestors, “lords of the house” : from *gar* or *ger*, an “enclosure” or “house” in many languages (see Gar (3), also Mongol *ger*, “house”).

Garj. Sanskrit : “to thunder” or “roar,” from the common root *kar* or *kal*, “to call” From this perhaps comes *gārja* or *gāja*, “elephant.”

Garos. Non-Aryans on the Garo hills, in S.W. Assam, probably named from a common word for “hill” (*Kur*). They number 80,000 to 100,000 persons. They live in villages, as labourers, foresters, and fishers ; but they are too fond of the strong rice beer that they make. They resent British interference, and include five tribes, Rabhas, Kochs, Mechs, Kāchārs, and Dalus. Neither males nor females cut their hair, but tie it up off their faces. They are of middle height, and dark brown, ugly looking, with prominent cheek bones, thick lips and noses, large ears, and very little beard. They wear many ornaments, but few clothes. Like other tribes of Assām and Barmah they will not touch milk. They have for the most part given up polyandry ; but inheritance still passes in the female line, the wife being the head of the house. The husband lives in his mother-in-law’s house, and is required to marry her if her husband dies. They burn the dead—believing in a future life—and bury the ashes at the door of the house, sacrificing dogs (see Dog), as they say the dog guides the dead on their way. Their supreme god is Saljang, an incarnation of the sun, but they also worship the spirits of rivers and forests, with malignant demons to whom bloody sacrifices are offered. Their priests—or Kamāls—are diviners, who watch omens, and direct ceremonies. They believe that their spirits pass into wild animals. Saljang, being a good deity, requires no propitiation. Images of the dead are placed in niches in the house. They believe a Garo is always born as soon as a Garo is buried. They preserve

with pride the skulls of those whom they have killed, using them as drinking-cups, and ornaments, or hanging them up in rustic shrines. They claim descent from heaven, and adore mountains, especially Azuk, the heaven mountain. They worship Mahā-Deva (Siva) and the sun and moon, casting lots, and divining as to which should be adored. They pray to Saljang for good crops, and offer the bull, cock, hog, and dog, to the sun. They faithfully keep promises vowed by placing their heads on a sacred stone representing Rīshī-Mahā-deva, and looking fixedly at a sacred mountain which symbolises him, while, with the right hand on the stone, they bow towards it. They carry charms, and tie a tiger's nose to the necks of women, to preserve them in childbirth. The dead are kept four days, and when burned a light is kept burning near the ashes for a month or more, which is also the practice of the Bunis who bury the dead. They used to sacrifice a Hindu, or a slave, at funerals, but now substitute a bullock. The "dead lamp" or "dead fire" must be lighted exactly at midnight, and they then dance, drinking, round it. They were once great slave holders, 4 per cent. being Nakals or slaves, who however were greatly cared for, and devoted to their masters. The bachelors live apart, and the women sally out and capture those whom they wish to marry. They have no temples, and can worship Kishī-jī (Siva) in any place.

Garter. The "girder." See Gard. It used to be a custom to tear in pieces the bride's garter, and distribute it among the wedding guests, which is the origin of our "wedding favours." This is still done in Alsace, and points to early communistic rites (see Africa and Australians). According to tradition the British order of the Garter was founded by Edward III in 1349, A.C., and the allusion in the motto "Honi soit qui mal y pense," or "Shame to him who thinks evil therein," points to the same symbolism as above. The garter is like the *kestos* or girdle, which only the bridegroom could loose among many ancient races.

Garūda. An eagle, or eagle-headed, messenger of Vishnu (see Eagle), the son of Kāsyapa (the sun) and of Vināta: called also Nāga-teka, the "snake killer." [The Assyrian Nisrok was apparently *Nisr-uku*, "the eagle man," represented with an eagle's head.—ED.] Garūda was a younger brother of Arūna or of Arjuna (see those headings); and his consort was Suki. His color is green, and the emerald is the product of his spittle. He was chief of the "Fine Winged" ones (see *Suparnas*), and rests on a heavenly tree, watching earth and swooping down on dragons and snakes. In the *Ramāyana* he is the grandchild of Çyena and Çyeni, the "hawks" who carried off the

Amritā or ambrosia of the gods. The Vedik Çyena also so carries off the Soma plant. The Garūda is thus the Çino-muru of the Iranian Avesta—the well-known Simurgh or miraculous eagle, which sits on the heavenly tree, like Indra when taking the form of the Çyena-mriga hawk. [An Etruskan mirror also shows the eagle sitting on a heavenly tree by Tina.—ED.] It is clear that this figure—often double-headed on Parthian and Indian coins—originated with the Turanians of Babylonia.

Gas. An ancient root for “breathing” or “moving” (see Spirits).

Gath. The name of a Philistine city, whence the Gittites were so called. It is usually rendered “wine press,² but is perhaps a Turanian word *Gatu* for “place” (Akkadian) or “hill,” like the Finnic *Kadu* for “hill.” The site commonly supposed to be Gath is on a hill at the mouth of the Valley of Elah, S.W. of Jerusalem (*Tell es Şāfi*), where ancient remains have recently been excavated, including a line of rude menhirs, which appear to have belonged to one of the Bamoth of the Canaanites (see Bamoth).

Gātha. Sanskrit *Gaitha*, “song” or “verse.” The Gāthas of the Persian Avesta are supposed to be the oldest part of that literature, on account of their dialect, including five hymns.

Gauls. See Gael. The Greek Galloi and Keltoi, the Latin Celti, inhabited Europe from the Rhine to the Pyrennees. They sacked Rome in 388 B.C., and poured into Asia Minor in 279 A.C. Their Druids are described by Roman writers (see Druids), and their gods were compared to those of the Latins. Their name probably comes from *Gala*, “courage.”

Gau. Sanskrit : “cow,” from an ancient root meaning “to call” or “bellow” (see Ga). The Turkish *oñg* “to bellow” produces the word *unek* “cow” (see Go, “cow”).

Gaurī. The “yellow haired” sky virgin of India—a name of Pārvati, and the wife of the Vedik Varuna (see Gar, Kar, *Ghar* “to shine”). The name applies to hermits, on account of the “yellow” robe. Gaurī became Durga (see Sherring’s *Banāras Past and Present*, pp. 160-162) on conquering the demon Durg, who had nearly destroyed Indra, Agni, Pavana, and Jala: they prayed to Siva, and (according to the Kāsī-Khanda) he commanded Gaurī to slay Durg. She sent Kāli (death) to do so: Durg however seized Kāli, and she only escaped by vomiting flames, and fled back to

Gaurī in heaven in the form of a ball. Gaurī then became incarnate in a form with a thousand arms reaching from heaven to earth. Durg was at first enchanted with her, but had to gather his army fighting for life with his trident (Trisūl), sword, bow and arrows. He cast rocks and mountains on Gaurī, nearly killing her, but at length she struck him to earth, and cut off his head (see Durga), when heaven rained flowers on earth—evidently a solar and lunar myth. Gaurī's fete precedes that of Durga, and (except at Banāras) it occurs in the end of August, when the new rice is offered to Pārvati; and wells and serpents are also then adored, as at the Nāg-Panchami feast at the end of July. Throughout July and August women sing the praises of Gaurī, visiting friends to arrange marriages and to name babies. At the new moon of August they make sweat-meats in the form of balls, to be eaten on going to bed (*Rivers of Life*, i, p. 427). Great efficacy is ascribed to visits paid to wells and shrines of "our Lady Gaurī."

Gautama. See Gotama.

Gayā. See Gyā.

Gaza. Hebrew 'Azzah (Deut. ii, 23) "strong." The most southerly city of Philistia, a fortress on a mound 100 ft. high near the sea, on the trade route from Egypt to the north. It is mentioned as early as the 15th century B.C. (see Amarna). The hillock called El Munṭār ("the watch tower") on its south is the traditional spot to which Samson—the "sun" hero—took the gates (see Judg. xvi, 3). An inscription of Amenophis II (see *Quarterly Stat. Pal. Expl. Fund*, January 1893) shows that, about 1540 B.C., he dedicated a shrine to Maut, the "mother" goddess, in Gaza. The place was also famous, down to 400 A.C., for a temple to the eight gods, of whom the chief was Marna ("our Lord"), a Jupiter whose colossal statue has been found at Tell el 'Ajūl to the south. The 'Ashtoreth of Gaza is described as represented by a naked phallic statue much as elsewhere.

Gē. Greek: "earth." In the Dorik dialect Ga, and otherwise Gaia. In Sanskrit *Gau*; in Zend *Gava*; in Gothic *Gavi*, mean earth. The Akkadian *Ki*, "earth," "place," may be compared. Gē as a goddess of earth (a "producer," see *Ga*), is the wife of Ouranos or heaven (see Earth).

Gebal. Hebrew: "mountain." A Phœnician city of great importance in the 15th century B.C., lying S. of the Eleutherus River,

and N. of Beirūt. Its famous temple of Baalath is noticed by its king Rib-Adda, in his letters to Egypt (see Amarna), and by the Mohar traveller of the 14th century B.C. (see Adonis).

Ge-beleizes. A god of the Daci and Getæ, to whom human sacrifices were offered : supposed to be the same as Xalmoxis of the Scythians. As an Aryan name it may mean “creator of light” (see Ga and Bel).

Gefion. The Skandinavian Diana, a guardian of maidens (see Eddas).

Geis. Keltik: vows and places where vows are made (see *Rivers of Life*, ii, p. 342).

Gemāra. Aramaik : “completion.” The name given to the Aramaik commentary on the Hebrew Mishnah, which together form the Talmud, or “teaching,” of the Jews. There are two Talmuds, which have the same Mishnah or commentary on the Law, but different Gemāras. The Jerusalem Talmud belongs to the 4th century A.C.: the Babylonian Talmud is placed as late as 800 A.C. Both are gradual accretions round the Mishnah of the 2nd century A.C. Most of the legendary lore of the Talmud is found in the Gemāra, and in other works of the same age. The Mishnah is a dry commentary which, though it includes many curious superstitions, does not diverge into legend, fable, and myth, as does especially the later Babylonian Gemāra (see Asmodeus, Mishnah, Talmud).

Gemini. Latin : “twins.” See Asvins, and Gam. Properly speaking these are the pair represented by Tammuz and Istar among Akkadians, and called in their language *Kas* or “pair” (Turkish *Kōs* “pair”) who ruled the “brick making” month (the Semitic *Sivanu*), being brother and sister, as well as husband and wife (see also Frey and Freya). They appear on a Hittite monument (see Eagle).

Genesis. Greek : “origin.” The first part of the Hebrew Law, divided off by later scribes, and relating Hebrew traditions from Creation to the Descent into Egypt, is called in Hebrew “be-Rāshith,” from the opening words “In the beginning.” The Hebrew cosmogony, like that of Babylonians, represents the world to be produced (see Bar) by the spirit, or wind, of Elohim brooding on chaos. The primeval matter is called Tohu and Bohu (the Babylonian Tiamat and *Bahu*) or “empty” and “void.” Science rejects these ancient cataclysms, as rude early speculations (see *Nineteenth Century Review*, January, February 1886); but the Book of Genesis is

invaluable to the student, in spite of its crude “kosmikal” legends ; for it gives us glimpses of the beliefs, customs, rites, and legends of an early age comparable with yet older folk-lore of kindred races. The Babylonians, like the Hebrews, represented the Tree of Life and the serpent on seal cylinders, and they believed in gods who appeared, and spoke with men.

Critical scholars suppose the Book of Genesis to consist of various documents gathered together by the writer of Deuteronomy, and edited by a priest in or after the Captivity (see Bible). The division of the “Elohists” and the “Jehovists” was first pointed out in the 18th century. [Astruc and his successors base their distinction on the received Hebrew text : the occurrence of the two names, in the ordinary text of the Greek Septuagint, is quite different. Dr Driver regards the two documents as often incapable of separation. Bishop Colenso thought that Samuel was the Elohist : but the first chapter of Genesis, and much that was attributed to the Elohist, are now attributed to P, a priestly editor of about 600 to 500 B.C. Critics have assumed the superior authority of the Jewish Massoretic text, and have no documents earlier than 916 A.C. on which to form their opinions, if they set aside the Greek version.—ED.] Some idea of the date of the original documents may perhaps be obtained from the geography of Genesis (x), where we find Japhet representing the “fair” northern race, including the Ionians, and Medes, with Gomer. The Ionians were known to Sargon in the 8th century B.C. The Medes were first met by Assyrians about 820 B.C. Gomer appears on their texts as Gamri, or Gimirai, about 670 B.C. [The Persians, who appeared in the west about 560 B.C., are unnoticed. Aryans are noticed by the Egyptians between 1300 and 1200 B.C. (see Egypt).—ED.]

Science has long rejected the idea of specific creations, and the supposed order of appearance of the various phenomena as described in Genesis, plants and animals having been produced by a very slow and gradual system of evolution. Birds were differentiated from reptiles after the latter had, for long ages, been the only form of vertebrates. The sun was certainly formed before the earth, and the moon after it. It is impossible really to reconcile such knowledge with Biblical ideas. Mankind, we learn, were first made as “male and female” in the likeness of Elohim. This led the Rabbis to speak of Elohim as embracing both the male and the female sex ; and as Eve was created from the “side” of Adam, they said that the pair were originally joined together—as in the Persian legend of the first pair (in the Bundahīsh) ; but Josephus,

Philo, and Maimonides, regarded the first chapter of Genesis as purely allegorical. The six days of creation (also noticed in Persian scriptures, and in Etruskan tradition) were devoted to the making of: I. Light; II. the Firmament—a “thin plate” or “expanse,” separating the heavenly waters above from those below (the Babylonians and Persians supposed it to be in the form of a hollow hemisphere, resting on Ocean, or on the “World Mountain” surrounding the habitable flat earth in the midst of Ocean): III. the appearance of dry land, grass, herbs, and trees: IV. Creation of sun, moon, and stars for “signs and seasons”: V. Fish and birds are made: VI. Beasts and creeping things, and lastly mankind—all “male and female”—are created: VII. The Day of Rest.

The second chapter is a distinct document (beginning ii, 4b), by a writer who uses the name Yahveh-Elohim. [In the Greek it is *Theos* only, in verses 7, 9, 18, 21, 22.—ED.] We are here told that “In the day that Yahveh-Elohim made the heavens, and the earth, and before any plant of the field was in the earth, and before any herb of the field grew—for Yahveh-Elohim had not caused it to rain upon the earth, and there was not a man to till the ground, but there went up a mist from the earth and watered the whole face of the ground—Yahveh-Elohim also formed man—dust of the ground—and breathed into his nostrils the breath of life, and man became a living soul.” Eden, the Garden of “Delight,” was then made “in the east,” including the “Tree of Life” and the “Tree of the Knowledge of Good and Evil.” To the man thus made all animals were brought to be named, but no “help” (‘ezer) was found for him till a woman was created from his “side” or “rib.” This account apparently conflicts with that in the first chapter, if “the Adam” so created was the first man, and not merely the first tiller of the ground (see Adam).

Geology. In studying the history of man, and of his religious beliefs, it is useful to remember the conclusions now drawn from “earth study,” and the evidence that man first existed as a river-drift hunter, and subsequently as a cave-dweller; and that the earliest known human remains—in Java or at Neanderthal—are more brutish than those of even the lowest extant savages. In the Miocene age (see Darwin’s *Descent of Man*, i, p. 199) the *hylobates*—or man-like monkeys—living in Europe, were often as large as men now are. [We must not forget that the record at present is most imperfect. No bone caves have yet been explored in W. Asia that contain any human remains. In Brazil, out of 800

caverns examined, only six contained human bones, and the only one in which they were associated with those of extinct animals showed disturbed strata (see Dr D. G. Brinton, *Myths of the New World*, p. 35). Recent discoveries in Belgium show skulls of the same low type as that at Neanderthal to have belonged to savages who used beads for necklaces; and Dr Isaac Taylor points out that these extraordinarily flat heads (found also among the dolmen builders of Guernsey who were in the polished stone stage) even exist to the present day among Skandinavians. The evidence of bones split to extract marrow, and of wild oxen whose skulls have been smashed by a blow, is also unsafe, as dogs may have split these bones, while the bear in America still so kills the bison. The Neo-lithic, or polished stone, stage in Europe lasted, according to the evidence of the Swiss and Italian lake dwellings, as late as 1500 B.C., a time when all the metals were in use in W. Asia. Many modern savages are still in the Neo-lithic stage. Prof. Virchow has warned all students of anthropology that it is premature to form theories as to the races of mankind, on our present evidence; and although no man of science now believes that man was created 6000 years ago, yet his existence before the close of the latest glacial period is still problematical.—ED.] The various changes in the level of the ocean, with floods, and changes of climate, may have blotted out the evidence of races that connected man with his simian ancestors. Some of his “rudestone” shrines in Brittany have been submerged—and even the Temple of Esculapius at Puteoli shows us such variations of sea level in quite recent historic times. Quite recently also Bennett Island has risen 100 feet; while in 1884 Krakatoa, which was a mountain 12,000 feet high, and 25 miles in circumference, sank into the sea with effects felt all over Asia and Europe. The history of early man must have been affected by similar changes, and by the existence of the great central Asian Sea (see Aryans) which must have sensibly affected climatic conditions.

During the Pleistocene—or latest tertiary—period, there is supposed to have been more than one change of climate. Prof. J. Geikie describes the “glacial succession in Europe,” in 1892, from the Pliocene period to the Pleistocene. The age of the earliest glaciers was succeeded by that in which Britain was joined to Europe, and inhabited by elephants and hippopotami. The four glacial periods correspond with periods when the land was depressed, and the warm periods with those in which it was elevated [suggesting a connection with the “nutations” of the earth on its poles, and consequent shifting of the ocean surfaces—ED.]. The last change in the

Pleistocene age was a glacial period, when the land sank 500 feet, and Britain became insulated as at present. Dr Geikie (see *Scottish Geogr. Mag.*, Sept. 1897), would place the appearance of Palaeolithic man in Europe not later than 20,000 years ago, according to the evidence of the thickness of the strata connected with the "prehistoric rock-shelter" found near Schaffhausen. Dr Hicks (*British Assoc.*, 1886), supposes the earliest worked flint flakes to have been chipped not later than 80,000 years ago. In the quarternary age the remains of man have now been known for half a century, from the caves and river drifts of England, France, and Belgium, in connection with glacial "moraines," or barriers of boulders, boulder clay, and submarine forests. Prof. Whitney in America, and Prof. Capelli in Italy, claim that man existed even in the Pliocene age.

George. The English saint bears a Greek name, signifying the "earth-tiller." Some say that he was George of Cappadokia, who was martyred by Diocletian on 23rd April 303 A.C. Others identify him with another George of Cappadokia, living 300 to 361 A.C., who, for his last 5 years of life, was an Arian bishop of Alexandria, with a previously disreputable record as an imperial purveyor of bacon (Gibbon, *Decline and Fall*, xxiii). This saint appeared to the first Crusaders, according to later historians, and was seen in vision by Richard I in Palestine, while Edward III recognised him as the Patron of England, Oxford having appointed his festival in 1222 A.C. The Pope acknowledged the martyr, but declined to accept all the legendary miracles—such as that of his war with the dragon, which belongs to St Michael. St George became the successor of many sun-heroes, from Marduk of Babylon to Apollo of Delphi. The same story of the dragon applies to Krishna, Hēraklēs, Buddha, and Daniel, recurring in the Book of Revelation. For Buddha encountered a fiery dragon in the Lumbini garden (Prof. Beal, *Journal Rl. Asiatic Socy.*, April 1884), according to the Chinese version of his legend; and, like that conquered by Krishna on the Yamuna river, it was a black and poisonous monster that he slew. The dragon of St George guarded a spring while men languished for want of water. The saint is also represented to have freed a princess from the dragon, as in the story of Perseus and Andromeda. From the localisation of this legend, on the Syrian coast, the name of St George's Bay at Beirut arose. The Christians of the East identify Mar Jirjis (or St George), with the mysterious El Khudr ("the green one"), mentioned in the *Ḳorān*, who is also Elijah, and personifies the spring verdure. He was sought according to the Moslem legend by Moses, and his shrines are as widely dis-

tributed as those of Arthur. Prof. Beal (as above, p. 274), says that he was identified with Phinehas, whose soul migrated into Elijah, and then into the "rider Girgis." He is again connected with Yambushādh, one of the wise men who wrote the "Nabathean book of agriculture" — a work belonging to the Šabians, or "baptisers" of Mesopotamia, and including the legend of Tammuz. St George has his legend also at Potāla on the lower Indus, where St Thomas also appears. His tomb again is at Nikomedia, where he is believed to have been martyred by Diocletian, or otherwise at Lydda (Diospolis), near Jaffa in Palestine. This site was covered by a fine church in the 12th century, and contained a sacred cave. A piece of the true cross was here found for Richard I, in 1192 A.C. Dr Sayce (*Academy*, 28th March 1885), supposes Mar Girgis to have replaced the Egyptian god Anhur, at Siūt in Egypt. The Kopts early adopted this saint, and his Syrian legend (see *Cambridge Ant. Socy.*, 3rd Feb.; and *Academy*, 15th Feb., 22nd March 1890).

The cultus of St George of Kappadokia, as the patron saint of soldiers, was observed in England during the Norman age. Anglo-Saxon literature abounds with his legends, and his day was fixed on the 23rd April. He was invoked at consecration of Knights of St George, in England, and in France, on account of his appearance to the first Crusaders in Palestine. He became the patron of the Order of the Garter (see Garter), and under Henry V the clergy petitioned that "his festival be considered through all time as the feast of Christmas; and that all be required to go to church on the 23rd April, and pray for St George's patronage." The victory at Agincourt, in 1415, was ascribed to his aid, and he was prayed to at least as late as 1552. The warrior saint thus in a measure took the place of the Prince of Peace. His emblem was the red rose, still worn on St George's day.

Georgia. This country, named from "Christians of St George," otherwise Iberians of the Caucasus, extended between the Black Sea and the Caspian, and these mountains were, from early times, full of mixed tribes, Scythians, Persians, Turks, Arabs, and Jews, flying from oppression. Georgia reaches from the Caucasus to Kars in Eastern Armenia, and to the mouth of the Kur, or Cyrus, river. It includes (according to Prof. Keane, *Encyclop. Brit.*) about 25,000 square miles, with 700,000 inhabitants, chiefly Georgians and Armenians. [The Georgians (called Grusians by Russians) are tall men with brown or black hair, and dark or grey eyes. The women have a full oval face, with ruddy complexion. The forehead is broad and low, and the nose

prominent. The type, though much admired, is somewhat coarse in feature and complexion, and not unlike the Armenian. It is clear that the race is much mixed, this region including both Iranians such as the Iron, and Tartars like the Lazi tribes.—ED.] The national name for their language is Karth-veli, which has apparently been corrupted, and connected with that of St George by mediæval writers. Karthlos, according to their legend, was the second son of Thargamos (apparently for Togarmah), descended from Noah. But Georgia, besides this race which was predominant before the arrival of the Russians, includes Imertians, Swanians, Mingrelians, Lazis, and Mosoks. They were all under a king or Mphe, whose capital, till 499 A.C., was at Mtzkhet, and afterwards at Tiflis, or Tphlis-Kalaki—"the city of hot springs." Traditionally they trace back to about 2500 B.C., or to Mamasaklysy ("lord, chief of the house"), son of Kharthlos. In 302-237 B.C. we find them, however, ruled by a Pharnawaz who bore a Persian name: he is said to have freed himself from the governor appointed by Alexander the Great, and to have invented an alphabet. King Mirvan was ruling in 140 B.C., but his son was dethroned by Ardaces I, succeeded by Arshag in 71 B.C., founding an Arsacid Persian dynasty. In 265, Miriam, son of Shah-pur I (a Sassanian) is said to have adopted Christianity, abolishing human sacrifice. About 364 to 379 A.C. a church was erected at Mzhett (or Mtzkhet), where the cathedral now stands. Tiflis was founded by King Vakhtang in 469, and became the capital, in 499, of King Datchy, when the Georgian Church is said to have separated from the Armenian. Georgia was overrun by Moslems in our 7th century, but obtained some independence in 787 A.C. It was then invaded by Turkish Seljuks of the 11th century, and was allied to Christian kings of Armenia in the 12th and 13th. It still retained a Jewish trading class, going back to the early Karaites, who spread even to the Crimea in the 3rd century, and ruled in the Caucasus as kings over the Khozar Turks rather later. In the 13th, and 15th, centuries Georgia suffered severely from the incursions of Tchingiz Khan, and Timur. [As regards the Georgian language, which contains an admixture of Persian, Armenian, and Turkish words, it appears clear that it is descended from an early Scythian dialect: the Scythian word *Apia*, "earth," appears, for instance, to be the Georgian *Obai*. Brosset (*Grammar*, 1837) points out the connection with Iranian speech; and the Georgian noun possesses the distinctive cases of the Aryan family. The vocabulary is not easily compared, which leads Prof. Keane, and others, to look on Georgian as distinct—following the memoirs of the St Petersburg Academy. It appears to be unconnected with the Ossetic, but has

been influenced by Armenian. The western, or Abkhasian, group of Caucasian dialects is regarded as agglutinative or Tartar, and the eastern, or Lesghian, as inflexional, modern Georgian being between these. The Armenian king Mesrop decreed a new alphabet of Greek derivation in 406 A.C.; and from this the Georgian king Artchal (413-446 A.C.) constructed the Georgian alphabet of 28 letters—see Dr I. Taylor, *Alphabet*, ii, p. 270.—ED.] Printing was not introduced into Georgia till 1720, when a new literature arose, but Georgian books are chiefly religious, and the language is not traceable further back than the Middle Ages.

Gerda. See Frey.

Gezer. [An early Amorite city, at the foot of the hills about 17 miles S.E. of Jaffa, in Philistia. It is now *Tell Jezer*, a large mound with a small modern village. The name signifies “cut off,” the site being isolated from the adjoining spurs. Gezer is mentioned in the 15th century B.C. (see Amarna) as held by the Egyptians, and attacked by the 'Abiri. It was again captured by Egypt about 1000 B.C. (1 Kings ix, 15, 16), and had never been securely held by the tribe of Ephraim (Judg. i, 29). It was an important fortress in the time of the Makkabees (or Hasmoneans), and continued to be the scene of contests between Christians and Moslems down to the end of the 12th century. Excavations here undertaken (*Quarterly Stat. Pal. Expl. Fund*, 1903-1905) have brought to light remains going back to an early period, including scarabs of the 12th Egyptian dynasty, and ancient walls, with other relics of all ages between at least 2000 B.C. and the Christian 5th or 6th century. The earlier interments of some Semitic race present the cramped position of the body common in Egypt, and elsewhere, among primitive peoples. Bodies of children cremated in earthen jars have also been discovered, and a row of rude menhirs running N. and S. (see Gath), on a pavement under one corner of which a brick of gold, worth £500, had purposely been buried. Mr G. Macalister's latest discovery is that of two local cuneiform commercial tablets, dating 649 B.C., which is of interest for the history of writing in Palestine. Here too, as elsewhere, he finds seal cylinders like those of Phœnicia and Babylon, which may represent Canaanite workmanship; and jar handles with short votive texts, in early Hebrew characters, giving the names of local Meleks (or Molochs), apparently Canaanite deities named after towns. The same pottery with Cypriote characters is found at Gezer, and at Lachish, which occurs in Egypt before 1600 B.C. Later pottery resembles that of the Phœnicians and of the Greeks. Weights at the

Philistine sites of Lachish, Gath, and Gezer establish a Hebrew shekel of about 320 grains imperial. The excavations, however, have not yet resulted in showing that the inhabitants of Gezer were a literary people. The place indeed was only a comparatively small town, not a city as large as Jerusalem, Tyre, or Sidon.—ED.]

Ghanta. Sanskrit: “a bell,” from the Aryan root Kan “to sound.”

Ghata. Sanskrit: “a jar”—the sign Aquarius (see Zodiac). To be distinguished from the Ghaṭṭa, or landing place with steps at a ferry, and from the Ghāta, or burning place for corpses.

Ghebers. Fire worshipers of Persia, perhaps connected with Giaur.

Ghost. See Soul, and Spirits.

Giaur. A Turkish word, used also by Persians, to signify “strangers” and “infidels.” It appears to be the Akkadian *Kur*, “enemy” or “stranger.”

Gilbert Island. One of a Melanesian group of islands, midway between New Guinea and S. America. The inhabitants sacrifice on a single stone inside a stone circle. Their chief god is Tapwar-iki, symbolised by a clam-shell, filled with water and measuring 30 inches by 18 inches: this is found only in temples, the household god being represented by a wooden pillar 4 or 5 feet high, on which, as in India, oil is poured; and offerings usually of fish and cocoa nuts are made to it. The goddesses are represented by stones laid flat, as among the non-Aryan Khasias of India. Stones placed in circles (Maoris) are common. Dr Taylor thinks these circles were once covered in to form temples. Dolmens, and flat stone altars, occur near these circles. Erect stones denote male deities, and skulls and bones are set up on mounds.

Giles. The Scottish saint. See Bones, Rood.

Gilgal. “Circle” (see Gal). The name of at least three towns in Palestine, not including one near Mt. Gerizim according to Samaritans. These retain their names as Jiljūlieh, but no traces of the circles are known (see Josh. iv, 5-8, 20).

Gilgamas. Gilgames. Dr T. G. Pinches has shown clearly that this is the proper reading of the name of the Chaldean sun-hero, previously read Izdubar, or Gizdubar (see *Proc. Bib. Arch. Socy.*,

May 1903, pp. 198, 199). The usual signs may be read either *An Gil-ga-mas*, or *An Iz-dhu-bar*, the prefix *An* showing that the name is that of a deity: but a tablet discovered in 1890 equates this with the spelling *An Gi-il-ga-mes*, in signs which cannot be otherwise read. The name is apparently Akkadian, signifying "hero of light" (*gil* like the Turkish *chel* meaning "to beam") so that Gilgamas is a sun hero. The name of Gilgamas is mentioned by Ælian (see *Hist. Anim.*, xii, 2; *Rec. of Past* (1891), v), and his legend makes him the child of a daughter of Sakkhoras king of Babylon, who was warned by diviners that his grandson would slay him. He shut up his daughter (like Danae) in a high tower, to which, however, a peasant found access. Gilgamas was then born, and cast out on a high mountain, but an eagle carried the babe to a garden, and the gardener nourished it till at last the prophecy was fulfilled, and Gilgamas ruled in Babylon. The story recalls not only that so common among Aryans, of the maiden on a tower, but also an Egyptian legend of a foreign horseman who climbed up a tower to win a princess. It also seems connected with the Babylonian story of Etana (see Etana). Gilgamas is equivalent to Perseus in Greece, who slew his grandfather Akrisios, accidentally, with a quoit. He was born to Danae in her tower, and cast away in an ark on the sea (see Danae and Perseus). There is a similar tale in the Jewish Midrash, relating how Solomon shut up a beautiful daughter who wished to marry a low-born Jew. The weary youth crept into the carcase of a cow, which a great bird carried up to the top of the tower where he married the princess.

The Babylonian epik of Gilgamas consisted of 12 tablets, full of legends which often recall those of Greece—such as the stories of Aktaion and Adonis, Deukalion and Theseus—not less than those of Semitic races. The twelve episodes are twelve labours of the Akkadian Herakles. The first tablet—which may have included the story found in Ælian—is missing. In the second Gilgamas is ruler in Erech (Warka) or in S. Kaldea. He dreams that the stars fall on him from heaven; and that a demon with lion's claws and a terrible face stands over him. None can interpret the dream, so Šaidu ("the hunter") is sent to fetch the wise bull-satyr Ea-bani, who understands visions and portents. This being lived in the woods, being human but with the legs, tail, and horns of a bull: no man could catch or tame him. "He dwelt with the cattle by day, and with the gazelles by night: he ate his food with the cattle by day, and drank his drink with the gazelles by night, and rejoiced his heart with creeping things of the waters." In the third tablet we learn

how, all else having failed, Gilgamas sends the two sister handmaids of Istar to lure Ea-bani. Their names were Samkhat ("gladness") and Ḥarimat ("devotion"), and by them the intoxicated Minotaur is induced to come to Erech, bringing a panther to test the courage of Gilgamas, of whom, when so conquered, he became the inseparable companion. The fourth and fifth tablets are lost: the sixth belongs to the month preceding the autumn equinox (August-September) when the sun is at its hottest. Istar is here represented to be wooing Gilgamas, who rejects her. She promises him riches and power, and a chariot of crystal, silver, and gold, with tribute from all kings of the earth. He reproaches her with the fates of her former lovers, including Tammuz, who bewails his enchantment, the eagle whose wings she broke, the horse whose speed and strength she destroyed, the shepherd Tabulu (compare Tubal, Gen. iv, 22) who sacrificed to her till she was weary of him and changed him into a jackal, so that his kinsmen drove him out, and his own dogs (as in the story of Aktaion) tore him in pieces. She had also loved Isullanu (perhaps the "tamarisk") who was a gardener, and changed him into the sand whirlwind of autumn ("the wanderer"): "If I yield to thee," said Gilgamas, "I shall be even as one of these." The enraged Istar flies to Anu and Anatu, god and goddess of heaven, and appeals to them to avenge the slight. They send a monster in the shape of a winged bull to destroy Erech, but this foe is conquered by Gilgamas aided by Ea-bani. The Babylonian seal cylinders often represent these two heroes as slaying a monster wild bull; and Gilgamas is often represented killing a lion like Hēraklēs, or robed in lion's skin, which episode may have been described in the missing tablets.

But as the autumn goes on Gilgamas becomes leprous and feeble, and sets out to seek immortality, in the eighth tablet. He journeys west, and finds an enchanted garden (like the Greek Hesperides or garden of "sunset") where is a tree, covered with jewelled fruit and frequented by beautiful birds. It is guarded by scorpion men, and by giants whose feet are in Sheol, and their heads in heaven. From them he learns that Tamzi only can cure him. Evidently we have reached the month of thunder clouds, and of the scorpion archer (Sagittarius) represented on a Kassite boundary stone. In the 9th tablet Gilgamas is found fighting a giant, who lived in the dark pine forests in Elam (or the East), and was named Ḥum-baba—probably "the father of darkness." The 10th tablet includes the dirge of Ea-bani, who is slain by the Tambukki (supposed to be a "gad fly") by order of the gods. Gilgamas goes over the sea to find him, and to

recover from his leprosy: for his long hair has fallen off (as Samson's was shaved), and he is now weak and ill. He is ferried over the waters of death by Ur-Ea ("the servant of Ea," the ocean god), and reaches the abode of Tamzi, "the sun-spirit."

The 11th tablet contains that famous flood legend which so closely resembles the Hebrew story in many details. Tamzi relates how he came to be taken away to his resting-place at the "mouth of the rivers." Ba'al had decreed the flood, and Tamzi was warned by Ea to make a ship, in which he was to take his treasures, and the "seeds" of living things. The flood is poetically described, and Tamzi sends out a dove, a swallow, and a raven, finally emerging from his ship, which is stranded on the mountains of Nizir, in Gutium (Jebel Jūdi), when these spring migrants show him that the winter flood is over. Ba'al is angry at his escape, and the gods take him and his wife away from earth. This part of the epik is clearly as mythical as the rest. Gilgames is now bathed (like Istar in Hades) with the "water of life"; for the winter solstice is past; his skin is healed, and his locks (or rays) grow again. The 12th tablet is unfortunately broken but (judging from other fragments—see Babylon), Gilgames crosses the desert still mourning for Ea-bani, and calling on the god of fate to restore him. The faithful Minotaur, or his ghost, appears, and Gilgames comes up from Hades once more reaching Erech. [A seal cylinder in the British Musæum (see Guide, 1900, plate xxiii, No. 3) perhaps refers to this episode. Ea-bani and Gilgames are seen ascending out of a well, leading from the lower world. Above them are Anu, the sky god, with his bow, Istar with wings, the eagle, Ea (with the ocean stream full of fishes), treading on the bull; and a double-headed god: while a lion stands behind Anu on the left. This "seal of Adda the scribe" is early, and probably Akkadian. It is also notable that the story of a friendly Minotaur, who is found at a well, survives in Tartar folk-tales to the present day (see Gubernatis, *Zool. Mythol.*, i, p. 129).—ED.] This legend is told in the Semitic language of Babylonia, and the existing copies are only of about the 7th century B.C. But the names are Akkadian, and the myth is no doubt of Turanian origin.

Gipsies. Our English word is a corruption of "Egyptians"; but the race by type, custom, and language, is shown to be of N. Indian origin. They are mixed tribes, mainly Jāts who entered Europe in our Middle Ages. The Jāts prefer a wandering life in tents and jungles, dancing, conjuring, stealing, and fortune-telling, to any settled occupation. They are workers in copper, tin, bronze, and

iron; smiths (Lohāri) and makers of baskets and mats, always ready for a predatory life. They are popularly identified with the Dom or Rom tribes (whence perhaps the gipsy name Romani-ri; or “Rom people”) and with the Brinjāris. The Jāts, Zuths, and Luris appeared in Persia about our 3rd or 4th century. The dialects of such tribes are Aryan dialects of the Panjāb, Sind, and Baluchistān. The gipsy language, in structure and vocabulary, belongs to the same stock, though much mixed with loans from Greek, Latin, Arabic, Armenian, Bulgarian, Slav, Magyar, and Keltik, according to the countries reached by these migrants. [The Palestine gipsy women carry the child on the hip like Hindu women, whereas all Arab women carry it on the shoulder.—ED.] Firdūsi (Shah-Nāmeḥ, about 1000 A.C.) speaks of the Lurs (probably *Lohāris*, or “smiths”) as nomads in or near Persia, who roamed about stealing by day and night, and associating with dogs, and wolves. The Lurs in Baluchistān are still notorious for stealing children and cattle, drinking, dancing, pilfering, and leading about performing bears and monkeys. They have a king and queen like gipsies, and migrated to the wilds of Kurdistān, where they became more settled.

It appears that a horde of 12,000 magicians and minstrels was sent in 420 A.C. by Shan-Kal (as the Persian account calls him) the Mahā Rāja of Kanōj, to Persia, at the request of a Sassanian prince who gave them land and cattle, but could not induce them to settle down. They, however, are unknown in Persia later, when in the 7th century the Moslems swept over W. Asia; but wandering tribes fled in our 7th and 8th centuries to Armenia. In the 9th century there was a Jat quarter in Antioch, and they rose in 810 A.C., and were massacred amid the marshes of Khusistan by the people of Baghdad in 834 A.C. Maḥmūd of Ghazni persecuted all such tribes who would not embrace Islām, from 998 till his death in 1030, and the Jāts fled E. and W. from the Indus, and beyond the Oxus to the Caspian and Black seas, where their black tents were found among the Tartars. About 1256 they were so numerous in Poland that King Boleslas V granted them a charter: they were called Szalāsu or “tented ones”; and were enumerated by tents. In 1260 also special laws were passed in Hungary concerning them. In the 14th century they became known all round the shores of the Mediterranean. From 1346 to 1386 they held a fief in the island of Corfu under the name of Cingani, and in 1387 the prince of Oorfu regranted “forty tents” of the tribe to a monastery. They were protected by charter in the Peloponnesos in 1398, but lost all rights after the Turkish conquest of Greece. They were thus driven further west: and in 1422 were

numerous in Italy (where they are now called Zingari); while in 1427 they were found living round Paris. Bavaria included many groups of these gipsies in 1433, and S. and Mid Europe knew of a Zindl "king" in 1438. They swarmed on the Baltic coast where they were called Guptis (Koptis), and were led by chiefs popularly called "Egyptian dukes." They were outlawed in many countries, as they refused to obey laws and led notorious lives. They were often legally "shot down like wild beasts." The Turks regarded them as spies and destroyed them. The laws of Elizabeth, in the 16th century, made it a "felony, without benefit of clergy," to be seen a month in their company. In 1561 the Orleans government declared "fire and sword" against them. In Italy they were forbidden to remain two nights in one place. In Spain they were persecuted, and accused of stealing and eating Christian children. They found peace only as civilisation advanced in Protestant countries, settling in England and America, where they are fast becoming merged in the general population.

The Germans of the 15th century called the gipsies Zigeuner: the Venetians, Segani—the older Cingani (see Dr Miklosich's learned work), other Europeans called them Sintes or Sindes, no doubt from their old home in Sind (Scinde) or Sindhu on the Indus. The word "tinker" applied to gipsies is probably from Zingar or Tchangar, a Jāt tribe of the Panjab, which the Turks converted into Chenguin. They were popularly regarded as Egyptians, and some may have come thence, as they are still found among Arabs in Syria. The gipsies held many strange beliefs which Europe could not understand, but are even said to have spoken of "an incomprehensible governor of the universe." They retained their ancient symbols and customs, conjuring with serpents, and holding superstitions as to the pine, birch, and hawthorn (see Mr Groome, *Encycl. Brit.*), they also retain lunar and fire rites, with "a survival of phallic worship." Their moon god Alako is connected with witchcraft. On the 1st of May they draw water from rivers or from the sea, sprinkling it on little altars or shrines, and invoking the local deity as they drink mysterious potions.

The Archduke Joseph, commander of the Hungarian army, was much interested in gipsies about 1889, and knew their language. He agreed with Grellmann as to its Hindi origin. According to these authorities the gipsies call earth *phno*, saying it has existed from eternity. They call God *devel* (see Deva), and the Devil is *beng*: they drive away demons by throwing brandy, or water, on the corpse or the grave. They swear by the dead, and speak of *Beng-ipe* as the abode of the devil. They pass children over the fire (like early

Aryans—see Fire), even when subsequently baptized as Christians. They are married by the chief, even when afterwards wedded in church ; and he can also punish adultery by beatings, and pronounce divorce. The father has absolute authority, but a group of families will elect a *vajda* or “friend” as their magistrate. In Hungary they number about 76,000 souls. The total number in Europe, Asiatic Russia, and Turkey, is estimated at some 2,000,000 persons. They are most numerous in Roumania (250,000), Transylvania (79,000), and Spain (40,000), being few in France and Britain. In Russia and Poland they are variously estimated. In Asia we find some 67,000 in Persia and Turkey, and there are said to be 16,000 still in Egypt,

Girdh. Keltik. A “kist-vaen,” or stone box for ashes and bones, in a mound—an “enclosure” (see Gard).

Giri. Girya. A name of Pārvati as mistress of the “house” or “enclosure” (see Gar).

Girvan. Pārvati’s mountain abode (see Giri).

Gisdhubar. Izdubar. See Gilgamas.

Glam. Glamr. The Skandinavian name of the moon in the Edda, from the Aryan root *gla* “to shine.” Thus “glamour” is moonshine—deceptive and dim light.

Glastonbury. “The burgh of the green dune”—from the Keltik *glas* “green”—a famous islet in Somersetsshire, with a sacred thorn tree, and a holm oak called Glastenen. The island is surrounded by the marshes of the winding river Brue. The oldest shrine on it was said to be a chapel, and cells, of wattled oziars, built by Joseph of Arimathrea, who was sent by St Philip to convert the natives, bringing with him the Holy Grail—the cup or dish of the Last Supper. The miraculous thorn tree was said to blossom at Christmas, “mindful of our Lord” (Tennyson). A larger abbey is said to have been enriched by Saxon kings, despoiled by Danes, and restored by St Dunstan. The present ruins date from 1186, St Joseph’s chapel being on its ancient site. It was despoiled by Henry VIII, and the sacred tree was cut down to the root by a Puritan in the reign of Elizabeth. It was at Glastonbury that King Arthur was buried, after his last battle with Mordred in Cornwall (see Arthur). The Tor, or mound, was probably a sacred place of Keltik Druids, afterwards consecrated by early monks. The fertile land below was called the Isle of Avalon, or Aval-yn, “the apple isle.” The sacred mistletoe

is still here abundant. To Avalon the three fairy queens are said to have taken Arthur in a boat, to heal his wounds, and it was a magic land of eternal summer—the apple being that of the Greek Hesperides garden. In 1191, we are told (*Notes and Queries*, 12th March 1887), a coffin marked with the cross was found, bearing the text—cut in the lead—“Hic jacet sepultus, inclytus rex Arturius, in insula Avalonia.” The Tor, rising 500 feet above this Keltic Eden, is conspicuous in the great valley bounded by the Polden, and Mendip hills, on which the remains of many dolmens, menhirs, and circles are still visible: the mound is called Werval (perhaps from Var “enclosure”): the holy thorn was said to have sprung from the staff of St Joseph. It suffered from Puritans in the reign of O Charles I, but the stump was still visible in 1715, and a stone was then placed over it (*Notes and Queries*, 25th January 1890). The desecrator of course came to a bad end, losing his eyes and limbs. The present holly tree which replaces it is still superstitiously regarded. We are told that it “becomes covered with an abundance of large leaves of a tender tone of golden green, in December and January, and flowers richly at Christmas, retaining the ripe red berries, and brown dead leaves of the preceding year, with the new ones and the brilliant white flowers,” being a double holly (*Præcas*), a variety of the *Cratægus oxyacantha*. It is said to be capable of growing out of nothing as a stake, or hanging on a hedge without root, such a specimen having been exhibited before a horticultural society in 1834, and said to produce leaves, flowers, and berries every year. On Saturday, 5th January 1884 (being old O Christmas Eve), crowds of believers came from Weymouth and other places, and saw it burst suddenly into leaf and blossom. It had budded during the day, and was in full flower by midnight (*Notes and Queries*, 2nd February 1884). Such marvels are sufficient to account for its being still sacred.

Gled. Anglo-Saxon; as in Gled-how, “the mound of sacrifice.” From the Aryan root kal to “kill.”

Gluskap. See Eskimo. A good deity of the Algonkin Indians, and Eskimo.

Gnostiks. Greek *Gnostikoi*, “knowing ones,” from *gnosis* “knowledge” or “wisdom”—the Aryan *gna*, “to know.” They were the Christian philosophers of our first three centuries, who, being learned in the current religions and supposed scientific ideas of the age, sought to reconcile the primitive Jewish Christianity with Greek philosophy, and the ideas of Eleusis, of Persia, of Egypt, and

of Buddhism, as then understood in the West. Gnostik systems ranged from mystic philosophy and Platonism to the lowest demonology of Babylon, Syria, and Egypt : from subtle thought to conscious fraud. Gnostiks were attracted by the dualism of the Mazdean creed, and taught that the Hebrew Yahveh was a being inferior to the Supreme God—a Demiurge, or “people - maker,” author of evil. According to Tertullian they appear to have regarded the Gospel stories as only fit for women and children, representing an exoteric creed, suitable for the masses but not for the wise and initiated (see Col. Conder in *Asiatic Review*, January 1888). Certain terms much used by Gnostiks—such as *Plērōma*, or “totality,” *Aiōn* for “age” or “emanation,” and others, are used by Paul in his Epistles ; and the later “harmonisers” attempted to reconcile his philosophy with the earlier purely Jewish views of the followers of Peter. But the Gnostiks embraced all kinds of enthusiasts and impostors. Thus the Cainites honoured Judas Iscariot—apparently as having been the instrument through whom prophecy was fulfilled—and are said to have named a gospel after him. The Adamites (see that heading) worshiped naked. The Markosians placed the bust of Christ beside that of Plato with others; and their leader claimed to change the sacramental wine miraculously, by aid of Kharis or “grace” ; for, when poured from a small into a larger cup, it effervesced. This Markos was a great deceiver of rich women. The extravagancies of these sects are detailed by Irenæus, Tertullian, Theodoret, and Epiphanius. But the true Gnostik aimed at attaining the inner or esoteric wisdom, and the ecstatic state in which he might be able to lay hold on the spiritual Khrēstos, or “good one,” rather than on the Khristos or “anointed one.” They held that the Logos, or Wisdom of God, had appeared in a phantom form in Palestine, not of human flesh and blood, and not really suffering death on the cross—a spiritual body such as Paul believed to be the Resurrection body, perhaps of Jesus Himself (1 Cor. xv, 35-54). The definite statements in the Fourth Gospel, as to Christ’s body and death, are said to have been written in direct contradiction of this theory.

The great centre of Gnosticism was Alexandria, where many Gnostik works were penned in Greek, including such Gnostik gospels as that “of the Egyptians,” full of mystic epigrams. But other leading Gnostiks were Samatitans, followers of Dositheus, and of his pupil Simon Magus, the “father of Gnostiks,” whose home was W. of Shechem. Among these were Menander, Cleobius, Cerinthus, and Saturninus. Most Gnostiks believed in miracles and sorcery, and mingled the philosophy of Alexandrian Greeks with the mysticism

and demonology of the East. Simon Magus, we are told (Acts viii. 9-24), bewitched the Samaritans, and was regarded as the "great power (*Dunamis*) of God." He was baptised as a Christian, but proclaimed himself a divine incarnation, or Messiah, and Jerome (on Matt. xxiv, 5) states that he said: "I am the Word of God; I am the beautiful; I am the Paraclete; I am the Almighty; I am all the things of God"—which Christians naturally regarded as blasphemous. Simon's consort Helena was the Ennoia, or "Divine Intelligence." Later legends say that Simon went to Rome, where Peter opposed him, but where a statue was erected to "Simoni Deo Sancto." He appears to have been confounded with the Etruskan Sancus, and a text found in the Tiber is dedicated to "Deo Sanco." Cerinthus was an active Syrian Gnostik, who is said to have met St John in the baths at Ephesus, but we know no more of him than of the Apostles from any contemporary records. He appears to have believed, like others (including Muḥammad) that Christ was a man born like other men, on whom the Holy Spirit descended at baptism, leaving him on the cross when Jesus cried, "My God, my God, why hast thou forsaken me": and that Jesus died, and will not rise again till the last day. Many Gnostiks denied the resurrection of any of the dead, saying that Matter is evil and a delusion, and cannot dwell with God. The Son of God must, like God, be a spirit, and had therefore only a spiritual body.

The Gnostiks regarded Jewish beliefs as very crude. Some entirely rejected the Old Testament as in error regarding the "Supreme and Ineffable God," being only inspired by Yahveh, whom they called Ildebaoth (El-di-baohth, "God of the Abyss"), an evil creator of Matter, which is also evil, and a spirit "ignorant" of the true God, as Ahriman in Persia is "ignorant" of the designs of Ahura-Mazda. Yahveh from the first opposed the "divine serpent" of knowledge and wisdom. He was a fiend rather than a God, and only one of the Aiōns, or emanations of the Plerōma, which constituted true deity. Thus Gnosticism was opposed alike to Judaism, and to the Judaic Christianity, which in its earliest form spoke of Jesus only as a "Servant of God," and made no mystery of the memorial supper (see *Didachē*). But among the wilder sects the search for the "cause of causes" gave place to immoral indulgences (if we may believe Christian accounts), and the dangerous doctrine (revived later by some Puritan fanatics) was taught, that those born of the spirit could not be defiled by the deeds of the flesh, any more than gold is defiled by being covered with mud. Crime indeed was permitted (we are told) on the plea that, by experience of all weaknesses of the body, the

spirit would escape from any further probation in future incarnations. These sects celebrated "spiritual marriages," which seem to have been similar to the rites of Indian Sakti worshipers and Tantraiats (see these headings). The naked worship of Adamites, and Prodicians, survived among the Beghards, or "Brethren of the Free Spirit," even in our 13th century. The Gnostik *Kharitas*, or "kindness," recalls practices of hospitality among Turks, Tartars, and Chinese, as well as among non-Aryans in India, who offer their wives to guests and strangers. Such practices are described by Arab writers in our 10th century, and still survive. "Such were the depths of degradation," says Col. Conder, "to which Gnostiks sank from the purer philosophy of Valentinus."

We must not forget that the gospels and literature of the Gnostiks (excepting a few works such as the *Poemandres*, or "Shepherd of Men," and the *Pistis Sophia* or "wise belief") were destroyed by the triumphant Catholics of the 4th century, so that "it is hardly possible to obtain more than an incomplete and fragmentary conception of this once powerful and popular movement." Clement of Alexandria, though believing in the spiritual body of Christ—not needing nourishment by food—was a bitter enemy of Gnostiks. He accuses one sect of holding their wives in common, saying that social laws were commanded only by an evil deity. The "Revealer" at Gnostik ceremonies was the same phallus that had been revealed to Clement as an initiate at Eleusis, according to Tertullian. The serpent also was connected, and was a prominent Gnostik symbol. *Ildebaoth* and *Abraxas* were serpents, with the head of a lion surrounded by rays, as we see on Gnostik gems. Jerome says that *Abraxas* (mystically 365), the "supreme" among Gnostiks, was *Mithras* and *Khreistos*. He was also *Adoni*, "the Lord," *Samas'Alam* or "the sun of eternity," *Elohim*, and *Iao-Sabao* (or *Yahveh-Şabaoth*), "the Lord of Hosts." He appears as *Harpocrates*, the child *Horns*, on the lotus with his finger to his mouth (see *Fingers*). He again has the head of an ass on gems and on a Syrian terra-cotta (see *OnolatRIA*); and *Irenæus* himself says that "the ass mentioned in the Gospels is a type of Christ"; *Epiphanius* calls it the emblem of *Şabaoth*, and *Plutarch* tells us that *Set* in Egypt was ass-headed. The "supreme one" was also the *Agatho-daimōn*, or "good spirit"—the serpent with the rayed head accompanying the names *Iao* and *Khnumis*. Such gem's were used as amulets, like many others that have been classed as Gnostik, but only those with well-known Gnostik names attached can be so described. The serpent worshipping Gnostiks included *Sethians*, *Peratæ*, *Nicolaitans*, and *Naḥasīm* or *Ophites* ("ser-

pent worshipers") as described by Hippolytus (see *Rivers of Life*, ii, p. 528, fig. 334).

Karpocrates, and his son Epiphanes, in our 2nd century, developed doctrines that spread among other sects, including Encratites or "abstainers" from wine (even for the Eucharist), Docetæ who spoke of Christ's spirit-body, Antitactes, Markosians, and followers of Tatian, Valentinus, and Bardesanes. The latter, with his son Harmonius, appeared in Mesopotamia; but the most famous of these sects was that of the Manichæans, followers of Manes, who was executed in our 3rd century in Persia, and who was well acquainted with both Mazdean and Buddhist teachings. The Manichæans were specially detested by the Catholics of the 4th century, but their ideas spread to Asia Minor, Bulgaria, France, and Spain, and appear as late as the 13th century among the Albigenses. To them is sometimes attributed the apocryphal gospel of the "Pseudo-Matthew," though the Markosians appear to have claimed it as the work of their leader Markos. Many of its legends seem to be borrowed from the legend of Buddha, such as the story of the tree that bowed to Mary in Egypt (as the Palisa tree bowed to Maya, mother of Buddha): Christ, like Buddha, astonishes his teachers at school by inspired knowledge of the mystic meanings of the letters of the alphabet: images bow down to him, as they did also to Buddha.

Most of these sects sought to unite men by a vast syncretic system, like the later Moslem philosophers and mystics (see Druses); and they compassed sea and land to make proselytes. Some deified their teachers, and Epiphanes—dying young—was so worshiped. By our 6th century, however, they had been all more or less stamped out by the orthodox emperors and bishops, though opinion among Christians still remained much divided. Some were severe ascetiks, like the Encratites and the Mesopotamian Şabians or "baptisers," called later "Christians of St John." Many taught that matter was evil, and forbade matrimony, holding Essene beliefs (see Matt. xix, 12). The accusations levelled against Manichæans, as regards eating babies, and their "fig ceremony" (see Fig), were repeated later about the Templars (see King's *Gnostics*, pp. 192-198). The world, in Gnostik belief, was evil and material, and could not be saved, for all except the few elect were incapable of wisdom. They rejected a Saviour of men, and were in consequence much persecuted. Irenæus says that John's gospel was expressly written against Cerinthus. Simon Magus, and the Ophites, became the very types of Satan. Tatian, Marcion, and even Paul did not escape condemnation as inclined to Gnosticism—all according to the later *Clementine Homilies* were "followers of the great magician." Epiphanius (in the Panarion) about 400 A.C.,

describes the Manichæans as still favouring communism as regards wives, and holding midnight orgies, when the Eucharist was consecrated with the blood of a babe, or infants sacrificed and eaten. Markosians and others prepared love philtres, and many dark rites were celebrated, like those of witches and others in the Middle Ages (see *Ancient Worship of Priapus*, Chiswick Press, 1865).

But Basilides, the great Gnostik philosopher (100 to 140 A.C.), was a learned and earnest Christian—a Syrian taught at Alexandria, deeply imbued with Platonic ideas, and founding a great school. His writings showed knowledge of Mazdean beliefs, and of other Eastern doctrines. He called the Supreme God “the unnameable,” known only through his emanations or energies—these Aiōns of Plērōma including Christ, and the Demiurge. He regarded evil (like Buddha) as being imperfection, and believed in transmigration, but not in resurrection of the body. His system personifies various virtues as qualities of the “unknown and unborn father.” The Demiurge (“people maker”) was an emanation in the lower heaven, the Arkhōn or “ruler” of the world, whom Jews called Yahveh, the creator of earth, but not of wisdom, justice, or piety. Valentinus was a follower of Basilides (105 to 165 A.C.), who taught philosophy among Christians in Rome about 140 A.C. He created a great system of 15 pairs of Aiōns, constituting Plērōma, or “The All.” Col. Conder (*Asiatic Rev.*, Jan. 1888) summarises the list of the Aiōns as follows: “From Depth and Silence sprang Mind and Truth: from Word and Life came Man and the Church: from these the Comforter, and Faith: whence the Father’s Hope and the Mother’s Love: thence Eternal Wisdom, Light, and Blessing; Eucharistic Knowledge, Depth and Mingling, Endless Union, Self-born Temperance, the Only-begotten Unity, and Endless Pleasure; such is the reading of the famous riddle of the thirty Æons.” Irenæus and other fathers, from the 2nd to the 4th century, were ignorant of the meanings often concealed by Gnostiks in Semitic words, and unable to tell us the truth as to these heresiarchs—as they called them—or leaders of “individual opinions.” Valentinus said that, from the passionate striving of the latest Aiōn “wisdom” (Sophia) for union with “depth” or “insight” (Bathus), there arose a being outside the Pleroma—or “all”—who communicated the germ of life to matter, and so produced the Demiurge or creator (see Brāhma). Then, according to some Valentinians, arose two Aiōns, namely Christ and the Holy Spirit, to restore the lost balance of the Plērōma; and finally from all the Aiōns Jesus as the Saviour (Sotēr), was produced, and united at baptism with the Messiah promised by the Demiurgos. Such mystic symbolism is of little importance in the

present age. Gnosticism however spread far and wide, and even reached Turkeṣtān. Mas'udi in 944 A.C. speaks of the religion of Mani as powerful between Khorasan and China among Turkish tribes. Col. Conder sees traces of Manichæan beliefs among the Druzes, Ism'ailiyeh, and Nuṣeireh—Moslem mystics originally—in Syria, in connection with “phallic rites, and annual orgies.” “Islām,” he says, “far from remaining a distinct system is tinged with colouring derived from Indian, Zoroastrian, and Gnostic teaching. Even Muḥammad drew his knowledge of Christianity from gospels akin to those used among the Markosian Gnostics.” Such skeptiks “regarded all alike with a contemptuous toleration,” and “still throughout the East . . . the spirit of Gnosticism may be recognised as surviving . . . along with profession of deep religious belief.” Gnosticism, says Principal Tulloch (*Encyclop. Brit.*), “laid the foundation of Christian science, and of the Christian schools of Antioch and Alexandria . . . it lost importance in the middle of the 3rd century, but lingered on till the 6th, dominating mostly all other forms of Christianity . . . It burst forth again in the 12th century as Paulism (the Paulicians), spreading from its old centres into Greece, Italy, Germany, and France, where, for a time it almost displaced Catholic Christianity.” It was stamped out by the persecution of the Albigenses, and its mysteries were discredited through the birth of a timid rationalism which grew stronger in time; but its protean forms may yet appear wherever spiritualism and mysticism attract the ignorant.

Go. Gau. Sanskrit : “cow,” from ga “to bellow” (see Ga).

Goats. These animals became emblems of creative energy; and Mendes, the goat of Memphis, symbolised the ithyphallic Khem in Egypt. The Jews accused the Samaritans of saying that a goat created the world (*ail* for *el*), and Mendes was worshiped naked. The Greek Pan and the Satyrs were goat-men, famous as runners in the woods, dancers, and licentious spirits, like the S'eirim “goats” or “rough ones” inhabiting ruins according to the Hebrews (Levit. xvii, 7; Isaiah xxxiv, 14) though the Greek Septuagint renders this “onoken-taurs.” The goat was sacrificed to Dionūsos as a destroyer of the vine; and the scapegoat bore sins (see 'Azazel). St James in Italy, on the other hand, is the goat who blesses the vines (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, under “Goat”), and to him an effigy of the “Lamb of God” is offered at Easter. The Thuringians also used, like the Jews, to send forth a goat in autumn, chasing it till caught and then sacrificing it. The Aegis, or shield of Jove, took its name from 'Aix, “the goat,” being covered with goatskin (Herodotos iv.

189). The sea-goat is an emblem of the ocean god (see Ea). The robes of priests were made of goat-skin; and the Babylonian gods seem also to have worn such hairy garments as represented on bas-reliefs and seal cylinders. Capella the goat star was highly important to sailors. The Norsemen said that goats drew the car of "Thor the stormy charioteer"—for black goats represent the flocks of dark clouds, so that Dionūsos himself in autumn is Melan-aigis, or clothed in black goatskins (Pausanias, ii, 35). In the Rig Veda (iii, 4) Pushān, "the primeval one," guides a car drawn by goats, and is himself Agas "the goat." The sacred goat Ōlenē suckled Zeus, she being the sign of "rainy Capella" (Ovid, *Fasti*, v, 113). The demon goat, on the other hand, is ridden by witches; and Satan takes this form at the Witches' Sabbath in connection with phallic rites.

Gobhan. Govan. A seer and poet among KeJts in Ireland, supposed to have lived before the Christian era, and noticed on the Clan Mac Noise Cross. He is connected with tower building, but was an artizan and smith, apparently an early Keltik Vulcan, like the English Weyland Smith.

God. It is remarkable that philologists are unable to decide the origin of this familiar Teutonic word. They are agreed that it cannot be directly connected with the word "good." The Teutonic Gutha (English *God*, German *Gott*) is nearer to the name Goth (see *Gut*), and probably signifies "great" or "strong." Most names for God in ancient languages signify either "spirit" or "power" (see As, Dimir, El, Yahveh, Nutera, etc.), and sometimes "life" or "light" (see Bu, Bagha, Deva). Early gods are terrible rather than good (see Fear). Nothing can be more important (as we urged in 1896, see *Short Studies*, vii) to the student of religions than to understand the radical meaning of the names of gods, which otherwise would convey no sense of reverence, unless lisped from childhood. The gods were spirits or phantoms, immortal and powerful, and dwelling in all things (see Animism). But the pious and experienced John Wesley convicts the world of natural Atheism when he says: "After all so plausibly written concerning the innate idea of God . . . that this is common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any beast of the field. Man has no knowledge or fear of God at all, nor is God in all his thoughts. . . . Whatever change is wrought by grace, or education, man is by nature an Atheist." But Dryden's view is found in the lines,

"The priest continues what the nurse began,
And thus the child imposes on the man."

So great is the terror of offending a god that Greek and Jew alike dared not touch the holy emblems. Uzzah was slain for touching the Ark, even to prevent its falling, and the touch of a sacred elk brings evil on the Omaha Indian in America (Frazer, *Golden Bough*, ii, p. 56). Only the consecrated may touch holy things. But gradually, as the ideal of a god grew more noble, justice, and mercy, took the place of wrath. "When I attempt," says Prof. Tyndall (*Fragments*), "to give the power which I see manifested in the universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not, save poetically, use the pronoun 'He' regarding it. I dare not call it 'a mind': I refuse to call it even a 'cause.' Its mystery overshadows me, but it remains a mystery, while the objective frames which my neighbours try to make it fit, simply distort and desecrate it." The God of Ezekiel slays all who do not bear his mark (ix, 4-6): the God of a later prophet is the only Saviour (Isaiah xliii, 11). The knowledge of God is too wonderful for man (Psalm cxxxix, 6), but he pervades the universe (verses 7 to 18) as Paul also taught (Ephesians iv, 6). These allusions serve to show us the gradual evolution of thought as to God, from the early times when Yahveh came down to see the tower (Gen. xi, 5), to the later age when God becomes our Father in Heaven, and when God is Love (I John iv, 8-16).

Gold. The use of gold throughout western Asia, and in Egypt, or even as far west as Mycenæ, in the 15th century B.C., was common at a time when Europe was still in the Neo-lithic stage. Gold had been known to the Akkadians much earlier, as *ku-gin* "precious Gin"—the Tartar *kin* for "gold." The Greeks adopted a Semitic word in *khrosos* (from *khārūš* "shining" metal), and according to their legends it was brought from the Caucasus. Herodotos speaks of gold-fields east of the Caspian, and the supply may have been from the Altai mountains, but the Egyptians obtained gold dust from Abyssinia. The eastern Aryans knew it (Sanskrit *Hiranya* : Zend *Zaranya*) as the "yellow" metal, and such is the derivation of the Teutonic *gulth*.

Gonds. A widespread race of Kolarian origin in N. India—akin to Drāvidians—now numbering perhaps 124,000 persons only. Their first home was Gondia or Kosāla, along and N. of the rivers of Oudh, but they are now rude forest tribes of Gondivāna in Central India. The name is probably derived from Koh or Gō "a hill" (the common ancient word *ku* "high"), which is the base of Kōnda "mountain"—a word found in all languages of the Kolarians. The

pure Gond calls himself a Koi-tar, or Ko-tau or "hill-dweller." The Gonds came from Central Asia, and Mr Hislop, who was learned in the dialects of Orissa, says that "their features are decidedly Mongolic." They are darker than most Hindus, round headed, wide-mouthed, with thick lips and flat nose, and lank black hair which they shave, leaving one lock as a top-knot like Arabs. Like Mongols, they have little hair on the face. They tattoo their bodies, and the women disfigure their faces like the Kakyens of Barmah, as do most Kols and Muns. They wear shells and charms, and when the climate permits, the Gonds go naked. They eat rats, mice, snakes, and ants, and are filthy in person and habits, licentious, and fond of drink. Their coarse phallic deities are incarnations of Tari and Buru-penu, including Boda, Bodil, Baum, and Budu-Kol (see Bud). Like Muns, Kosis, and other Kolarians, they are great tree worshipers, holding festivals in forest clearings, under ancient trees which are surrounded with stone circles. They there erect little cairns or Ohaityas, especially at the foot of trees sacred to Vital or Betal (see *Rivers of Life*, i, p. 193, figs. 74, 75). Each group of hamlets has its holy tree with its quaint charms, stones, and small lingams and Yonis; or with figures of Māmojī as a horse, with phallus, usually daubed with *sandhur* red paint. At the beginning of the longed-for rainy season they propitiate the water god, by the "sacrifice of the holy Karma tree," which rite is preceded by fasting—a very unusual practice among poor and rude tribes. The young of both sexes then go (as in our May rites) to cut down a young Karma tree in the forest, and bring this, or a branch, home, with music, song, and dance. It is planted on the village green among the ancestral trees, and is consecrated by a Pahu or priest: after certain rites the whole night is spent in dancing round it, and in revelry. It is freshly festooned next day, and loaded with charms, resembling our Christmas tree. The daughters of the village patriarch reverently adorn it with "Varuna's corn," which is specially grown for the purpose, and the yellow pink petals of its flowers are distributed, to be worn by all. Wild dances follow, and finally the tree god is taken to a stream or pool, and thrown in as an offering to the water god. This boisterous festival is usual at the New Year (see Vāna).

The Gonds claim to have been the first colonisers of India, and say that they came from the far north: after dwelling long by Devala-gīri, one of the highest peaks of the Himālayas, and thence descending to Kosāla along the Gogra and other streams, they pushed further south; but continued within historic times to bury the dead

with their feet towards Devala-gīri, which they still remember lovingly, with their Linga-wan-gad at the foot of which they long to rest. The Gonds are noticed in the Rig Veda as typical aborigines—Dāsyas or country folk—which also points to their northern origin. The Nāga-Bunsi Gonds call themselves offspring of Delhi Nāgas; another body of them came from the swamps of the lower Indus, through the Bhil country; but most Gonds came from Kolaria, and from Assām or the East, especially the Baiga hunters of game, who are sorcerers consulted in all difficulties as to land (see the *Settlement Reports*, 1867-1869). Mr Hewitt, in 1869, speaks of Gond traditions as to their coming from Scythia about 600 B.C., settling as Tugas, or Takshaks, at Taxila and in other Nāga states. These probably brought with them the worship of the sword or spear common among Kaur Gonds; for Attila's Huns belonged to a kindred stock, and placed a sword or spear on a mound in their encampments. This sword cultus, noticed early in Scythia, is also common among Drāvidians of the Travankor coast. The chief Gond gods, however, are now known by Aryan names adopted in Gond speech, such as Bhuma-ji, the "earth god," and Thakur-Deo or Bhaga-wān-ji, who is Siva or Lingo, dwelling on Linga-wan-gad, but often symbolised as a small egg-shaped stone set on a cubical altar. He is Buda-deva, the source of life, called also Pharsa-pen in the neighbourhood of Chanda, according to Mr Hislop. He is commonly represented by "a spherical block of wood, with a small shaft $3\frac{1}{2}$ inches long stuck into it." There are some 15 gods in all, of whom only half the number are commonly mentioned. They are symbolised by cairns, menhir stones, and posts daubed with vermilion and worshiped with libations and offerings, sometimes of cows but usually of pigs, goats, fowls, fruits, and ardent spirits, without full use of which no ceremony can proceed. At marriages and burials general licence is permitted as among other savages (Hislop, in *Appendices to Sir Richard Temple's Reports*): the old communistic customs are thus retained on special occasions.

The attributes of the Pens, or gods, do not vary much throughout the vast extent of the basins of the Narbada and Godāvery rivers, and also that of the Krishna. The Buda and Kodo who are great Gond deities, are the Bura and Kāti of the Khonds. Brāhmanism is fast converting these wild races, and some few have accepted Islām, or Christianity. As a race they love a wild life, and are skilful with bow and gun, though gradually settling down to agriculture, and becoming sharp traders, especially the two higher classes of Golēs and Koitaus, who are considered too nearly related to

allow of intermarriage. North India, invaded by stronger and more civilised races, was no place for such broken and primitive tribes : they were driven to the southern hills and forest fastnesses, forming a highland population of some two millions, including Gonds, Khonds, and others. They were grievously persecuted, especially about 360 to 635 A.C., and were Hinduised to some extent through Buddhist influence, as well as by later Brāhmans who have converted the “ Rāj-Gonds.”

Gondophares. Gundofores. Gondafares. A king of “India,” according to Christian legends of St Thomas ; but in such literature “India” means any country E. of Mesopotamia. According to the *Legenda Aurea*, he ruled about 60 A.C., when Kanishka (10 A.C. to 78 A.C.) reigned in India and Afghanistan. Gondophores more probably was king ill Bactria, or further west. Coins bearing this name have been found in Seistān, Kābul, and Kandahar, in Sind and the S. Panjāb, according to which, the first Gondophores would appear to have preceded Kanishka. His exploits are noticed on a stone in the Lahore Museum, and he appears to have been of the Sakya dynasty. Another text of a Gondofares is in the Woking Museum. The *Legenda Aurea* asserts, on the authority of St Gaudentius, “in his Martyrology,” that St Thomas “slept in the city Calamina, which is in India,” and here he is said to have built a palace for Gondophores. “The Lord told Thomas that Gondophores wanted masons : that he was to go as one and convert all India, and come to Him by the crown of martyrdom.” Thomas obeying, was torn in pieces by dogs, “because he refused to eat and drink like others.” Prof. G. Bühler, in describing the latest Jaina inscriptions of Mathūra (see *Academy*, 2nd May 1896), places the reign of Gondophores about 30 to 50 A.C. (see Max Müller, *India*, p. 293 ; Beal, *Buddhism in China*, p. 135 ; and Gen. Cunningham, *Arch. Survey of India*, ii, p. 59).

Goose. In Egypt Seb—the earth—is a goose, “the great cackler” who lays the gold egg—the sun. The goose was early tamed by Egyptians, though they had neither ducks nor fowls as domestic birds. In India Brāhma rides the goose (see Hansa), and in mythology it is often confused with the swan, which is the great emblem of white, and snow, clouds. The goose is an emblem of Frey, and the swan of Freya, among the Norse. The swan was sacred to the sea god Niord. Russian folk-lore abounds with tales of geese, swans, and ducks. Wedding gifts always include geese, which are symbolic of conjugal fidelity. A goose is carried before the bridegroom’s procession to fetch home the bride. She is borne over “a

brazier of fire” (see Fire), and worships the goose with her bridegroom (*Notes and Queries*, 6th August 1898). Dr Morrison (*Dicty.*, under Marriages) says that “wild geese have in every age been an emblem of conjugal fidelity in China.” In the Shi-King classic we read: “The wild geese cackle in response; day breaks and morning commences; the bridegroom has gone to bring home his wife ere approaching spring shall have melted the ice.”

From the swan egg were born Helen—the moon—and the two brethren—day and night—children of the swan Zeus, who thus answers in the legend to Seb the goose that lays the sun-egg. Leda, who lays the egg, is apparently the darkness (like Latōna and Lēthē, from *lāt* “to hide”), and in the Veda also the Asvin twins have a car drawn by swans. *Cycnus* (*Cignus* “the swan”) is the brother of Phaeton; and swans and geese were choristers of Apollo in spring, when the wild geese come from the south. The swan sang also at Delos, when Apollo was borne by Latōna (see Callimachus, *Hymns Delos*, 1111; Bryant’s *Mythol.*, i, p. 367; ii, p. 360).

Gōpā. Sanskrit: “cow nourisher”—a title of Krishna. The Gōpīs or milkmaids are the nymphs with whom Krishna sports.

Gor. Gaur. In Skandinavian, the harvest month. Compare Gauri “the fair one.”

Ghora. Persian: “horse,” an emblem of the sun. The old Akkadian *kurra* is “horse,” as the beast that runs (Mongol *kar* “to gallop”).

Gorgo. Gorgons. In the Odyssey only one Gorgo is named, as a frightful phantom in Hades. She is one eyed—darkness with the shining moon. [The name is perhaps Turanian—Turkish *gorgo* “fear,” which she typifies: see Fear.—ED.] Hesiod mentions three Gorgons, of whom two were immortal and terrifying—namely Stheno, (“strong”) and Eur-ualē (“far howling”); while the third was mortal and called Medousa or “mad” fear. Medousa consorted with Poseidōn in a temple of Athēnē (Fear, Ocean, and the Dawn), and Athēnē being enraged, decreed that whoever should look on this maddened Gorgon should be turned to stone by fear. Hence Perseus, the sun, slew her without seeing her—cutting off her head. In the earliest representations she has a round face and protruded tongue. The Gorgonian head appears on Etruskan and Greek shields, intended to frighten the foe, and is worn also by Athēnē.

Gosain. Gossain. These are saintly followers of the Vishnūva

Brāhman (see Chaitanya) who proclaimed the religion of love ; but the term is applied to any Hindu ascetik of Brāhman caste, and Gauriya Brāhmans are many. A Gosain may be, or may not be, a celibate and ascetik. The notorious Vālabhāchāryas of the “Bombay Mahārāja” trials (see *Histy. of Mahārajas*, 1865), were Gosains. Some are learned and wealthy ; all are notorious for sensual lives ; some claim rights regarding women that are also admitted in the case of Dervishes among Moslems. As brides were offered to Irish chiefs (or French nobles), so too the old communistic right is claimed by Gosains. Usually in India they go about as mendicants (like Sanyāsis), often naked save for a dirty yellow loin cloth. Their hair is long and matted, their bodies are covered with vermin ; thousands of such Brāhmans are scattered over India ; and even educated Hindus pester them to take their daughters, even in nominal marriage. They say that Krishna, as the Lord of Love, has given to them rights over all females, since he is the Gōpā and the lord of Gōpī nymphs (see Gurus).

Gospels. The English word “God-spell,” meaning “God’s news,” is a rendering of the Greek “Eu-angelion,” or “good message” (see Bible, and Christ). We possess no text of the four Canonical Gospels older than the 4th century, and no really reliable notice of their existence before about 175 A.C. (the *Muratorian Canon* giving a list of New Testament Books) : for quotations in the “Fathers” are admitted to be untrustworthy, owing to corruptions in the texts of Patristic literature. In the Canonical Epistles—that is to say as late, at least, as 63 A.C.—we do not find any allusion to written accounts of the life of Christ, or of his teaching. The traditional views as to the origin of the Gospels rest on statements made by Eusebius, in our 4th century, which may or may not be reliable; and there is no earlier evidence, save a fragment of Matthew’s Gospel found in Egypt, on papyrns, which is attributed to the 2nd or 3rd century. By the end of the 3rd century there were many gospels, and collections of *Logia* or “sayings” of Christ (see Apokruphal Gospels); but Celsus objected that there was no true account. Papias is quoted by Eusebius as an authority ; but even he “never saw the Lord.” Justin Martyr does not speak of four Gospels, though he is supposed to have quoted them. Irenæus is the first (as his text stands) to mention the four. It is admitted, by those who are aware of textual studies, that certain passages in our text are very doubtful (Luke xxii, 43, 44 ; John v, 4 ; viii, 1-11) as not occurring in the oldest MSS.; and the same

applies to the last verses of Mark (xvi, 9-20); while those in Matthew (xxviii, 16-20) seem also to be a later addition to the original book. [Such interpolations naturally gave rise to the view that the Gospels were written late. It is clear that the concluding passage in the Fourth Gospel (John xxi, 24, 25) could not have been written by John the Apostle, even if we could admit that a Galilean fisherman was likely to become able to write Greek, and to understand the philosophy of Plato and Philo. On the other hand, the expectation of Christ's return during the lifetime of His own generation (Matt. xxiv, 34; Mark xiii, 30; Luke xxi, 32) could hardly have been put in writing after it had been falsified by the death of the latest survivors. The passages quoted speak so clearly of the siege of Jerusalem that they may be supposed later than 70 A.C.; but they are hardly likely to be much later than 100 A.C. The date of "Luke" is not really fixed (as earlier than 63 A.C.) by the preface of Acts; because, though the two works may be by the same writer, who inserts passages in the first person taken apparently from the memoirs of a companion of Paul, yet we have no evidence of the date when he wrote, or of his having been named Luke. The tradition quoted by Eusebius, as derived from Papias, says that Matthew wrote in Hebrew, and that "everyone interpreted as he was able." We have no such Hebrew work; and the passages quoted by the Fathers, from a "Gospel of the Hebrews" which has not been recovered, are not in Matthew, since they include a fiery baptism in Jordan, and the carrying of Christ to Mt Tabor by his "mother" the Holy Ghost. The idea that Mark wrote in Rome is probably founded on a single allusion (Coloss. iv, 10); Papias says that Mark was "an interpreter of Peter (who) wrote down accurately, though not in order, the things that were said and done by Christ." The allusion to "John the Elder" by Papias is also a similar deduction (see 2 John verse 1); and Dionysius of Alexandria (248-265 A.C.) was the first to remark that the Gospel, and Epistles, attributed to John were in a style so different from that of the Revelation that the same author could hardly have written both. It is quite possible that Mark and Matthew were gospels used by the Palestine Church: Luke by that of Antioch: and John by that either of Ephesus or of Alexandria, after about 100 A.C. The Fourth Gospel was written by one who knew Palestine, and who correctly calls the inhabitants of Jerusalem *Ioudaioi* (which we render "Jews") since they belonged to the tribe of Judah; but the work was penned especially to oppose Gnosticism (see Gnostiks), and claims only to rest on the authority of a beloved disciple, who appears to have been John. The writer knew Hebrew;

but whether he was a Jew is less certain. Luke also was apparently a Gentile ; and it was natural that the Gospels should be written in Greek—the great literary language of the age, used also by Josephus—as being addressed to the Roman world. All we can find through comparative study is, that Matthew and Luke agree generally as to matters mentioned by Mark, but disagree whenever they add what is not there given ; while the Fourth Gospel is an entirely independent work, conflicting with the other accounts, and of equally uncertain date.—ED.]

The disciples of Christ (excepting Judas Iscariot who came from Samaria) were Galileans, and mostly fishermen. They were Hebrews, and knew nothing of Greek, being no doubt strongly opposed to all foreigners whether Greek or Roman. Galilee was a region (according to the Rabbis) remarkable for its ignorance ; and the Galilean dialect was not that of Jerusalem, as we know from the Gospels. Peter and his companions had little sympathy with the views of Paul, who was acquainted with the semi-Greek philosophy of the Jews—as represented by Philo. The Gospel of Mark, and that of Matthew, appear to have been written by Galilean Hebrews ; but Luke was apparently a Greek companion of Paul, while the author of the Gospel “after” (or “according to”) John was more probably an Alexandrian Jew. If these Gospels had been known to the writers of the New Testament Epistles they would probably have quoted them ; but they do not even mention any of the “Logia” therein recorded as spoken by Christ. Dr Davidson (on the *Canon of the Fathers*) remarks that none of the bishops knew “either the authors of the Gospels, or the date of the writings they canonized.” These gospel writers make no claim to have been inspired ; and would probably have been amazed by the idea that their tractates were written by dictation of the Holy Ghost. Canon Westcott (*Faith and Reason*, 1896) said that “the canon of the New Testament cannot be proved by appeal to the Patristic writings . . . these allude only to the substance—not authenticity—of the Gospels” ; that is to say that they do not vouch for their being contemporary records. The views of Dionysius the Areopagite, though accepted by Thomas Aquinas, are admitted by Westcott to be those of an unknown person at Edessa about 480 to 520 A.C.

According to the latest critics (*Encyclop. Bib.*, 1899) Matthew was penned in 105 A.C.; and the Fourth Gospel by “John the Presbyter” (or Elder) ; while Luke could not have been written by any companion of Paul. Dr Davidson supposed that, from Hebrew Logia, and from a primitive form of Hebrew gospel, came that of Mark,

on which those “according to” Matthew and Luke depended, being contemporary with the *Didachē*. In Acts (xx, 35) Paul is reported to have quoted Christ’s words, “It is more blessed to give than to receive”—a Logion which does not occur in any of the four Gospels. Clement of Rome, and Justin Martyr, laid great stress on the “sayings of Jesus”; but the “Gospel of Peter” is held by many to be quite as early (about 115 A.C.) as the canonical gospels, though expressing the views of the Docetæ, who did not believe in the material nature of Christ. [We do not even know whether Paul agreed with those who taught that Jesus rose from the dead in his material body, or with those who held that he rose in a spiritual body (see 1 Cor. xv, 35-54).—ED.] The miracles recorded in the “Gospel of Peter” are like those of mediæval legends; the stone rolls itself aside; the cross speaks in answer to voices from the sky; angels whose heads are lost in the clouds attend on Jesus, whose head also rises till lost in the heavens. Reasonable men in the past rejected these marvels, but those of the canonical gospels are not less incredible.

Prof. Ludwig Paul, as an advocate of the Fourth Gospel, revives Baur’s old theory, placing the synoptics as late as 130 to 150 A.C. He thinks that “Justin (Martyr) had no acquaintance with any of the synoptics.” Dr Davidson, however, thought that the Fourth Gospel was “written in 150 (A.C.) by some unknown author”; and another writer (*Encyclop. Brit.*, 1881) says, “by some Ephesian elder who knew St John. . . . It is certainly not John’s composition.” According to the synoptics the ministry of Jesus lasted only one year, but according to the Fourth Gospel it must have lasted three or four. The former authorities speak of his death as occurring on the day after the Passover, but the latter writer as taking place before the Passover was eaten. None of the former mention the raising of Lazarus, on which the Fourth Gospel insists, or the spearing of Christ by a soldier, which, according to the Fourth Gospel, proved that he died. The long mystic discourses in the Fourth Gospel present to us Jesus as the incarnate Logos, and have no counterpart in the synoptics, where Jesus is recorded to have uttered short logia and parables. These discourses remind us of the philosophy and mysticism of Paul, and of the Gnostiks. The Archon of the world (John xii, 31) was the Hebrew Yahveh according to the Gnostiks, an evil deity, like the devil whom Christ called the father of the Jews (John viii, 44). But all these writers alike believed sincerely in miracles attributed to Jesus, which are quite as difficult to believe as any others attributed to other gods or heroes. The difficulty in accepting these, felt by those who have received a scientific education, is so insurmountable that they serve to discredit the whole narrative

and the ethical teaching which it includes is thus obscured (see Miracles). Christ is represented as believing that Moses wrote the Pentateuch, and David even Psalms in which he is addressed by some other poet. [Jesus, however, often is made to refer only to "those of old time." The documentary evidence shows that later scribes sometimes inserted the name of a writer where the older text of the Gospel only quotes "the prophet"; and they did this incorrectly (see Matt. xxvii, 9; Zech. xi, 13).—ED.] No doubt the writers held the ordinary views of Jews in that age on these questions; and Christ may have quoted the words "Yahveh said to my Adon" (Psalm cx, 1) as if spoken by David (Matt. xxii, 43); but we have no contemporary record of anything that he said. The general opinion of to-day seems to be that the authors of the Gospels shared the common beliefs and superstitions of their age, and repeated oral traditions, and the contents of earlier writings by unknown authors, which are no longer known to exist.

Setting aside all apocryphal writings, and the Gnostik mysticism of the Fourth Gospel, we may suppose that a residuum of fact remains, which even historical purists can admit as such; that about the commencement of our era a pious Jewish teacher lived in Palestine, and went about teaching ethical truths which Hillel and others also taught, and following the mode of life that was customary also among the Essenes, and the Jordan baptists. His forerunner had proclaimed that One among them, whom they knew not, was the expected Messiah; and the followers of Jesus proclaimed him to be such, although he had forbidden them to do so openly. They brought him, as Messiah, triumphantly into Jerusalem, where he was arrested by the frightened priests, accused of blasphemy and sedition, and given over by the Roman governor, very unwillingly, to be crucified. His followers believed that he died on the cross (see Crosses), and they found the rock tomb in which he was laid open and empty. He was said to have appeared to them afterwards, both in Jerusalem and in Galilee; and Paul, though apparently not an eye-witness of any of the events of this time, believed that he had so been seen (1 Cor. xv, 3-7). He also believed Jesus to have instituted a memorial rite symbolic of his martyrdom (1 Cor. x, 16, 17; xi, 17-34), which already, within a generation, had become a "communion" giving rise to disorders among the converts. The believers continued, for at least a century, in the East, to expect the return of their Master at the end of the world: for he had said "My kingdom is not of this world," and had himself predicted such a return in the clouds of heaven, accompanied by thousands of angels. But this belief died away among the Greek

and Roman Gnostik Christians ; and even in Paul's lifetime Christians denied the resurrection of the dead (1 Cor. xv, 12).

After about 100 A.C., a great many accounts of Jesus and collections of his sayings were written, as the first generation of witnesses died out, and oral traditions began to be set down in writing. Some of these followed the purely Jewish ideas of the original disciples ; others followed Paul, in whose belief Jesus was the pre-existent Logos ; others went further and regarded him as either a divine phantom, or as a holy man possessed by the Holy Ghost. We learn from the four Gospels themselves (Luke i, 1 ; John xxi, 25) that many had already written accounts of what was believed before they were penned ; but by about 170 or 180 A.C., these four had attained to peculiar estimation ; and nearly 300 years after the Crucifixion they were declared to be the " only authentic Apostolic records of the Lord," in opposition to all Gnostik doctrines. They were added to the collection of Epistles by Paul and other teachers, forming the new Bible of Christian churches. Finally they came to be ascribed to the four authors on whose authority they were believed to rest (see Dr Harnack's *History of Dogma* ; and Renan's *History of Christianity*). To those who regard the traditions as incredible it is a matter of very little importance whether they were written in the 1st or 2nd century. We have no more certainty as to the original text of these writings than we have in the case of Old Testament books. We know that small, but often important, alterations were made in the wording by scribes of our 4th and 5th centuries. An additional copy (supposed to belong to the 8th century) was found by Mrs Lewis in 1892, at the Sinai Monastery, and transcribed in 1893 by Dr Bensley. It is written in Syriak, on vellum, having been effaced in 779 A.C. in order to reuse the parchment to record the legend of a martyr. From this copy we learn that Jesus was the first-born son of Joseph—as indeed appears from the third Gospel (Luke ii, 41, 43, 48) according to the oldest MSS. though later scribes substituted (in verse 43) the words " Joseph and his mother " for the words " his parents " (see Bible). Prof. Huxley said truly that : " The question of the age and authorship of the Gospels is not of much importance, for the simple reason that even the reports of eye-witnesses would not suffice to justify belief in a large essential part of their contents ; on the contrary these reports would discredit the witnesses."

An interesting discovery was made in 1897, at Oxyrhynchus, on the border of the Libyan desert, about 120 miles S. of Cairo. It is a leaf from a papyrus book, containing eight Logia or " sayings " attributed to Jesus. It is written in the Greek characters in use

perhaps as early as 150 A.C., though it may be as late as 300 A.C. The writer is thought to show the influence of the tract *On the Contemplative Life* ascribed to Philo (30 to 50 B.C.), and of the Jewish Essenes (see *Athenæum*, July 1897). There were many such Logia (as Papias is said to have called them), besides those in the four Gospels, some of which however are evidently of Gnostik origin, like those in the "Gospel of the Egyptians." No less than 61 such sayings (many of very doubtful authenticity) have been carefully collected (see Rev. Dr B. Pick, Ph.D., in the Chicago Open Court, September 1897); and they have been studied with great scientific and literary minuteness. The collection suggests the existence of primitive Gospels now lost, out of which our four Gospels grew.

We have no authentic accounts of the history of any of the New Testament writers, or of the later actions of Peter and other disciples. There are legends to be found in Syriak and Æthiopik fragments (see Dr Wallace Budge, *History of the Twelve Apostles*); but these narratives all bear the stamp of romance. The Mariolatry which characterises such accounts is itself evidence that they are not older than our 5th century. As regards both these and the four Gospels, the foundations of the faith are based solely on tradition. [From the Gospels themselves we gather that the first disciples were very often unable to understand what their Master said. We see dimly, in the accounts that we possess, a beautiful and loving figure of one who had compassion on the poor and ignorant, and who laid down his life for his friends: who knew the Hebrew Scripture from boyhood, and strove to free the spirit of its noblest conceptions from the dead letter of Rabbinic formalism. The power of early Christianity lay in this deep sympathy with human hopes and sorrows; but, to the writers of gospels, the wonders in which all men then believed seemed more important, as evidence of truth, than the loving words of Jesus.—ED.]

Gotama. Gautama. Buddha is commonly known as Gotama the Muni ("teacher") of the Sakya race, but his family name was Siddartha (see Buddha). Gotama appears to have been a clan name. In Tibet it becomes Geontan, in Mongolia Godam, in Siam Kodom, and in China Kiu-tan. A Gotama is said to have founded the Nyāya school of philosophy, and to have been the author of the Dhārma Sastra—a wise hermit who, according to his legend, married Ahalya a daughter of Brāhmā. Durga is also called Gotami; and one of the 12 great lingams of India was named Gotam-Isvara.

Goths. The name of this Teutonic race is rendered "noble"

(Mr Bradley, *Goths*) or “mighty” (see Gut). They are found S. of the Baltic Sea, and East of the River Vistula, from the 4th century B.C. (Pythias) to the 1st century A.C. (Tacitus), and the 2nd (Ptolemy): they were widely spread, the Visigoths (or “west Goths”) being led to oppose the Romans by “Bal-things” or “bold” kings, and the Ostrogoths (or “east Goths”) by Amalings or “mighty ones.” Their great deity was Tiw or Teu—the equivalent of Deva—who was a war god; while Helya was their goddess of the lower world. They were served by priests and priestesses. Authentic history of the Goths begins in 245 A.C., when they invaded Moesia and Thrakia. They slew the Roman Emperor Decius, and Gallus his successor had to buy them off. Their invasion of Greece (253 to 2(8) led to the sack of Athens. Constantine twice defeated them, but in 330 A.C. they, in turn, defeated his armies and signed a peace for 30 years. After 350 A.C. they were driven W. and S. by the Huns from Central Asia; and these Turkish armies harried them till the death of Attila in 453 A.C. The east Goths were then spread all over Dacia (now Hungary), and in 410 A.C. Alaric, their leader, sacked Rome. The west Goths followed the Vandals into Gaul and Spain in 412 A.C.; and for 32 years the great Theodorik ruled the greater part of S.W. Europe. In 476 the western Empire of Rome was destroyed by Odoacer; and the Catholic Church would probably have succumbed but for the Frankish victories—Clovis (480 A.C.) driving the Goths to Spain, where they mingled with other populations, disappearing as a distinct race about 650 A.C.

The Goths received Greek civilisation from the traders of Olbia, near Kiev, perhaps as early as the 6th century B.C. Their “Runes” were Greek letters (see Dr Isaac Taylor, *Alphabet*, ii, p. 215). They took the side of Arius in the great schism of 325 A.C., having been converted to Christianity by the Greeks. Thus they became persecutors of the Popes in Italy; and the triumph of Latin Christianity in W. Europe was due to the Franks, who opposed the Goths and protected the Popes.

Govan-dana. The sacred hill near Mathūra, overlooking the Jamna River, where Krishna sported with the Gōpī nymphs. Human sacrifices were once here offered, but now only milk, rice, and flowers, with prayers.

Govinda. Krishna was so called, after his war with Indra, as the leader of the Gōpīs.

Grail. Graal. Greal. Terms in old French for a dish

or a flat bowl, from the Low Latin *gratella* whence *gradale* and *grasale*, diminutives of *crater*, "a cup" or bowl. The Holy Grail was supposed to be the dish (or otherwise the cup) of the Last Supper, and its legends are akin to those of Buddha's begging bowl in India. Among the Kelts a *kaire* was a large wooden bowl, such as are found in bogs in Ireland. In the legend of the battle of Magh-rath (Moyra, "the great fort") in 637 A.C., the sons of the King of Scotland pray the Prince of Ulster for his "Caire Ainsion," which "gives to each his just share, and sends none empty away." Whatever was put in it, it boiled just enough for the assembled company according to their rank. Caires were bowls for milk and mead, and magic cups (see *Century Mag.*, April 1890, p. 897). According to the legend (Prof. Skeat on New Testament legends) Joseph of Arimathea collected the blood of Christ in the Grail. Hence arose, in the Middle Ages, the false etymology which converted the San-grail into the "sang-real" or "true blood," which healed sickness and wounds, made the old young, and bestowed rest and ineffable delight on the pious. Like the Soma worship this cultus sprang originally from the consecration of intoxicating wine. The Grail disappeared in days of unbelief, but when Arthur and his knights established Christianity it was seen again, and became the object of their "quest," being found in the safe keeping of King Peleas, or of "brother Pelles." The Skandinavians had a similar legend of the "dwarf's cup," which, like the Soma cup of the Vedas, was the source of poetry and wisdom : for wine "cheereth the Elohim and man" (Judg. ix, 13). The term Grail, according to Mr Surtees (*Notes and Queries*, 9th April 1887), came to be applied, as a general term, to any holy thing.

Grain. Grian. Keltic : "shining," "yellow," "green," the "sun" (see Gar), personified (as among Germans) as a female. In Panjābi *Garāv* is the sun (Sanskrit *Gravān*), and the Greeks had an Apollo Grunaios, the sacred river Grunaios also flowing from Mt Ida. Dolmens in Ireland are called "beds of Diarmed and Grain," and the legend of their elopement (see Fin) speaks of 365 such beds, one for each day of the year, connecting the Dolmens with solar worship.

Granth. The Sikh Bible (see Sikhs). It includes the Adi-Granth of Nānak the founder, about 1540 A.C., and the second Granth of Govind-Singh, his 9th successor (1675 to 1708 A.C.). Nānak strove to unite Moslems and Hindus as brothers; and it is related of him that a Moslem kicked him for presuming to lie with his feet towards Makka and the "House of God," but only elicited the mild reply : "Pray turn them in any direction in which the House of God

is not.” The second Granth, which departs considerably from Nānak’s teaching, is called the “Dasama Pādshāh-ka Granth” or “Bible of the tenth ruler.” It includes an impassioned account of the trials, faith, and battles of the Sikhs or “disciples” who, under Govind, became Singhs (from *Simha*) or “lions.” No other scriptures were to be allowed, yet Nānak had said: “I implore you to read other scriptures as well as your own; but remember that all reading is useless without obedience: for God decrees that none shall be saved except he perform good works. He will not ask what is your tribe or belief, but ‘What good have you done?’ Put on armour which will harm none. Let thy coat of mail be understanding. Convert thine enemies into friends; fight valiantly, but with no weapon save the Word of God.”

In the time of Govind-Singh, Nānak was worshiped as he still is, but this Tenth Guru said: “Whoever shall call me Param-eswara (the Supreme) shall sink into hell. . . . I announce what God speaks . . . to establish virtue and to exalt piety was I sent into this world; but also to exterminate vice, and wicked irreligion.” “Wherever five Sikhs (or “disciples”) are assembled there also shall I be present” (see Malcolm’s *Sikhs*). “Singhs must not keep company with heretics, schismatics, or sectaries who intrigue against the faith; yet they must be gentle and polite to all, and endeavour to attain to the excellences of their Gūru.” Temples were to be reverently approached, and that at Amritsa especially to be visited in order to secure the unity of the Khalsa State, the interests of which are superior to any others, and even to life itself. Prayer, and the reading of God’s Word, are the first morning, and the last evening, duties of the Sikh.

Graphiel. A spirit in Ḳabbalistik enumerations: “The might of God”; answering to Gabriel.

Grass. Many ancient rites are connected with grass. The Kusa grass was early sacred to Aryans (see Ag). Grass was the support of the flocks and herds of the nomads. It used also to be connected with Manx rites (*Rivers of Life*, ii, p. 441, 442), and many grass rites occur among American Indians (see Capt. Bourke, *Medicine Men of the Apaches*, p. 527). Rushes, as covering for rude shelters, have similar importance. The married pair are seated, and covered with fresh grass as an emblem of productiveness (Grihya Sutras). The Azteks and Apaches believed that they sprang from rushes, over which their god Napatekutli presides. They scatter the pollen of flowering rushes at birth and marriage festivals, and at the Eucharistic rites of Tlalok.

Greeks. The ‘Graikoi’ (see Grote, *History of Greece*, ii, 11) were an Illyrian people whose name meant “mountaineers”; and the Romans, coming first into contact with these Greci, extended the title to all the Hellenic races, known originally as Danai, Akhaioi, Hellēnes, Dorians, and others. These tribes all came from the N.E., following Thrakians, Pelasgi, and other early Slav or Kelto-Latin races. All were equally rude, and learned Asiatic civilisation from the Turanians of Asia Minor, and from Babylonian and Phœnician traders; borrowing also no doubt from Egyptians about 1300 B.C. (see Egypt). At Troy and at Mycenæ, about 1500 B.C., we find an Asiatic culture among a people who apparently were unable to write. [The Greeks obtained their syllabaries and alphabets, their early arts, their weights and measures, and many legends and names of gods, from Asia Minor (see *Edin. Review*, July 1901, pp. 28-48, “Greece and Asia”). In her great age (500 to 300 B.C.) the Greeks had far surpassed their early teachers, and their influence and language spread over Asia, and dominated the Seleucid and Ptolemaic empires as far as India and Upper Egypt, for two centuries more; but the basis of this civilisation is found in Babylonia.—ED.] As the Greeks reached the coasts of the Ægean, and passed over into Ionia, they came in contact with arts then quite unknown in Europe. Only about 800 to 700 B.C. did their bards begin to weave legendary histories, mythologies, and poetry, out of the oral traditions of their own race, and the myths of Asiatics. The Greeks adopted the Asianic syllabary, and the early alphabets of Karians, Lycians, and Phœnicians. Dated Greek texts in alphabetic writing go back only to about 600 B.C. The early Ægean pottery, marked sometimes with syllabic signs, is similar to that of Kappadokia and of Palestine (see *Journal Rl. Asiatic Socy.*, 1890, p. 213). There is no evidence of Aryan speech in alphabetic characters E. of Phrygia before about 700 B.C. But in Asia Minor the European Aryans met the Iranian current (Medes and later Persians) which flowed W. to the shores of the Ægean. Almost every Hellenic State, as Dr Isaac Taylor tells us (*Alphabet*, ii, pp. 4, 11 0), had its own alphabet, borrowed from Phœnicians or others; but the great Ionian alphabet included five final letters which are not Phœnician, but are used by early Karians, Lycians, and Phrygians, and are traceable to the older “Asianic syllabary.”

The modern Greeks, like their ancestors, are a mixed Aryan race, having much Slav blood in their veins. [The pale, dark-eyed, dark-haired Greek of to-day is very different from the golden-haired, blue-eyed Hellēn, or the red-haired and hazel-eyed type that is represented by the early painted statues of gods at Athens.—ED.] They retain

much of their ancient mythology—especially in the Greek islands—in the form of popular folk-lore, mingled with Christian legends. St Nicholas has inherited the worship of sailors from Poseidōn. St Demetrius takes the place of Dē-mētēr or the “earth mother.” Arternis is succeeded by the unknown St Artemidos (see Bent’s *Insular Greek Customs*). The rites and superstitions, among even fairly educated Greeks, are as numerous as of old. As in the days of Herodotos, the handsomest man must be the first to kiss the babe, and the wisest woman the first to suckle it. The most beautiful woman among the Spartans had been the ugliest babe, till her nurse took her to the temple of Helen. In Karpathos the child’s patron saint and name are determined by the candle bearing it being the last alight: the “Father of Fate” is invoked to bless the child, with an offering of bread and honey in a bowl. Greeks go up the mountains to call on the Fates, and hang charms on their children’s necks to ward off the evil eye. They avoid the use of unpropitious words, and call colic “sweetness,” smallpox “praise,” and minor ailments “unintentionals.” A naughty child is said to have Charon for a sponsor, and a Nereid for dam; but these spirits may be appeased by spreading a tablecloth on a cliff, or by a river where they live, putting on it bread, honey, wine, and knife and fork, with a new candle and an incense censer. In the island of Keos weakly babes are brought to St Artemidos, to be healed at his hillside shrine. Throughout the islands Charon has become a Satan—“the lord of hell”—a giant with flaming eyes, riding a black horse, and gathering the dead. Sometimes as a beast, or bird, he darts on his victims, whom he ferries over to Hades, where his palace is decked with human bones. He gives the dead the water of Lēthē, so that they forget the past (see Er); and the “obolus” for Charon is still placed in the hand or mouth of the corpse; while priests place in the coffin a wax cross, with the letters I. X. N. (“Jesus Christ conquers”). St Elias has taken the place of Hēlios—the sun (see Elijah), and is a giant who requires food and worship. He devours his own parents and children, and Eōs, who is the virgin opening the red gate for the Lord of Glory to come forth. Eclipses, according to these Greeks, are of evil omen (as in China), and brass kettles should be then beaten, and guns fired, to drive away the demons. The winds are still personified. The hated N. wind escapes from its Thrakian caves, and Michael the archangel binds the sons of Boreas in their tombs with a great stone over them—as Hēraklēs slew Zetes and Kalais, sons of Boreas. All winds assemble at certain times to dance together on mountain tops.

The twelve months, the islanders say, are twelve handsome

youths, but one is fickle and untrustworthy—a secret friend of Charon. The agriculturist must roast goats and fowls, and pour out wine, before the first sod is turned in ploughing. At Naxos St Dionysius must be honoured if the vineyard is to prosper. In Paros this Dionysius has become “the drunken St George,” and orgies occur in his honour, with the sanction of priests, on 3rd November. No seed is sown till some of it has been presented with flowers (especially the rose) at a church. Sir Charles Wilson (*Asiatic Quarterly*, Jan. 1887, “The Greeks in Asia”) says: “The superstitions of the Greeks and the Turks are the same . . . both sects reverence the skeleton of St Gregory . . . the Christians and Moslems own a church in common, and hold in equal veneration a box of bones, said by some to be bones of St Mamas, and by others of Christ . . . these superstitions have far more influence over the daily life of the Greeks than their religion, for they do not understand a word of the church services, and look upon them as mere forms, which have to be gone through, to ensure salvation.” Good deities do not need to be propitiated, but at noon and at dusk the evil Lamia, and Strigla (the Latin Strix) are to be feared, while Pan and Charon rage in the noonday heat and in the darkness.

Greek Church. [This Church is the second in importance as regards the numbers of its adherents, in Christendom; for the tenets of the Russian Church, under the Tzar, are the same as those of the Greek Orthodox and Catholic Church. The Greeks definitely separated from the Latins in 858 A.C., when Photius was made Patriarch of Constantinople by the Greek Emperor Michael III. The two Churches had differed as to the question whether the Holy Ghost proceeded only from the Father, or, as Latins said, from the Father and the Son, and as to the use of images, other than pictures, in churches; but the separation coincides with the appearance of the new western empire of Charlemagne and his successors, which was inimical to the Greeks, and which protected the Roman Pope. The breach widened when Latin clergy superseded Greeks in Palestine after the first crusade, and became incurable in the 13th century, when the Normans established a dynasty in Constantinople. No council of all Catholic Churches was possible after 451 A.C., nor of combined Greeks and Latins after 787 A.C., when the Iconoclasts were condemned.—ED.] If we take the total number of Christians not to exceed 500 millions, the Church of Rome claims some 240 millions or nearly half. Protestants may be reckoned as not exceeding 100 millions, and the Oriental Churches include only about 10 millions.

The Greek Church cannot therefore include more than 150 millions of nominal adherents, and in 1880 it numbered less than 90 millions, against 239 millions of Roman Catholics.

The Greek Church differs from the Latin in various points, besides the "Filioque Clause" as to the Procession of the Holy Ghost. It has the same seven sacraments—baptism, confirmation, penance, the Eucharist, matrimony, extreme unction, and holy orders. It teaches transubstantiation, the invocation of saints, and prayer for the dead, as do the Latins. But it rejects later Roman dogmas, such as Purgatory, works of supererogation, and Papal infallibility, with the immaculate conception of the Virgin. It does not insist on celibacy of the clergy, for it allows all priests to marry before ordination. It celebrates the Eucharist with leavened bread, and with warm water mixed with the wine. Baptism it administers in the more ancient manner by immersion, and not by sprinkling. It allows priests to grow their beards; and its bishops wear crowns instead of mitres. At no time in history did the Greek Church, as a whole, ever admit the claim to supremacy over all Catholics which the bishops of Rome advanced from the times when Christian Rome was still the capital of an undivided empire. The Greek monks follow for the most part the "Rule of St Basil," and from them alone are bishops selected. They live in seclusion and gross idleness in their monasteries, engaged in an endless round of prayers and meditations, like those of Buddhist ascetiks. According to Von Maurer (see Mr J. Brown, *Greek Church*), "out of 1000 priests only 10 could write in 1832," and few know anything of the great doctrines which have divided the Churches. To the laity religion is a mere round of fasts and festivals, which have a semi-magical importance. Dean Stanley says that for a thousand years the Eastern Church has never moved, as regards either theology or philosophy. It is notorious, among all who really know the Levant, that the grossest immorality, corruption, and simony characterise the Greek clergy. Ecclesiastical rank is bought and sold almost openly, and for two centuries patriarchs have rarely held office for more than about three years. Jew and Turk alike are leagued with the more powerful ecclesiastics, in intrigues for dismissing and retaining holders of sacred offices—poor ignorant men concerned only in earning their daily bread by endless services and visitations, for which they receive fees, fining their flocks for non-attendance, and other sins. They frighten them with threats of excommunication, social ostracism, and hell fire, much as the Roman clergy also do. The church service, as far as the laity are concerned, consists in listening and looking on, lighting candles,

and repeating again and again “Have mercy, Lord, have mercy”—often emphasised by striking the head on the church flagstones so violently as to be heard from far off. The liturgy is in a language which even priests no longer understand; and the reading of saintly legends takes the place of any attempt to educate the ignorant, who are kept on their knees before pictures, and relics, for 226 days in the year. The churches are full of untold wealth, in the useless forms of jewelled lamps and vestments, and pictures overlaid with gold. At least 200 millions sterling is annually subscribed by the laity, to support this system, yet the Greek priests are both hated and despised.

Green. This is the color of youth, spring, and verdure (see Colors). The mysterious “el Khuḍr ” (the “green one”) was sent (according to Moslem legends) to fetch the Water of Life from Paradise, by Dhu-el-Ḳarnein (“he of the two horns”), or Alexander the Great. After much toil he found the “Fount of Youth” in the “Land of Darkness,” and drank some of it. But the fountain disappeared for ever, leaving el Khuḍr immortal and—according to the Ḳorān—a friend of Moslems. So also Varuna, lord of rainy skies in the Veda, rides a green crocodile; Surya the sun has green attendants, and rides a green peacock. Nearly all the Saktis—or female counterparts of the gods—are colored green (see Mr Rodriquez, *Hindu Pantheon*, 1841-1845, colored plates). Kāma the love god is green, and shoots arrows at Siva and at his green consort. Green is the color of Nāts and spirits, of elves, fays, and dwarfs. Satan even is sometimes painted green by Christians; and Christ wears a green robe when rising at the vernal Easter. To Kelts and Skandinavians green is unlucky, as the color of jealousy and of “green-eyed monsters.” The cloak of death is green, and bad women wear green stockings in Hell (*Notes and Queries*, 24th February 1900). The “green faction” of Delphi was able to place Claudius on the imperial throne, and became powerful in Constantinople. In the 12th century the Knights of St Lazarus at Jerusalem bore a green cross—a symbol still used in 1389 in secret rites of Swabia and Westphalia.

Griha. Sanskrit: “house.” See Gar. The Griha-Devas are the “household gods” or manes, in niches or beside altars (see Sālagrāma).

Gritta, Grydat. Two wives of Odin (see Gar “to shine”).

Groves. See Āsēr. The worship of groves is intimately con-

nected with that of single trees, but the word as a translation of Āsherah in Hebrew is incorrect.

Gubarra. Probably *gubara* “powerful,” but otherwise read Dibbara, or Ura, the Babylonian plague god. The legend is found on broken tablets which originally numbered five in all (see *Brit. Mus. Guide*, 1900, p. 74). Gubara slew many in Babylon and Erech. Marduk was angry and Istar wept; for good and bad were alike sacrificed to him. He was pacified by praises, and promised to spare all who adored him. Amulets with this legend were hung up in houses at Nineveh; and a scribe informs us that such an amulet made the house safe from pestilence.

Gud. See Gut.

Gugga. A name for God (Baghavān) in N.W. India, and elsewhere—perhaps “the mighty” as a Turanian word. Also the name of a holy man, who is said to have lived in our 10th century, worshiped by the humbler classes (*Indian Antiq.*, February 1882), and supposed to be an Avatāra or incarnate deity.

Guha. Sanskrit: “secret”—a name of Kartikeya, the “mysterious one,” of Siva, and of other gods, just as Amen was the “hidden one” in Egypt. It probably comes from *guha*, a “cave” or secret place; and Mithra with many other gods issues from the cave.

Gul. Keltic: “a round thing” (see Gal). The Irish called the round towers Gul, as also the eye, and hence the sun. It also means sorcery, second sight, and the month of August.

Gula. An Akkadian and Babylonian goddess. She appears as one of the brides of Samas; but is distinguished from Istar, and appears to be the mother and the earth. She is represented, on Kassite boundary stones of the 11th century B.C., seated and accompanied by a dog. She was one of the most important goddesses of Babylonia.

Guller. Gyler. In Skandinavian mythology, the guardian of the horses of the sun.

Gūnē. Greek: “woman” (see Gan).

Guptas. A Royal dynasty of W. India (see Mr V. Smith, *Journal Royal Asiatic Society*, January 1889). Chandra-Gupta (315-291 B.C.) may have been of this family. The coins, and the texts such as that of the Āllahabād Lāt, or pillar, show the first Gupta

Mahārāja to have reigned about 300 to 315 A.C.; and Skanda-Gupta from 452 to 480 A.C. A seal from Ghazipūr brings Gupta rule down to 550 A.C., extending from the E. border of Napal to the Gulf of Katch. The kingdom was broken up by invasions of Hūnas, or Hunns, who overcame Buddha-Gupta son of Śkanda-Gupta, about 500 A.C. The eastern kingdom was held by Krishna-Gupta, and ten descendants, from 500 to 720 A.C. The Gupta capital was Pātala-putra (Patna), and afterwards, till 500 A.C., Kanōj.

Gūru. Sanskrit : “venerable one,” applied however not only to teachers (as among Sikhs) but also to a Pandāram or religious mendicant. They rank in nearly all Hindu sects much like mediæval abbots, their decisions on religious, social, and even political questions being final. But the Gūru is not a priest, and worships in temples like others. He makes progresses in almost regal state, throughout the region where his disciples live, to confirm faith, to initiate, and to decide causes, or points of doctrine. A Saiva Gūru distributes sacred ashes. These Mahārājas, as they are called, claim the same privileges as Gosains in regard to women. We have seen young wives going to the palace of the Mahārāja of Kangwali in Rājputāna, and the motives attributed to them were piety, the desire to receive a sacred son, and probably old tribal rights. The Gūrus live in Maths or monasteries as celibates, and are rarely seen except seated on the Simhasīna or “lion throne” ; or on a gorgeously caparisoned elephant, surrounded—in native states—by cavalry, infantry, musicians, and dancing girls. A herald proclaims the approach of the demigod, before whom all fall prostrate. The Guru is often really worshiped, and decked with the same garlands and ornaments as the temple idol.

We have, however, known learned Gūrus—pious men who adopted the Siddhanta creed of Saivites, accomplishing severe ascetik exercises with perfect sincerity. Some become, in the eyes of their disciples, Jīvan-muktas, “still in the flesh,” but already in mystical union with God. Such Gūrus require no further transmigrations before the soul enters bliss. Dr G. U. Pope, the respected missionary and Drāvidian scholar, has described (*Indian Antiq.*, Dec. 1894), a pious Gūru whose friendship he valued, finding him “a model of accurate, painstaking, self-denying, and conscientious adherence to the letter of his religion . . . a man of saintly and enlightened devotion, full of repose, and gladly awaiting his call home.” He believed the soul to come from, and return to, Siva after many incarnations. The Gūru who has attained to this reunion is worshiped as the image of God on earth.

Gushtasp. Kustaspi. The Hystaspes of the Greeks, ancestor of the first kings of Persia, and father of Darius I, who acceded 521 B.C. He is a leading figure in the later legends of the *Shah-nāme*h.

Gut. Gud. Akkadian: "mighty one," "bull": Turkish *Kūt* "mighty"; perhaps connected with the Indian *Khuda*, and Teutonic *Gott* "God"; as also with the name of the Goths.

Gyā, or Buddha-Gayā. The most sacred spot in India, where Buddha took up his station under the Pipal, or *Ficus Religiosa*, in the forest of Rāja-griha in the Bihar province of Bangāl, some 55 miles S. of Patna. Here he attained to enlightenment, and to the Path. The tree is about 5 miles from the town of Gyā, near which is the shrine of the foot of Vishnu. Gyā (see *Vāyu Purāna*) is said to have been a demon, clothed in elephant's hide, whom Vishnu captured. He was covered with a stone, but would not lie quiet till the gods granted that any who worshiped on the spot should escape hell. There are no less than 45 sacred "stations" to be visited in 38 shrines, which it needs 13 days, and much money, to visit. In Buddha's time the forests were here full of Nāga tribes, and serpent symbolism still survives here. In the adytum of the Buddhist temple itself a great lingam stone shows the decay of the pure faith preached by the gentle ascetik. Here Hindus, scowling or scoffing, will now even spit on pious Buddhists, who come from the steppes of Mongolia, the forests of Barmah and Siam, or the cities of China and Japan, to worship at the holy spot (Dr Waddell, *Journal Rl. Bengal Asiatic Socy.*, i, 1892). Thebau, the last king of Barmah, here built a rest house for his people. Japan sent later a valued image of the Master, which roused the jealous ire of the Mahants, or Hindu ruling priests, worshiping the footprint, and the phallic lingam in the Ārg̃ha. The Lāmas of Darjiling believe that "the holy staff of Bod" (Buddha) has now rested 2400 years at Gyā, being their Dorjī or mace (see Dor-jī).

Hiuen Tsang, the Chinese pilgrim, described Gyā in 637 A.C. He found the holy Bōdhi tree ("tree of wisdom") in a corner of a square platform raised to its N.E. The trunk and branches are now daubed with red ochre, as is usual among most Hindu sects. The Pipāl tree is now in sad decay, and its vicinity was occupied when Sir Edwin Arnold saw it (see *Daily Telegraph*, letter in February 1893) by a Brāhman and his disciples. He describes the temple, which rises as a pyramid flanked by four lesser ones, as occupying an area equal to that of Bedford Square, the site being full of terraces,

stone images, and shrines. From the great plinth on which the pyramids stand the central tower rises nine storeys. All the exterior of the temple is profusely carved. The great pyramid is crowned with a pinnacle, on which the gold finial represents an *amalaka* fruit. Over the E. porch is a triangular opening which admits the rays of the morning sun, striking on the gilded image of Buddha. This shrine, according to a Barmese inscription, is the most holy of "the 84,000 stupas" erected by King Asaka "218 years after the Lord Buddha's Nirvāna." This shrine the Mahā-Bodhi society of India, Barmah, and Japan, were then arranging to purchase; for the dark pointed leaves of the Pipal could only be obtained by a gratuity to Brāhman attendants chanting the praises of Siva, or of Vishnu, or engaged in rolling little *pindas* ("buns") which they bake and bless as holy bread. Yet the great railing bears the inscription of Āsōka (250 B.C.) marking the palmy age of Buddhism; the text in the Mahants College (written in Barmese) as above noticed (attributing 84,000 stupas to Āsōka) does not, however, agree with the usual date (543 B.C.) for Buddha's Nirvāna. It says that on this spot he "tasted milk and honey." The seven years of meditation which Gotama here passed through "moulded (says Sir Edwin Arnold) the life and religions of Asia, and modified a hundred Asiatic histories." What site in India, so rich with monuments and shrines, can be compared for imperishable associations with this, by the little fig tree at Buddha Gaya (*India Revis*, xiv, 1886).

At every important Buddhist site there is always a representative "Bōdhi tree," but this Pipal near the former village of Uruvela is the great original, and its monastery the greatest in the Buddhist world, the Mahā-Bōdhi Sanghārāma. The stupa, or pyramid, was repaired and plastered by the Bangāl government in 1879-81. It is 170 feet high and 50 feet square at the base, marking, we are told, the "exact spot" where Buddha sat under the original Bōdhi or Bō tree. The original temple is not later than the 1st century B.C., but it was extensively repaired by Barmese monarchs in our 14th century, and again in 1876. It is of burnt bricks, laid in mud and covered with a stone facing at the doors and angles, like many temples of Upper Barmah. The level of the whole site has been raised, by the accumulation of debris, some 20 feet above the natural level of Buddha's time. From this debris memorials of various ages are constantly exhumed. The fine stone railing of Āsōka was among these. He here erected the first Vihāra or monastery, with Lāts, or pillars, bearing his wise counsels engraved upon them. The second

group of Vihāras is believed to date from about 140 A.C., being due to the Huvishka kings.

Gymnosophists. “Naked wise men”—a name applied by the Greeks to the Indian ascetiks visiting the West, about 350 to 200 B.C. They astonished all men by their austerities, burning themselves, like Kalanos in Persia, as well as fasting and praying. Bryant (iii, p. 220) would however suppose the title to be a corruption of Shamano-sophists. The influence of such ascetiks on the West is elsewhere described (see Buddha, Essenes, Pythagoras).

H

The English letter H represents both the soft H (Hebrew *Heh*) which interchanges with S (as in the Sanskrit *Soma* and Zend *Haoma*. or the Hebrew *Hu* and Assyrian *Su* for “he”), and also the hard H (Hebrew *Kheth*). which interchanges with strong gutturals.

Hab'al. Hobal. The principal male deity of Makka and Arabia. The name originally appears to have been Ha-B'al, “the Baal” or lord, perhaps confused later with Habal—that is Abel—the son of Adam. The statue of Habal stood outside the K'abah shrine, with the 360 Anṣāb or erect stones, which probably formed a circle round it. On his triumphant return to Makkah in 632 A.C., Muḥammad and his followers, in accordance with the ancient rite (see Dancing), solemnly circumambulated these stones seven times, and on the last round he is said to have exclaimed “the Truth is come,” and to have pushed over the statue of Habal. The deity's consorts in the Hajāz were Allāt (“the goddess”), and Al-'Ozzah (“the mighty one”); his statue stood apparently close to the Zem-zem (or “murmuring”) sacred well (as stated by Sprenger), behind the K'abah or “square” temple of Allāt. Habal was the special patron of the Ḳoreish tribe, to which Muḥammad belonged, as they were the guardians of the Makka Ḥaram. They claimed that their ancestor Khuzaima first adopted Habal, preferring him to the older gods, Khalāṣa (“purity”), Naḥīk, and Mut'am (“decider”). 'Amr of the 'Amru clan is said to have brought the statue from the Belḳa region, which is the country E. of Jordan, in the 3rd. century A.C. He was especially revered as sending rain, and was a god of fate. The statue was of red stone, but the right hand was of gold, and held the seven headless “arrows of fate” used in casting lots, and called *Azlām Ḳiddah*, or “arrows of divination.” There was a similar deity at Ṭebālah who was consulted

by Azlām, and whom Muḥammad also destroyed ; but he was there called Dhu el Khalaṣah, or “ he of purity.” Habal was represented as an old man with a long beard. Sir W. Muir (*Life of Muhammad*, iv, p. 128) says that Abraham was represented on the wall of the K’abah in the act of divining with arrows. Probably this statement of later Arab writers really points to a picture of Habal.

Hadad. In Hebrew, for Ha-dād (“ the father ”) see Dad. This 'Syrian god, called Addu in kuneiform texts as early as the 15th century B.C., was the chief deity, otherwise called Rīmmon (“ the most high ”), a god of air and storm, and a thunderer. The kings of Damascus who bore the name Ben-Hadad (“ son of Hadad ”) were Darned after him, and the king of Gebal in the 15th century B.C. (see Amarna) was named Rīb-Adda [“ child of Hadad,” *Rīb* in Aramaik signifying a child—ED.]. According to Macrobius (*Saturnal*, i, 23), he was “ the one,” the god of light, fire, and sun, resembling Reseph (a thunder god), and Zeus.

Haḍramaut. Arabic. “ The enclosure of death ” or desert E. of Yaman (see Arabia), the Hebrew Haṣar-maveth (Gen. x, 26). In this region some of the Babylonian gods were worshiped, and stepped pyramids like those of Babylonia were made (see Arabia).

Häg. A demon, or screech owl, in Teutonic mythology, answering to the Latin “ fury ” (see Erinues) : whence the English “ hag,” and old English hagge. The Teutonic Hagdessen were Truds (see Druids) or “ wizards.”

Haggadah. Hebrew : “ narrative.” That part of the Midrash, or “ teaching ” concerning the Jewish scriptures, which deals with the legendary history of their heroes, as contrasted with the Halaka or “ exposition ” of the law. The Jews regard the Haggadah as “ a comfort and blessing,” its stories being regarded as allegories often with a moral.

Haidas. A race found in the Queen Charlotte islands, and in some 200 islands of this Melanesian group E. of Australia. They were first known in 1790, and are considered to have drifted from the S.E. of Asia. They believe in two great gods of a generally good character, rulers of the upper and lower world. Shanungetta-gidas is their Zeus, and Hetgwaulana is their Pluto, who loves darkness, peace, and slumber. The first named, or light god, quarrelled with the latter, and cast him out of heaven, which became full of other gods—mostly hurtful to man, as producing fever and other ailments,

and requiring therefore to be propitiated with offerings of fish and fruits. Such offerings are cast to the good sea god, who is asked to intercede for men. The descending cloud spirit, also called the "cannibal god," devours men, first drawing out their spirits, and then seizing the bodies as they go in quest of the lost souls. He is even known to eat souls. The wicked souls are given over to him, and are sent to Hetwange, or Hades, the region of their Pluto beneath ocean. There they live forever naked and cold, amid storms, darkness, and misery. The light god is invoked to grant blessings through the mediation of the sun, or of the ocean god. The dark god is invoked to send curses on foes, with offerings of fish. Those who have been good on earth go up at last to Shātuge, or heaven—a land of the blessed, and of light, where there is no more hunger or thirst, but plenty, and rest among friends: there all love each other, and enjoy feasts and dancing.

The greatest sin man can commit, according to the artful Saagas or priests, is to disregard the wishes of those by whose intercession alone welfare can be obtained, and whose curse condemns a man to hell. The soul remains with the cloud spirit, or with death, for 12 months, and learns many mysteries. If good it becomes the essence of pure light, and so acceptable to the light god, who is assured, by the spirit of death, that it no longer is a part of the depraved earthly body. But the soul has the power of revisiting friends on earth. There is no possible salvation, or atonement, for the wicked. To increase their punishment they are kept within sight of their earthly friends, and they are ever longing to speak with them. Some wicked souls do revisit earth, but they are visible only to the Saagas, who caution the living to hide, lest by seeing such a ghost disease, or death, should ensue. Very wicked souls are sent into the bodies of animals and fish, to be there tortured, by disease and death. They are found in bears, and in the whale which upsets boats, also in mice which destroy food ; and they are the cause of bowel, and liver diseases.

The islands peopled by the Haidas are believed to have been created by Yetlth the raven god, sent by the dark god to see what the light god was doing. The raven formed clouds by beating the water with his wings, and afterwards rocks and earth ; and then woman, as his slave, was made out of clam shells. Women complained of their lone condition, and so man was made out of a limpet. There are many legends of the raven, and of the eagle that stole the sun-child and the firestick by which all warmth in heavens and earth is created. These the eagle, being pursued, dropped into the sea, but recovered them, and was kindly allowed by the light god to keep

them, others being made for heaven which were purer. The sun-babe grew into a handsome man, and ran off with the raven's wife, hiding in the bush where she concealed him with the firestick in a cedar box—clearly a phallic myth..

Haihayas. Haihai-bunsis. Gonds of the Panjāb and of Oudh (see Gonds). Haya is a "horse." They are said, in the Mahābhārata, to be descended from Ila, grandson of Nahusha—a snake deity, who had contended with Indra—which suggests a connection with the Semitic *Ḥaiyah* "snake." In early hymns of the Rig Veda the Haihayas or Irāvatas, appear as a busy people on the Sutlej and Irāvati rivers. [The word *Ḥaiyah*, from the root "to live," is used in Arabic to mean "a tribe" or "clan."—ED.] They are called children of Ila or Ira—their god who founded the shrine of Soma-nāth. This site is identified with Verāval or Ila-pūr, where the Pāhlava prince Krishna built a fort and shrine in 720 A.C. which "astonished the immortals." It stands on a headland washed by the sea, and overlooked by the sacred hills of Ravataka. In the Mahābhārata we read that Rāma slew the Haiyahas, who made war on Indra and annoyed Indrānī. They were driven S. by the Kurus into Oental India, where we find Haihaya dynasties ruling till the Mahratta conquest of 1741 ; and both Drāvid and Aryan chiefs in S. Bangal still hold fiefs from Haihaya Gonds.

Hair. From the earliest times hair was an offering to the fire, or by fire to the sun, and to other gods. It was a symbol of self-sacrifice. Men shaved in fulfilment of a vow. The Japanese still shave the head when mourning, and Arab women hang plaits of their hair on graves. Even in the 12th century the hair of Frank maidens was cut off and offered, in the Cathedral of the Holy Sepulchre, during the siege of Jerusalem by Saladin. The nun's hair is so cut off by Roman Catholics.

In the 16th century B.C. we see Phœnicians with shaven heads represented among tribute bearers to Egypt. Absalom cut off his hair and weighed it (2 Sam. xiv, 26), the weight being about 4 lbs. It was usual to make an offering, or to give alms, on shaving the head, to the amount of the weight of hair. The hair of the head and of the feet (or phallus), with the beard, was shaved in deep mourning (Isaiah vii, 20) by men and women (Jer. vii, 29). Jewish women shave, or carefully conceal, the hair of the head after marriage, "because of the angels," and of the Shedīm, or demons, who sit in the tangles of women's hair (see 1 Cor. xi, 10). The Nazirite (or "separated one") preserved his hair untouched, until shaving it in accomplishment of

his vow. No Samaritan can, or could, be made a priest if his hair had been cut, after which they cut it every fortnight. The Moslem (like the Gond) shaves the head, leaving only the *Shūsheh* or “top knot,” by which the angel Gabriel is to hold him as he crosses the narrow Sirāt bridge to heaven (see Bridges). Virgil says that the hair of the head was sacred to the infernal gods. Greeks of both sexes used to cut off their hair a few days before marriage, and wore the hair of those they loved. Christian Greeks cut three locks from the babe’s head, devoting them to the Father, Son, and Holy Ghost, by placing them in the font at baptism. Hair was also torn in sign of mourning by many races. The monk or the priest is marked by his tonsure ; and St Augustine in England disapproved of the shape of the Culdee tonsure, which was probably like that of the Greek, and not of the Roman, Church. St Gregory of Tours said that a king in France would only cut his son’s hair if he intended to exclude him from the succession : for the early Frankish kings were long haired. The Chinese suffered martyrdom rather than cut their hair, when ordered by the Manchu conquerors to adopt the Tartar pigtail. The Kelts equally objected to shave like Christian Normans, and could only be induced to sacrifice their beards as late as 1100 A.C. In the Middle Ages a godfather only, or an honoured friend, was allowed to cut the child’s first hair, “after which it must forever be beholden to him.” The Emperor Constantine, father of Heraclius, sent his son’s hair to the Pope. Among the Malagasy the first cutting of hair is an important festive rite. They, and the Siamese, do not allow children to be educated till the hair is cut (see *Academy*, 24th November 1877 ; *Journal.Anthrop. Instit.*, August, November 1881).

Many Indian tribes associate the first cutting of the child’s hair with the naming rite. The Chinese consider it the most sacred rite of infancy, occurring when the infant is three months old. Nero consecrated his youthful beard to Jupiter Capitolinus (according to Suetonius), depositing it in the Capitol in a gold box set with gems. In the 16th century gentlemen wore their beards in gold leaf as a sign of mourning. At the funeral of Patroclus (according to Homer), Achilles cut off his golden locks, which his father had dedicated to the river god, and threw them into the stream. Lucian says that the hair of youths and maidens was offered to the Dea Syria. The young men let it grow till reaching manhood, and placed it in the temple in a gold or silver vase, inscribed with the worshiper’s name, as, says Lucian, “I myself did when young.” In Polynesia the Sandwich Islanders—though professing Christianity—still cut off their hair, to offer it to Pēlē and other fire gods (Miss Gordon Cumming, *Fire*

Fountains, i, pp. 7, 8). Just so Queen Berenice (220 B.C.) sacrificed her hair to Venus, praying for victory for her husband. The tresses are said to have been taken by Zeus, and formed the constellation of "Berenice's Lock." At the Liberalia, in Rome, a procession passed through the streets at the vernal equinox, ascending by the Forum to the Capitol with songs; and the young then offered their hair in connection with the assumption of the Toga Virilis (see Smith's *Dict. of Antiq.*, articles "Impubes" and "Toga"). The growth of hair was the sign of maturity. The Arabs of Edom still offer to ancient deities the hair of babes, with blood of circumcision (see Rev. R. Smith, *Kinship and Marriage*, p. 152).

It is generally considered unlucky to leave hair, or nail parings, on the ground: for demons get hold of them. The hair is also used by witches, in making images of persons who are to be tortured by maltreating the wax effigy, which may be melted or stuck full with pins (an ancient form of sorcery in Egypt): for some part of the victim's body—a hair or nail paring—must be in the effigy to give it reality. Jewesses also hide nail parings in cracks of the wall, and put a hair or two of their own in the husband's pudding, to be eaten by him, and so secure his love. The Flamen Dialis, in Rome, saw that hair and nail parings were burned under a lucky tree. The Parsis have a formal ritual at burials in this connection (*Vendidād*).

In mythology the hair of gods is a symbol of rays of light (see *Gilgames*); and the infant Horus in Egypt wears a single side lock, as did the Libyans. The strength of Samson (Shamash, "the sun") was in his locks, which were at last shaved when he became blind, but grew again, when his strength returned. Among the holy men of India none are more sacred than those with long hair. Camping in the jungles we have often passed days in company with filthy Yōgis while enquiring, with youthful zeal for information, as to their ideas, and were told that they had "the power of their god on their heads" in the uncut hair, never having cut their matted locks, but continually anointing these, and their malodorous bodies, which they were proud to show us alive with vermin.

Hāj. Hāj. Arabic: "a going round" or "visiting," and "circumambulation," commonly understood to mean a "pilgrimage" to Makka, like the Hebrew *Hagg* applied to the great festivals of the Jewish year in the Old Testament.

Hāj-r-el-Aswad. "The black stone" at Makka, built into the wall of the K'abah at one corner—a small fragment of an ancient lingam stone, sacred in the time of Muḥammad according to later

writers, and supposed to have been worshiped for 400 years on the Persian Gulf (see Makka).

Hakm. In Hebrew and Arabic, signifies “wise.” Hebrew *Hokmah* (divine) “wisdom.” Arabic Ḥakīm, a “wise man” or doctor, Ḥokm “wise decision,” and “government.” Ḥakīm-bi-'Amr-Allah was a mad Khalīfah worshiped as an incarnation of God (see Druses).

Hala. Sanskrit: “ploughing.” Halā is “ploughed earth.” Hali is Sita “the furrow,” or Indian Proserpine. Siva is also Hālnā the “plougher,” and Bāla-Rāma is Hal-dār the “plough holder.” The ploughshare was a mark of Indian chiefs.

Halaka. Hebrew: “exposition.” That part of the Jewish Midrash, or “teaching,” which is concerned with exposition of the law. It is of three kinds—*Peshaṭ* or “extension,” that is to say comment: *Derūsh* “lesson” or application; and *Loṭ* “hidden,” or esoteric mystical meaning.

Haldis. Alde. An Armenian god noticed near lake Van, by Sargon of Assyria, about 713 B.C. [The language of the region was apparently Medic, and the name may be from the Aryan root *Hal* “shining.”—ED.]

Hallow-Even. A popular British festival on the eve of the 31st October, when new fires should be lighted, by chiefs or priests. The Church made it the feast of All Souls. Among Irish Kelts it was the feast of Samh-suin or “the end of summer.” Torch-light processions were made, and new fires lighted, the sacred ashes of the old fires being carefully gathered and strewn on fields. A feast followed, and after it apples were floated in large tubs of water, or hung on strings, to be caught in the mouth without using the hands. This is still the custom at the season in Ireland, and large numbers of apples are required for the day. The revellers sought to discover their future fortunes by various “sortes,” or means of divination, casting lots by nuts and crackers. Maidens went into gardens to seek for cabbage stalks symbolising future husbands. In Scotland (as Burns describes) they went in the dark to barns, and other outbuildings, where the future husband would appear. The rites often were not less savage than those of Australians (see *Journ. Anthropol. Instit.*, Nov. 1894). The great sun-image of the Krom-kruach was specially worshiped at this season, as were boats, ploughs, and farm implements: these were sprinkled with “fire-spoken water” (Brand, *Pop. Antiq.*),

or water consecrated by passing it over fire. The Kelts near the sea coast went, says Brand, "at the Faalan-tide and sacrificed to the sea-god Shony" (as Neapolitans, and natives of Bombay and Madras alike, worship the sea in autumn); and the people of St Kilda used to eat a triangular cake on the seashore, in honour of their ocean goddess Shony.

Ham. The ancestor of a race in W. Asia and in Egypt (Gen. x, 6), 'which apparently included the Akkadians of Kaldea and other Turanians. It is usually rendered "black," as his son Kush is supposed to mean "dark," but is perhaps better rendered "hot" or "sun-burnt." From the same root (*Hamm*) comes the name of the *Hammanīm* or "sun images" (Levit. xxvi, 30; Isa. xxvii, 9). It has also been compared with the name of the Egyptian god Khem, and with Khemi the name of Egypt itself. [Possibly it is a Turanian word from the root *Kham* "to move," to "push forward," as a conquering people.—ED.]

Hamar. Arabic: "ruddy brown." The *Hamyar*, *Himyar*, or Homerites of S. Arabia were thence named (see Arabia).

Hamath. Hebrew: "fortress," "sanctuary." The chief city of central Syria, where the first Hittite texts were found (see Kheta).

Hammer. This emblem, originally phallic, is the weapon of Thor among Scandinavians, often represented by the *Fyl-fot*, or *Crux Ansata*, and also as a three-legged object (see Sir G. Cox, *Aryan Mythol.*, ii, p. 115), or simply as a stone axe, being the "thunder bolt." It awakens maidens to become the brides of kings (*Aryan Mythol.*, i, p. 265) being akin to the *Akmōn* or "anvil" of Zeus (p. 359). Thor's hammer remained nine months in the earth, and then returned to him in *As-gard*, or heaven. It is variously described as a hammer, spear, arrow, or club, which when cast returned to him; or as a rock hurled at giants in cloud land (p. 380). It was found with the maiden *Freya* (see *Freya*) when held by the giant, being brought out "to consecrate the bride." *Miolner* (the hammer) "lay on the maiden's lap." The Japanese god *Dai-ko-ku*, the patron of wealth, also holds the "hammer which contains seven precious things." It is also the weapon of the *Vedik Maruts* or "storm" gods, "the crushers" (see *Hephaistos* and *Svastika*).

Hammurabi. 'Ammurabi. Ammurapi. The sixth king of Babylon, and the first to found an empire independent of Elamite suzerainty. He acceded probably in 2139 B.C., and ruled for 43 or

45 years. [Recent discoveries have added much to our knowledge of this king, especially that of the stela of laws found at Susa E. of the Tigris. We have some texts by him in Akkadian, one referring to his Elamite conquests, another—a bilingual—recording his victories in poetical form (No. 73, *Brit. Mus. Cat.*, 1900, p. 83). His chronicle is unfortunately much damaged, in the Babylonian chronicle of the 1st dynasty, which is also written in Akkadian. His great canal, we learn, was dug in the 9th year of his reign, and his contest with Elam appears to have begun in his 30th year. We possess also 47 letters which he wrote to Sin-idinnam, a subordinate ruler in S. Babylonia. These show the most elaborate system of civilised and centralised power. 'Ammurabi gives orders as to all kinds of arrangements for trade, irrigation, taxation, local government, the calendar, farming, and grazing, punishment of officials for taking bribes, accounts, navigation, rents, debts, religion, slaves, trials, and appeals; they indicate that Assyria as well as Babylonia was under his rule. From the opening clauses of the Susa law tablet we learn also that he ruled over Babylon, Ur, Sippara, Erech, Cutha, Borsippa, Zirgula, Agadē, and many other cities, including Ninua or Nineveh. The bas-relief above this text represents him worshiping the sun god. He wears a round cap like that worn by the Akkadian prince Gudea, at Zirgula, yet earlier. He is bearded, but the features, with short nose and round head, are not at all distinctively Semitic.

There is some dispute as to the nationality of this great ruler. He used both the Akkadian and the Semitic Babylonian in his texts. There is no reason for supposing that he was an Arab, and the dynasty according to Berossus was Median, and according to some scholars was Kassite. The name has been found by Dr T. G. Pinches (see *Proc. Bib. Arch. Socy.*, May 1901, p. 191) spelt *Am-mu-ra-pi*, which would not be a Semitic title. The later Babylonians translated it by *Kimti-rapastum* ("my family is large"), which suggests that it is a Turanian name, *Am* "family," *mu* "my," *rapi* "increases." The nationality of the monarch is, however, not very important, as it is clear that he ruled a mixed Turanian and Semitic population. We have as yet no reliable account of any conquests made by him in countries W. of the Euphrates, two supposed records of his reign being admitted, by specialists, to have been erroneously translated, one being a tablet of the 7th century B.C., and the other (a letter by Hammurabi) containing no real historical allusions. But, as his predecessors and successors invaded Syria, it is probable that so victorious a ruler did the same (see Abraham).

The celebrated laws of Hammurabi have been translated by Father

Schiel (see also *The Oldest Code of Laws in the World*, by Rev. C. H. W. Johns, M.A., 1903). They have been eagerly compared with the laws of the Pentateuch, to which they often present marked similarities. They also serve, in several cases, to explain the customs of the Patriarchs—Abraham, Isaac, and Jacob—according to Genesis, suggesting familiarity with Babylonian laws on the part of the Hebrew writer; and these laws we find in existence more than 600 years before the age of Moses. The laws number about 280 in all, and are special cases, not general propositions; they do not contain any Ten Commandments, or any universal principles. They are concerned with cases of witchcraft, the bribing of witnesses, theft, slaves, robbers, royal officials, tenants, irrigation, trespass by animals, gardens, merchants' agents, women who kept wineshops, debts, and storage of property. They define the duties of wives, husbands, and children; divorce is regulated, and the rights of women; breach of promised marriage, wills, inheritance, and adoption. They then treat of assaults, of doctors, of rent, and builders' liabilities, of boat-hire, damage to cattle or by cattle, loans to cultivators, the duties and liabilities of herdsmen, and the wages payable to such, and to labourers.

In no case is there any evidence that Hebrew literature directly borrowed the wording of any law of Ḥammurabi. The influence of the ancient code on Hebrews is, on the other hand, very evident, suggesting that the Hebrews were Babylonian subjects; and probably that, as their own traditions stated, they came from Babylonia about the time of Ammurapi. The penalties of the Babylonian code are much more severe than those of the Hebrew Law, and are usually different. Most of the laws deal with conditions of trade and of settled government, unknown to early Hebrews of the desert. None of the merciful provisions of Deuteronomy, or of other passages in the Pentateuch, have any parallel in Ḥammurabi's laws, which are all intended to safeguard property, and to keep slaves and the poor in subjection. In about 60 cases only, out of 280 laws, is there any parallel between the Babylonian and the Hebrew codes. In 16 other cases the Babylonian law is different from, or opposite to, the Hebrew. In all cases the punishment is barbarously severe in Ḥammurabi's code. The sanction of his laws was the formula "As God (or a God) has commanded," which has some resemblance to the often repeated Hebrew heading "Yahveh spake to Moses"; but it is abundantly shown by the list of temples which, in the Susa law-tablet itself, Ammurapi claims to have built for various deities, that he was—like all other Babylonian kings—a polytheist. Much has been written as to the comparative study of this remarkable code, but the facts are

as above summarised ; showing only a family likeness between its enactments and those of the Pentateuch.—ED.] The letters to Sin-idinnam (see Mr L. W. King, *Inscriptions of Hammurabi*, 1899) show that Prof. Sayce, Prof. Hommel, and even Dr Pinches, have “ misread the tablets,” and that the kings noticed with Amraphel (Gen. xiv) are never mentioned in any text of this Babylonian monarch. [Father Schiel had read, in one of Ammurapi’s letters to this official or king, the words *Um Ku-dur-la-alch-garnir*, and supposed it to mean “ the day of Chedorlaomer.” But the third syllable is *tur*, not *dur*, and the fourth is *nu*, not *la* : nor is there any reason to suppose that a personal name is to be here recognised. The letter salutes Sin-idinnam, wishing him success against some foe through the protection of deities, and the words *Um kutur nu-ukh gamir* apparently mean “ now that rest (peace), which was expected, is come to an end.”—ED.]

Han. Egyptian : the phallus, “ strength ” (see An “ to be ”).

Hand. The hand, in hieroglyphic systems, stands for “ power,” “ taking,” “ giving,” and “ attestation.” It is a sign very commonly found on door posts or doors, and indicating a god’s power to bless or to smite. In Moslem literature “ God’s hand ” means the divine “ essence ” (see Rev. T. Hughes, *Dict. of Islām* under “ Standards ”). Most solar gods are symbolised by a hand, often of gold (see Habal), or of silver, as on the cross of Clon MacNoise (compare *Rivers of Life*, ii, p. 434, fig. 288) ; and Savitār, in the Vedas, is the “ golden handed ” sun. Zoroaster is also “ golden handed ” in Persia ; and Horace speaks of the “ red right hand.” The fingers and thumb had phallic significance (see those headings), and the hand is a common luck mark on ancient monuments and amulets, especially on votive texts at Carthage. Among Hebrews also the Yad or “ hand ” meant a memorial monument. Saul “ set him up a band, and went round, and passed over, and went down to Gilgal ” (1 Sam. xv, 12), meaning apparently that he perambulated this monument near Karmel of Judah, S. of Hebron. Absalom also “ set himself up an erect stone,” which was called “ Absalom’s hand ” (2 Sam. xviii, 18). Modern Jews suppose this to be the tomb called “ Absalom’s tomb ” in the valley E. of the Jerusalem temple, and cast stones at it in consequence ; but this monument is not older than Greek or Roman times. Yahveh also is said to have sworn the destruction of Amalek (Exod. xvii, 16) by *Yad ’al Kēs*, usually rendered “ hand on throne ” : *Kes*, however, in Arabic, is a common term for the phallus, or the Kteis, as meaning “ concealed ” or pudenda ; and this recalls similar oaths in the Bible (Gen. xxiv, 2).

The hand and the foot are still common symbols in Palestine (see *Quarterly Stat. Pal. Expl. Fund*, July 1882; July 1883), Col. Conder finding the red hand on, and over, doors of Jews, Samaritans, and Moslems. The Jews call this “Yad-ha-Khazaḳ” or the “Hand of Might”; and the “strong hand” is the emblem of the Irish King Brian Boru, and of his descendants the O’Briens. Syrian Christians have also the emblem *Keff Miriam*, or “Mary’s palm,” the hand of the Virgin. The Jews (Mishnah, ’Abodah Zarah, see Hershon’s *Treasures of Talmud*, p.,163) destroyed all pagan monuments, but not such as had a hand on them “for all worship these,” including as we see themselves. The hand however often accompanies, or is interchanged with, the phallus as an emblem of strength. It is a common amulet at Pompeii; and coral hands are worn in S. Italy, as charms against the evil eye (see Eye). Youths are often punished, in India, for having made certain gestures of the hand which are insulting when understood. On the pillar at St Sophia, in Constantinople, a red hand is painted as an auspicious sign.

Stevens (*Yucatan*) says: “the Red Hand stared us in the face over all the ruins of the country”; and Leslie says: “the sacred hand is a favourite subject of art in most of the old shrines of America.” It is also used in Central Asia all along the Oxus; and the “Silver Hand” is a charm in Persia, whence it has become the crest of one of our Panjābi regiments in India. The red hand is also the badge of baronets at home. It is common in Central and Southern India, in Arakān, Barmah, and Java, as well as in Siam (see our paper in *Journal Rl. Asiatic Socy.*, Jany. 1895); and Mr Vining notices it in Mexico (see also *Journal Rl. Geogr. Socy.*, Septr. 1884, p. 504). Grimm says that the Teutonic deity Tyr is powerless when the wintry wolf has bitten off his hand. Siva’s blood-red hand is found on temple doors in India, for he is the “Lord of the door” (see Door). The “Red Hand of Erin” is the same (*Journal, Ulster Archæol. Socy.*, title-page). The “golden hand of Anu” was placed on the pyramid of Bel in Babylon; the Romans used the hand on standards; and the Saracens marked it in the courts of Grenada. The “Hand of ’Ali” was an emblem of Persian Moslems; and the “Hand of Fatimah,” his wife, is found at the sacred city of Kairwān, and elsewhere in Tunisia, originating in Egypt and “common throughout the Moslem world” (Sir R. Burton, *Travels in Tunisia*, 1888, title-page). In the Persian mosk of Mesh-hed ’Ali. the “Hand of ’Ali” is on the keystone of the entrance gate. It is found with the key in the “Hall of Justice” of the Alḥamra, or “red” palace of Spanish

Saracens; while it is the emblem of Nawabs of Arkot, and of Moghul princes. Ancient priests, among Parthians and others, often raised the whole hand in blessing (see *Rivers of Life*, i, p. 139, fig. 222). Captain Galway found it even among negroes in Benin (*Journal Rl. Geogr. Socy.*, Feby. 1893). In all cases it is the emblem of power and good fortune.

Hansa. The sacred goose, swan, or duck of Brāhma (see Goose) on which he rides. It was sent by Siva and Vishnu to awake him to creative work when he slept. The eggs of the Hansa, in Sanskrit literature, are said to be full of ambrosia. They swim on the waters, and the Hansa is said to be “drunk with love.” He is the goose that lays the gold and silver eggs (sun and moon), and also a “messenger of love.” The goose betokens conjugal fidelity.

Hanumān. The Hindu monkey god, child of the wind. He is sometimes red, sometimes golden. He could tear up trees, or even the Himālayas, and spring over the sea lashing its waves to fury. He set Lanka (Ceylon) on fire with his burning tail, and commanded his monkeys to build the bridge for Rama to reach the island. He is sometimes a giant, sometimes “only the size of a thumb,” and the friend of Bhārata or India. He was the son of Pāvana (“the breeze”), and of the Virgin Anjanā, who was married to the monkey Kesarē. As a babe he playfully seized the chariot of the sun, but fell to earth disfiguring himself and breaking his jaw. He aided to recover Sita—the Indian Proserpine. He is a joyous and popular demi-god, round whose shrines the peasantry love to dance and sing.

Haoma. See Homa.

Hapi. Egyptian. The primary meaning of such names as Hapi, Apis, and Hapu (the Nile), according to Renouf, is “to overspread.” Hapi is the child of Horus, the overshadowing spirit of creation. He carries the *ankh* or emblem of life, and is bull-headed with a conical head-dress. The sky, and the Nile, alike spread over earth. The Nile god is represented as androgynous—male and female at once: he is Hapi or Hapu, a somewhat corpulent red deity, who pours water from his vase.

Haran. Harran. A city of Mesopotamia, the home of Abraham, where the worship of Sinu the moon god survived till the time of Greek writers, with that of Baalshemin “the god of the heavens,” as mentioned by St James of Seruj about 500 A.C.

Hermes was here adored as a conical stone, surmounted by a star. The name is probably the Akkadian *Kharran* "road," for the city was on the great trade route to the Euphrates at Karkemish (Jerāblus), the Hittite capital.

Hare. In mythology the hare is usually the moon, and is also a common form for witches. The Aryan name Sasin, Sasa, or Hase, means "the swift." It is also found in Finnic speech; and the Akkadian *Kazinna* is the "hare," from the old root *Kas* "to run." The gods gave hare's flesh to Indra, as it was supposed to arouse love and passion; and loose women in India are called "hares." Among many primitive tribes (as among the Hebrews) the hare is not eaten, apparently because it is a timid animal, and the qualities of food are reproduced in the eater. Some only allowed it to women. In Hindu literature the hare is said to dwell in the lake of the moon; and Vingaya-datta, the funeral god, is the "Hare King," living in the lunar disk. In China also Yu, the hare or rabbit, is the moon. Neither Saxons, nor Scottish or Irish Kelts, would proceed on a journey if a hare crossed the path (*Folk-Lore Review*, Decr. 1892, p. 452). The hare is "uncanny" because it is a witch, or warlock, and Russians, like N. American Indians, see in hares "accursed spirits, and flitting white ghosts." "Spectral and three-legged hares," which can never be caught when hunted, have been the terror of Europe, being either "ghosts of the damned," or dangerous spirits of mountain, stream, forest, or corn field, where they hide till the last "corner of the field" is reaped. At Easter however the hare was placed on sacrificial cakes or buns; and Teutons say that the hare lays the Paschal eggs, so that German peasants still make a nest for it at Easter. For this reason perhaps the hare was sacred food, forbidden to all Kelts, Germans, and Lapps—in fact from Greenland to Egypt and Arabia, and among the Jews and Chinese alike. Yet Finns, and the ancient Irish kings of Tara, highly esteemed the flesh. The Kaffirs in Africa call it "the timid and alert, crafty little swift one"—the guardian of children—pointing to the conclusion that its timidity renders it unfit for food. The Russians and Chinese connect it with the "water of life" (the dew from the moon); for Soma (the moon) is the holder of divine ambrosia. The hare is said to outwit the wisest and strongest of beasts—the elephant, and the lion, whom it entraps into a well. The "Somnus Leporinus," among Latins, was sleep with open eyes, like a hare, when the upper lids were too short to close. The Greeks called such persons "hare eyed." In China the hare sits in a bush,

with the moon above. The Japanese also make the moon a hare, or rabbit, pounding rice in a mortar. The moon and hare are stamped on cakes also in Central Asia.

Dr Brinton (*Myths of the New World*, p. 179) finds this hare in Manibogh, or Michabo, "The Great Hare,"—"a sort of wizard, half simpleton, and full of pranks and wiles." Originally he was the "highest divinity, in power and beneficence." His house is at the eastern horizon. To the Chipeway Indians he is Manito-wabos, "the divine hare," and *Wapa* is "the dawn." The goddess Eostre (the east) was changed (among Teutons) from a bird into a hare: hence hares lay eggs, as above shown, at Easter (*Folk-Lore Journal*, i, p. 121, in 1883). In Egyptian *Un* is the "hare," and *Un-nut*, or the "sky hare," is the goddess of Denderah. The hare was sacred to Thoth, and appears as a mummy god like Osiris (Renouf, *Proc. Bib. Arch. Socy.*, April 1886). For *Un* means "to spring up," and hence the rising sun was *Un* or *On*, which is the name of the sun city, Heliopolis.

Har-hut. "Abode of Horus." The symbol of Horus in Egypt—the winged disk of the sun with its *Uræi* snakes.

Hari. Sanskrit: "green," "verdant." Siva and Agni are Hara, Vishnu is Hari, all being yellow, or light green, gods of fertility and light. The Harits are the horses of the sun. The sun and moon are Hara and Hari; and Hari is the ass-lion on which Indra rode (see Prof. A. de Gubernatis, *Zool. Mythol.*, i, p. 376; ii, p. 98). The Hari-dvār or "gate of verdure," is the gate of the Ganges where it leaves the mountains.

Haris-Chandra. A devotee of Siva who is called "the Hindu Job" (on account of his troubles), and the Kshatriya Rāja. In return for marvellous and long-continued austerities Varuna ("heaven") promised him a son, on condition that the son should be sacrificed to Varuna when attaining manhood. This son Rohita was claimed in due time; but Haris-Chandra excused himself, as Rohita had fled beyond his control. After six years Rohita returned, his father having been smitten by Varuna with disease, and brought the son of a Rishi (see Suna-sepha) as his substitute. The poor Brāhman had been paid 100 cows to consent, and Varuna, accepting the substitute, ordered him to bind his son Suna-sepha. The Rishi demanded 100 more cows, and yet 100 more if he was himself to slay his son. By prayers to all the gods Varuna was induced to save the life of Suna-sepha. The trials of Haris-Chandra continued, on account of disputes among the gods. He had a house-priest named Visva-Mitra. The god Indra was asking

Vahishta—a famous Brahman—whether he knew a single man who had never lusted or lied ; and, on Vahishta naming Haris-Chandra as such, Visva-Mitra laughed. Vahishta retorted that he would forfeit all his merits if Haris-Chandra the Raja had failed in a single instance. The gods then decreed his temptation. He was the trustee of enormous wealth belonging to the Rishi, which he was now called on to restore with compound interest. He had to sell his kingdom province by province, to sell his wife Saivya, his only son Rohita, and himself as a slave. He was degraded to become a burner of corpses. His son died and he had to burn him, while his wife had to carry the corpse. He recognised her by her marriage Tali, or badge, which she had refused to give up. She was seized by royal messengers, and accused of stealing a young prince. She was condemned to death, and Haris-Chandra was ordered to behead her. But his sword was changed into a flower, and his son sprang up again alive : his kingdom was restored to him, and he and his were taken up to heaven. They fell again through pride, but repented as they fell : and Hindus say 'they often see Haris-Chandra's city in the air. He is commended for his righteousness by Manu the Lawgiver as follows :—

“ Our Virtue is the only friend that follows us in death,
 All other ties, and friendships, end with departing breath.
 Nor father, mother, wife, nor son beside us then can stay,
 Nor kinsfolk. Virtue is the one companion of our way.
 Alone each creature sees the sun : alone the world he leaves—
 Alone of actions wrong or right the recompense receives.
 Like log or clod, beneath the sod, their lifeless kinsman laid
 Friends turn round and quit the ground. But Virtue tends the dead.
 Have then a hoard of Virtue stored, to help the day of doom,
 By Virtue led we cross the dread immeasurable gloom.”

Har-makhis. Egyptian. “Horus on the horizon”—symbolised by the Sphinx, which was old even in the time of the 4th dynasty. Thothmes III built a temple between its paws (see Egypt).

Harp. The harp was well known in Egypt, and the Beni Hasan picture shows Edomite Asiatics, one with a ten-stringed lyre. In mythology the harp is the wind. Apollo is the great harper in heaven, like Odin, as a god of vernal weather ; and Siva is also a harper in India. Harps of 14 strings, and lyres of 17 strings, are as old as the 18th dynasty in Egypt.

Har-pa-krut. Harpocrates. The child Horus in Egypt, usually seated on a lotus with its finger to its mouth (see Fingers). It wears the side lock (see Hair). He is represented also as surrounded

by dangers in the form of monsters. He stands on two crocodiles (those of E. and W.), and Bēs (see Bas) holds snakes over him. He is the sun in Hades, or among the winter clouds, still weak before the equinox. He also carries a goose under his left arm, and grapes in his right, or the staff and cornucopia, as the vernal sun, child of Osiris and Isis. The festival of Harpocrates, as Hermes Trismegistos, was forbidden at Rome on account of its licentious character. For the child Horus became a Cupid.

Harpy. The Harpies were “snatchers” or robbers, represented on a Lycian tomb (about 500 to 400 B.C.) as vultures, with the heads and breasts of women. [The soul was a human-beaded bird in Egypt, and the Harpies apparently ghosts of the evil dead who caused tempests.—ED.] The names of the three Harpies were Aello (“howling”), Kalaino (“crying”), and Okupetē (“fast flying”): they emitted evil odours, and defiled everything when they appeared. But Hesiod speaks only of two (Kalaino and Okupetē) who were fair-haired winged maidens, swifter than winds or birds. Aiskhulos makes them vulture-like women, with bear’s ears, long claws, and faces pale with hunger. They carried off the daughters of King Pandareus, whom they gave as slaves to the furies (see Erinues). The gods sent them to torment Phineus (“the fair”), who was the blind king of Arkadia in Greece, because he had revealed the secrets of Zeus. They stole his food, and defiled his table. But the sons of Boreas (the N. wind), aiding Iason, drove them away. Hesiod calls them daughters of Thaummas (“wonder,” or Tammuz) by the ocean nymph, the “bright” Elektra. They were also daughters of Neptunus and Terra (“sea” and “land”), whose home was in Thrakia. In Egypt the evil winds of May (the *Khamsin*, or “fifty day” hot E. wind) were called Harops, bringing flies and locusts.

Harsel. The Suabian moon (see Ursel, Ursula).

Harsha. Sanskrit: “joy”; the son of Kāma (“love”) and Nandī (“pleasure”). This was the name also of the Buddhist monarch said to have established the Samvat era of 56-57 A.C. He is also called Sri-harsha, Sil-Aditya, Vikram-Aditya, and Harsha-Vardhana: and he was famed for patronage of learning. Hiuen Tsang visited his court (629 to 645 A.C.), and says he found there the Nava-ratna, or “nine gems” of literature. His history is obscured by romance, but he appears to have ruled in Than-esvar (or Stan-Isvara) in the Panjāb, as early as 607 A.C., and afterwards at Kanōj as emperor of N. India. He fell in battle (in 648 A.C.) fighting Sāli-vahana, king of the south (*Dakshin*), having failed to conquer Mahā-

rāshtra. Though son of King Gardha-billa, he is said to have been only a Vaisya, and ruled when Buddhism. was fast waning in India. His conqueror is said to have founded the Saka era of 78 A.C.

Har-si-Ast. Har-si-Amen. Names of Horus, son of Isis and Amen (see Har-pa-krut).

Haruspices. The Aru-spex was the diviner by entrails of beasts and birds, the most famous of these soothsayers being Etruskan. The Arvix is said to have been a sacrificed ram.

Harvest. All nations, in temperate climates, have celebrated harvest festivals in late summer, or autumn, and in hotter countries as early as March or April. In Rome the young colonists assembled at the Capitol in August, and the Pontifex Maximus purified them with incense, and smoking torches (*Tædæ*) as they knelt—a custom retained by Christians. Dressed in white, crowned with flowers, and carrying in their hands wheat, barley, beans, and first fruits, they went up to the temples of Jupiter, Apollo, and Diana, on the Aventine mount, chanting hymns, and adoring the images everywhere exposed for worship. Three nights were devoted to worship especially of infernal powers: a black bull was sacrificed to Pluto, and a black cow to Proserpina. Holy fires were lighted throughout the city, and consuls, with priests, slew three lambs beside the Tiber, and sprinkled all present with the blood. On the second day a white bull was sacrificed to Jupiter, and a white heifer to Juno, with music and rejoicings; and theatrical entertainments were given at the Capitol, in honour of Apollo and Diana. Games at the circus, and gladiatorial shows followed: at night prayers were offered to the terrible *Parcæ* or “fates” (see Fors), whose victims were sheep, and a black goat. On the third day the women went with songs to the temples, and prayed for the nation’s prosperity. The *Parcæ*, with Juno, and Lucina, were besought to aid them in child birth. Games followed, and a black hog and black sow were offered to Tellus “the earth” (see Durga, Holi, Kāli).

Ḥasan. Ḥosein. The two sons of Fatimah only daughter of Muḥammad, wife of ‘Ali the 4th Khalifah (“successor”), cousin of the prophet, ruling a rebellious Islām in 35 to 40 after the Hijira. ‘Ali was murdered by means of a poisoned sword in 660 A.C., at Kufa, while at war with Muawīya, the son of Muḥammad’s old enemy Abu Ṣofiān, who established the independent Khalifate of the Ommeiya family at Damascus. [The political schism was that of the two parties Arab and Persian, following Muawiya and ‘Ali respectively;

and the religious schism. that of *Sunnī* or purely Semitic Islām, and of the *Shi'ah* ("sectarians") influenced by the old Mazdean faith of Persia.—ED.]

Tradition has entirely departed from true history, and gives a mystic character to 'Ali, Ḥasan, and Ḥosein, the first martyrs and Saiyids ("masters"), as the descendants of 'Ali are called in Persia. The two brothers are mourned with rites like those of Tammuz, and symbolised by the sacred Ṭabūt arks borne in procession. Plays are acted representing the tragedy of the fatal field of Karbala, and the execution of Ḥosein by Shāmer, the demon with boar's teeth. But, as a fact, Ḥasan succeeded his father as Khalifah in Persia, and abdicated six months later in favour of Muawīya (in 661 A.C.). He lived in retirement, and was poisoned (in 667 A.C.) by his wife, at the instigation of Yazīd the son of Muawīya; but he left 15 sons, and 5 daughters, from whom many Saiyids are descended. His brother Ḥosein (born in 626 A.C.) fell in battle against Yazīd at Karbala ("anguish"), on the 10th day of Muḥarram, in the 61st year of the Hijira (680 A.C.), so that he was not a boy as the legend represents. The Muḥarram festival celebrates his death. It is even observed in the docks in London, where the Ṭabūt arks can be seen at the rite called "Hobson Jobson"—a corruption of "Ḥasan wa Ḥosein." Karbala has become a sacred city to Persian Moslems, who make pilgrimages to its ruined tombs, and are buried there, or take thence earth for their graves. It is a sanctuary for criminals and for the oppressed.

The "miracle play" celebrating the death of Ḥosein (see Sir R. Pelly's translation, 1879) excites the most extraordinary hysterical emotion among the spectators as they cry "Ya 'Ali! Ai Ḥasan! Ai Ḥosein! Ḥosein Shah!" beating their breasts, with tears and groans. It occupies the first 10 days of the month (Muḥarram or "most consecrated"), and each day the excitement increases. The life of a *Sunnī* would be unsafe, and fanatics rush out of the processions to attack the police. Naked men, painted as tigers, leap about and brandish swords, clubs, and spears, amid the general lamentations of the crowd.

Hasis-adra. This is one reading for the name of the Babylonian Noah (see Gilgames) and supposed to be the Xisuthrus of the Greek version of the legend. [It is otherwise read *Um-napistum* as a Semitic name, and *Tam-Zi* ("sun spirit") as an Akkadian term: the latter seems the most probable.—ED.] This mythical personage relates the Flood legend to the Babylonian Hercules. He was living

in a city on the Euphrates, called Suripak, and was warned by the ocean god Ea that the great gods Anu, Adar, and B'el were displeased. and about to drown mankind. As commanded he built a ship 600 cubits long and 60 cubits broad and high, to contain his family and slaves, his silver and gold, seeds of all kinds, cattle and beasts of the field : it was smeared over with bitumen within and without. Tamzi entered and shut the door, and a pilot took charge when the rain began. The pilot is called "the servant of the great spirit" (probably to be read Ur-Ea) : at dawn a black cloud came up. Rimmon thundered, Nebo and Marduk" went before it, Uragal ("the great hero") tore up the anchor, Adar (or Ninip) led the storm, and the "earth spirits" flashed torches. The gods cowered like hounds in the heaven of Anu. Istar wept for her children, who filled the sea like the spawn of fishes. On the 7th day the tempest was spent, and the sea became calm. Tamzi looked but on the waters, and called aloud; but no man was left : he wept, for there was no land visible. On the 12th day land appeared, and the ship struck on the mountain of Nizir : after 7 days more he sent out a dove which found no resting place and returned : then he sent a swallow which in like manner came back : and then a raven which did not return. Tamzi then came out of his ship on to the mountain, and offered sacrifice. The gods swarmed round it "like flies." Istar besought that B'el should not come, as he made the flood ; but B'el saw the ship and waswroth that any man should have escaped. Adar said that it was the doing of Ea ; and Ea reproved B'el for general destruction, saying : "On the sinner lay his sin, and on the transgressor his transgression, but let not all be destroyed." He ordained that beasts, famine, and pestilence should in future slay mankind, but not any flood in future. B'el forgave Tamzi and his wife, saying "Let (them) be as we who are gods ; and let them dwell afar off at the mouth of the rivers."

This legend, in the 11th tablet of Gilgamas, is known from a copy in the library of Assur-bani-pal at Nineveh (about 650 B.C.). It is preserved in Semitic Babylonian language, but the original was probably Akkadian. It is quite possible that large vessels were built very early, and caulked with bitumen from Hīt on the Euphrates. River floods in the valley are also common, and the Tigris often rises 20 to 30 feet causing great inundations, so that nothing could be seen save water, and the high range of Nizir (Jebel Jūdi) on the N.E. But the story forms part of a purely mythical cycle. The later legends, recorded by Berosus in Greek in the 4th century B.C., exaggerate the wonders of the original. The ark is made five stadiain

length, and was said to be still extant on the Gordean mountains (see Floods).

Hastina-pūr. The capital of the Kurus, the “city of eight” subject cities, or otherwise of the sun (Genl. Cunningham, *Journal Rl. Asiatic Socy.*, April 1889, pp. 217, 338). This capital is recognised at Hastinagar on the Swat river (see India). A second Hastina-pur, in the old bed of the Ganges in the Mirāt district, is found still in ruins.

Hat-hor. See Athor. The Egyptian dawn goddess enshrined beside Isis in the pyramid of Cheops.

Hatē. The Skandinavian winter wolf, which pursues goddesses, and (as Sköll) pursues the sun.

Haubas. The male sun among Ḥamyar tribes of Arabia.

Haug. Hawr. Haugr. In Skandinavian, a “howe” or high place, mound or barrow (see Stones).

Hawaii. The main island of the Sandwich group, west of the coast of Mexico. The inhabitants (called Kanakas) are Polynesians—of mixed Negrito and Malay stocks. A century ago they are said to have numbered 300,000, but are reduced to 40,000, suffering from leprosy and from diseases introduced by Europeans. Their legends often recall those of Hebrews and other Asiatics, including the creation of light and darkness, of animals and men, and the story of a great flood. Fornander considers that these stories had a common origin, and reached Hawaii after our 1st or 2nd century, when the Malays invaded Polynesia. The Kanakas reached this island in our 5th or 6th century passing through Samoa; but they are little known before the 11th century. Their supreme god Kanē (see Gan) is symbolised by a rude menhir, engraved with a trident like the Trisul of India. They have also a sea god, and believe in departed spirits. The creation was due to Lono and Lol, “gods of heaven and earth.” They were lovers, and Lono is ever darting kisses (rays) at Lol. Both warred with the evil spirit of night called Atua. Wan, the sea god, woos Lol in the absence of Lono, casting gems, pearls, gold, silver, and corals before her; but she leaves them lying scattered. He then tries to submerge her, but she builds ramparts which resist his waves. He deceives her in a calm night by wearing the mantle of Lono, who suddenly appears and drives Wan back to the sea, white with rage and fear. Lol is ashamed and sinks into the depths. All men would have been drowned, but

Paumakea, a friend of Lono, saves some in a great canoe. Lol then bears her firstborn Hawaii, red and glowing, who is the flaming volcano (Mauno-Iea) 14,000 feet high--a peak of Mauna Kilea which rises 18,700 feet, and is covered with clouds and snow. It was here that the survivors of the flood landed, and spread thence over Polynesia.

The Kanaka Trinity consists of Kane, Ku, and Lono, who made light, and inhabited three heavens, being said to have "sat with earth for their footstool." They next created the sun, moon, and stars, with other spirits, and lastly man in the likeness of Kanē, all three gods breathing life into him. They then took from him a bone (lalo-puhako), and made it into a woman. This pair would have been immortal, but the foolish angel Kanaloa also made a man and could not vivify him : he therefore cursed the race created. by Kanē, so that all must in time die. Men have two souls, one of which roams about and is immortal, but the other dies forever with the body.

In 1819 the severities of the religious *Tabu*, on which the Kanaka priests insisted, drove the young king and his strong-minded queen with their nobles to revolt, and the gods were set at defiance. Their Heians, or temples, their images and property, were burned and destroyed. The influence of European sailors had something to do with this, but they unfortunately also introduced drink and vice. The priests and their followers rose in rebellion, but in 1820 American missionaries appeared, and by aid of sailors and fire-arms the old religion was crushed out, and' Christianity established. The Kanakas seem only to miss their ancient Pu-uhonuas, or "sanctuaries of refuge," where the oppressed and the criminal were safe, being defended by priests who after a time sent them forth, free and washed from sin.

Hawk. In Egypt the hawk (Bak) is the emblem of Horus, the rising sun (see Eagle). The chariot of the Vedic Asvins (the twins), is drawn by hawks. Pārvati takes the form of falcons, vultures, and grifons ; and Indra as a hawk stole the thunderbolts of heaven, and the "luminous virgin Amrīta" (the ambrosial drink). This Amrīta fell from the hawk, and was swallowed by the fish (Arika or Girika) of the Jamuna river (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, pp. 181, 182). The N. American Indians value the dust in which a hawk is seen to bathe itself (like fowls and sparrows) ; for when tied to the body in a linen cloth, with red string, it cures fevers, and other evils (Capt. Bourke, *Medicine Men of the Apaches*, 1892). Similar ideas of the life-giving power of hawks are found in ancient Europe

(Brand's *Pop. Antiq.*). Among the Greeks the hawk was the spy of Apollo, and the migratory hawk betokened spring (Aristotle, *Birds*, 502). It sat on the sacred Mt Ida, as the hawk or eagle of Skandinavians sat on the branches of the world-tree Yggdrasil, and the Persian Simurgh on the summit of Elburz, waiting (like the Garūda) to swoop down on serpents and demons, and to bear behests of heaven to men.

Hayti. See Voduns.

Head. The head in mythology is the sun (Kephalos), and also the top of the phallus. The foundations of any city could be rendered secure by either a head or a phallus (Mr D. Ferguson, *Indian Antiq.*, Feb. 1884); and those who may doubt the connection should see the Vatican bronze of the cock-crested head (Payne Knight, *Essays on Ancient Worship*, 1865, p. 10, plate ii). The torso of this figure bears the Greek words *Sotēr Kosmou*, "the saviour of the world."

Heart. The Egyptians had a heart emblem (see Ait, and Abraxas), which hung from the sacred bull. It is a common symbol of passion. In the temple of Prometheus ("fire"), above its gateway, were carved an eagle and a heart. The latter apparently (*Ait*) was the hieroglyphic for *Aetos*, "the eagle" (Bryant, *Mythol.*, i, p. 18). The Egyptian names *Ab*, and *Hat*, for the heart signified (says Renouf) that which leaps or throbs, as do the Aryan names from the root *Krad* "to quiver" (Greek *Kardia*, Latin *Cardia*, Sanskrit *Hrid*, Zend *Zaredhaya*, Teut. *Hairto*, Kelt. *Crìde*: see *Proc. Socy. Bib. Arch.*, May 1887: *Rivers of Life*, i, p. 500; ii, p. 516). The heart charm is still common, and the "sacred heart," with its flames bursting out from above, is a Roman Catholic symbol (see *Agnostic Journal*, 14th Oct. 1899). Irish bishops distribute a written prayer illustrated with this heart in which are the Virgin and a kneeling man and woman: this is "to be attached to the inner door of houses in order that the inmates may be preserved from cholera, and all other misfortunes." In the prayer the Virgin is besought, by her immaculate conception, to save the house from "pestilence, cholera, fire, water, thunder, tempests, earthquakes, thieves, schisms, heresies, and sudden death." In ancient Egypt, it is the heart that is weighed in the balances (see Amenti). The heart of Siva, in India, is called the Nadī-chakra, the "vital spirit which drives life through the tubes" (or *Nadis*). The heart resting on the sun is also a sacred symbol in ancient sculptures; and snakes issue from the heart, while three hearts form a trinity, or a wheel, in mediæval symbolism (see *Rivers of Life*, ii, plate ii, fig. 2).

The heart plays an important part in the mysticism of the "philosopher's stone" (see *De Lapide Sap. Practica*, 1618, by Father B. Valentine, a Benedictine monk). In Clavis V a queen holds a heart before an altar, and from it spring 7 roses, while a rampant lion and the sun are combined with this figure; and Cupid shoots at the heart in front, while a satyr-like man stands behind, blowing fire at the queen with a bellows. In Clavis VI a "still" beside the queen is drawn from a furnace, fed by a man with a trident; and a double Janus head blows into another opposite. Above these are the sun, the moon, and a swan. In Clavis XI two women ride lions whose jaws are inter-locked, and hold hearts whence spring the sun and moon. Venus reclines under a tree: a Cupid on her arm points at her; and two others support a heart. The interpretation of all this is dearly intended to refer to passion.

Heaven. The heaven idea is the logical outcome of the speculative doctrine that men—if not all animals—have immortal souls; an idea now commonly believed to be born of dreams, the untutored savage observing that when the body lay, as it were dead, in sleep his spirit, mind, or intelligence was active, and often wandered amid strange scenes. Bad souls then naturally went down into darkness or Sheol, and good souls upwards to dwell with the "spirits of life" in heaven—speculations which ignored the hard facts as to a rapidly revolving and advancing little globe.

The idea of going to heaven is however modern, compared with the long past of man, and is a weak and varied growth. The ancients hardly recognised it, and in the Hebrew scriptures no such after life is formulated, or apparently longed for. The Hebrew deity dwelt above a "firmament" over the waters, to which Hebrews thought that Babylonians strove to build a tower. From the windows of this firmament came rains and a great flood, and from it God talked with patriarchs and prophets. An early Christian saw this heaven opened, and Jesus standing at God's right hand (Acts vii, 55, 56). As it must have been made, a creator was also pre-supposed—a lord of souls or spirits who must provide them for his whole world. He is the Lord of Heaven, and the enemy of the "Prince of the Power of the Air," who ruled hosts of spirits in Hades or Sheol—another logical, though fanciful creation. But many wise teachers called on the ignorant to remember that these great conceptions were based on our hopes and fears, on dreams and insufficient reasonings. So our immortal bard seems to have thought when he said: "We are such stuff as dreams are made of, and our little life is rounded with a sleep."

Nevertheless these ideas of Heavens and Hells assumed a grossly materialistic aspect, and were more or less accepted by Egyptians and Babylonians some 5000 years ago, by writers of Vedas, and Zoroastrians, about 3000 years ago, and by Greeks and W. Asiatics as early as the age of Pythagoras and Sophokles, as also. by Hebrew Psalmists. Vainly have spiritualists, whether Mazdean, Hindu, or Ohristian, condemned materialism : man can grasp no phenomenon, whether. god or ghost, heaven or hell, save through material conceptions born of consciousness, or knowledge gained through his five senses. The more devout the priest or pietist the more materialistic do we find his ideas to be. Heaven becomes a very real Mt. Meru, with an Olympian Zeus in the circling skies—the Hebrew *Shemīm* or “heights,” the Chinese *Tien* round which the sun makes his diurnal journey. It is the Vedic Varuna and Greek Ouranos (“the covering”), and the Latin *Camera* or Kymrik *Kamulos*, “the arch” or “vault.”

Our English word heaven (Anglo-Saxon *Hebben* ; German *Himmel*) is evidently connected with the idea of “that which is lifted, heaved, or heaped up” : for many rude races believed the sky was forced up from the earth, when the darkness ceased and the Devas or “bright ones” arose to rule in heaven. [These Aryan words are also from the same root *Kam* “to bend,” found as above in *Kamulos*.—ED.] Other words also mean “swelling up” (Russian *Nebo* ; Polish *Niebo* ; Bohemian *Nebe*), or “bright” (Livonian *debbes* ; Hindu *dibi*). The Babylonian *Samami* means “heights” ; the Akkadian *E-anna* “the abode on high” ; the Kassite *Tur-ku* “the high abode,” and in Finnic *Tarom* is heaven.

The Asiatic ideas of transmigration, and expiation in future lives, were not recognised by Egyptians, Babylonians, or Hebrews. In Sheol (the “hollow”), according to Hebrew ideas about 700 B.C., dwelt both the holy and the unholy. Samuel ascends from Sheol (1 Sam. xxviii, 13, 14, 15, 19). Yet the Psalmist says (Psalm xvi, 10) “Thou wilt not leave my soul (or self) for Sheol, nor suffer thy pious ones to see destruction”—a text whence Hebrews and Christians alike have concluded that the body is to be resurrected. Sheol (or Abaddon, that is “destruction”) became later a “bottomless pit,” into which Yahveh cast his erring angel, once a visitor to heaven (Job i, ii), but chained—or otherwise he might still be falling forever more.

The early beliefs of Christians, as to heaven and hell, are seen in writings attributed to Peter and Nicodemus. Christ is said (1 Peter iii, 19) to have “preached to the spirits in safe keeping” (*phūlakē*) : Nicodemus devotes ten chapters to describing Christ’s visit to Hell : for two of the dead (Karinus and Lencius) were induced, when

they rose from their graves after the Crucifixion, to write what they had seen. This unfortunately is lost, but perhaps we should not have believed them (see Er). These legends recall the descent of Gilgames (the sun) and of Istar (the moon) into Sheol. The Greeks had similar tales, perhaps from the same source, as to the diurnal or annual descent of the sun into Hades.

The heaven life of the Egyptians was a glorified existence as on earth. The pious ate the choicest viands at the table of Osiris (see Egypt), the climate was exquisite, and there was only such amount of healthy labour as was necessary to sweeten repose : men ploughed, sowed, and reaped "the fields of Aalu, which yielded crops never seen on earth (see Amenti). These, descriptions were even exaggerated by Rabbis and by early Christian Fathers. The corn grew seven cubits long, the grapes were two cubits across. The Egyptians said that the Osiris of the dead man, or saint, could at will transform himself into beast, bird, or flower, or even into a god, and so traverse the universe. But the heaven of Paul is indefinite : he quotes (1 Cor. ii, 9) the saying : " Eye hath not seen, nor ear heard, neither hath it entered into the heart of man " to conceive the future of those who love God, though seers were supposed to have seen heaven. The Satan could once enter it (Job i, 6 ; ii, 1) : it was opened when the Holy Ghost descended (Mark i, 10) ; and Stephen saw it open also (Acts vii, 56), in spite of the swift revolution of this little globe, which makes such words meaningless, and destroys belief in inspiration. Hebrew seers saw Yahveh on his throne in heaven, with its hosts standing before him (1 Kings xxii, 19 ; 2 Chron. xviii, 18), and Jesus said that the spirits of little ones do always. behold the face of God (Matt. xviii; 10).

The Hebrews, nevertheless, seem to have believed, like Jesus (John iii, 13), that no man has ascended into heaven ; not even the pious David so ascended (Acts ii, 34) ; which is confusing when we recall Enoch and Elijah. Some texts point to the throne of God as " enduring forever " ; but Job said that man does not rise till " the heavens be no more " (xiv, 12). In the second Epistle attributed to Peter we read that : " the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Ezekiel (i, 22-28) saw a firmament (or platform) supported on " living creatures," which was like crystal, having on it a sapphire throne, on which sat the " likeness of a man " with rainbow colours. The author of Revelation is equally definite. His idea is that of an Eastern court or of a gorgeous cathedral in full worship. The door of heaven was opened, and immediately he was in the spirit (Rev. iv), and saw one seated on a throne, who was " like a jasper and a sardine stone, and a rainbow

round about the throne in sight like an emerald” (verses 2, 3). Before the throne were the seats of 24 elders, clothed in white, with gold crowns, and seven burning lamps with a crystal sea, and “four beasts full of eyes.” The whole description seems to be of Mazdean origin (compare the city; of Aburamazdā as described in the Pāhlavi *Bundahīsh*). The lamb with seven horns and seven eyes takes a book with seven seals from “him that sat on the throne” (v, 6, 7). There is, moreover, a temple or tabernacle (Rev. xiv, 17; xv, 5; xvi, 17), and an altar (vi, 9) in this heaven. But the conceptions of the 6th century B.C., and of the 1st century A.C., expand also into the vision of “Abraham’s bosom” (Luke xvi, 22), which was in sight of Sheol—a subject on which many Rabbis wrote. [The Babylonians had a place of rest “under a bright sky” in Sheol for the pious—like the Greek Elysium adjoining Hades among the Greeks.—ED.] Christians accepted heaven as a palace in cloud-land, which poets like Dante or Milton have described as a sweet, dreamy abode of hymning and chanting, where no increased powers, knowledge, or virtues can be of future use. Paul pictures a heaven, not for flesh and blood, where we shall be “all changed,” yet “know even as we are known”—ideas seemingly incongruous of which he is “fully persuaded” in his own mind, from feeling that Christ’s resurrection, and ascension, were historical facts. Nay, men were assured that within that generation Christ would come down again, “in like manner as ye saw him ascend,” which involves his being yet in his lacerated body—materialistic ideas common to all religions.

Paul insisted on resurrection to an eternal hell, as well as to an eternal heaven (2 Thess. i, 8, 9). To the majority the future is a “resurrection to damnation” (John v, 29; Jude 7). The gospels fully warrant this, and the Churches have preached it for 18 centuries (Matt. xiii, 42; xviii, 8; xxv, 46; Mark iii, 29; ix, 44-47), for Christ is made to insist that the wicked are cast into everlasting fire, and that the good inherit eternal life. These are mutual complements, and fundamental tenets of the faith, for if there be no damnation why did God’s only Son die? Why preach “atonement” by a Saviour who never saved? No explaining away of the Gai-Hinnom (“valley of groans”—the Moslem Jehannum or hell) as a place where the refuse of Jerusalem was burned, will satisfy believers in the fall of Adam, and in salvation by the son of David. The Greeks believed that Hēraklēs descended into Hades to visit the “mighty dead,” like Odusseus; but Akhilleus (according to Homer) would rather have been a hireling on earth than a king in the world of ghosts. Adam in Sheol had not only the Satan as his companion,

but Samuel also, apparently in unchanged earthly form ; and Christians at first held similar beliefs. Only Christ and his apostles, with the few. who were the “ salt of the earth,” would go to heaven, though at the millenium the pious were to dwell in the heavenly Jerusalem let down from heaven. Apoetic vagueness pervades these descriptions, and the Churches were wise at first in not insisting (as Irenæus shows) on the millenium, or on the doctrines now current as to immortal life, which Mr Gladstone, as a learned theologian, held to be only certain for the good believer in Christ.

Yet, many centuries before Christ, shrewd and pious metaphysicians in the East had thought out, and for the most part had rejected, the legendary joys of all popular heavens. Their speculations as to the eternal rest, after toils on earth followed by sundry transmigrations, or other states of existence necessary for the attainment of purity, are fairly summed up in the story of the pious sage Mugdala, as found in the Mahā-bhārata. Owing to his holy life, good works, and wise words, and after severe trials of temper, and patient endurance of all that the gods decreed to test his faith, they declared that he must ascend to heaven in a celestial car : but Mugdala hesitated. He asked first that the “ holy ones ” should make clear to him: the advantages of heaven over earth where he was so busy in good and useful works. A long debate ensued (see Muir’s *Orig. Sanskrit Texts*, v, 342-346), and heaven was described as the blest abode where there is no hunger, thirst, weariness, heat, or cold ; no desire, labour, suffering, pleasure, or pain ; no passion good or evil : no fear or joy ; but “ rest in a perfect celestiai repose, amid gardens glorious and’ delightful, fragrant and unfading, near golden Meru with its silvery cascades.” There free from troubles the glorified ethereal “ bodies of the blessed move on aerial cars, amid scenes of perfect purity, feeding on the divine ambrosia with the eternal gods.” “ To such a place,” said the divine messengers, “ do the gods invite thee, O Mugdala, as a reward for thy faith and good deeds. No more faith or works are required Of thee—nay, none can be wrought ! for no reward can spring from any, all being perfection.” To this the sage gravely answered : “ Then I desire no such heaven. It cuts off at the root all sources of true happiness—the blessing of working and of doing good, and all those high gratifications of heart and mind which; in a thousand ways, rise’ therefrom. Go blessed ones, and leave me in the daily practice of virtue. I desire to remain, as far as possible, indifferent to praise or blame, till my Nirvāna shall come—the time for absorption into the essence of Brahm.”

The epik writer continues, in the same trenchant manner, to

criticise popular ideas of heaven. Yudishthira arrived at the celestial gates, but his faithful friends, and dog, were forbidden to approach and consigned to hell. One by one wife and brothers had sunk down in the weary pilgrimage on earth, and now found, heaven indifferent to their cries. The "eternal one" at the gate welcomed Yudishthira only, But this good man and true looked back on his fallen friends, and exclaimed in anguish: "Nay, not so thou thousand-eyed one, god of gods! Let my brothers come with me: without them I seek not even to enter heaven." After much debate, and equivocal arguments by the gods, Y udishtira was assured that his friends were already in heaven. Then, gazing on his faithful dog, he urged that this dumb companion of his joys and weary wanderings must also accompany him wherever he went. "Not so," was the stern reply, "this is no place for dogs." The good sage (more merciful than the gods) turned aside murmuring that duty forbade him to forsake even a dumb friend: and the reproof pricked the conscience of heaven: great Indra appeared and urged that, as he had left his, brothers by the way, so now he might consent to leave his dog at the gates of heaven. To this Yudishthira haughtily replied: "I had no power to bring them back to life: how can there be abandonment of those who no longer live?" At last the capricious deity and the just man are reconciled, the former finding that the dog is a saint in disguise, and even the father of a righteous prince—a celestial equivocation needful to reconcile justice and mercy. But when man and dog enter heaven another difficulty arises: no brothers are found, and Yudishthira sees them, to his horror, enduring torments in hell below. Incensed at the deceitfulness of heaven he insists to be permitted to go to his brothers, and to share their misery. This is too much for the gods, whose principles are changed to accord with the eternal laws of justice, truth, and loving kindness. And so doubtless will a new heaven again be evolved as our culture advances, one full of science, art, music, and song—better perhaps than the old one, but quite as fanciful: while our Hades will fade into a sublimated Purgatory.

To the Moslem as to the Hindu, heaven was a garden. "Who-soever," said Muḥammad, "performs good works and believes, men, and women as well, shall enter paradise" (Kōrān, xl, 43; see also xiii, 23; xvi, 99; xlviii, 5): and in its tents the modest Hūris hide—the Valkyries of the Moslem. We have said above that the idea of heaven is based on that of the soul's immortality—both soothing to the fears of humanity. Such fancies have slowly grown to be part of om:: heredity, and have thus been almost unquestioned throughout

many ages. Wise and pious thinkers have argued that the very gods must, be thought unjust unless they hereafter recompense goodness, and compensate us for the miseries and inequalities of life : unless there be reward for virtue and punishment for vice—crude ideas truly, which cut at the roots of moral action (see Conscience). In spite of science, in spite of actual inward belief, men cry as of old, in crowded churches, “I believe in the resurrection of the body,” well knowing that it crumbles to dust, and is eaten by worms, that it is converted into earth nourishing vegetation, and dissolved in gases in the air. No educated man of science now asserts that any soul exists apart from some form of matter : in spite of creeds, and solemn chants, the old belief which enabled the martyrs to endure the fiery stake, or to face the devouring lion, has all but vanished away in Europe and America. Life is perhaps more dear, and more endurable, than it was of old, though no angel voices are now heard calling ; no crown of glory, palaces of gems and crystal, or streets of gold, await us. Iranæus said that, at the millenium “the vines have each ten thousand branches, each with ten thousand lesser branches, each with ten thousand twigs ; and every twig has ten thousand clusters of grapes, everyone of which yields 275 measures of fine wine.” Yet hear the wise old Persian 'Omar the Tentmaker, who calls

“ Heaven but the vision of fulfilled desire,
And Hell the shadow of a soul on fire,
Cast on the darkness into which ourselves
So late emerged from shall 80 soon expire.”

Hēbē. Greek: the “downy” representative of youth and of tender herbage, a daughter of Hērē or “earth,” and of Zeus or “heaven,” and sister of Ares the “storms” of spring. She is the Zend *Yavya* “young” (Sanskrit *yavan*, Latin *juvenis*). She could restore youth and vigour with Ambrosia, and so became cup-bearer to the gods, and is even called Ganumēda (see Ganumēdēs). She was wedded to Hēraklēs the sun, and bore to him Alexi-ares (“the most powerful”) and A-nikētos (“the unconquerable”), harbingers of spring.

Hebrews. Hebrew : 'Ebrīm, or “those who have, crossed” some river, whether Tigris, Euphrates, or 'Jordan. The term applies to others' besides the tribes who entered Palestine (Gen. x, 24 ; xi, 15) : Arabs called those N.E. of the Euphrates 'Ebrīm, before they crossed S.W. It is a geographical not a racial name. As far as the evidence of texts, and monuments, is concerned we know scarcely anything of Hebrews before the 9th century B.C., if we

except the disputed identification of the 'A,biri invaders of the 15th century B.C. (see Amarna), and the notice of Israel in Palestine :about 1260 B.C. (see Egypt): for the first Hebrew king mentioned by the Assyrians is Jehu, who gave tribute to Shalmaneser II in 840 B.C.; after whom we read of Menahem, Pekah, and Hoshea of Samaria, and of Azariah, Ahaz, Hezekiah, and Manasseh of Judah as tributaries in the 8th and 7th centuries. [The most definite notice is that by Sennacherib in 702 B.C. "As for Hezekiah of Judah, who did not submit to my yoke : forty-six of his cities, strong forts, and villages of their region which were named, I took . . . I made spoil of 200,150 people small and great, male and female ; of horses, mules, camels, oxen, and flocks innumerable. He shut himself up like a bird in a snare in Jerusalem, his royal city : he raised ramparts for himself ; he was forced to close the gate of his town. I cut off the cities I sacked from his fortress. I gave them to Mitinti King of Ashdod : to Padī King of Ekron ; and to Şil-b'el King of Gaza. I made his land small. Beyond the former tribute—their yearly gift—I imposed on them an additional gift of subjection to my government. Fear of the glory of my rule overcame Hezekiah. The priests, the trusty warriors whom he had brought in to defend Jerusalem, his royal city, gave tribute. Thirty talents of gold, 800 talents of molten silver, many rubies and sapphires, chairs of ivory, high thrones of ivory, skins of wild bulls, weapons of all kinds—a mighty treasure—and women of his palace, slaves and hand maids, he caused to be sent after me to Nineveh, my royal city, giving tribute ; and he sent his envoy to make submission." —ED.]

Kuneiform tablets were used in Palestine as early as the 15th century B.C., and down to 649 B.C. (see Gezer) ; and we know that the Hebrews used tablets in writing in, the same age. But we have no allusion to their having written in kuneiform characters ; and the earliest alphabetic text is the Moabite Stone, about 900 B.C., in a dialect very like Hebrew. In this, Yahveh appears as the tribal god of Israel. The Siloam text (about 700 B.C. according to Dr Isaac Taylor) is written in a variety of the same Phœnician letters used by the Moabites, and in pure Hebrew. We also possess weights of about the same age, which are inscribed, and represent the Hebrew shekel of about 320 grains imperial. We have seals said to come from Jerusalem, which are equally early, bearing names compounded with that of Yahveh ; and one of these has on it a winged sun. We have also many handles of pitchers, bearing the same characters in texts which dedicate them to the Melek or Moloch of various

S. Palestine towns, and to “Melek-Mamshath.” [Probably the deity presiding over “what is drawn forth”—that is to say the water in the pitcher.—ED.] After the Captivity we have many seals, with Hebrew names compounded with Yah or Yahveh. We have a complete series of coins at least as early as the time of Simon the brother of Judas Makkabæus, and down to the reign of Herod the Great. We have texts at Gezer probably as old as the age of the Makkabees; and one at 'Arāk el Emīr (E. of Jordan) of about 176 B.C. We have a boundary stone of Herod's Temple in Greek; and, about 50 B.C., the square Hebrew appears at Jerusalem on the tomb of the Beni Ḥezīr priests. De Saulcy also found a sarcophagus of a “Queen Sarah” in the tomb of the kings of Adiabene, N. of Jerusalem, probably of the same age. The supposed “coins of the revolts” are forgeries, imitating those of Simon, on defaced Roman coins; but we have Hebrew texts on the Galilean synagogues of the 2nd century A.C.; and Col. Conder notices one at Umm ez Zeināt on Karmel, which bears the name of “Eli'azer Bar 'Azariab,” which is that of a well-known Rabbi about 135 A.C. A semi-Phœnician text, found by M. Clermont Ganneau in the village of Siloam, appears to be ancient and perhaps important, but it is illegible; and another at Joppa is doubted as perhaps not genuine. These are all the texts at present known, in Syria, which are of Hebrew or Jewish origin down to our 2nd century.

The dispersion of the race is witnessed by Karaite tombstones, in the Crimea, of probably the 2nd century A.C.; and a fragment of a papyrus from Egypt, with the Ten Commandments (see *Proc. Bib. Arch. Socy.*, Jany. 1903, pp. 39 to 56), is supposed, by Mr Stanley A. Cook, to belong to about the same age, being the oldest known text of any part of the Old Testament in existence. The mosaic on the tomb of Galla Pocida (built 432 to 440 A.C.) is the oldest known Jewish text in the West (see *Journal Rl. Asiatic Socy.*, May 1882). The oldest Samaritan MS. at Shechem (never collated) cannot be older than our 6th century, the characters being apparently the same used in a text on a stone of the old Samaritan synagogue at the same site, which belongs to that period (about the time of Justinian).

As regards language, we have no evidence before 700 B.C.; and the Moabite dialect in the 9th century B.C. is not pure Hebrew. We have Aramaik texts (on a Jerusalem tomb and in Bashan) older than the destruction of Jerusalem in 70 A.C.; and there is no doubt that, in the time of Christ, Hebrew was a dead language only known to priests, and Aramaik (as we see also in the Gospels) the ordinary language of Jews, to many of whom however Greek was also known,

Greek texts of the period being common in Bashan, though rare in other parts of Palestine. None of these Hebrew and Aramaik texts have any "points": nor were such used before our 6th century; so that as Dr Isaac Taylor says (*Alphabet*, i, p. 282): "it is to be feared that the old pronunciation is now lost beyond recovery." [All that we know is that the present pronunciation of words in the Old Testament, is not the same as that represented by the Greek Septuagint translatorS in the case of proper names and other nouns.—ED.] Hebrew was not perfectly known to the Greek translators for (as Dr F. Delitzsch says) "the Jewish writers of those days failed to grasp the meaning of difficult passages, and for 200 years even the most learned Jews wrote in Aramaik. . . . The Greek Septuagint, some portions of which were written in the 3rd century B.C., shows similar defective knowledge of Hebrew, and the translators often only guess at the meaning." From the 2nd or 3rd century A.C., learned Jews at Tiberias laboured to create a standard text of their Bible; but their knowledge of the true pronunciation of "unpointed" texts was imperfect, and their conclusions were often very manifestly wrong. "There is ample room," says Dr Ginsburg, "for many readings, for the words are not always distinctly separated, nor the characters properly formed."

As regards literature, besides the Bible the Jews possess a vast number of works ranging from about 150 to 800 A.C., and later. These include the Midrash or Commentary (see Haggadah, Halaka, and Midrash): the various Targums (from our 4th century downward) or Aramaik paraphrases of Bible books; the vast Talmud with its Hebrew text (Mishnah), and two commentaries thereon (see Gemāra); and the Kabbala or mystic, and sometimes magical literature, supposed to have originated in our 2nd century, but only extant in mediæval works which pretend to greater antiquity. All these valuable writings require study by any who would wish really to understand the ideas, customs, and legends, of the Jews, from the time of their final dispersion (after 135 A.C.) down to our Middle Ages.

With respect to the earlier religion of the Hebrews, Kuenen (*Religion of Israel*, i, p. 223) says: "The polytheism of the Hebrew masses cannot be regarded as a subsequent innovation. On the contrary everything is in favour of its originality." It was only by very low degrees, during and after their captivity in Babylon, that they began to adopt the Monotheism of their prophets and psalmists. To Mesha, king of Moab, Yahveh was only the god of Israel, who was conquered by Chemosh the god of Moab. The whole nation, like those around it, was steeped in superstition though, about the time

of Alexander, great skeptiks like Kōheleth appeared among Jews (see Ecclesiastes). How far such views have now advanced we may judge from a passage recently published in the *Jewish World*, in London. “The substantial difference between Judaism and Christianity is, that the one desires to teach us how to live, and the other how to die ; Judaism discourses of the excellence of temporal pleasure and length of days, whilst Christianity emphasises the excellence of sorrow and the divinity of death.” “Judaism now cares not for the results of Old Testament exegesis one iota, if the Old Testament records be proved false from beginning to end, the Bible personages veritable sun myths, and the exodus from Egypt an astronomical allegory. . . . Judaism knows nothing of, faith, and requires from its adherents no form of belief. . . . It only notices what man does. . . . Jews had no words even to express our present ideas ‘faith’ and ‘belief.’ All true religion must be independent of the authority of any set of books ” (*Jewish World*, January 1885). This however is, as yet, only the opinion of the highly educated Jews.

In regard to the legendary account of the sojourn of the Hebrews in Egypt, and of their Exodus thence (see Exodus) long and close study of the subject has convinced the author that no reliance can be placed on the Hebrew narrative ; whether that residence extended only to three generations ; or to 430 years. We cannot reject such parts of the story as do not appear to fit with actual history, and accept such portions as seem more probable. We cannot ignore all the miracles and plagues, in Egypt and in the desert, or the assertion that a population of some three millions—men, women, and children—left the country in a single night. It is very generally acknowledged now that the story, consists merely of traditions mingled with myths. Hebrew prophets of the 8th century B.C. (Amos v, 26 ; Hosea ii, 15 ; Micah vi, 4), believed, it is true, that their ancestors were, led by Moses and Aaron from Egypt into the wilderness, where they lived for forty years ; but they wrote eight centuries later. The difficulties are such as to lead scholars to ask, with the Rev. G. H. Bateson Wright, D.D., “Was Israel ever in Egypt ?” and, in his work bearing this title, he says that : “there is no true history of Israel till David’s time” : “the patriarchal traditions are due to conjectural etymologies of the names of places and persons”—a view which he illustrates as follows, in accordance with the simple style common to many early histories. “Now King Cetus took to himself a wife Belga, and she bore him three daughters, Hibernia, Caledonia, and Britannia ; and the sons of, Hibernia were these : Ulster, Munster, Leinster, and Connaught ; and Leinster was the father of Dublin. . . . Now the sons of Teuton were

these : Anglus, Saxo, Juta, Danus, and Horsa. And to Saxo were born four sons, Essex, Middlesex, Wessex, and Sussex." Such a parallel easily explains the genealogies of the 10th chapter of Genesis, referring to early tribes of W. Asia.

Neither later statements of the prophets, nor the Egyptian records of any age, including the reign of Merenptah (Mineptah) about 1270 B.C., serve in any way to confirm the marvels of the Exodus story. It is clear from the Bible chronology that Moses was supposed to live about 1500 B.C., in the time of the 18th dynasty of Egypt. But Egyptian history could not have been entirely silent as to the existence of two or three millions of Hebrews in the Delta, while noticing so many much smaller foreign tribes (see Egypt). Egyptian residents, and merchants, in the 15th century B.C., were found everywhere from Naharaīm and the Taurus to Philistia, Edom, and the Sinaitic peninsula. In their correspondence we find no allusions to great plagues and disasters ; nor any in Egyptian records at all. They speak it is true of certain Ḥabiri or 'Abiri in the S. of Palestine, whom some scholars regard as Hebrews (about 1480 B.C. or later), and others as Hebronites, or as " confederates " : [the word is geographical, for " the 'country of the 'Abiri " is noticed (see Amarna)—ED.] ; but they never say that these marauders, who killed many Canaanite chiefs at Gezer, Lachish, Askalon, and other places, came from Egypt. It is difficult to believe that Hebrews could have gone into the Sinaitic desert : for it contained the precious mines of copper and bluestone (*mafka*), which were protected, according to the texts extant on the spot, by a guard of Egyptian soldiers. These mines were known in the time of Senefru (3rd or 4th dynasty), and worked in the time of the 12th dynasty. We have a text of Queen Hatasu, of the 18th dynasty, in this region ; and the mines were also worked under Rameses III, of the 20th dynasty, about 1200 B.C. [There are however no texts known in this region in the time of Thothmes IV, of Amenophis III, or of Amenophis IV.—ED.] Wherever the Hebrews went in Palestine they must have encountered the Egyptians ; though we see from the Amarna tablets that there was rebellion, and a weakening of Egyptian rule, in the days of Amenophis III and Amenophis IV, when raids on Philistia by the Ḥabiri occurred. It is of course possible that border tribes of Beni Israel may, like the Edomites in the time of the 12th dynasty, have entered the Nile delta, under Hyksos rule, in time of famine, and may have worked as slaves, and have again fled to the desert, pursued by Egyptian troops ; and it is possible that out of such events the wondrous legend of the Exodus grew up in time. If Moses lived—as represented in the Old Testament—about 1500 B.C., and the

Hebrew records were edited by scribes like Ezra in the Persian age, the small nucleus of fact might have had ample time to grow into these portentous developments of Hebrew tradition. A writer in the *Jewish World* (1st March 1883) said sadly: "In vain do we look for some record of the 400 years our ancestors are said to have dwelt in Egypt. It is a long period in the history of a nation, and surely, during so long a stay, some reference to Hebrews must have been made on papyrus, tomb, stele, or monument. At present we know of none. The history of Israel in Egypt is simply a blank"—and so it remains up to the present time. Some have, in the past, seen in the pictures of the Beni Hasan tombs a "representation of Joseph and his brethren" (see Beni Hasan); but the inhabitants of Seir there represented arrived in the time of Amen-em-hat II, of the 12th dynasty—a thousand years before the date when Joseph is supposed to have been in Egypt. Some have supposed the names Jacob-el, and Joseph-el to occur, as those of deified patriarchs in the reign of Thothmes III, but these words are, the names of towns in Philistia. [The correct readings, given by Mariette, are *Isphar* (*Saphir*) and *'Akbar* (now, *'Okbur*) places very well known in this region.—ED.] Such suggestions have never been accepted by impartial scholars. [The notice of Israel as a people in Palestine under Mineptah, while it shows us that he could not have been the Pharaoh of the Exodus, is not difficult to reconcile with the history of the Hebrews under their Judges; but it does not prove that Israel ever was in Egypt. In the ancient song of Deborah the Hebrew opening verse (Judg. v, 2) reads: "Praise ye Yahveh: for the Pharaohs tyrannised (*bi pher'a Phar'aoth*) in Israel, when the people devoted themselves"; and this indicates contact with Egypt after the time of Joshua's raids through Palestine.—ED.]

In the 12th century B.C., the decay of Egyptian power allowed the Hebrew chiefs to shake themselves free, and to become independent in their mountains, even raiding the Philistine plain from about 1150 to 960 B.C. Egypt had too many home anxieties to allow of her troubling about Judea, and probably felt it an advantage that an allied buffer state should exist, as a protection against Assyria; but even in Solomon's reign a Pharaoh, to whom he was allied by marriage, is said to have burned Gezer (see Gezer). On his death Shishak, of the 22nd dynasty, attacked the weak Rehoboam, and claims victories over 133 towns of Judea and Galilee (see Egypt). The king of Judah was glad to become an Egyptian vassal; and a rival at Samaria was supported. From that time down to 670 B.C. the kings of Israel, and Judah, constantly sought Egyptian aid against the growing power of Assyria.

The discrepancies in our present text of the Book of Kings are such that scholars are unable to fix their dates within 20 years. Dr J. Oppert (*Proc. Bib. Arch. Socy.*, Jan. 1898), in his recent attempt to settle definitely this: chronology, is obliged to suppose a break in the Assyrian canon ; alterations of the Old Testament statements ; an interregnum of ten years in the history of Israel ; two Azariahs, and two Menahems, unnoticed in Scripture. This chronology, from the time of Jehu's tribute to Assyria in 840 A.C., must be settled by reference to Assyrian ascertained dates (see Col. Conder, *Bible and the East*, p. 161) ; and the limits of error do not appear to exceed about 20 years. Jewish history and beliefs are now weighed in the balance of actual historic records ; and the results were placed before the learned, ten years ago, by Mr Cust, a distinguished Indian administrator (Oriental Congress at Geneva, 1894), who says, " It must be borne in mind that, for long centuries, Judaism has had the monopoly in the mind of Europeans. . . . It has now been reduced to its proper position, as only one of the factors in the composition of the dominant religious conceptions. . . . An importance, during centuries of European ignorance, has been attributed to the Hebrews, which they never deserved. Compare their tiny geographical area, and few millions of population, with India and China. . . . Their sovereigns were never more than petty Rājas, at the mercy of the rulers of the Nile, and the Euphrates. . . . Hebrew literature came into existence between the 9th and the 5th centuries B.C. . . . Up to the 9th century the Hebrew was a monolator, rather than a monotheist, for he seems to have admitted the existence of other gods for other tribes. . . . No moral condemnation can be severer than that which their own prophets poured on Hebrews. At the beginning of our era the spirituality of the Hebrew conception had all but disappeared. It has been the great misfortune of Europe that, for 17 centuries, it had but one type presented to it of an ancient religion : one only volume was available . . . of an Asiatic conception of the relation between God and man. Athenian, philosophy had destroyed the Greco-Roman conceptions. The wisdom of Egypt was buried in tombs . . . and of Persians, and the sages of India and China, nothing was known." Nor, we may add, of Babylon, Assyria, or Syria.

Since the fall of the Jewish temple in 70 A.C., the Jews have everywhere suffered persecution. More civilised nations hated and despised them, scorned their circumcision, and detested their exclusiveness, and their assertion that they were a " chosen people." The Jews naturally retaliated when they were able. In Cyprus, in 117 A.C., they are

said to have massacred 250,000 persons : upwards of a million of them are supposed to have perished during the war against Vespasian, and half a million in the revolt under Bar-Kōkeba in 135 A.C. They had been banished from Rome by Claudius, and now they were forbidden to enter Jerusalem, even to weep over their ruined temple. In our 5th century they were banished from Egypt, and in the 6th a Jewish revolt in the East cost another half million of lives. Some of their fiercest persecutors were those who believed in their Yahveh, and called a Jewess the "Mother of God." Throughout the Middle Ages their history is one of wrong and massacre in all parts of Europe, and of undying belief in the appearance of Messiahs (see under Christ). They were plundered and banished ; and some states—such as France—recalled them and again robbed and expelled them, when they became rich. In Spain a million were forced to become, renegades, and three quarters of a million, including helpless women and children, were driven out, having no land to which to flee. Dr Goldschmidt (*History of Jews in England*, 1886) thinks that they entered Britain before the Norman Conquest, some, even in Roman times. Many French Jews came with William of Notmandy, and Henry II allowed them a burial ground. They were "the King's Jews" ; but a Jewish oath or deed was not valid against Christians. They were however protected, and even friendly to the monks of Canterbury besieged by the sheriff, until the accession of Richard I (1189 A.C.), when terrible massacres followed false accusations, and excitement about his crusade. Greed and fanaticism embittered their fate, till they were banished by Edward I, and only again allowed to settle freely in England by Cromwell. For some generations now the abatement of ecclesiastical tyranny, and increased education; have led to greater tolerance towards English Jews; and since December 1847 they have been allowed all rights of British subjects. Alien marriages have consequently increased, and are increasing ; and the advance of thought among educated Jews shows us that, when left to themselves, they produce many amiable humanitarians, moralists, and theists ; though Renan bitterly says of them that : "they who gave God to a world now believe in him least."

[The history of the Jews in other countries shows that they early prospered among all races save those who were Christians. About the Christian era they were divided into Saddukīm ("pious") who held the old Semitic beliefs as to temporal rewards for piety, and endless life in Sheol, and Pharisees (Perushīm, "separators") whose traditions were deeply tinged with Mazdean beliefs in the resurrection of the just and the coming of a divine king. But only part of the

nation had returned with Ezra, and the schools of Babylonia were held in high estimation. The Mishnah, and nearly all the later Jewish literature, we owe to the Pharisees ; but from the Sadducees sprang the Karaites of Mesopotamia, who were never more than a minority. The dispersion of the race carried these Karaites through the Caucasus, even to the Crimea, in our 2nd century ; and, near the Caspian, the “Tarkhans” of the Khozar Turks had Jewish prime ministers : while even Jewish kings there ruled about our 4th century. The Jews early reached Abyssinia as Falāshas : they were powerful in N. Arabia in our 7th century : they spread as “black Jews” to Ceylon, and reached China some time in the Middle Ages. In 1160 A.C. Rabbi Benjamin of Tudela found many in Egypt, but only a few poor Jewish dyers in Palestine. In Palmyra 6000 warlike Jews held the trade route ; and they were many, and rich, in Moslem countries further east—Babylonia and Persia—and busy in trade throughout Baktria. In France on the other hand (see Hallam’s *Middle Ages*, 1871, p. 97) the Jews are said to have held half Paris, in 1180, under Philip Augustus. He released all Christians from liability for Jewish debts, but kept a fifth of the spoil for himself when he expelled the Jews. They returned and were again expelled by Charles VI ; and no statute in their favour was afterwards made till Napoleon reorganised their status.

Distinctive as is the Jewish type it is everywhere modified by that of the general population. The Polish Jew is fair and blue-eyed : the Spanish Jew has a tinge of Latin blood ; the Ceylon Jew is dark as the Hindu. Climate alone will not account for differences due to a greater proportion of mixed marriages than Jews are willing to admit. The nation is held together by its religion alone ; but the tyranny of Talmudic prescription, and of Rabbinical fanaticism, is so great that the highly educated are everywhere repelled, and more and more seek to escape from bondage to the Law. Their leaders know well that the nation will be merged among the Gentiles if once they cease to believe in Moses and the Messiah. Some now desire to form a Jewish State in Palestine, where the number of Jews has increased tenfold since the Russian persecutions of 1883, and where Jewish vine-growers and orange-gardeners lead a somewhat precarious life in their settlements, but are said to have materially improved in physical type through a country life. The majority however have no desire to abandon the pursuit of wealth in Europe, to which they were driven by unjust land laws.—ED.]

Hebrews, Epistle to. This Epistle, which is remarkable for allegorising the Old Testament (vii), and for belief in the pre-

existent Messiah (i), was not generally accepted by the Eastern Churches till about 250 A.C. It was written apparently before the Temple services had ceased (viii, 4), and while Levites still received tithes (vii, 9). It represents Jesus as learning obedience, and being so made perfect (v, 8, 9): many Christians rejected it as late as 370 A.C. It has been attributed to Paul, Apollos, Clement, and Barnabas. Origen thought that it represented Paul's views though not written by him. Luther called it "an Epistle of straw, which Apollos seems to have written." It appears to belong to the school of Philo, the Jewish philosopher of Alexandria. Dr Davidson says: "the eleventh chapter (on Faith) is almost verbatim from Philo" (*Westminster Rev.*, July 1868). Dr Overbeck (Prof. of Theol., Basle) says that it was forced into the Canon as Pauline, with emendations (*Academy*, 5th Feby. 1881). It is very difficult to suppose that Paul would have written the appeal to "them that heard" Christ (Heb. ii, 3; see Gal. i, 15.23; ii, 1-13). The Pauline authorship was rejected by Irenæus, Hippolytus, and Tertullian. Busebius had doubts as to its being admitted into the Canon. Dr Westcott (*Epistle of Heb.*, 1889) is certain that neither Paul nor Apollos wrote it; and Dr Sanday (*Academy*, 15th March 1890) thinks that perhaps Barnabas was the author.

Hebrides, New. A group of islands, E. of Australia, covering 5000 square miles, with a population of 70,000 persons; discovered by Captain Cook in 1774. Little is known of these Melanesian islands, on account of the ferocity, treachery, and cannibalism of the inhabitants; but they are said now to include 1000 Christians. The Rev. J. Lawrie (*Scottish Geogr. Mag.*, June 1892) says that they are a mixture of Papuans, coffee-coloured with frizzled hair, and of Western Polynesians. Some are pure Polynesians with straight hair, and the light tint showing their Malay admixture. They have little shrines, and stone circles called Marums (see Maoris); and erect stones of all sizes, some engraved with figures of the sun and moon, the fish and turtle. Smooth stones of various sizes stand under sacred trees. "Priests and sorcerers harangue their flocks in peripatetic fashion, walking from the circumference to the centre of the circles, emphasising their words, which are chanted, by flourishing a club." These sorcerers can produce rain, wind, and fruits of the earth; and can prevent sickness and death. But they have no real gods, believing only in spirits; and no symbols except the Marums. On the N. side of Oneityum is a basalt stone "33 ft. long and 13 ft. high," sacred to the sun and moon as husband and

wife : it is covered with emblems “like yams and bread-fruit” which were carved by, “no one knows whom.”

[The inhabitants have mock combats at weddings, and after due resistance the bride is dragged by female friends to the bridegroom’s house—ED.] : on the death of their chiefs widows and servants are strangled, and a fire is lighted that they may comfortably reach Umatmas, the abode of the dead, near the setting sun. The people speak of Inhujarning as the chief spirit, “the discoverer, but not the creator, of the islands.” None may pronounce his holy name (as in the case of Yahveh among Jews) : he has many spirits under him whom sorcerers invoke. There are shrines in sacred caves, the sides of which are carved with figures, and there are huge wooden figures of men, and altars on which pigs are sacrificed.

Hebrōn. Hebrew : “the confederacy” : said in Genesis (xiv, 13 ; xxiii, 3) to have been inhabited by both Amorites and Hittites, as well as ’Anākīm (Num. xiii, 22) ; being built seven years before Zoan in Egypt. It was also a city of Arb’a (Josh. xiv, 15) a son of ’Anāk, and facing it, in Mamre (“the fat” land) with its oak trees (or terebinths), under one of which Abraham pitched his tent—Gen. xiii, 18 : xviii, 4—was the cave of Makpelah (“the double” or “the locked”) in a field with trees, where the patriarch purchased a tomb. Thus Hebron counts with Jerusalem, Tiberias, and Şafed, as one of the four sacred cities of modern Jews. Kaleb (“the priest”) of the tribe of Judah, received it as his lot: after expelling the sons of ’Anāk. The Arabs now call it *El Khalīl*—“the friend” of God—after Abraham. It was famous for its grapes, and still has good vineyards. The King of Hebron was one of those leagued together as Amorites against Joshua (Josh. x, 5). The city is on the mountains 20 miles S. of Jerusalem, “Abraham’s oak,” the most famous tree in Palestine, is now shown W. of the city, at “Ballūtet Sabta,” the “oak of rest”—an ancient oak tree now fast decaying. [In the 4th century this oak was shown at *Beit el Khalīl* (“Abraham’s house”) close to *Rāmet el Khalīl* (“Abraham’s tank”) N. of Hebron. Jerome says that the stump was visible when he was a boy, but Constantine cut the tree down, because it was adored by the peasantry ; Josephus places the site, in his time, nearer apparently to the town than either of these two traditional sites. The present tree was flourishing some twenty years ago, but in the 14th century it was a “dry tree.” So we see that this tree has often been renewed in different positions.—ED.]

The Jews said that Adam lived and died at Hebron, after expulsion from Eden. In the Middle Ages Christian pilgrims here ate the red earth of which he was made. In the Hebron Ḥaram enclosure his

footprint is still shown. Christians however (according to Origen) said that he was buried at Golgotha. The Ḥaram is a very sacred enclosure, of large masonry exactly like that of Herod's temple ramparts at Jerusalem. Under it is a rock cave, in which Abraham, Isaac, and Jacob. Sarah. Rebeḳah, and Leah, were said to be buried. Benjamin of Tudela says he went into the tomb about 1160 A.C.; but no one has been in it since. In the 12th century the Crusaders built a church in the Ḥaram: later, Moslems turned it into a mosque, which few Europeans have ever entered.

Heel. See Pad. The "heels" appear to be an euphuism for the phallus (Jer. xiii, 22), like "feet" (Isa. vii, 20). Many gods and heroes are wounded in the heel—such as Akhilleus, Hēraklēs, Krishna.

Hegesippus. A writer whom Eusebius claims as a Christian, thought to have been a Hebrew living about 180 A.C. He is quoted (*Hist. Eccles.*, iv, 11) as an authority for bishops of Rome, from Peter and Paul to Anicetus, "who had a deacon Eleutherus" as his successor in 175 A.C., under whom Irenæus, bishop of Lyons, wrote "his extant work." Hegesippus is said to have written five books of commentaries; but the quotations by Eusebius refer to context not now extant, in his account of Irenreus (Bishop Dunelm., *Academy*, 21st May 1877). Hippolytus, writing on the same subjects, never mentions him; and Hegesippus apparently makes all his Roman bishops rule 12 years each.

Heifer. The sacrifice of the Red Heifer (Num. xix, 2-13) was of the utmost importance to the Jews, since its ashes alone could purify from defilement by the dead; so that, since the supply failed, all Israel has remained unclean. The Romans used ashes of a heifer sacrificed to Vesta for purifications. The Mishna (2nd century A.C.) devotes a whole tract to the Parah or "Heifer." Boys born in the Temple rode on cows to Siloam—carefully avoiding contact with defiled ground, or passing over a hidden tomb—to fetch water which was mixed with the ashes. A wooden bridge led straight E. (see Bridges) from the Holy House to Olivet, where a pyre of cypress, and fig wood, was erected. The high priest here burnt the heifer (on a few historic occasions) at dawn, on the summit of the Mount of Olives. Hyssop bunches, tied with red wool, were used to sprinkle the blood and ashes (see Hyssop), as holy water and "barsom" twigs were used by Mazdeans. It is however doubtful if this account is historical.

Hekatē. Greek. One of the phases of the moon (see Baubo).

In Sanskrit Ekata is called “the watery one,” who rose from sacrificial ashes which Agni threw into the waters. She is a “queen of night,” daughter of Asteria (the “starry” sky), and connected with dogs who howl—or bay at the moon. She is an aspect of the “Tri-form” Diana, giving peace or war, and watching (at night) over men and flocks. She holds the torch, but is cold, spectral, and mysterious. She has the three heads of serpent, horse, and dog, issuing from the cave of darkness. She witnessed the rape of Proserpine by Pluto, and was the sister of Hekatōs, being originally a Thracian deity, and a Titan (Artemis-Hekatē) whose strange rites, at Samothrace, were performed by Kuretes, and by Kabeiroi (“great ones”), including the sacrifice of black female lambs, and dogs, with honey. Her statue stood at cross roads, in gardens, and before houses.

Hel. Hell. The root *Hel*, or *Hol*, in Teutonic speech, means “to hide” (Latin *celare*); and Hell was the “hole” or “hollow,” like the Hebrew Sheol “hollow,” hidden under earth. Hel, or Hela, was the Skandinavian “goddess of hell,” described as a hideous, old, black woman, riding the “Hell horse.” She was the daughter of Loki the evil “fire,” and had two brothers, Fenrir, the winter wolf, and the serpent of Ifing. The world tree Yggdrasil has its roots in Hell: its trunk grows up above Mid-Gard, or earth, round which is the river Ifing (the ocean) in which the serpent lives: this is never frozen; and to reach Asgard (heaven) one must cross it by the “quaking bridge” Bifrost (the rainbow), which is of three colours, and is guarded by the virgin spirit Mod-gudhr. As-gard is the home of God, above the tree on which sits the divine hawk. Loki and his children were cast out of As-gard, to the dark under-world, at the roots of Yggdrasil, called Nifl or Nebel (“dark,” like the Greek *nephele*, whence the Nibelungs—children of the underground dwarf—are also named): in Nifl-heim, “the home of darkness,” all “those dying of age or sickness” were doomed to remain: for Norsemen despised such deaths. Here Hel, “the queen of death,” ruled. “Her dish was Hunger, her knife Starvation, her bed Disease draped with misery.” Those who crossed the bridge of hell to her abode came not back; even Baldur, the “light giving” sun, hardly escaped (see Baldur): it was separated from this world by a dark forest, high peaked mountains, and a river or lake. It was a land of darkness, ice, and fire, like Dante’s Hell. But (as with Pluto and Plutus) its caves were places whence came riches, arts, magic, cunning work, and wizards. Its lord was a subtle craftsman, and smith, who wrought in the fire. Thus Hell had its Elysium, as among Kelts: the “isle of birds”—of St Brandan—was near the

icy rock where Judas is punished—a Hesperides, like the “Land of Cockayne,” where all was feasting and hospitality. Even Christians long retained, this belief, which recalls, the Greek Erebus and Latin Erebus (“the west”), including both Tartarus and Elysium—the Egyptian Amenti with its pits of flame and demons, and its “Fields of Aalu”; or the Babylonian, Sheol (*Sualu*) where there was also a place of rest “under a bright sky.” Good and bad went alike to the underworld, whence heroes—Norse or Greek—were carried up to heaven. All must be judged, and cross the river of hell (the Styx); and from the border river Hraunn they passed to Nifl-heim, over the rugged forest-clad mountains. It became the Holle or Hohle, of Germans; “the hole” or grave into which men sink at death.

[The Akkadians called this underworld Ki-gal “the dead land” (Turkish *Khal*: Finnic *Kuol* “to die”), and Nu-ga “no return.” Its lord was Ner-gal (“prince death”), Ir-Kalla (“the strong one of death,” called by Babylonians “the great devourer”), En-ge “lord below,” or En-lil “the chief ghost.” He was lion-headed (see Bas), and his consort was Nin-ki-gal “lady of dead-land,” who also was lion-headed, and suckled lion cubs. She is represented, on a bronze plaque from Palmyra, kneeling on the “hell horse” or “death horse”—as among the Norse—in her boat on the infernal river, approaching offerings on the bank.—ED.]

The Babylonians knew this dark abode of Irkalla (see Babylon), with its feathered ghosts. Gilgames (like Odusseus, or Æneas, or Hēraklēs) visited it. The story of Istar’s descent is an evident lunar myth. She entered successively its seven gates, at each of which a porter despoiled her: at the 1st of her crown by order of the hell queen—for she had threatened to break it open, and to let free the dead to devour the living if not admitted—at the 2nd of her earrings, at the 3rd, of her necklace, at the 4th of her diadem, at the 5th of her girdle, at the 6th of her bracelets and anklets, and at the 7th of her garment. These were the presents she received from Tammuz on her wedding day—the lights of a waning moon—and so she stood before the hell queen, who smote her with disease. Yet afterwards (the dark nights past) she was washed in the water of life, and issued again through the seven gates, receiving back at each her ornaments, till she shone once more a full moon, in heaven.

[In another legend (from the Amarna collection) we find the sister of the gods as the “bride of hell,” tortured by her lord Ner-gal in flames, but saved by the gods, who besiege the hell gates until he grants her desire, to return, for a time, to heaven. In another it is

the sun who lingers in this Hades, fed with poisoned food, till the prayers of men cause heaven to restore him. This Sheol was reached by passing under the ocean, where Ea judges men. One of his names is Tar-tar ("he who causes judgment," in Akkadian) perhaps the origin. of Tartaros for hell, in Greek, used also once in the Epistle (2 Peter ii, 4). The pious man is led by the sun god, and by Istar, before this judge. So also in Job we read (xxvi, 5), "Ghosts flit under the waters where they dwell"; and again (xxxvi, 30, 31), "He hides the depths of the waters, for in them judgeth he the tribes." The Persian legends are also comparable with Bible ideas. The soul sits three nights in the grave till the good angel, created by good words, thoughts and deeds, comes to take him to the "bridge of the gatherer"; but the evil soul is blown to darkness by, a foul wind—ideas borrowed in the Talmud, and in Moslem legends as to the trial of the soul, in its grave, by the angels Munķer and Naķīr ("hewer and hewing"); while the Ẕorān is full of the horrors of many pits of flame and boiling water and of the "bitter tree" in hell. So in Job the wicked is not "gathered," but "blown away by a tempest" (Job xxvii, 19 : see Psalm i, 4) : but all these are later ideas.—ED.]

The Hebrew Sheol was not originally a place of torment (see Heaven), but only the dark world of the grave where men might rest (Job iii, 17-19). Life—as one of the Rephāim "weak ones" or shades—was eternal but hopeless. None praised God in Sheol, or—in the first ages—hoped for any release therefrom, save in special cases. It was not till the later days of the Pharisees that Sheol was called Ge-Hinnom ("valley of groans"—whence the Gehenna of the New Testament) in memory of the old worship of Moloch in that valley (Josh. xv, 8). Sheol was a prison-house to which the dead king of Babylon goes down, to find other kings lying on their couches as Rephāim (a term used also, of ghosts, on the Phœnician coffin of Eshmun'azar of Sidon in the 3rd century B.C.) ; and they salute him saying, "Art thou become weak as we?" (Isaiah xiv, 9-11). Here the dead lie with their swords beneath their heads (Ezek. xxxii, 18-31). Samuel was wroth when called up from his rest in this underworld (1 Sam. xxviii, 15). The Pharisees, borrowing the Persian conception of a hell of torment, quoted a later prophet (Isaiah lxvi, 24) : "For their worm shall not die, neither shall their fire be quenched" (see Mark ix, 44, 48). Sheol was only eternally hopeless, (Job xiv, 12), and insatiable (Isaiah v, 14; Habak. ii, 5). The terrors of hell increased with time, till now Christians shrink from an idea which they cannot reconcile with that of a loving Father in Heaven. Yet Christ, we are told, drew the picture of a hell of torment where even

a drop of water was to be denied to him who was “tormented in this flame” (Luke xvi, 24). Dante and Milton alike drew from sources other than the Bible (from Asia and from the Norse Hel) their terrible pictures, as when the former reads on Hell gates : “Through me men pass to a city of woe . . . before me nothing was save the eternal things ; and I endure forever.”

“Lasciate ogni speranza voi che entrate”
 ” Leave every hope, O ye who enter in.”

Can we wonder then that men should now say with Mr Ross (*The Bottomless Pit*) that “Many of the noblest and truest have had their lives blighted . . . to the sincere and sensitive hell has, for long painful centuries, been a cancer of fire that has, as life advanced, eaten deeper and deeper into the heart . . . it is not the worst that hell has affected, but the best.” The pious Agnostik Ingersol said, shortly before his death, “I insist that if there be another life, the basest soul that finds its way to that dark, or radiant, shore will have the everlasting chance of doing right. Nothing but the most cruel ignorance . . . ever imagined that the few days of human life spent here . . . fixed to all eternity the condition of the human race.” So among Hindus and Brāhmans, many and terrible as are their hells they are not more eternal than their heavens ; and there is escape from them for those who strive to do better. Infinite punishment is not discipline, but savage and useless revenge. The savage saw the flames in the west at sunset, and thought that a great furnace under earth or sea produced them. Even later Rabbis said these fiery lights were flames from hell, as the blush of dawn was that of the roses of Eden. “The whole idea of hell was born of ignorance, brutality, fear, cowardice, and revenge.” Such cruel dogmas were very ancient. Yāma, according to Hindus, was the first of mortals, and thus the first to enter the dread land, tended by his dogs (see Dog), to become the lord of death. In later Purānas this Vedik idea is enlarged, and men were told “that there existed for all a capacious hell, with walls a hundred miles thick, wherein they would lie to all eternity, ever suffering new and indescribable torments.”

Luther and Calvin accepted the picture that they found in the Gospels; but the majority of Christians were glad to find refuge in that mitigation of horror presented to them by the Romanist doctrine of Purgatory, though the Protestants rightly said it was “unscriptural.” Broad Churchmen waxed bolder in denial when, in 1863, Canon Farrar (who quotes Psalms vi, 5 ; lxxxviii, 10-12, as representing the older ideas) called “God to witness that, so far from regretting

the possible loss of æons of bliss, . . . I would on my knees ask God that I might die as the beasts that perish, and forever cease to be, rather than my worst enemy should endure the tortures ascribed, by Tertullian, or Minucius Felix, Jonathan Edwards, Dr Pusey, Messrs Furniss, Moody, or Spurgeon, for a single year"—to which most good and reasonable men say Amen. Mr John Morley wrote : " Eternal punishment is the most frightful idea that has ever corroded the human character." Annihilation, Purgatory, transmigration of the soul, are any of them infinitely preferable ideas, and quite as likely (see Mr Stephens' " Dreams and Realities," *Fortnightly Review*, September 1878). The Churches have burned and tortured those who would not believe such horrors, for 1500 years ; yet the Churches themselves have come to disbelieve in them, though vouched for by the Bible. Priests may denounce those who judge of God's justice by human reason, but science knows of no " hollow " under earth, or firmament above. We have come to agree with Koheleth : " Who knoweth that the spirit of man goeth upwards, and that the spirit of the beast goeth downwards to the earth ?" (Ecclesiastes iii, 21). Even devout Catholics, like Mr St George Mivart, have gone back to the old idea of " happiness in Hell " ; and have also experienced the old penalties of excommunication. But what said Tertullian, at the close of our second century, when denouncing Pagan theatres ? " I shall have a better opportunity than of hearing tragedians louder voiced in their misery : of viewing actors in dissolving flames : choruses glowing in chariots of fire ; and wrestlers tossing about in fiery billows " (*De Spectaculis*, xxx). The burning of souls he thought to be assured by the words of Christ, " there shall be weeping and gnashing of teeth." Justin Martyr, Irenæus, Athenagoras, Cyprian, and Augustine, were equally sure as to hell fire. Origen was condemned, when he raised his voice in the cause of mercy, by the later Council of Carthage (398 A.C.) which discarded his views; then no longer in fashion. The descriptions given by Christians of fancied torments are almost as fiendishly ingenious as those of Chinese pictures of hell : darkness, poisonous thorns, serpents, red-hot metals, birds and dogs for ever gnawing human flesh, devils who saw their victims, and spear, or roast, yet never kill them—it is to be hoped these devils, dogs, birds, and reptiles, are happy in hell. But if we abandon hell and heaven, the sin of Adam and the fall of Satan, what room is there for a Saviour from such fancied ills ? The whole system crumbles when one stone is taken from the foundation. Man makes his own hell or heaven, even on earth and needs only the wise and tender teacher, who shall show him ways of peace and love.

Hel. [An ancient root “to shine,” as in the Greek *Hēlios* “sun,” Hebrew *Hēlel* “bright” (star or moon), and Finnic *Hel*, “bright.” The soft H interchanges with S; and in other languages *Sal*, or *Sil*, is the same: Latin *Sol* “sun”: Akkadian and Turkish *Sil* “shine.” This root gives several names that follow, such as Helenē, and Selēnē.—ED.]

Helde. A title (“brilliant,” “noble”) of the Skandinavian Norns, and, Valkyries—fates and clouds—who chose those worthy of As-gard. or heaven.

Heleios. See Hēlios. A demi-god, son of Perseus and Andromeda.

Helenē. Greek: “the bright” or “fair” Helen, heroine of the Trojan war, Atē having thrown down the apple which Paris presented to Aphroditē, that goddess promised him the fairest of women. Paris, son of King Priam of Troy, was a beautiful youth. but—as his name indicates (see Bar)—was a firebrand, and a dissolute seducer. He became the guest of Menelaos, king of Argos, to whom the beautiful Helen was married; she and Paris were aided by Aphroditē to flee together. Helen was the daughter of Zeus and Leda, born from the swan’s egg, and sister of the divine twins, and of Clutemnestra; she had one daughter Hermione. Menelaos and his allies besieged Troy, and Paris—called also Alexander (“the choicest of men”)—after escaping from the wronged husband in a cloud spread over him by Aphroditē, was finally slain by the arrow of Hēraklēs. Helen is said to have then married his elder brother Deiphobos; but, after the fall of Troy, she was taken back by Menelaos to his palace at Argos, which “shone in splendour like the sun and moon.” Paris indeed is equally a mythical deity of light with Helen. Like other sun-heroes he had been exposed (on Mt Ida) and nourished by a she-bear and a shepherd.

Later legends (in Euripides) say that Paris and Helen were driven by storms to Egypt, on their way to Troy: that she was here held by the king, and afterwards recovered by Menelaos when returning from Troy, he also being driven to Egypt by storms: so that only a spectral Helen actually accompanied Paris to Troy. Helen is also said to have been carried to Attika (or otherwise to Hades) by Theseus, and to have been rescued by her brothers—which recalls Babylonian myths (see Hel) and the Keltic Diarmed and Graine. Again she is made the mother of Iphigeneia, whom the Taurians sacrificed to Artemis when Helen went there. But the tombs of

Helen and Menelaos were shown at Therapne, a little to the N. of Argos. Helen in Hades is married to Akhilleus (Achilles), another solar figure. Helenē was a name for the moon. At Rhamnus she was worshiped as daughter of Nemesis (Fate; or dawn according to Kuhn): at Argos as deity of the temple of Ilithuia, presiding over child birth; and at Sparta in connection with a sacred tree.

Helenos. A son of Priam and of the Phrygian Hekabē, called also Hellenos, and Skamandrios from the river Skamander. He, like his sister Cassandra, was able to prophesy—a magic serpent having licked his ears as a babe. He was wounded by Menelaos, and retired to the shrine of Apollo on Mount Ida, refusing to fight after the murder of Hektor, whose widow Andromakhē he married. He ruled in Epeiras, where he entertained Æneas, and was buried in Argos. The legend is that of a sun oracle and priest.

Heliades. Descendants of Phaëton, or of Apollo, by Rhodē (“rose”), daughter of Poseidōn (that is of the sun, and the dawn rising from the deep). They were “seven bright ones”—the seven planets.

Hēlios. Hēlios. Greek: the “shining” sun god (see Heleios): he was the son of Huperiōn, the “rising” sun, and of Theia (“divine”), or Euruphassa (“far enlightening”), and he sails in a golden boat, or drives a golden car, in heaven. To him (in times of trouble) children were sacrificed, but usually white rams and white bulls, and especially—in later times—white cocks. He also walks the water, and is born of Lēto (“darkness”) in the island of Delphi, his mother embracing the palm. Thetis gave him ambrosia to drink, and his golden locks were never shorn (see Hair). He guided the ark of Deukalion to Delphi, and his son Apollo was the first to spring ashore after the Flood. When his cattle were stolen (like those of Indra), he threatened Zeus that he would leave the heavens, and shine only on the dead in Hades. He had many loves among cloud maidens, and those of dawn and sunset.

Hell. See Hel.

Hellē. The “bright” daughter of Athamas (Tammuz) and Nephelē (“cloud”), sister of Phrixos (“the beaming”), with whom she was condemned to be a sacrifice, but fled with him on the magic ram of Hermes (“the wind”); recalling many stories given by Grimm from Teutonic folk-lore, where the sister and brother fly from the witch. Hellē fell from the ram, into the sea called after her the Helles-pant, or “sea of Hellē.” Phrixos reached Kolkhis, and sacrificed

the golden ram to Zeus, while its skin—the golden fleece was fastened to a sacred tree, in the grove of Ares the storm god. These myths belong to the uncertain April days.

Hellēn. Greek : “ bright ” or “ fair ” : the father of the fair Hellēnik race, as distinguished from the Pelasgi who preceded them in Hellēnik states. Hellēn was the son of Deukalion and Purrha, and succeeded his father as king of Phthia in Thessaly. His son Aiolos (“ the wind ”) was borne by Orseis, a mountain nymph. Some called Hellēn the son of Zeus and Dorippe, others of Prometheus and Klumenē, which makes him the brother of Deukalion. But the historic Hellēnes included several Aryan tribes, in and round Attika, coming from the north, and first civilised by contact with Asia Minor (see Greeks).

Henir. Hœnir. The second of the Skandinavian triad, with Odin and Lodur : these three were “ air, water, and fire.” Henir was given as hostage to the Vanir, or water gods (see Vāna), in exchange for Niord. Odin gave breath, Henir gave reason, and Lodur, blood and fair color, to man. Henir reconciled the Vanir with the gods : he never spoke save when prompted by Mimir or “ memory.” He is represented by Villi, who sets matter in motion ; and offerings will be made to him in the world to come, so that apparently worship is to continue in the Norse heaven.

Heno-theism. A useful term introduced by Prof. Max Müller to signify belief not in a sole but in a single god, one of many, worshiped as supreme, either always or in turn with others. This is a feature of Egyptian, and of Vedik, faiths. When Indra is adored as supreme Agni seems forgotten : or Varuna and Mitra, though unnoticed, may be understood (see Prof. Whitney, *Indian Antiq.*, 1882), as the Father and the Holy Ghost may be, when praying to the Son as God. But in the Veda we read, in an address to the Maruts : “ There is none that is small, that is young ; all are great indeed ” ; and this is the true and primitive polytheism whence Henotheism, or Kathenoism, arose, slowly changing into Monotheism and Pantheism.

Heos. A prince who fought at Troy, called Rhododaktulos or “ rosy fingered.” He is apparently connected with Eōs (“ dawn ”) mother of Memnon, since he was an Aithiopian.

Hēphaistos. The Greek Vulcan, god of fire and of smiths, represented as a bearded man (sometimes stunted, as on Etruskan vases), holding a hammer (see Tvashtri). He was the son of Zeus and Hērē (“ heaven ” and “ earth ”), and split the head of Zeus with

his hammer when Athēnē—the dawn—sprang from it. He was also the subterranean fire that splits the volcanic mountains. Zeus flung him as fire from heaven, and he fell, becoming a lame god like all fire deities (see Asmodeus) : he lighted on volcanic Lemnos, and earth was glad to receive him. He held Hērē in a golden chair, cunningly made, demanding to know his father's name ; but Dionūsos released her. He returned to heaven to build a brilliant palace (the aurora), and aided the gods to reconcile Zeus and Hērē—for he is like Agni the sacrificial flame. Small uncouth images of this lame stunted god were placed in houses, beside the sacred fire, among Greeks. Hephaistos wedded Aphroditē, the dawn, who was false to him when Ares—the storm cloud—wooed her. But he himself was fickle in his loves, and hates, pleasing and offending both gods and men. He is represented with the conical hat—the cone being a fire emblem.

Her. Herr. A Teutonic root, to be distinguished from *har* “bright” (see Ar), and connected with the Armenian *Ayr*, and Latin *Vir*, as meaning a “powerful” man. These two roots are much confused : Her-man in Teutonic speech is the “noble man” ; but Her-man-sul is a sun deity.

Hēra. Hērē. Greek. The sister and bride of Zeus, and, as such, the queen or consort of heaven. The origin of the name is disputed. [Probably the “earth” who is the great goddess, and wife of heaven, in all other mythologies (see Earth). She watches heaven jealously, because of changing weather ; and heaven sets Argus—the “shining” star sky to watch her at night, Argus being fitly represented by the dark-blue peacock's tail, with its many bright eyes.—ED.] Hērē presides over marriage and birth, and other earthly matters, and punishes those who desecrate marriage, and forget their vows, and the fees payable to her priests at weddings. She is jealous and quarrelsome—a daughter of Kronos and Rhæa (“time” and “earth”) ; and is said to have been swallowed by her father, but restored. The Arkadians said that Temenos, son of Pelasgos, nourished her in childhood. When she married Zeus, Gē (“earth”) gave her a tree with golden apples, guarded by the nymphs of the Hesperidēs garden, and by Ladōn the dragon (see *Rivers of Life*, i, p. 133, fig. 51). Hērē herself was symbolised by a pear in Argos—a heart shaped fruit (see Heart). She is sometimes virgin, and childless ; but also the mother of Hēbē (the young grass), Hēphaistos (the underground fire), and Ares (the storm) ; in statuary she appears robed, or veiled, with diadem, and sceptre, and the peacock beside her. Ixion tempted her, but embraced Nephelē, and was bound to

the fiery wheel in hell. She has been called the night sky, being mistress of heaven ; but was especially the mother and bride.

Hēraklēs. Herculēs. The Greek and Latin names of the sun-hero. As an Aryan name it may be rendered "the admirable man" (see Her), many Greek names ending in "klēs" (see Greek *Kallos*, "fine," "beautiful," "admirable," and *Kleos*, "glory"). But possibly it is a borrowed name, from the Akkadian Er-gal ("big man"), since the hero, in his lion-skin, is found in Babylonia, and his myth is very similar to those of Gilgames and Samson. The Turanian Etruskans had their Erklē (see Etruskans); and, from them, rather than from the Greeks, the Latins may have taken their legends. According to Fisk (*Myth.*, p. 117), Hercules was not a sun god, but "a peaceful domestic deity, watching over households, and enclosures, and nearly akin to Terminus." He was the emblem of strength to Romans. The Italian legends came from Asia Minor, and included a variant of that of Hēraklēs and Geruōnes. Cacus (supposed to be *Kakos* "bad," or *Cæcus* "blind") was son of Vulcan, and a three-headed monster in a cave. He stole the cows of Hercules (as the Panis stole those of Indra) from their pasture in the Forum Boarium, or "cow market," near the Porta Trigemina, and carried them to his cavern on the Aventine, dragging them backwards by their tails. Hercules heard them lowing (as thunderclouds), and broke into the cave killing Cacus. The Latins then erected the shrine of Jupiter Inventor ("the finder"), whom Sabines called Sancus ("the strong"—see Etruskans): for Hēraklēs was also known to the Greeks as Alexi-kakos, an averter of evil.

There were many gods and heroes who bore the name Hēraklēs. Diodorus speaks of 3, Cicero of 6, and others of 43 in all. But the legend of the Theban hero, is the best known. He was the son of Zeus ("sky"), by Alkmēnē ("the brightening one"), wife of Amphitruōn ("the very trusting"), king of Tiruns, an exile at Thebes, in Greece. The daylight ceased for three days and nights when Hēraklēs was begotten. The jealous Hērē, sitting cross-legged at the gate, prolonged the mother's labour, so that Eurustheus, the enemy of Hēraklēs, was born before him, and became a cruel king who imposed "12 labours" on the sun-hero, by permission of Zeus; till at length on Mt Cēta in Euboia the flaming pyre was kindled, in which Hēraklēs sacrificed, himself, after he had worn the poisoned garment of Nessos the kentaur (see Kentaur) or cloud. Hēraklēs, like Akhilleus and other heroes, is also, wounded in the foot (see Heel); and so loses power (see *Rivers of Life*, i, p. 461, fig. 178).

The basis of the myths of Hercules is found in the Babylonian

legend of the 12 labours of Gilgames ; and it compares with those of Samson, and with episodes in the Vedic myths of Indra. When he died, Juno (Hērē) was reconciled, and his new life begins in Hades where he weds Hēbē, the emblem of spring. Josephus refers to the festival of Hēraklēs at Tyre ; and he appears on Tyrian coins, with the two ambrosial stones—the pillars of Hercules (see Bethel). His Phoenician name, at Tyre and Carthage, was Melḡarth. [The spelling, as on Carthaginian votive texts, seems to render the usual explanation Melek-Ḳariath, or “city-king,” impossible. The word may be Akkadian originally, as *Mul-Kara*, “the shining lord” : in Greek it became Melikertes.—ED.] The “Pillars of Hercules” were in the far west, being the two pillars between which Samson dies, and the two “ambrosial stones” under the sea at Tyre. [One of these was Atlas (“not to be shaken”); and Herakles here supports heaven like the giant—see Atlas—whose place he took when going to the western garden.—ED.] Like Samson he slays a lion, and is deluded by a false woman, breaks through gates, and is stronger than all others. Herodotos says that his Tyrian temple—as Melḡarth—was built about 2750 B.C. (ii, 45). He is also a harper, who calls up the soft Aiolian winds, and is called Ogmion, being eloquent, and a patron of music. Neither women nor boars might enter his Tyrian shrine, for he suffered from both. He is often crowned with white poplar, his favourite tree. He is subject to fits of fury, destroying all that he produces, and killing with his fiery arrows, or darts. His two stones, or . two pillars, are the signs of his strength (see *Rivers of Life*, i, p. 279, fig. 131). His weapon is the club (see Danda); and his symbols the apple, and the cornucopia, all equally phallic. He wears the lion’s skin, as Rudra (the violent Siva) is also Krith-vasa or “he with the skin.” In India Bala-Rāma is the local Hēraklēs, connected also with skin coverings, and dogs. His dalliance with Omphalē—the Lydian queen—recalls that of Samson with Dalilah, and his seizing the Kestos of the Amazon has also a phallic meaning. Hēraklēs was the solar energy, never wearied or really dying, but sinking at times into ocean or Hades, to rise again, producing, slaying, and healing ; triumphant over darkness and sterility. Eurustheus, the tyrant (“the wide founded”), who opposes him is an immutable power of opposition, and Nessos (Nas, “illness”) is his foe in winter, whom he pierced with his arrow in summer.

His twelve famous labours were : I. Killing the lion of Nemea or of Kithairon (“the harp mountain”)—as Gilgames and Samson slew the lion, whence came ambrosia : for Hēraklēs was then tending cow clouds, whence come rains. II. Killing the Lernaian Hudra

(“ water ”), with 3 or 7 heads, as Marduk slew the dragon of Chaos. III. Capturing the swift hind or stag of Arkadia, (“ light ”), the Hebrew “ hind of dawn,” which has golden horns (rays) and brazen hoofs. IV. Slaying the boar of Erumanthos or of Kaludon (see Boar). V. Cleansing the Augēan stable—the wintry mud of the cloud cows. VI. Slaying the flesh-eating birds of Lake Stumphalis, also cloud emblems. VII. Catching the wild bull of Krete, as Gilgamas also slew the winged bull—a yet stronger power of darkness. VIII. Taming the wild man-eating mares of Diomēdes, in Thrakia, connected with Kentaurs, whom he also slew. IX. Taking off the girdle of Hippolūtē (“ horse slain ”), the Amazon queen whom he wedded. X. Slaying Gerūones (“ the old man ”) of Gades (“ the holy place ”), defended by the two-headed dog (see Dog), when he brought back to Argos the cows that fed on human flesh. XI. Visiting the garden of the Hesperides (“ the west ”), in his boat, to slay the dragon and pluck the golden apples—like Gilgamas. XII. Dragging from Hades the three-headed dog Kerberos, the demon of darkness, when he set free Perithons and Thūseus, sun-heroes who were his friends.

He freed Thebes from tribute, wearing the armour of Athēnē (dawn), the sword of Hermes (the wind), the golden coat of mail and bronze club of Hēphaistos (flame), and the bow and arrows of Apollo the sun god. Yet Hērē (earth) made him mad, and he slew his children by Magara (the earth mother) : for the summer heats destroy the children of earth. He is called Alkīdes (“ brilliant by race ”) ; as son of Alkaios, son of Perseus, himself a sun god. He is also voracious in appetite, eating an ox at a single meal, when sacrificed. He was father of the Thespiadēs by the 50 daughters of Thespios. [Perhaps the Kassite Tessub for the sun in clouds.—ED.] He was naturally a patron of hot springs, where he was said to rest. Among Sabines he abolished human sacrifice (only needful when he was wroth), and was known as Recaranus, to whom—as a fire god—round temples were built, like that between the Circus Maximus and the Tiber. He was called Victor, and his Sabine priests Cupeni. Diodorussaid he lived 10,000 years before the Trojan war, and the Thebans said 17,000 before Amasis of Egypt. He is ever a benefactor of men, and his foes are winter and storm. The Boiōtians called him Kharops (“ seizer ”), and erected a shrine on the spot where he rose dragging Kerberos after him. The Hyperboreans—or northerners—called him Khronos, and said that he walked on the waters, and was seen in boats, and swallowed by a fish like Jonah (see Fish), being again cast out. (See Faber’s *Cabiri*, i, p. 256.) His pillars were Abula in Africa and Kalpē in Spain : Hēraklea (or Tartessus) being near the latter. At

Carthage, as Melkarth, he had human sacrifices till Roman times ; and in a time of trouble 300 citizens walked willingly into his fires, while 200 children of the best families were sacrificed to him. At Kades in Spain ("the holy city") pillars alone represented him, but Melikertes wore the golden belt of Teucer and Pugnmalion—the circle which we so often see surrounding the winged archer sun god in Babylonia (*Rivers of Life*, i, p. 213 ; ii, p. 64). The Greeks and Romans might well say that in every land they found their Hercules. [He learned the lyre from Linos when young, that being the windy season. He made his famous choice between light and darkness. He conquered Kuknos ("the swan"), according, to Euripides, this being a common emblem, of the snow cloud. He freed the sea from monsters—or storms—in summer. Hesiod says he freed Promētheus—the fire. The poisoned garb was given him by his wife Deianeira ("husband destroyer"), whom he had rescued from the Kentaur cloud. She was jealous of Iolē, the violet sunset, whom he loved ; and his charioteer is Iolaos. He takes part in the expedition of the Argo, to fetch the golden fleece : and wrestles with Antaios, the giant born of ocean and earth, as Gilgames fights a giant also. He is called Daphne-phoros ("dawn bringer"), and above all Soter, "the saviour."—ED.]

Hermes. The Greek god of stones, stoneheaps, and boundaries, also the swift messenger. [Like the Vedic Sarama—the messenger dog—the word seems to come from *sar* "to go," "to issue," and hence an "extent" or boundary.—ED.] The original Hermes was a heap or karn of stones, or an erect stone around which a karn was made by visitors, each leaving a stone as a memorial (see Gale'ed). He answered to the Latin Mercurius, and to other messenger gods such as Nebo, and had the winged hat and winged sandals, with the caduceus or snake rod, and the scrotum or bag, as he appears on a vase found by M. Clermont Ganneau at Jerusalem (*Quarterly Stat. Pal. Expl. Fund.*, October 1874). He was naturally worshiped by all messengers and travellers, commercial agents, and those who went by sea. For he was the swift wind, and so the thief who stole light things, and thus the patron of thieves, holding the bag or purse. He is said to have been the thief Cacus (see Hēraklēs), and as the wind he was also a harper, having found the shell of a turtle whence he made the lyre. He is the soft breeze, and plays his lyre as he goes. But the Latins called him "the universal column supporting all things." He answered, according to them, to the Teutonic Tuisko (see *Rivers of Life*, ii, pp. 219, 384 ; figs. 237, 281). He also

appears as Hermes Kriopheros, "the ram bearing Hermes"; for on his golden ram the twins fled (see Hellē); and as such he became the type of Christ bearing the lamb, in catacomb pictures.

Hertha. Aertha. The Teutonic earth goddess specially worshiped at Shrove-tide when the ploughs were carried in procession (see Bertha). She was the mother of the gods (see Earth); and Tacitus visited her shrine in groves by the ocean. (see Sir G. Cox, *Ar. Mythol.*, p. 355; and Grimm, *Deutsch. Mythol.*). Euripidēs makes Alkestis pray to the earth-mother: "O goddess, mistress of the house, for the last time I bow before thee: to thee I pray as I am about to descend to the house of the dead. Watch over my motherless children: give my son a tender wife, my daughter a noble husband. Let them not die before their time like me, but enjoy life and happiness" (see Hēra).

Hesi. Egyptian. Hes, or Mau-hes "the lion Hes," was a son of Ra and of Bast (see Bas) with a feline head. He carries a sword, and wears three plumes, with Uræi or serpents (see As).

Hesiod. The Greek poet of Boiōtia, born about 700 B.C. (Fisk, *Reconstructed Hesiod*). His father migrated from Kūmē in Aiolia, to Boiōtia, and Hesiod. died at Orkhomenos, being born at Askra near Mt. Helikon. His poems are among the earliest sources for Greek mythology, with some sprinkling of myths from Egypt, Asia Minor, Syria, and Babylon. They include the Theogony or "birth of gods"; and the "Works and Days" describing the year. But the one is said to be in the sacred dialect of Delphi, and the other in the Aiolic of Kūmē. He also wrote on "Justice," and the "Five Ages." His work was edited by later Ionians of the 6th century B.C. He is said to have claimed descent from Apollo, through Orpheus, and Linos; and his bones were worshiped and wrought miracles. In "Works and Days" we read—

"O kings who bribes devour,
Make straight your edicts in a timely hour,
For Zeus' all-seeing, and all-knowing eye,
Beholds at pleasure things that hidden lie,
Pierces the walls which gird the city in,
And on the seat of judgment blasts the sin."

Hesperides. The garden, in the west, of the four daughters of Hesperos (Vesperus) or "sunset," who were called the Hesperides. They were sweet singers, watching the tree with golden apples guarded by the serpent, or dragon, Ladōn ("the hider"). The garden lay

near Libya and Atlas, in the extreme west. To the Greeks Italy was Hesperia, and to the Latins Spain (see Apples, Hēraklēs, Trees). Hesperos was the star of sunset and of the west, a child of Phoibos (“bright”), and brother of Eōs (“dawn”). The Hesperides were also daughters of Atlas and Hesperis. Their garden was an Eden “where were the springs of nectar which flowed by the couch of Zeus.”

Hēstia. Greek. The Latin Vesta (from the Aryan root *us* or *was* “to shine,” “burn”), she is the goddess of the hearth-fire, said to have been the first born of Rhæa—the earth (see Agora). Her fire was sacred, and must never be allowed to go out. Zeus, Poseidōn, and Hēstia, form a triad (“air,” “water” and “fire”), and she—like Agni—was a messenger of the gods. Vesta was adored in Alba where four Vestals presided, before Servius Tullius raised the number to six, and established her famous shrine in Rome, which still remained sacred down to our 4th century. These vestals were ruled by the Virgo Vestalis Maxima, but they were all under the Pontifex Maximus. The vestal abbess had a great position, and her influence was appealed to as the last hope of peace, in revolution or civil war (see Sig. R. Lanciani, *Academy*, 2nd Feb. 1884). A remarkable object, said to be a mill, was found in the Atrium Vestm at Rome, which seems very much like an Indian, “lingam in an argha,” perhaps a symbol of the fire drill.

Het. Egyptian. The goddess of fire.

Hijrah. Arabic: “flight.” The “Hejira Era,” as it is usually called, dates from the night of the 16th of July 622 A.C. (see Muḥammad).

Hillel. Hebrew: “brilliant.” A celebrated Rabbi of the sect of the Pharisees, whose teaching “made light” the Law—being liberal and merciful—in contrast with the severity of the school of Shammai (also a Pharisee), who “made the Law heavy.” He came from Babylon to Jerusalem when 40 years old, and was regarded as a “second Ezra.” He said that “the true Pharisee is he who does the will of his Father in Heaven because he loves him.” Gamaliel, at whose feet Paul sat, was the grandson of Hillel, who is said to have “instructed 500 in the wisdom of the Greeks, and 500 in the Law.” He suffered greatly from poverty in youth, and one tradition says that he was found insensible, covered with snow, outside the window of a school, listening to the lessons which he could not pay for inside it. Another story says that an unbeliever asked to be taught the whole Law while he stood on one foot, and Hillel epitomised it in the golden rule. “Do

nothing to others that thou wouldst not have done to thee." Yet Hillel was a great supporter of the Law, and of all the tenets of his race that he could find thereby justified. He died about 10 A.C.: and some have attempted to identify him with the Simeon of the 3rd Gospel. The prayers of the synagogue in Hillel's time—according to later accounts—must have contained much that is supposed characteristic of the New Testament only. "Our Father who art in Heaven proclaim the unity of thy name, and establish thy kingdom forever. Let us not fall into sin . . . lead us not into temptation. Thine is greatness and power . . . Thy will be done in heaven . . . Give us bread to eat and raiment to put on . . . Forgive all who have offended thee" (Prof. Toy's *Quotations, New Testament*).

Hima. Sanskrit: "cold," "snow," whence the Himālayas or "snowy" mountains. These were the sacred abode of Pārvati, the mountain mother, consort of Siva, and the Parnassos of India. Himajī the pearly (Pārvati, or the lotus) was the consort of Himavāt, the cold white hill, who was husband also of Menā, who bore him Umā ("the mother"), and Ganga; for the rivers are born of snow. Himavāt in an early Brāhmana is Indra, but in the Purānas is usually Siva, the lord of Mt Kailāsa, where dwells also Kāvera, the lord of riches, at his abode called Gana-pārvata (the spirit mountain), or Rājatādri—a silver mountain by the sacred lake Mānasa. Mt Everest (29,000 feet), the highest mountain in the world, appears to be the Hindu Gauri-sankar, Siva's virgin wife (see Kanchin-janga) and "Lady of the World."

Himyar. See Arabia.

Hindī. Hindirā. The goddess Durga, and a pomegranate, as her emblem in the character of Ceres.

Hindi. The Hindi dialect of Bangāl is descended from the Māgadha and Bihāri dialects (Prakrits) of the Sanskrit family. Mr Grierson (*Indian Antiq.*, July 1885) says that it took 1000 years to develop this into the form assumed under the Sēna dynasty of 1066 A.C. (see Prākrit), while after the Moslem victory over these kings, in 1203 A.C., it became fully developed. [The grammar is Aryan and the foundation is Sanskrit, but it is full of foreign words—Persian and Arabic—introduced by the conquerors.—ED.] Mr Grierson (*Journal Rl. Asiatic Socy.*, April 1886) calls it "an offspring of the Braj-bāsha (Braj "speech") the language of Western Baiswāri." "The book Hindi of to-day did not exist till the English conquest, and was really manufactured by order of Government, out

of Urdu, by the substitution of Sanskrit for Arabic and Persian words. . . . Nowhere is it a vernacular, and it is radically different from Bihāri, the language of East Baiswāri.”

Hindus. Hinduism. See Brahma, India, Vedas. The present Hindu faith is that Neo-Brāhmanism which arose out of Buddhism (see Buddha) about the 7th to the 12th century A.C. It embraced the Vedik faith and philosophy purified by Gotama, but incorporated the older nature worship of non-Aryan India. The growth of literature and art, and the writing of mediæval Purānas, crystallised the oral legends which they somewhat refined, and filled the temples with statues and carved symbols, or reliefs representing mythical scenes. The faith became hydra-headed, and knit up with caste usages, sanctioned by codes like that of Manu, restoring all that Buddha had upset. Eighteen sacred books, of various date, included all the myths of India, and the oral teaching of earlier Brāhmins superseding the little known Vedas. The great epiks (Mahābhārata and Ramāyana) retained their hold on the affections of the Hindus. Gods like Krishna may be traced to Vedas, others like Bhagavān were Aryanised conceptions based on older Turanian Bhuts and spirits. As we first wrote in 1880 the Aryans appropriated the legends of Turanian rulers, who did not, as Prof. Oppert (*Bhārata-Varsha*, 1893) supposes, “gain access to the Aryan pale,” for they were not likely to care much for the ideas of uncivilised nomads (see Aryans). The mixed system attracted the earlier natives of India ; and the bonds of caste became ever more rigid, until only some 60 or 70 out of 300 millions of Indian Turanians remain now non-Hindus. Hinduism is not the work of any single founder of a religion : it is the name given by us to the beliefs of those dwelling on, and east of, the Sindhu or Indus river : it includes the faiths of all India, save Moslem, Christian, and Parsi creeds, or the superstitions of the rude tribes not yet Hinduised. It is (like our constitution) a growth, patched, enlarged, and inlaid, with a great variety of ideas, without unity of design. but marked by considerable tolerance and receptivity, insisting only on the rules of caste. The old figures of Turanian nature worship it regards as divine incarnations or attributes, which it assimilates, knowing the words to be only descriptive titles. Gotama denied the gods and inspired writings of his day, and Brāhmins consequently persecuted his disciples. But India had always favoured the ascetik idea of retirement from an evil world for communion with God ; and this lies at the root of all later Hindu philosophy and mysticism, however pantheistic or fatalistic.

The Rev. Dr Pope—professor of Drāvidian languages at Oxford—showed that the fundamental Indian idea is, that all action and energy are evil: external phenomena being mere illusions; and that liberation from such illusions is thought only possible through profound abstract meditation, with suppression of every passion and affection. It is still believed—as it was 2400 years or more ago—that the “chief good” is the attainment of non-existence, or self-extinction, by re-absorption with the eternal, impersonal, and universal. Hence pessimism is the undertone throughout—a belief in the vanity of all things that belong to the Bhāva-chakra, or “wheel of existence,” or the endless recurrence of decay and reproduction. Like some Christians, the Hindus often despise the body, regarding it as a hindrance to the freedom of the soul. Hence history and chronology did not interest Indians, as Babylonians were interested, and patriotism had no meaning to Hindus, who were looking for a better land, having no abiding city here. The ever-present idea among the Hindu pious is sacrifice of self, of time, money, and all comforts, in order to please the gods, or to propitiate some evil power which, like their own sins, weighs them down continually. We have often heard the Hindu marvelling at our idea of a good and almighty God creating and maintaining this world, with all its sins and sorrows, crime and injustice. He thinks it vain to ask why these things are, and believes that we worship mainly through fear, or to please powers over which we have no control.

Hinduism very early embraced the idea of Metempsychosis, or transmigration of the soul from one body to another—the Atma or “self” remaining an individuality, through a series of births depending on conduct in preceding lives. Sivaite philosophers look on the universe as including; 1st, Siva—the Life or Great Soul whence all comes, and to which all returns; 2nd, the aggregate of souls; and 3rd, the bond—Matter. or Delusion—which surrounds them, and which creates the need of Karma or “conduct” whereby all will be judged. At the beginning of a Kalpa, or world-age, these three are separate, and souls are then burdened with matter, each becoming responsible, by the deeds of the body, for its Karma or conduct whether good or evil. Until this Karma is accepted, or the results of former Karma are cancelled by improved action, the Atma or “self” cannot return to the Mahā-Atma or “great soul,” the Father of Life, who is Siva; for this is not a Vishnuva doctrine. But Siva, through love for his creatures, gives grace through his Sakti or power, the compassionate female aspect of his being; and she, as a spirit of knowledge (the Gnostik Sophia) gives

desire and energy, so that dead souls are awakened, and the universe of phenomena is evolved, for good purposes. All living creatures, demons, and vegetables, play their allotted parts, under the supreme power, and can all work out their own salvation through Karma. The sooner this entanglement with matter ends the better for the soul, and it is the desire—not always the practice—of the pious Hindu, as of some Ohristians, to escape from the world, the flesh, and the devil, in order to obtain union with God, and to escape from a prolonged series of re-incarnations. Long life means a long period of struggle to create merit by Karma or “deeds”—a purgatorial preparation for atonement, or reconciliation with God. Thus Buddha was not heretical in his teaching as to Karma.

No people are more regular and devoted in religious observances than the Hindus, none carry religion more into the daily duties of life, none are more docile, courteous, or respectful to age, to parents, to rulers, or to the learned, more faithful in domestic service—as we knew well during thirty-three years in their midst, in solitary places and in dangerous exigencies during the long trying period of the Mutiny in 1857-8. A Hindu writes in an English journal: “Hindus are superior in goodness, godliness, and happiness to Christians. Your poorer classes, from Italy to Britain, and especially in towns, are infinitely more wretched, godless, vicious, degraded, and barbarous than Indians.” Perhaps he is right; but at any rate, in face of the promise to those who do justly and love mercy, it is wrong for Christians to disturb the religious beliefs of Hindus.

The thoughtful Hindu, like the thoughtful Christian, passes through the barriers of faith, and, discarding his evil gods, loves to imagine a single great and good God in whose presence he may dwell, or into whom he may be absorbed. He sees no way to approach him, or to lead others to him, except that of the rites and customs of his people. He advocates the conservative policy of not breaking with the past, for the sake of his children and for his own sake. So the most skeptikal Brāhmans have often argued, in conversation with us, when we deprecated their teaching their children the old rites and dogmas which, to the parents, have become mere superstitions: “the young,” they plead, “must find out the truth by following the same paths their fathers have trodden”—a false plea if advance in truth is ever to be made. We must, they say, be practical, and since reason does not influence the masses they must be attracted by symbols and images of deity, by ritual, and by exciting fear and love: the devout must be comforted in trial and sorrow, and the wicked must be restrained—it is

the old argument of Greek philosophers, Gnostiks, and all others who disbelieve, but do not hope that men in general should ever understand.

Hinduism has never laid stress on any definite creed, or belief in a founder. It has no Christ, and no Muḥammad. It relies on the teachings of many Rīshīs said to have been inspired, and of ancient discourses attributed to incarnate heroes, or gods, like Krishna. Thus it is ready to absorb all views, and to agree with all local cults, as did the ancient world before the three faiths claiming universality appeared. The pantheon is ever increasing, for Hinduism is essentially pantheistik, seeing God in all things whether organic or inorganic. It permits to the rudest tribes their tutelary gods, stocks, and stones, recognising the Creator in every creative agent.

But while it welcomes every attempt of man to know and serve the Unknowable One, its intelligent votaries freely acknowledge that the deity is not to be conciliated by sacrifices, nor do they believe that sins can be washed out by the merits of a Saviour, or by the intercessions of a priest. Indeed neo-Hinduism knows nothing of priest or sacrifice, but only of gifts and rites betokening penitence, or creating a pious frame of mind to which they—like Christians—think that their ordinances conduce, so reconciling us with God. They are outward and visible signs of feelings which the untutored cannot otherwise express. To the many the image is the form actually possessed by an indwelling divine spirit, but to the instructed it becomes only a symbol of the highest ideal that the poor nature-worshiper can grasp. Dr Pope—himself long a missionary—showed that we must not suppose all Hindus to be gross idolaters. They believe that God is found wherever *Āvāhanam* (“consecration”) has been duly performed, for this is the “bringing in” to the image, of the god whom it represents; and it is he—not the image—who is adored. Henceforth the symbol, or the idol, is ever regarded as the token of the divine presence, and is therefore enshrined, and adorned with costly jewels. This in no way differs from the ideas of Christians who use images. In the dead of night voices, they say, are heard coming from the image, or a hand of it may be sometimes extended to receive an offered flower, the devout worshiper being greeted with a smile. The offered gifts of fruit or food are, they believe, actually consumed, and in return, rich gifts are sometimes found in the worshiper’s home when he returns from the temple. Always the divinity—Siva the Blessed—is surely there to help in time of trouble. “I believe,” said one Hindu to Dr Pope, “all that you believe, but I also trust that he who fills and pervades . . . all space . . . condescends also to abide

with me in this form. I worship him as dwelling here.” What is this but to say as we also say—

“Come to me, come to me, O my God,
Come to me everywhere.
Let the trees mean *Thee*, and the grassy sod,
And the water, and the air.”

The Indian hymns are full of such ideas, as Dr Pope has shown from the early Tamil literature. The sincerity and devout thought of the people are shown by their austerities, as are their longings for purity, and their fears of offending deities to whom they believe they owe many blessings. Hinduism includes a transcendental belief, profound and subtle enough to attract the intellectual and the spiritually-minded, and a Pantheism which satisfies the philosophical. No subtler system exists than that of the “divine lay” (Bhāgavad-gīta) or the discourses of Vishnu (“Laws of Vishnu” in *Sacred Books of the East*), and the educated Hindu finds here the highest code of ethics, and can put aside the accompanying myths as of no consequence. Hinduism receives, but does not seek for, converts: if they consent to attend the rites and hear the priests, they are admitted to the lower castes and can in time climb to the higher. Various sects must make mutual concessions, and that which survives, if not perhaps the best, is at least that which best meets the wants of the people and the circumstances of the time. Old ideas and rites die hard, and even among ourselves there are many strange survivals which we now regard as popular “folk-lore.”

Leading Brāhmins, Gūrus, and ascetiks may claim to be incarnations of deity, but those who have most influence over Hindus are their Pujāris or Purohīts—the family priests, who are, as a rule, unfortunately too ignorant to understand the thought and teaching of Rīshīs and Pandits, to be found in great schools and temples. In all troubles and anxieties the people go to these priests (though less so as education spreads), who are immersed in the routine of endless rites; and have neither time nor inclination to study the advanced thought of their age and people—just like so many of our Christian pastors. Their chief duty is to ward off the evils due to demons and evil deities. They teach that safety and happiness depend on due performance of rites, and on preservation of ancient customs, especially as regards caste, marriage, and birth and death: for through these customs priests live—or starve—both at home and in India. The old Vedik ritual, and sacrifices, are no longer observed, but festivals, pilgrimages, gifts to priests and shrines are still insisted on as indis-

pensable. In early morning, aided by pious volunteers, priests sweep out, wash, and cleanse the shrine and adorn the idols. Then worshipers come to visit their favourite shrines, and join in any ceremony going on. Some officials lead strangers and visitors round, and instruct the ignorant how to worship aright, directing them where to go to hear Vedas and Mantras explained. Advanced thinkers will then be told that all now demanded by God is a flower or a fruit, with bread for his anointed priests (see *Sacred Books of the East*, xii, p. 59). The Hindu is better than his creed. He no longer believes that only through blood is there redemption for man. Creeds stand still, but human intelligence moves on.

Hippolūtos. See Aricia.

Hippos. Greek : “horse.” The name occurs in many Aryan languages, and is not a borrowed word, showing early acquaintance with the horse (Zend *aspa* : Sanskrit *asva* : Lithuanian *aszua* (fem.) : Latin *equus* : Irish *ech* : Anglo-Saxon *eoh* : Gaulish *epos*). The horse existed in Europe from the earliest ages of man’s existence. Palaeolithic man appears, in the West, to have fed chiefly on the small wild horses roaming over Europe. There are huge heaps of horses’ bones in front of Sicilian caves at Olmo ; in the Isola dei Liri in Italy ; in Germany, and in many parts of Switzerland : one heap at Maçon in France is 10 ft. deep, and must have included bones of 3000 horses (Dr Isaac Taylor, *Contempy. Review*, August 1890). The Aryans must have learned to eat, sacrifice, and even worship, the horse in Europe ; and it has an early mythological importance (see Horse). Hippa is the cloud-bearer, and a nymph. Poseidōn is the “sea horse.” Hippion is a mariner who rides the “white horses,” as we still call the waves. So too the ship Argo was called Hippodameia “the horse tamer.” The word means “swift” (Aryan *is* “speed”), and the Hippogriff is the winged horse. The horned horse of Alexander the Great was called Bu-kephalos or “bull headed.” The horseman Hippomenes conquered Atalanta by means of golden apples ; and the stallion becomes a phallic symbol.

Hitopadesa. The Anwār-i-Suhaili of Persians, or “Book of Counsels,” is an ancient and very popular work read especially in India and Persia, and now one of our college standards. It has been called the “Father of Fables” (see Esop), but its oldest parts (the poetry and proverbs) are said to come from its parent the Pancha-Tantra (see that heading), with which the Hitopadesa is often confused. The prose portions are held to be not older than 200 B.C., or about the age of the

Book of Ecclesiastes. The present compilation dates from our 5th century. The Panchra-Tantra portions are of great antiquity, and include some Buddhist Jātaka or “birth” tales. The Hitopadesa was originally written in Sanskrit, including quotations from the Vedas and Mahābhārata. The Emperor Nushirvan, in our 6th century, caused it to be translated into Persian: it appeared in Arabic in 850 A.C., and shortly afterwards in Hebrew and Greek. The Emperor Akbar used to translate it to his prime minister 'Abd-el-Faḍl, and called it the “Criterion of Wisdom,” often quoting such proverbs as: “Learning changes not the wicked, nor will bitter pasture destroy the cow’s milk.”

Hittites. See Kheta.

Hiukē. Yukē. The Skandinavian moon god (see Agu). From the root *Ak* “bright.”

H'nos. The Norse Venus, daughter of Freya.

Hobal. See Habal.

Höd. Hödhr. The Norse god of winter, the “hider” of the sun, a strong, blind, son of Odin (heaven), who slew the fair Baldur (“light giver”), and was slain by his youngest brother, Vali the archer, when Vali was only a day old, at the new year in spring (see Baldur). Höd shot at Baldur, with the mistletoe provided by Loki, and killed him. But both Höd and Baldur are to live in Odin’s hall hereafter, and talk over the past.

Hoeg. See Haug, a sacred mound or “height.”

Hogmanay. New Year’s Eve in Scotland. [Perhaps “mid-winter commemoration,” from *hoku*, and *mna*.—ED.]

Holda. Hulda. Hulle. The “bright” moon among the Skandinavians (see Hel, Hellenē), who has also (like Hekatē) an evil aspect. She commands the completion of work at the end of the old year (see Bertha), and used to be burned on the eve, or day, of Epiphany, at the feast once called Berchten-nacht (Bertha’s night), when the good Bertha expels the wicked old Holda, the winter, and the old moon. Hulda was feared as a sorceress, and was a washer-woman whose soapsuds were the melting snow. She flies with all her myrmidons through trackless wastes, in the cold night and blackness. She is slighted by her children, yet cheers them when angry gods are scowling. When the moon shines she is said to be combing her hair, when snow falls she is making her feather-bed. She loves lakes and

fountains, where she can see her face ; and through them mortals can reach her dwelling. She is borne through heaven on a car whence chips of gold drop down ; but she is ugly, long-toothed, with shaggy hair ; and unbaptised babes are taken by Odin and Holda.

Holi. The great Hindu spring festival : see Dola-Yatri. The cruel swinging rites belong to this fete, which is held in honour of Krishna, as the spring sun god. It begins at the full moon of March, and lasts nine days. It is also called Dolē, whence pious Hindus regard it as a duty to “swing” from a hook passed through the muscles of the back: this is called Chakrapūja or “the wheel rite.” The season is sacred especially to Kāma-ji, or Kāma-deva, the god of love ; and loose talk, songs, and jests, are interchanged by the sexes, leading to drunkenness and licence, especially among the well-to-do city crowds. Respectable heads of families begin the season with prayer, fasting, and the lighting and worship of new fires, adoring small images of Krishna which must, together with themselves and their families, be sprinkled with *abira*, a red powder, or a pink liquid, typifying fertility, which is personified as a woman called Doli or Holi, about whom there are many legends, intended to explain the reason of the rites. According to one legend the rejoicings are because the Rākshasas, or “demons,” of winter are overthrown; and, in N. India, winter is personified as the female Rakshasī, Dundhas—“the destroyer of many,” associated with the giant Mag-dāsura, “who disturbs the prayers and praises of gods and men.” Another legend relates that Prahlāda, the son of Hiranya-Kasipa, deserted the worship of Siva for that of Vishnu, which so enraged his father (sometimes called Harnakas), who was a Daitya to whom Siva had granted the sovereignty of the three worlds, that with aid from his sister Holī he persecuted and tortured Prahlāda, till Vishnu issued from a fiery iron pillar—some say as a “man-lion”—and tore in pieces the father. Holī then tried to burn Prahlāda and herself ; but neither fire, snake poison, nor anything else, could scathe him. Holī had tried previously to poison the babe Krishna by giving him her deadly nipples to suck, so that she was a goddess of winter.

As a centre for the games and other rites of Holi-tide, a stout high pole, or a branch of a large tree, is erected—like our maypole (see also Gonds); and it is decked with flags, and has a sugar cone at the top, with fruits and sometimes coins. Venturesome youths try to climb up, and are belaboured by women while so doing. Near this pole is always placed an image of the winter demon, made of sticks and straw (like Guy Fawkes) ; and this, in due time, is burned with joyous shouts and music. The story relates that so Krishna burned

the giant fiend for the salvation of men. The remaining emblems are those denoting fertility, often grossly phallic, including huge lingams on which women hang garlands, and which they anoint. This is the symbol of Kāma-jī, Lal-jī, Putani, and Holika ; of the god of love and spring. Much romping between the young of both sexes accompanies their songs and jests, and they belabour each other with hands and sticks, and often wrestle and roll in the dusty road or in the bare field. All night, and long after sunrise, this goes on, followed by bathing and worship. Mr Crooks (*Popular Religion of Northern India*, 1894, p. 392) says that there is reason to believe that human sacrifice, and promiscuous intercourse, were necessary parts of the worship of the spring deities. "The compulsory entry of the local priest into the sacred fire," on which the people still insist, at Holi rites, and those of Eclipse (Ketu), is, Mr Crooks thinks, a survival of human sacrifice ; and the "unchecked profligacy which prevails at the spring Holi, and the Kajalī in autumn," may, he thinks, be intended to aid in repelling failure of harvests, and of fertility. So, too, when rain is wanted, nude, indecent dances by women are prescribed, and are carried out joyfully.

The great phallic poles being erected at cross roads, or on the village green, in tope or grove, or by a gateway, sacred fires are lighted, and all dance round the pole laughing, jesting, and adorning it with additional ornaments. The elderly and staid may be seen wheeling in the giddy maze, while reciting *mantras*, prayers, and confessions, such as : "I am consumed, O Lord, by thy fires. O Kāma, in memory of thee I sprinkle over myself, and my family, my flocks, and all my possessions, the *abira* (red powder), and I pray thee to exert thy manifold powers, in loving increase of family, flocks, and crops."

Groups of small villages and hamlets usually combine to take a field which has yielded an abundant crop, in order there to celebrate Holi. The sacred fire, the pole, and the other figures, are placed in the centre, and many sally out to collect valuables to cast into the fire. They often seize costly articles of furniture; and once these are brought to the sacred pile none may withdraw them, for they are consecrated. Polo, and other ball games, are played ; tin balls are collected round the fire, and when they burst, sprinkle the players with red powder. The scene becomes at times a pandemonium (see Carnival), and the dresses of the revellers are grotesque, and gaily colored, and smeared with red. Embers from the holy fire are wildly flung about—as at Italian candle-feasts—and balls of mock comfits which break and discharge liquids. The unwary are soused with disgusting fluids, or sent on bootless messages, like April fools

in Europe. The Holika images and poles, with all their gay trappings, are finally committed to the sacred flames ; and all rush frantically to secure embers, as at the Jerusalem fire feast of Easter. Indian women at this season are apt to play practical jokes on lone males in lone places, as we had once reason to know ; and stripping is regarded as a permissible assault, for all is now merriment, and all is done “for the love of Kāma.” The Khasia tribes (says Mr Atkinson, *Journal Bengal Rl. Asiatic Socy.*, Jany. 1884), affix the phallic Trisul, or trident of Siva, to the Holi poles, praying to them especially for offspring born, or expected, during the past year ; and priests go round to affix a special *Tika*, or mark, on the foreheads of donors to these rites. Mr Atkinson regards these as pre-Vedik. In Bangāl the Vishnūvas and the Sakti worshipers who celebrate the licentious rites of Durga and Kāli, are among the most ardent Holi worshipers ; and this fete is the greatest of the year at Jaganāth. Siva then offers to forego all his merits for love of Lakshmi, and even Brāhma burns with passion. Such are the excesses which, in many lands, accompany emotional faith.

The Holi corresponds to the Roman Liberalia, with worship of Venus Hilaria, and of Fortulla Virilis : or the old Christian rites of the “ abbot of unreason,” and “ Feast of Fools,” our April Fool’s Day and the “ gowks’ day ” of Kelts (see *Rivers of Life*, i, p. 425). It was also Cuckoo’s Day according to Sir Walter Scott (see Cuckoo). The follies and extravagancies of the season are endless. We have seen Hindus, Moslems, and Christians, alike racing down a hill in the early morning to “ catch the sun.” Native Christians said that this was done “ in imitation of Peter and John ” racing to the sepulchre of Christ on Easter day. For it is the season when the sun god leaves his cave of death and again appears in the world.

Holy. This word originally means “ whole,” “ wholesome,” hence “ perfect,” and so “ sacred ” (*Rivers of Life*, i, p. 36).

Homa. Haoma. Zend. This answers to the Sanskrit Soma, the sacred drink which is the essence of Krishna (Bhagavād Gita), a mystic sacrifice to Vedik deities (see Soma). The rites of Homa require the use of five sacred woods, and of Kusa grass (or Barsom twigs in Persia), and should precede marriage and the investiture with the sacred Kosti necklace. [The drink is now made from the *Asclepias Acida*, and a few drops suffice for each. There is dispute as to the original drink, but Prof. Max Müller, comparing the extant customs of Ossetes in the Caucasus, thinks the original Soma was a kind of dark beer or porter.—ED.]

Homer. The blind bard of Khios, like Hesiod the shepherd poet of Mt Helikon, is important to all who study early Aryan mythology (see Hesiod). Homer appears to have preceded Hesiod by a generation or more. The one is the epik poet, singing heroic deeds of a young race ; the other is the Greek Virgil, singing the praises of rural life and religion. As many ages have claimed the Homeric poems, as cities claimed "great Homer dead." It is enough for our purpose that these poems were written about 800 to 600 B.C. But the picture they present accords with the civilisation of Troy and Mycenæ, recovered in remains supposed to be sometimes as old as 1500 B.C.: and the conclusions of former critics are now modified, in part, by the discoveries of Schliemann.

Honix. A name of Vili the brother of Odin.

Honover. Pāhlavi—the Zend Ahuna Vairya, or word of Ahūra-mazdā, which was incarnate in King Gushtasp and others, as the Logos was incarnate according to the 4th Gospel.

Hor. Horus. Har. The Egyptian god of the rising sun, a name connected with *Hru* "day." He is exactly equivalent, says Renouf, to the Greek Huperiōn, the "rising" sun. He is the son of Osiris and Isis, the avenger of his father, and conqueror of Set the dark god. But Set, as a black boar, swallows the "eye of Horus," and the double-headed figure Set-Hor represents the brothers day and night. The hawk is the chief emblem of Horus (see Hawk).

Horns. These are universal emblems of power (see Bryant, *Mythol.*, ii, p. 530). The sun, the moon, and all river gods have horns, like Dionūsos, or like Moses. They stood for rays ; but the horn is also the phallus, and the "horn of plenty" is the Yoni. Apollo Karneios is thought to mean "the horned Apollo," from the Greek *Keras* "horn." His festival was the Kereneia, or Karneia ; his priest was Karnas, he is the Latin Granus and Keltik Graine (but see Graine). The altar of Yahveh had horns ; and he fills, exalts, or anoints the horns of those he favours. The temple of Diana, on the Aventine, was hung round with horns of bulls and cows, and these sometimes declared divine behests, as when Marcellus defeated Hannibal, or Scipio subdued Spain ; for the sound of the horn is prophetic. From Thrakia to Egypt we find wine drunk from bulls' horns, at weddings, and other feasts—they were the earliest cups of man. From Italy to India we find women setting up horns, as charms against the evil eye, with horse shoes, and eggs, on doors, and wells, and at cross roads. In Babylonia Anu, and other gods, wore

horned head-dresses—seen also on Akkadian seal cylinders—and at Ibrez, near Tyana, in Asia Minor, the giant figure of a horned god, bearing corn and grapes, is accompanied by Hittite texts. Horned helmets are also represented in Egyptian pictures and Ægean vases, as worn by the Danaou, and other fair faced tribes of the north. Horned figures are very common in ruins excavated both in W. Asia and in Europe. The witch dances used to take place round horns, or horn in hand, round rams, goats, and cocks. The “sacred horn of Tibet” (*Graphic*, 19th May 1888) is only a lingam. Many such symbols have we seen, beside circles at woodland shrines, together with small terra-cotta lingams, and eggs (see *Rivers of Life*, i, fig. 1). Dr N. W. Taylor (*Arch. Journal*, December 1887) describes the like beside the barrows of Wynad in India.

Strange horn rites were, till quite recently, celebrated at the “Horn Church” of Charlton, near London; and “horn dances” are still practised among us (*Folk-Lore Journal*, April 1893). The vicar of Abbot’s Bromley is quoted as saying that, for a century, the vicars had known “horn dances” still surviving on the day after Wake’s Sunday—the Sunday next to the 4th September—a period when harvest homes were celebrated (see *Rivers of Life*, i, p. 427). Mr Ordish says that the Abbot’s Bromley dances, for 200 years, had taken place in the churchyard after morning service. Such dances were common in Staffordshire at the beginning of the 19th century: they had peculiar figures and tunes. The Bromley church still possesses “six pairs of horns, a bow and arrow, hobby-horse frame, and curious old pots with a wooden handle, in which money was collected from the dancers by a kind of Maid Marian.” The under jaw of the hobby-horse was loose, and clanked in time with the music. The lad with the bow was a rude jester, accompanied by six men each with a pair of reindeer horns: ten performers in all danced a traditional measure. The hobby-horse, even now, is said to figure in May-Day festivities; and evidently old Norse rites are preserved. There is even a tradition that the hobby-horse is Odin’s Sleipner, one of the steeds of As-gard (see also Mr Elsworthy’s *Horns of Honour*, 1900). The horn among Hebrews was “exalted” in prosperity: it also betokened strength and light (Exod. xxxiv, 29; Dent. xxxiii, 17; Hab. iii, 4). In the first-cited passage the Hebrew reads (as the Latin Vulgate understands) that “Moses wist not that the skin of his face was a horn”: see Michael Angelo’s horned Moses. In the poetic psalm of Habakkuk the Hebrew also reads “His brightness was as light; horns from his hands.” The horn of Odin among the Norse is wind, or thunder.

Horse. See Asvins and Hippos. [The horse was called *kurra* (Mongol *Kar* “to galop”) by the Akkadians; and the horse and chariot were used before 1500 B.C. in W. Asia. The old Semitic name was *Sus*, and the Egyptians borrowed this and other Semitic names for the horse, as well as the Semitic *Merkebeh* for “chariot”; for they apparently had no horses before they were introduced into Egypt during the Hyksos period, just as they had no camels, which they also knew by the Semitic name *Kamal*. Asia Minor was a great centre for horse dealing, and the horse is still found wild in E. Turkestan.—ED.] To Hindus the horse, like the bull, was sacred. But they will drink out of a horse-trough, yet not where a sacred bull or cow has drunk. The great sacrifice was that of the horse (see *Asva-medha*), and it was performed when the birth of a son was desired. The horse drew the chariot of the sun, and sacred horses were kept in temples. Miss North (*Recollections of a Happy Life*, i, p. 217, 1892) found one of these at Kobē in Japan, in a temple shrine: it was piebald, with blue eyes, and a pink nose, and “always stood there in case the deity came down.” A stuffed horse also stood in a shed near, lest the living horse should die. To touch a stallion caused maidens to bear children, and the Asvins as great riders had sacred horses. The head of the horse also produces ambrosia, and the Indian Mamojī is a phallic stallion. The horses of Frey and Sigurd are famous among Skandinavians. The neighing of the horse is its “laughter.” [In Job we read “Hast thou endowed his throat with a thunder-noise,” xxxix, 19.—ED.]; and it is (as when the “bull speaks”) an emblem of thunder, like the braying of Indra’s ass in heaven (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 346). The son of Dronas is said, in the *Mahā-bhārata*, “to laugh, and have strength in his horse, which neighed as soon as it was born.” Herodotos relates the legend of Darius whose horse gave him power. [Riding on horses is only noticed much later; we have figures of riders in Assyria in the 7th century B.C., and in Lycia a century or so later; but all the older monuments merely show the horse as driven in a chariot. The Hittite king of Ḳadesh (1580 B.C.) had a wild horse, but all Syrians were using chariots like the Akkadians, earlier than the Egyptians. The horse of Cæsar also foretold his fortunes. The “death-horse” is an ancient symbol long before the “pale horse” of Revelation; for Nin-ki-gal, the queen of hell, is represented kneeling on a horse (see Hel): it was a well-known Norse and Danish figure; and Grimm gives the story of the horse’s head over a gate, which warns the heroine of the future. The winged horse, Pegasus, is found at Nineveh, and on coins of Carthage. Its hoof mark was shown in

Greece. The name is perhaps Semitic, meaning "flying horse" (Hebrew *pavaḵ* "to sway," "to wave," and *sus* "horse"), and it also carries an Assyrian god.—ED.]

Horsel. See Ursel, Ursula. The Swabian moon goddess.

Hospitals. These, as practical indications of ethical ideas, require notice. It is a common error to suppose that the first hospitals were Christian. Western Europe in this, and many other such matters, was far behind Asia. Indeed it would seem that Christ needed no hospitals, nor his church as long as they claimed to heal the sick miraculously, or by anointing them, with prayers (Mark xvi, 18; James v, 14). The medical art was very ancient in Egypt (see Egypt), and seems to have been publicly organised by 1100 B.C. [The Babylonians sought to cure disease by charms, as the result of demoniac possession; but the laws of Ḥammurabi (Nos. 215 to 225) lay down the scale of fees for doctors, and their responsibilities. If a freeman died from an operation (Law 218) the doctor's hand was cut off.—ED.] Among Greeks there were hospices for the sick close to the temple of Asklēpios (see that heading); and, in the 5th century B.C., Greek physicians were elected and paid by the citizens; but even earlier we read of public hospices for the sick, with other charities. In India rest-houses on the roads existed as early as 500 or 400 B.C., where the sick and weary were charitably received; and in Ceylon, at the great Nāga capital Anūrādha-pūr, a charitable establishment for the sick is said to have adjoined the palace of Pandu-kabhay: in 350 B.C., before Āsōka's missionaries arrived a century later, a king called Buddha-dāsa is said to have studied medicine, and to have granted lands throughout his Ceylonese dominions for medical charities. Āsōka (about 250 B.C.) in his inscriptions says: "Is any sick, the physician is his father. Is he well, his friend. Is his health restored, his guardian" (see "Pre-Christian Hospitals," *Westminster Review*, Oct. 1877). Sir Monier Williams concludes that "the first hospitals for diseased persons of which we have historic record, were those of Buddhists, where also dumb animals were treated medically and kindly nourished." These were maintained as late as 700 A.C. To the same source we probably may trace the charitable institutions of the Mexican monasteries. Prescott says that the Spaniards "found hospitals established in the principal cities for the cure of the sick, and as permanent refuges for disabled soldiers . . . superintended by experienced surgeons and nurses, established by the Government, but supported by the rich and charitable" (Bancroft's *Native Races*, ii, pp. 595-567).

Tacitus says that when 50,000 persons were killed and maimed by the fall of the amphitheatre at Fidenre, the doors of the great were opened, and medicines and necessaries were supplied, as was usual also after the battles of the Empire (*Ann.*, iv, 65). From early times Roman governors appointed physicians in every city in proportion to population, all these were paid from the public treasury. The Greek *Noso-komeia* had nothing to do with *Xenodokheia* or “rest houses,” *Ptokho-tropheia* or “poor houses,” *Gerontokomeia* or “alms houses” for the aged. They were “sick houses” or hospitals. As regards Christian buildings of the kind, Jerome says that Paula his friend “first of all established a *Nosokomeion*” in Rome, and “submitted to the humiliating penance of ministering to the sick with her own hands.” The Emperor Julian was a fellow-student of St Basil in Greece, and speaking of such establishments said they were founded “by impious Galileans, who thus gave themselves to this kind of humanity : as men allure children with a cake so they, starting from what they call love . . . bring in converts to their impiety.” So that the idea of Medical Missions is not modern. But Basil’s establishment at Cæsarea in Kappadokia was only called a *Ptokhotropheia* or “poor house,” connected with the good bishop’s own house. The poor and sick were cared for, and lepers treated by *Therapeutai*, who had to investigate their disease. Basil himself came of a family of physicians, and suffered from ill-health during his lifetime. [Justinian in the 6th century established a hospital for sick pilgrims at his church of the Virgin in Jerusalem. The hospice of Charlemagne (800 A.C.) in the same city became a Dominican hospital, and in it sick pilgrims were also treated. In the 12th century the Order of St Lazarus was founded by the Norman kings of Palestine to tend lepers.—ED.] Mr Lecky says that the Christian asylum for the insane at Grenada, in 1400 A.C., was founded 700 years after one established by Moslems. A great institution for the sick was founded by other Moslems at Fez in 1304 A.C. But Europe remained intensely ignorant of medical art, and of public hospitals, till after the Crusades.

Hotra. Sanskrit : a “burnt offering.” The priest who offers such is a *Hotri*.

Houris. Arabic : *Hūriyeh*. The nymphs of paradise mentioned in the *Ḳorān*. They are the Persian *Hūrāni Behisht*—heavenly maidens like the Vedic *Apsaras*. They welcome the heroes slain in battle, like the Valkyries of the Norsemen ; and, together with the “swan-maidens” of European folk-lore, they were originally beautiful white clouds.

Hu. A very early Egyptian god.

Huakas. Guacas. Ancient deities in Peru called "the gods who speak." The sun was Huaka, and his high priest (see Kusko) was the Huaka-villak or "converser" (see *Hibbert Lects.*, 1884; and Bradford, *Amer. Antiq.*, p. 356). The Huaka-koal was a "Huaka stone," and the Peruvians had such in private houses which they called Kanopas. Every Drāvidian village in India has its *koel*, or lingam stone, which points to the probable derivation of Peruvian speech from languages of S. India, with which also the Polynesian dialects are now known to be connected. The Huaka of Rimak was celebrated as the "revealer of secrets," and was a god older than the time of the sun worshiping Inkas in Peru, respected by them, while Huaka-villak ranked above all priests next to the Inka himself. The great temple of the mountain lake Titikaka, probably the oldest shrine in Peru, was named after Deo-Huaka, or Tio-Huanaka. It is a stupendous ruin at a height of 13,000 feet: one of its stones measures 38 feet in length. It had statues of the mother and child, and the buildings cover a space as large as that on which Westminster Abbey and the Houses of Parliament stand. The ground is strewn with debris of the temple for a mile round, and with fragments weighing 140 to 200 tons, the nearest quarry being 15 miles distant. The massive doors are carved with human forms, birds, and serpents. There are no remains of any temple roof (see Mr Inwards, *Temples of the Andes*). Garcilasso says the Peruvians worshiped a serpent which grows to a length of 30 feet.

Huitzilo-poktli. Huitzilo-Mexitli. The Aztek god of war in Mexico. He was born after his mother, Koatli-kue, had placed in her bosom a glittering ball of feathers which floated in the air. He had a tuft of green feathers on his head, a spear in his right hand, and a shield in his left. Bancroft calls his mother the goddess of plant life, and his three great festivals were in the middle of May, the middle of August, and at the end of December. The *Huitzla* is a "thorny plant" and the *Mexi* is the valued agave whence Mexico was named: *pochtli* signifies a "youth," and the name so explained by Mr Vining is more probable than any connection with a "humming bird" (see *Inglorious Columbus*, p. 380). The worshipers of this god dressed in green: the king wore a dark green tunic and a green veil ornamented with skulls and bones; he also wore green sandals (see Colors). The May festival followed that of the god's brother Tezkatli-poka, when the silk of the year was spun from cocoons, and the harvesting of the agave and preparation of its fibres took place.

Two days before his feast an image of Huitzilo-poktli was made out of corn-meal and honey, reminding us of Tibetan practices (see also Azteks and Cross).

Huli. See Holi.

Hume. The great Scottish philosopher David Hume (1711 to 1776) strove in his own solid and fervid manner to do for Britain what Diderot was doing for France more brilliantly, and perhaps more effectively, as he more openly appealed to the masses. Diderot was not unknown to Hume who was the friend of the more timid encyclopædists D'Alembert, and Turgot, while in Paris from 1763 to 1766, as secretary of the British ambassador Lord Hertford. The philosopher was well connected by birth on both sides of his family, and from youth was a calm student and severe metaphysician, ambitious only of excelling in literature and study of the old Stoics and of human nature. He was intended for the law, but settled on account of bad health at La Flèche in 1737 ; and at this place, where Descartes had shone, he issued—before he was 25 years old—his *Treatise on Human Nature*, perhaps the most unassailable of his works. It was fresh and vigorous, but too scholarly and severely logical to be a popular success. He was disappointed by its failure, but he never in after writings abandoned the views it contained, or added much to them. In 1741 he published his famous *Essays*, being then at Nine-wells. Butler “highly recommended” them, though Hume therein says that: “a rational view of the existence of God can only be vaguely described as an *a priori* view of conscience . . . resting on ethical grounds.” In 1744 he was all but elected to the chair of Moral Philosophy at the University of Edinburgh, but his opponents accused him of “heresy, deism, scepticism, and theism.” He then accepted the post of tutor to the Marquis of Annandale, and afterwards went as secretary with General St Clair to Vienna and Turin. In 1748 he issued his *Inquiry Concerning the Human Understanding*, and returning home next year settled down for twelve years at Edinburgh, writing his *Dialogues Concerning Natural Religion*, which were not published till 1779. In 1751 he became librarian to the Advocates' Library, and was very popular with literary ladies. He studied political economy, then a popular subject as set forth in the *Wealth of Nations* by his friend Adam Smith. In 1753 he began his *History of England* from the time of James 1. He was then in very poor circumstances, yet “very contented though assailed with reproach, and even detestation.” But 450 copies of the first volume of the history sold in a few weeks, and by 1755 his comforts increased. The second

volume, and further developments of *Natural Religion* occupied him in 1756, and the history was finished in 1761. It was "the first attempt at depicting the literary aspects of a nation's life" (Prof. Adamson). He alarmed the orthodox by declaring Polytheism to be the first stage in the natural development of religions, and Deism or Theism a product of reflexion on experience. In 1763 he went, as above explained, to Paris for three years, after which he was secretary to General Conway in London for two. Finally he returned to Edinburgh at the age of 57 years, with an income of £1000 a year. He had renounced high Tory views, and the pessimism of his attacks on Society in 1756, with his dislike of the English. But he still denounced a hollow and licentious society, and the stupidity and ignorance of the nation.

He insisted on perfect freedom of thought, and his influence in uprooting the foundations of Faith was very great. Yet his eloquence, gaiety, gentle nature, and cordial manner, endeared him to all in spite of natural awkwardness, and a somewhat obese and grotesque figure. He came to be considered a patriarch of literature, and his house was the centre where learned men and women met. He enjoyed life, but especially the Nirvāna of calm retirement in his study. He bore a serious illness in 1775 with cheerful fortitude, and died peacefully on the 25th of August 1776, maintaining to the last his views as to the deity.

The orthodox belief in God was in his days regarded as the safest bulwark against infidelity, but he upsets it by showing that our finite faculties cannot grasp the incomprehensible nature of any "unconditioned" being. The deists of the school of Locke, who relied on the argument from Design, fared no better at his hands, as he concluded that no proof of God's existence was possible (see Atheism and Design). Prof. Adamson says that the philosophy of J. S. Mill is not further advanced than that of Hume, and posthumous works of the former follow exactly Hume's lines of argument. Hume was not only the first, but the most severely logical and powerful exponent of such philosophy—a Pyrrhonist, but greater than Pyrrho. He feared not to write all that he felt honestly to be true. Yet he never sneered at solemn creeds. His style was colorless and cold perhaps, but lucid and clear. He nursed no pleasant illusions, but sought Truth, not terrified by any gulf of night. He raised the banner of Descartes; and free-thinkers of the 18th century, following him, established his ideas more firmly. He believed in a spiritual force (or substance) as well as in matter, but not in memory surviving death. He entirely denied the credibility of any "miracles," regarding

the accounts of such as traditions belonging to times of ignorance and credulity.

Huns. A Turkish race of Mid-Asia who burst into Europe more than once, and attacked India (200 A.C.) and China, overrunning Persia. They were absorbed by the old Sākya stock in India, but in our 5th century they invaded Hung-ar (“Hun-land”) or Hungary under Attila (At-ila “high chief”), and threatened the Byzantine empire (see Goths). They were at length defeated, in 451 A.C., by the Franks near Chalons ; but later Hungarian troublers of Europe were of the same stock. The excavation of Huns’ graves in Hungary suggests a greater civilisation among them than is credited to them by historians (see Gibbon’s account of Attila’s court, from Ammianus, Jordanis, and Priscus).

Hūr. Hebrew: "hole." The caves whence Hōrites were named.

Hura-kan. The mysterious creator among the Quiche Red Indians : the Hushtoli of Choktaws : he is the “stormy wind” adored in Peru by kissing the air : the Spanish hurricano or “hurricane.”

Hyksos. The foreign rulers of Egypt belonging to the 15th dynasty (see Egypt). The name is supposed to be *Hik-shasu* in Egyptian, or “Chief of Nomads,” and they are the “shepherd kings” of Greeks. [Josephus makes them rule 511 years (*Agst. Apion*, i, 14, 15), and gives six names of their first kings during 260 years. The present text of Manetho gives the names differently, and the period as 284 years in all. These names are not Egyptian, nor are they Semitic, but may be Turallian, including Saites (Salatis), Beon, Pakhnan (Apakhnas), Staan, Arkhlēs, Apophis, and according to Josephus, after him Ianias and Assis.—ED.] The Apophis of these lists is mentioned in Egyptian history as a worshiper of the Hittite god Sutekh..

Hypnotism. From the Greek *hupnos* “sleep,” a state of unconsciousness which is easily produced, in nervous subjects, by gazing on some object close to the eyes. The Indian Yogis hypnotise themselves by gazing at the tip of their noses, as some Christian hermits did by staring at their navels till they saw the “light of Tabor” issue thence. The patient can be assisted by an operator of strong personality, who rubs the forehead, or makes passes with his hands, and suggests the condition, till closing his eyes the hypnotic subject answers questions in apparent unconsciousness, according to suggestion. The Magi in Persia, and the Eastern Christians down to

the 11th century, had “mysteries” due to hypnotic trance. Between 1600 and 1670, Maxwell in Scotland, and Santanelli in Italy, became famous as hypnotisers. Mesmer of Vienna interested Europe, but mingled his facts with deceits or delusions as to “animal magnetism,” using magnets as objects to stare at. His magic powers consisted only in the action of a strong will aided by the ancient methods.

Dr Braid of Manchester in 1841 began the scientific examination of the question, and other physiologists on the Continent soon dispelled the popular illusions as to “spirits” and “vital force.” Science found no “occult influences,” or any inexplicable forces. Hypnotism is only a cerebral condition induced by straining the sight till the optic nerve is affected and the brain partially paralysed, when the patient becomes a fit subject for suggestions generally involving contact. Man is not peculiar in this respect, for, when the attention is strained, rabbits and snakes appear to be easily hypnotised, as birds are also by serpents. The Indian juggler will gently stroke the neck of the snake with a wand, and the creature becomes rigid like the mesmeric patient in his trance.

In 1866 M. Liebault started what is called the Nancy or the “suggestion” system—a school still extant, teaching many errors with foundations in facts capable of explanation. In 1878 M. Charcot exhibited, in theatrical fashion, phenomena of hypnotic influence on trained and untrained patients, in the Paris hospital of the Salpêtrière similar to those with which itinerant hypnotists long ago have made us familiar. Charcotists relied entirely on some small bright object held close to the eyes; but Nancyists relied on passes with the hands and on urgent suggestion, such as the “thought-reader” receives from his guide. Braidists said—as do the Indian Yogis who are self-hypnotisers—that a small dull object is quite as effective as a bright one: the same result is obtained—that of straining the vision, and paralysing the optic nerve: a revolving mirror, and even a banging noise, suffice to induce the hypnotic condition. The important point is to concentrate vision, and attention, on some one object. Idiots, who cannot so concentrate attention, skeptiks, and unwilling subjects, or persons of strong will, can rarely be hypnotised, while the weak, hysterical, diseased, or emotional are good subjects. Terror hypnotises when birds or rabbits gaze on the dreaded snake. Three conditions are distinguishable—the cataleptic, lethargic, and somnambulistic; but in the last only, according to M. Charcot, does the patient remember what he has done during the mesmeric sleep. It was once hoped that hypnotism would be useful for the performance of painful operations; and the author, while Superintending Engineer at Calcutta, was called

on by the Government of Bangāl to build a mesmeric ward for the city hospital. But it was soon found that no reliance could be placed on the continuance of the trance, and that only a few could be hypnotised.

Since 1865 the police have watched, and have sometimes prevented, hypnotism; for the practice is liable to become criminal, advantage being taken of it to influence the making of wills, and even to suggest shooting at relatives. It was thought that hypnotism might be used for the detection of crime, and the discovery of unknown facts; but the unwilling cannot be influenced, nor can the replies go beyond the knowledge, or fancies, of the suggesting agent. Nancyites claim to have cured inebriates, and morbid tendencies; and we can believe that hypnotism may, by suggestion, influence nervous subjects, whose diseases are due to fears and self-suggestion. But the action on the brain is dangerous, causing disturbances as yet not well understood (but similar to the phenomena of epilepsy), and loss of brain power from such causes. Hypnotism has been of some service in connection with excitement due to sleeplessness or monomania. Dr Clouston, in an annual report on the Edinburgh Asylum for the Insane, considered the phenomena often similar to those of certain forms of insanity. Dr Robertson, after visiting Paris, and Nancy, found that in Scotland results such as French physicians claimed were not attainable, the patients being less excitable than the French—especially hysterical Frenchwomen in Paris. Epilepsy, he reported, was not cured, though the headache and confused feeling of which epileptics complain could be removed by hypnotic suggestion. The greatest blessing so obtainable is sound sleep, and in one case a calm slumber for six hours was obtained when the most powerful narcotics had failed. But it is clear that hypnotism is no cure for insanity due to brain lesions. Far from its being necessary that the patient should be of weak will, he reports that a power of steady attention, a vivid imagination, and a readiness to receive impressions, are important qualifications for success. It is also necessary to have confidence in the power of the hypnotiser. “Many persons have delusions about mysterious and occult powers, such as thought-reading, magnetism, telephones, and electricity. . . . (and) believe that a headache, that a pain in the elbow, or noises in the ears, have been produced in them, through the agency of mesmerism, by some one having an ill-will towards them.” Hypnotism shows the influence of the mind—or of another mind—upon the body, and clearly indicates that, in the waking state also, every mental suggestion towards recovery assists in the cure of a patient.

Hyssop. Hebrew *Azūb* : Arabic *Adhāb*. The plant which has always been supposed to be intended (Exodus xii, 22 : 1 Kings iv, 33) is still used in Palestine for sprinkling and purification as of old. It is a kind of Origany (*Origanum Maru*) called Miriamin by Syrian Christians—a labiate with hairy leaves—which grows from ruined walls, and is sold in markets. It was tied with red wool into bunches, and used to sprinkle the blood of the Passover Lamb, and of the Red Heifer (see Heifer). Its use answered to that of the Barsom twigs in ceremonies of the Mazdean ritual.

I

The English I is both short and long, and stands for the Greek *Ai* and *Ei*, as well as for the sound *ē* in other languages.

I : “shore.” See Ey. Apparently an ancient word, found in Keltik speech for “island.”

I or Ya : “bright.” [Akkadian *i* “bright” : *ya* “brilliant” (see A).—ED.]

Ial. Ier. See Ayanar. This god is said to be a son of Siva by Mohina—a feminine Vishnu—and is called Hari Hara-putra, or “Vishnu son of Siva.” He has the symbols of both gods—the lingam of Siva, and the yoni of Vishnu.

Iao. Iaeuo. The name of Yahveh, or Jehovah, in Greek letters on Gnostik gems, giving some indication of the pronunciation of the name in the 1st or 2nd century A.C. (see Jehovah).

Ibērēs. Iverni. Hibernia. An Aryan tribal term, generally supposed to mean “the Westerns.” The Iberes of the Caucasus were Georgians, W. of the mountains. In Italy the Iberes were on the W., and in Sicily. Spain was Iheria to the Italian tribes. Tacitus speaks of Ibērēs in the W. of England (Cornwall), who may have come from Spain ; but the term seems to be geographical rather than racial. The Iverni were “westerns,” and Ivernia, or Hibernia (Ireland), was a western island (see Ireland).

The Ibērēs of Spain, on the river Ebro, were connected with the Ligurians of N.W. and W. Italy (see Ligurians) ; Iberia included N.E. Spain and S. Gaul to the Rhone eastwards ; the race being that of neolithik times in Europe, about 3000 to 1500 B.C. Ibērēs followed the valley of the Danube, and also entered Thrakia. They reached

Sicily long before the Siculoi (see Sikani) ; and Thucydides says that the Western Ibernians expelled the Sikanii “from the river Sikanos in Iberia.” [But it has to be proved that the term is racial (see Britain).—ED.] They appear geographically on the lower Volga and Don about 200 B.C.

Ibis. A sacred bird in Egypt (*Ibis religiosa*), with white plumage and black head, neck, and legs. It migrates from lower Egypt as the Nile falls, and thus becomes a sign of coming fertilisation by the river. It was regarded as a friend, destroying snakes and scorpions, and was the bird of Thoth the god of literature and of wisdom, represented with the head and long bill of the ibis (see Renouf, *Hibbert Lects.*, 1879).

Ibn Batūta. A great Moslem traveller (1304-1378 A.C.), whose journeys lasted 28 years, and extended over 75,000 miles, from Spain to China and from Mid-Asia to the E. coast of Africa. He describes the Chinese traffic in the Red Sea, which was already ancient in his time.

Ida. A name often interchanging with Ira and Ila, and applying to mountains in Phrygia and Krete, which were sacred. Idaios was a son of Dardanos and of Khrusē, who migrated to Samothrakē with his father, and established the mysteries of the Phrygian Kubēlē. His consort Idalia became the goddess of Idalion in Cyprus. The Romans obtained the sacred “black stone” of Ida from Attalos, king of Pergamos, in 205 B.C. (Livy, XXIX, x, 11) ; and Kubēlē herself was called Idaia or Idalia, being connected with many mountains. On Ida, in Krete, Zeus was nurtured by the nymphs, and guarded by Idaian Daktuloi, or Kourētēs, in the Diktaian cave (see Krētē). In the Vedas Idā and Irā are names for the earth goddess, the wife of Budha or Mercury. She trespassed in a grove sacred to Pārvati, and Siva decreed that Ida, or Ila, should be male and female in alternate months. As a male Idā had three sons, and as a female was the mother of the Purus. In the Rig Veda Idā is connected with food, worship, and speech, as a child of Mitra-Varuna.

Idol. Greek Eidōlon, “image” (see Doll). The representation of a deity by a form usually leads to the adoration of the image, as being the abode of a qivine spirit. The Hindu speaks of the sun as the *Murti* (“body” or “image”) of the supreme deity, and would consider it blasphemous to make an image of the supreme Brahm, the “absolute, ineffable, and eternal,” as Hebrews consider it blasphemous to represent Yahveh. The name of Brahm may only be

whispered, and he is not even to be directly invoked. With closed eyes and ears, and with hands upraised to heaven, the worshiper—without moving the tongue, and after subduing every worldly thought—may only say inwardly, “Om. I am Brāhma”; for the soul truly is part of the Supreme (see Wilford, *Journal Rl. Asiatic Socy.*, xi, 125). In this sense the Hindu is no more an idolater than the Christian or the Hebrew.

Iēs. A name or title of Bakkhos—the “living one.” The three letters were afterwards taken as initials for Iēsous (Jesus), or for “Jesu Hominum Salvator” in Latin.

Ifa. A god of the Yorubas in W. Africa, the name signifying “fire” (see Yorubas).

Ignatius. An early Christian father supposed to have seen the apostles; but all legends and epistles connected with him are untrustworthy, being of late origin, or at best works that have been garbled by late writers. He is mentioned in the Epistle of Polycarp, but two references in Origen’s works may be interpolations. Eusebius (*Chronicon*) makes him bishop of Antioch in 71 A.C., and a martyr in 109 A.C., but elsewhere (*Hist. Eccles.*) says “as the story goes.” Eight of his supposed epistles are acknowledged forgeries, seven others appear in Syriac, Greek, and Latin, in various discordant recensions; and the earliest allusion to these seven is in Eusebius. Bishop Lightfoot expends much learning on the defence of these letters. Dr Killen concludes that they are “forgeries, and the arguments of Polycarp and Irenæus thereon weak and inconclusive.” The intention of the writers, and of the later interpolators, was the maintenance of sacerdotal pretensions.

Ignis. Latin: “fire” (see Ag). Ignis was the son of Manus or “man,” the mythical father of Teutons. The Kabeiroi were called Ignētēs, and Vulcan was Igni-potens, to Romans.

Ijhdaha. Sanskrit Aja-gar, “goat-eater”: a great python enemy of gods and men—a term applied in N. India to various dreaded serpents.

Ikshvāku. The “sugar-cane people,” or ruling family of the Sākya race in Oudh (see Brahma). The first king was “son of Manu-vaivasta, son of the sun,” who sprang from the nostril of Manu. He lived in the second Yuga, or world age, and had 100 sons, the eldest being Vikukahi, whose son Nimi founded Mithila or Tirhūt. The Rig Veda once mentions the Ikshvāku race as “a people on the lower

Ganges," which indicates a late age for the written (as distinguished from the oral) Vedas. One of the Ikshvaku kings, "Triaruna, son of Trivrishnau," was accused of murdering a Brāhman youth, but pleaded that the family priest Vrisha accidentally drove over him. Vrisha displeased the Ikshvākus by restoring the Brāhman to life, since he had not so treated those of lower caste. Their fires then lost power, till Agni pardoned them. This story is in the Sātyāyana Brāhmana, supposed to be as old as Buddha's time (6th century B.C.), indicating objections to caste in that age. The sister of the first Ikshvāku (Ilā) married a Buddha (or Budha—that is Mercury), the child of Sōma the moon, and of Tāra the star. The Ikshvāku king sided with Visva-mitra in the long war between priests and warriors (see Sunasepha) as described by Muir (*Sanskrit Texts*, i, p. 426).

Ikthūs. Greek : "fish." See Baptism.

Il. Ilu. Babylonian : "God." See El.

Ilā. See Idā. We doubt however if these two are the same. Ilā was the ancestral snake-god of Kolarians, who are the Ilā-putras, or Elapathas of the Rig Veda, founders of Ela-pūr, or Soma-nāth, in the peninsula of Balabhi—the sacred centre of Krishna worship in Surāshṭa. Ilā or Ela is the Siva of Ela-pūr, and of Elora (see Elora).

Ilion. The fortress of Troy, supposed to be named from Ilos (see Trojans).

Imaka. A god of the Himyarites of S. Arabia, probably "the smiter."

Ilos. Son of Tros, and founder of Ilion, on the hill where a speckled heifer which he followed rested, and where a sacred stone was dropped from heaven by Zeus. In the Greek version of Phœnician mythology Ilos stands for Ilu, the Babylonian god of heaven (see El).

Ilvas. Eluvas. A widespread Indian race, including Parias, or Paravas, Nulias, Thandas, Shanars, and other degraded tribes. In Travankōr there are half a million of Ilvas, incorrectly called Ilvars since *r* is the plural. They are supposed to have come thither from Ceylon, bringing with them the cocoa-nut and other palms which the Shānārs cultivate. They worship the spirits of woods, groves, gardens, or single trees, as well as serpents, and a fierce form of the goddess Kāli. They erect stones and pillars, and make niches for holy lights which must never be allowed to go out. Karns (or stone heaps)

over graves are sacred, especially those marking the spot where a virgin died, or on the scene of a murder—where a ghost is to be feared. Members of the same *Ilam*, or clan, may not intermarry. The Ilvas use caste-marks, and recognise various Hindu gods. The dot and horizontal line of Siva's devotees is marked on their foreheads and chests. We have known instances of human sacrifice reported among them, and youths circumambulate their shrines gashing themselves with sharp irons, which they run through muscles in the side, and afterwards insert pieces of cane into the wound (see Rev. S. Mateer, *Travancore*, p. 93).

Im. One of the Akkadian names of the god of storms, called Rimmon by Semitic races.

Immortality. Primitive peoples do not appear to have had any conception of what we now call "Immortality," namely the eternal life of an individual spirit. Their gods even, like themselves, were born, lived and died, though later poets called them immortal. Byron, pondering on ruined nations, says:—

" Even gods must yield : religions take their turn ;
 'Twas Jove's ; 'tis Mahomet's, and other creeds
 Will rise with other years, till man shall learn
 Vainly his incense soars, his victim bleeds,
 Poor child of doubt and death, whose hope is built on reeds."

The belief in a soul, spirit, or self, surviving the body is involved in this doctrine of immortality. Miss Naden, in her "Song of Immortality," expresses the more modern idea:

" Though thou shalt die, these the immortal forces
 That meet to form thee, live for ever more.
 They hold the suns. in their eternal courses
 And shape the long sand-grasses on the shore.
 Be calmly glad, thine own true kindred seeing
 In fire and storm, in flowers with dew empearled.
 Rejoice in thine imperishable being,
 One with the essence of the boundless world."

To the ancients the soul after death dwelt forever in the world of ghosts (see Hel). They did not look forward with any pleasure to such a future. Akhilleus, in the *Odyssey*, would rather be a slave on earth than a king in Hades. The Hebrew philosopher (*Eccles.* ix, 4, 5) says: "It is better to be a living dog than a dead lion, for the living know that they shall die ; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten" [or: their "memorial is forgotten"—ED.]. This is the

Hebrew creed from the first, and down to the latest books of the Old Testament. "Dust thou art, and unto dust shalt thou return" (Gen. iii, 19): "All go unto one place, all are of dust and all turn to dust again" (Eccles. iii, 20). "While I live," says the Psalmist, "I will praise Yahveh" (Psalm cxlvi, 2), for there is no remembrance of him after death. The Jew of to-day (see *Jewish World*, 8th May 1885) recognises this: "Judaism knows no belief in reference to the state of the soul hereafter. It has no dogmas in respect to any life after the body is committed to the grave. . . . Its sages have but speculated and pondered, like the votaries of all creeds, on the conditions of Divine judgment; and Rabbinical views have never been other than speculations. . . . The question has been considered a morbid one, and of no practical importance. . . . The eupeptic man is likely, hereafter, to deride as ludicrous such speculative discussion as 'Is salvation possible after death'? These can tend to no earthly good; are wholly and solely visionary and incapable of the least proof; and often lead to mischievous results such as spiritualism in all its vagaries, which, with like religious teachings, have unbinged the mind of scores of unfortunate people." These remarks are in the same tone that characterised the teaching of Buddha 2400 years ago. The Pharisees however became acquainted with Persian ideas, according to which the pious followers of a reincarnate prophet, having in them "the fire of life," were to be in future reborn on earth, as his companions in a millenium. The Sadducees, representing the better educated upper class, never accepted this belief, and remained content with the teaching of their ancient scriptures in the matter.

The Hebrew who saw no certainty that the soul of man differed from that of a beast (Eccles. iii, 21) would have agreed with Bishop Butler that immortality must be supposed to apply to all living things, if logically possible. Francis Newman declares that "the argument breaks with its own weight when thus carried to completeness, and gives very imperfect relief to the terrible strain on our faith caused by the many miseries of life." But the strain is here due to the assumptions of this good Theist. Even the Pharisee, though he held (according to the Mishnah) that "all Israel" had a portion in the "life to come," never included any of the Gentiles: for they were "like the beasts that perish."

Speculation on Immortality always gives way before imminent crises of human life, and has thus had but small influence on the actions of either savage or civilised man; the latter—especially if educated in science—puts aside the question, as dependent on the unanswered problem of the soul. The savage equally expresses

ignorance, as Sir C. Lyall makes the Indian woodman say to the missionary :—

“Thou sayest, I have a soul that never will die.
If He was content when I was not, why not when I pass by ?”

“Past and future alike,” says Tylor (*Prim. Cult.*),” fade into utter vagueness as the savage mind quits the pursuit. The measure of months and years breaks down—even within the narrow span of human life, and the hazy survivors thought that the soul of the departed dwindled and disappeared with the personal memory that kept it alive. . . . Even among, those who accept the doctrine of a surviving soul this acceptance is not unanimous. . . . In savage as in civilised life, dull and careless natures ignore a world to come as too far off, whilst sceptical intellects are apt to reject it as wanting in proof.”

But though we may not build up creeds on dreams and assumptions, we may still hope. We, may rejoice while we confess with Hezekiah (Isaiah xxxviii, 18) ; “The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth.” Hezekiah lived some 700 years B.C., and the writer of this passage held the ordinary Hebrew belief expressed by the “Preacher” (Eccles. ix, 10) : “For there is no work, nor device, nor knowledge, nor wisdom, in Sheol whither thou goest.” Isaiah makes even the gods—other than Yahveh—to perish (Isaiah xxvi, 13, 14); and Job says : “The cloud is consumed and vanisheth away ; so he that goeth down to Sheol shall come up no more” (Job vii, 9). The Hebrew scriptures make no allusion to general immortality, and the Jews expected rewards and punishments to be bestowed by God on men, in this life, according to conduct. We find the doctrine of a future life only in the later work of the 2nd century B.C., ascribed to Daniel (Dan.xii, 2) : “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt.” Yet Isaiah (xxvi, 19) wrote to his nation : “Thy dead shall live : the corpses shall arise. Awake and sing dwellers in dust. Thy dew is as dew on herbs, and earth shall cast out the ghosts” (*Rephaïm*). We cannot, however, quote the Psalmist. (xvi, 10), as believing in immortality when he says : “Thou wilt not leave my soul for Sheol, nor suffer thine holy ones to see destruction” : for he is only speaking of continued protection in life, and of “long enduring pleasures” on earth. The slow growth of such ideas had, by the time of Christ, developed belief in a Hell of torment. They were born of Hope and Fear ;

but Paul rejoiced in belief that "Light and Immortality" had been brought to men by Christ; for he rested in faith on the resurrection of Jesus (either in his actual or in some spiritual body), confirming the Pharisaic dogma.

Our own great genius of the Avon (*Tempest*, iv, 1), does not delude us when he says:—

" The cloud capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep."

Or again he sums up his thoughts as Hamlet (iii, 1).

" To die-to sleep
No more-and by a sleep to say we end
The heart-ache, and the thousand natural shocks
That flesh is heir to—'tis a consummation
Devoutly to be wished. To die-to sleep.
To sleep! perchance to dream:—ay, there's the rub;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause. There's the respect
That makes calamity of so long life;
. . . . the dread of something after death—
The undiscovered country, from whose bourn
No traveller returns-puzzles the will."

Col. Ingersoll (born 11th August 1833, and dying 21st July 1899), said at the grave of his beloved brother in 1886: "Life is a narrow vale between the cold and barren peaks of the two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. But in the night of death Hope sees a star, and listening love can hear the rustle of a wing. . . . We have no fear of death. . . . Our religion is Help for the living, and Hope for the dead." Again he writes; "All hope to meet again the loved and lost. In every heart there grows this sacred flower. Immortality is a word that Hope, through all the ages, has been whispering to Love. Like a sea it has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate. It was not born of any book, nor of any creed, nor of any religion, but was

born of human affection, and it will continue to ebb and flow, beneath the mists and clouds of doubt and darkness, as long as love kisses the lips of death. . . . We do not know, nor cannot say, whether death is a wall or a door ; the beginning, or the end of a day ; the spreading of pinions to soar, or the folding of wings : the rise or the set of a sun, or an endless life that brings the rapture of love to every one. . . . Our myths were born of hopes and fears, of tears and smiles, touched and colored by all there is of joy and grief between the rosy dawn of birth, and death's sad night. They clothed even the stars with passion, and gave to gods the virtues, faults, and frailties of the sons of men. . . few there are who do not long for a dawn beyond the night. And this longing is born of, and nourished by the heart. Love wrapped in shadow, bending with tear-filled eyes above the dead, convulsively clasps the outstretched hand of Hope."

Seven weeks before his own death, in his poem called "The Declaration of the Free," the same writer in the last stanza says :—

" Is there beyond the silent night
An endless day ?
Is death a door that leads to light ?
We cannot say.
The tongueless secret locked in fate
We do not know. We hope and wait."

Such are the humble thoughts of Agnostics, which are now moulding those of this cultured and religious age. No apology is needed for presenting them to thoughtful readers.

The Egyptian, perhaps, was the first to crystallise as dogma the vague beliefs of his age (see Egypt), and to conceive of a heaven where the good dwelt with God (see Heaven). Savage races, as well as civilised ones, have however been found to believe at times in immortality ; and the cold philosophic metaphysician as well as the fervid Theist. It was the interest of savage " medicine men " to point to portals before which they stood as well-paid sentinels. But, in all ages, thoughtful men have stood apart from the multitude, as they still do, in silence, because unable to affirm, and unwilling to deny, an idea that brings comfort to their fellows ; yet doubting how the individual soul or life can exist apart from the individual brain and body. They found no parallel in the case of the insect emerging from its chrysalis : no argument in the indestructibility of matter ; but recognised that the general longing for immortality has given birth to our various beliefs thereon. Granted that there is " an energy behind the phenomena," man has neither the power nor the knowledge to say

one word more ; no inspiration can teach us what we cannot understand ; and the wise think of a soul as only a complex group of activities and memories, a product of matter and of sensations imparted by outside forces—not (like Kant) as an unity with an objective and independent existence. The higher and more complex the organism, the more probable appears to be its resolution into its elements. Indestructibility of matter, or of energy, does not imply indestructibility of individuality. But belief in such a “self” or “ego” is the basis of belief in its immortality, without which Theism falls back on the Sadducean doctrine of reward and punishment on earth.

The teaching of Gotama Buddha, and of the Eleatiks, 2400 years ago (see Skeptiks and Sophists) was purely Agnostik. Gotama shunned discussion, but apparently had no belief in a soul independent of the body. He regarded animals and vegetables alike, as mere bubbles in a stream, floating for a short time, and again absorbed or dried up by the sun. Such ideas have contented millions of mankind for thousands of years, when they do not strive against the inevitable ; and we cannot, therefore, think of belief in immortality as a necessary feature of religion or of ethiks. The Buddhist urges us to be practical, and not to waste our time in vain striving after the unattainable, or discussion of what can never be more than a hope. Buddhist priests, in reply to the author’s anxious arguments on the subject, answered calmly—yet with amazement : “Why do you Christians agitate yourselves so much about the hidden future, if, indeed, such future there be ? Go forth to your duties, assured that while acting up to the light that your minds can perceive, and while leading the best life that you can, your goodness (*karma* or deeds) will be diffused in the world, to renovate it, and perchance to secure some happy future for all.” Renan, in 1883, in the fulness of intellectual vigour, wrote : “The infinite goodness I have experienced in this world inspires me with the conviction that eternity is pervaded with a goodness not less infinite.” Like the Agnostik, however, he was content to wait, and more or less to trust, careful only of the higher life on earth. Some are willing to say, with Cicero—in opposition to the spiritual teaching of Plato—that : “If my soul existed previously—as to which I know and care nothing—why should I care about its supposed life hereafter, when my individualism is also gone ?” Cato, Seneca, Epictētus, Servius Sulpicius, Marcus Aurelius, all, like the Hebrews, spoke of death as the final end, and offered to the bereaved no comfort save the idea of “eternal rest.” They had no belief in either the Tartarus, or the Elysian fields, of popular religion, any more than the educated of our own day who cast aside the heaven and hell of the Bible.

Euripides denounced the desire of immortality as a "foolish aspiration." Prof. F. Newman says that "it is the fruitful and fatal perverter of the sense of duty, by which alone theology becomes beneficial" (*Theol. Rev.*, Jany. 1879). He adds that "the result of all my studies devoted to these subjects, during a long life, convinces me that immortality has been to the Christian Churches, either a noxious doctrine or a dead faith." In 1886 (*Palinodia—Life after Death*) he writes: "I always regarded as trash Plato's arguments for immortality, as, I make no doubt, Cicero did. Therefore, as soon as I ceased to trust the Scriptures of the New Testament as a divine revelation, my acceptance of a future life as a dogma at once fell away. But knowing so many holy souls had devoutly believed it, and that ostensibly it had ennobled their devoted lives, I held it with a loose hand, feeling assured that if the Supreme Lord judged it better for them, or for me, he would bestow a second life without our asking; but if, on the contrary, for good reasons of his own, he did not grant it, then I was sure that that was best for us. . . . For me to be anxious as to my state after death I felt was wrong if I believed myself a child of God. In this spirit I write the closing chapter of my book on *The Soul*, and on that simple basis I continue to rest. It entirely satisfies me."

Only the Lord of Lords "hath immortality" according to one Christian writer (1 Tim. vi, 16); and general immortality seems not to have been expected by Paul, being only with difficulty "attained" (Philip. iii, 11). Christ and Paul alike (Luke xx, 36; 1 Cor. xv, 40-54) taught that the future life would be one in "spiritual bodies"; and in the early ages of the Church men freely discussed the possibility of three futures for men, namely, Annihilation, Restoration, and Retribution. The first of these was termed, in our 3rd century, "Conditional Immortality"—to be "attained," as Paul had said: good and believing men would live again through God's grace and Christ's death. The second condition was that of those who had fallen, yet could be restored to righteousness by Christ, and who—after purgation—might attain to eternal bliss. The third condition was that of the impenitent wicked, condemned to an eternal hell. Athanasius said that mortal man differed only from the brutes by being in the image of God, and only attained to immortality by the grace (or kindness) of God, having lost his original immortality by sin. The Church never regarded immortality as an inherent property of the soul. Mr W. E. Gladstone (see *Reminiscences* by Mr W. E. Russell) shortly before his death "stated his belief that the human soul is not necessarily indestructible, but that immortality is the gift

of God in Christ to the believer": which belief gives little hope for the majority of mankind who have never heard of Christ at all. Goethe was wiser when he said that Immortality is only a subject for the well-to-do, and for "women who have nothing to do, to chat about."

Seneca, the wise tutor of Nero, said, "Death puts an end to our misery. Beyond that our misfortunes go not. That places us in the same tranquillity as before birth. If anyone would grieve for those who are dead he ought to do so for the unborn." Athanasius and others asserted—like Brāhmins and Buddhists—that eventually man "loses his life in God"; but Paul said that we are even now in God, through whom we live. The idea of a resurrection of the dead body is discarded by all cultivated men educated in modern science, though it is still daily asserted in creeds, with other things in which men have no real belief. Man still however clings to the idea of the immortality of a self, or Ego, ever at war with the body during life. Yet—according to the famous Finsbury lecture of Sir G. Stokes, President of the Royal Society, delivered in 1890—this "has always been rather a philosophic than a Christian doctrine." The orthodox President sees indications in Scripture of "an energy which may lie deeper down than even the manifestations of life and thought," and confines himself to "the immortality of this energy": which seems to prove only the "Conservation of Force" which no man of science disputes. Such energy, whether latent or otherwise, is however common to man and to the "beasts that perish"—nay matter, even inorganic, is also full of such energy. "Life and thought," says Sir G. Stokes, "are the results of interaction between the fundamental individualised energy and the organism": which would apply equally to all organisms—to a tree or a mollusk: for the words mean no more than that the living thing is alive. He argues that as this energy remains even when the body faints or sleeps, so it may remain when the body is dissolved. The old familiar name soul, or spirit, might just as well be used as the term "individualised energy," but there seems to be a clear distinction between the interruption of action on the motor nerves during sleep or faint. and the persistence of an individual mind when the body has ceased to exist, and the stored memories of the brain-cells no longer can be set again in action. The President, and the learned bishops who supported him, clearly argued under a heavy burden of traditional assumptions. They remembered Paul's words (1 Cor. xv, 12), "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Paul's answer is unmistakable, though he had never apparently verified the

assertion on which he staked his faith. "If Christ be not raised your faith is vain . . . if in this life only we have hope in Christ we are of all men most miserable." The President and the bishops, abandoning belief in a resurrection of the body, and silent as to an immortal soul, yet suppose the immortality of "something . . . with a continuity of consciousness." This assumes the very point in dispute ; but as to the body Paul himself proclaims a "mystery. We shall not all sleep, but we shall all be changed. . . this mortal must put on immortality" (1 Cor. xv, 51). There is no uncertainty in his mind, but it seems clear that he never expected the heathen to rise, either to immortal bliss or for eternal damnation.

Plato thought that every living being had an eternal spirit, in which case the oyster becomes co-eternal with God. Yet if the soul had formerly inhabited some other body this detracts—as Prof. F. Newman remarked—from the moral importance of immortality, and suggests that the soul might have no more remembrance of its human life than of those preceding—as Cicero seems to have also thought. Plato said the soul must be immortal because sin did not destroy it ; but Cicero thought that Plato did not always clearly know what he meant himself (see *Akademy*). Jewish philosophers taught (see *Ḳabala*) that the soul was divisible into male and female elements, which sought each other during earthly life. Most transmigration theories guard against the objection that the soul loses individuality, by asserting that it is always conscious of the memories of its former lives. This is clear in the Indian *Jātaka* tales, and in mediæval or other legends of dogs, hares, and doves who reminded their persecutors of kindnesses shown to them in former lives by their present victims. The writer of the fourth Gospel seems to have held the belief, then common, in previous existences (ix, 2), which Sokrates shared with other Greeks. If this theory were true we must suppose ourselves surrounded by multitudes of spirits, incarnate not only in man, but in "all existing species of all creatures that have ever lived." We must account for the "individualised energy" of the fossils in Laurentian rocks, and in the ocean sludge, buried millions of years ago in the crust of earth. The soul of every nautilus that spread its sails on Silurian seas must, somewhere, continue its immortal existence in some other body (see *Soul*). Physical science sees no breach of continuity between man and beast ; and analogy suggests that (as *Ḳoheleth* thought) there is no difference between them in death. "Analogy," says Prof. Newman, "must prevail till very solidly disproved. . . . The physical reasoner insists that a disembodied spirit is a *chimæra*—a form of existence of which we have no specimen, and no proof : therefore we cannot, with any sound logic,

introduce it into a hypothesis for the satisfaction of our moral aspirations." Even if we supposed a divine spirit which "animates all matter" to exist apart from matter, he (or it) would not be a specimen of disembodied soul—being unique—and a "divine energy" without matter in which to act is equally inconceivable. Universal belief in souls is no logical argument in favour of their existence, for we know that the masses are usually wrong in their conceptions, their minds being swayed by hopes, fears, and ancient custom. Physical laws—such as that of gravitation—are known to be true, though most men never understand them. We have shown also (*Rivers of Life*, ii, p. 591) that some 56 per cent of the whole population of the world may be regarded as Agnostik concerning any future life.

It is again argued that belief in immortality produces a good life, through expectation of future reward or punishment, and affords consolation under sorrow. This indeed is the foundation of the whole fabric; yet mankind tacitly acknowledge, in the actual presence of death, how little as a rule they are influenced by any expectation of immortality. We do our best to live, and we bewail the dead who have left us. We fear, in fact, the unknown future. Between the finite and the infinite there could be no real communion, for "absorption in deity" can only mean individual annihilation, and also implies that we are, as individuals, not such as "live and move and have our being" in the Infinite Power. [Even when the Buddhist speaks of the "drop absorbed in the ocean," he seems to have no clear conception: since the matter of which the drop consists is indestructible, though it may be redistributed, and is as much in the ocean now as in future.—ED.]

The ancient Egyptians variously believed in souls that might return to the mummy, or migrate into other forms, or dwell with (or in) Osiris. But none of those beliefs, any more than those of Eleatik, Epicurean, or Stoik philosophers, or of the Sadducees, or of Hebrew psalmists and philosophers, in any way countenance the idea of a disembodied immortal spirit. Those who choose to rely on the vast systems of ancient and modern theologies, or on their "feelings," and imaginations, will find ample support in the fancies of every age. Emerson says: "there is a hint of immortality in that happy state of mind which loves life, and exclaims, 'What is good let it endure,' and in our insatiable desire to learn and know . . . we feel in a manner wronged if there is to be nothing more." Goethe exclaims: "Nature is bound to give me another term." But who is she—the awful destroyer of life organic and non-organic—that we should trust her? How is this new life to begin, and are we to conceive it, as

Emerson asks, as “ a fete champêtre, or an evangelical pic-nic whose prizes will be delivered to virtuous peasants ?” [Yet if Seneca is right we have no cause to fear : the woes of 50 or 70 years are hardly worth lamenting; and punishment is not vengeance, but only the rod that guides us for a few short years on earth.—ED.] Harriet Martineau looked forward to annihilation, and longed to sleep ; but her opinions were influenced by long years of sickness. The hard facts of the death-bed do not countenance the tales of joyful anticipation on the part of the dying ; as a rule they are fond illusions of the mourner, and their minds are generally occupied by their immediate physical wants. When the strong sane judgment of mature healthy life is ebbing away, we must not think that any weak death-bed words of repentance, or of recantation, can efface the good or the evil done in the past, or the consequences that follow therefrom. According as we have lived we have left our mark, for good or for evil. The law is stern but right. There is no recall : no Elisha whose bones can bring back the dead to life (2 Kings xiii, 21) : no Jesus to bid us “ come forth ” like Lazarus : none to roll away the stone from our tomb: all these things are legends, like those of Greek heroes, or like Plato’s Er son of Armenius, belonging to ages of credulity and ignorance. Equally must we question the mystic who dreams of being “ absorbed into deity ”—the “ great unknown from whom we came ” : for that, were it true, means not new life, but—to the individual—eternal death, with the loss of every fond or sad memory of the past. Pessimistic Buddhists have indeed regarded this as the highest future bliss. The cry of the weary in Europe is much the same : “ If from Thee we came, then to Thee let us return ” ; but this absorption, whether into a personal God or into Infinity—into a timeless, spaceless, unconditioned state, without memories, fears, or hopes—presents little comfort to most men. This only we know: that no theories of ours will affect the inevitable ; and that fear of the future has no foundation in the realities of existence—it is only the instinct of self-preservation, which we see to be necessary in nature. Let us then face the inevitable as best we may, with hope and trust. Let us not shrink from enquiry, or fear research into those horrors which the minds of priests, in all ages, have conjured up. Truth may be bitter and hard to digest, but it is always better than delusion : better than the fictions and fancies of ignorant monks and anchorites, or the threats of, priests scheming to gain power over the timid through their tenderest affections. All truth is safe and sacred ; and he who keeps truth back from men, through motives of expediency, is either a coward or a criminal.

“Why soothe one with vain words when after coming light
May prove them to be false. Truth is forever right.”

Wise men must do the thinking of the world. They must never—even if they do not tell the whole truth—utter an untrue word. Truth is usually the contrary of that which is generally believed. The wise man does not hasten to decide, but must be content with his horizon. He must doubt and ponder, even though told.

“Faith never murmurs ‘Why’?
For to think is to be tempted: to reason is to die.”

In. En. Hen. Words in various languages signifying “one,” “individual,” “he,” from the old root *An* “to exist.” In Akkadian *N* and *M* are demonstrative pronouns (see *An*).

Incubi. Latin: “liers over.” See Deuce, and Spirits. The idea of Incubi (male) and Succubæ (female) is part of the general belief in spirits that seek intercourse—like the Hebrew Beni-Elohim—with human beings, and is connected with the dread of “nightmares” and evil dreams. The fairy wives and husbands of Keltic folklore belong to the same order of ideas.

India. Hind. Sind. The populations and religions of India are the subjects of special articles (see *Hindus*), and we here deal generally with the earlier ethnological and religions questions, concerning Hindustan or the “Land of Hindus.” The earliest name of upper and central India was Kolāria or the land of the Kols, and the term India properly refers to regions near the Indus river. The Kols have generally been supposed to have preceded the Drāvid races, entering India from the N.E., and not like Drāvids from the N.W.; but this view presents difficulties in regard to the ancient Kolarian kingdom of Kosāla (see *Kols*). Little trust can be placed in the claims to Aryan blood and belief by the non-Aryans of the present time, though they have mingled with Aryan stocks. It is evident, from the 10th chapter of the *Manu-Shastra*, supposed to have been written about the time of our era, that Aryans and non-Aryans were then already coalescing, and but for the tightening of caste rules, which the laws of *Manu* prescribe, the two races—Aryan and Turanian—might now be hardly distinguishable. Thus, for instance, the Kughis, Rāj-Bhansis, and Bhangā-Kshatrīyas of Bangāl, in spite of Aryan titles, preserve the rites and customs of an ancient Turanian people.

The question of race is best illustrated by the anthropometric researches undertaken by the Government of India (see Mr H. H. Risley, K.C.S.I., *Journal Anthropol. Instit.*, Feby. 1891). The anthro-

pological survey began with the census of 1881, and leads Mr Risley, after ten years of study, to regard the measurement of the nose as the best racial indication, such measurements having been taken throughout the three governments of Bangāl, the N. W. Provinces, and the Panjāb, all in N. India. The Panjāb Aryans (Brāhmans, Kāyasts, and Rājputs) are the most *lepto-rhine* or “thin nosed”; and “the social position of a caste varies inversely as its nasal index”—that is to say that those with the most delicate noses are of the purest Aryan stock, and of the highest social position—just as among Arabs, the purest blood, and the aquiline nose, belong to the families of ruling chiefs. The proportion of width—outside the nostrils at the base of the nose—to height measured at the bridge, is expressed by a percentage; and the population studied is divided into four classes, as follows :—

(1) Ultra-Leptorhine	40 or less	}	High caste Brāhmans, Rājputs, and Kāyasts, Aryans.
Hyper- „	40 to 55		
(2) Leptorhine	55 to 70	}	Gugars, Lepchas, Pathans, Sikhs, Belūchis, Kāyasts, Bangāl Brāhmans, Sikhim, and Tibet tribes.
Mesorhine	70 70 to 85		
(3) Platorphine	85 to 100	}	Hill Mālis, Santāls, Munds, Kols, Kharwars. Mughhs, Lepchas, Bhutānis, Na- wars, Munds, Oraons, Bhūmis, Kakis, Kharwars, Bhulyas, Khatris, Mālis, Santāls, Belū- chis, Pathans, and some Sikhs.
(4) Hyper-Platorhine	100 to 115		
Ultra- „	115 and over		

This classification indicates the various fusions of Aryan, Turanian, and original Negrito stocks. The nasal measurement being taken into consideration with the usual measurements of the head, and with the color of the complexion, Mr Risley remarked (1) that the Leptorhine peoples (40 to 70 nasal percentage) are tall, fair, and long-headed men, with a high facial angle, and are found especially in the Panjāb, where the exogamous groups (that is those marrying out of the tribe) bear still the names of Vedik heroes ; (2) the Mesorhine people (70 to 90 nasal index) are of the middle height, broad-headed, sturdy, and of yellowish complexion, with a low facial angle ; they are Mongoloid tribes of the N. and E. frontiers of Bangāl, who have never advanced far into the interior ; (3) the Platorhine class (85 to 100 nasal index) are thickset, and of low stature, long-headed, very dark, and with a low facial angle, representing the Kolārian type of Bangal and Central

India ; (4) the remainder with the broadest noses, and usually darkest complexions, are mingled with Aborigines (see Drāvids). The 3rd class are usually called Drāvids, but Mr Risley says that the difference between Drāvids and Kolārians is one of language, and that the two stocks are really of one origin—a view which, explains difficulties as to the occurrence of Kolārian names in the Panjāb (see Mālis). The two languages themselves are both Turanian, being classed as forming the “Himalaic” division of Turanian speech. The succession of races begins with—(1) Aborigines, such as Veddahs, etc.; (2) Kolārians ; (3) Drāvidians ; (4) Vedic Aryans ; (5) Persians ; (6) Greeks ; (7) Huns, Tartars, and Sakas ; (8) Arabs and Turks ; (9) Mongols ; all entering India from the north between 2000 B.C. and 1400 A.C.—with exception of the Aborigines, and perhaps of the Kolārians, who came yet earlier.

[The actual history of India—if we except the legendary wars of Kurus and Pandus—is not traceable earlier than the age of Persian empire. No cuneiform or other hieroglyphic character seems to have been ever used in India, and the oldest script was derived from the Aramean alphabet of the Persian age. The art and architecture of India are also acknowledged to owe much to Persian and Greek influences ; and claims to very early civilisation are as unproven in India as they are in China. The leading dates of Indian chronology may be here tabulated, as serving to explain more clearly the general deductions of the author from racial, linguistic, and religious data.—ED.]

Gotama Buddha	623 - 543 B.C.
Persian Satrapy, N.W. India	520 - 327 „
Alexander crosses the Indus	327 „
Maurya dynasty of Māgadha	316 - 292 „
Megasthenes is sent by Seleucus to form alliance with Chandra-gupta of the Maurya family	306 - 298 „
Āsōka, of this dynasty, emperor of India. Buddhism of the “lesser vehicle” type prevails	263 - 225 „
Invasion by Yue-chi Tartars	165 „
Kushān dynasty	165 B.C. - 226 A.C.
Su Tartars conquer Bactria, and invade the Panjāb	126 B.C.
Samvāt era. Vikram-aḍitya of Ujjain defeats Scy- thians	56 „
Kanishka, emperor. Buddhism of the “greater vehicle” type prevails, about	10 - 78 A.C.
Invasion by Jāts, or Getæ	75 „

Saka era	78	A.C.
Gupta era	320	,,
Guptas overthrown by White Huns	465 - 500	,,
Valābhi dynasty in Kutch, N.W. of Bombay. Chalukyas powerful in Gujerāt, about	480	,,
Sakas and Huns expelled from N. India	544	,,
Valābhis overthrown by Arab Moslem invaders	664	,,
Muḥammad Kāsim, under the Khalif Walīd I, conquers Scinde	711	,,
Expulsion of the Moslems	750	,,
Muḥammad of Ghazni accedes	998	,,
Seventeen campaigns follow, till the victory in the Peshāwar Valley, leaving the Panjāb Moslem till now	1001	,,
Death of Muḥammad of Ghazni	1030	,,
Ghor Afghāns rule Ghazni	1152	,,
Two Rājput States at Kanōj and Delhi established. Muḥammad Ghori invades N. India	1172 - 1206	,,
Kuṭub-ed-Dīn, a slave of Muḥammad Ghori, establishes the " slave dynasty " of Delhi	1206 - 1228	,,
Slave dynasty conquered by 'Ala-ed-Dīn Khilji, in Delhi, who expels the Rājputs, and plunders Māhrrattas, and Central India, the Dekkān and Gujerāt	1294 - 1316	,,
Tughlak establishes a Turkish dynasty in the Panjāb	1321 - 1398	,,
Timur, a Turkish Moslem ruling Mongols of Central Asia, takes Delhi	1398	,,
Dynasty of Sayid emperors	1398 - 1450	,,
Baber, descended from Timur, emperor	1525 - 1530	,,
Akbar, grandson of Baber, emperor	1556 - 1605	,,
Jebanjir, emperor	1605 - 1627	,,
Shah Jahān, emperor	1627 - 1658	,,
Aurangzēb, emperor	1658 - 1707	,,
Decay of the Mughal dynasty, Shah-'Alām I, emperor	1707 - 1738	,,
Nādir-Shah the Persian, emperor	1739	,,
Battle of Pānipat, fall of Delhi to British	1761	,,

It is at present impossible to say when Aryan nomads first began to drop into India ; but, on the assumption that Vedik hymns are purely Aryan, and are as old as usually stated, we may suppose the singers to have appeared near Taksila about 1600 B.C., and that Aryans gradually increased in numbers in the extreme N.W. of India during

the next thousand years. Their religion was akin to that of the Persian Mazdeans of Irān, though distinct. They were fire worshipers who gradually adopted, in India, the older tree, stone, and serpent rites of Turanian Nāga tribes, whom they found established in India. But if they gradually became de-Aryanised they also, to some extent, Aryanised the older populations. The Aryan element was also reinforced in the 6th century B.C. under the rule of Darius I of Persia, and again when the Yāvana (Ionian) hosts of Alexander the Great crossed the Indus, and the Greek empire of Seleucus (312 to 286 B.C.) was established in Baktria, on the N. borders of the Panjāb. They then became rulers of the Ganges Valley, and the first Sākya, or Maurya (“peacock”) dynasty—represented by Chandra-gupta, who successfully maintained his independence—bore Aryan names, though probably not of pure Aryan blood. To this Sākya or Scythic race (probably of mixed Aryan and Turanian stock, the two races having then long lived together in Baktria) Gotama Buddha, the Sākya Muni, is said to have belonged. It is a recognised fact that, in our own times, the European Aryan cannot long maintain his family in India ; and Dr Isaac Taylor (*Origin of Aryans*) says that “the Dravidian types have now almost swallowed up the Aryans throughout India.”

The Sākya, Skuthi, Huns, and Tartars, had indeed probably been invading and colonising India from Central Asia long before Vedic Aryans arrived, or at least before the appearance of Persians, Jāts, and others, on the Indus in the 6th century B.C. These Turanians possessed a rude civilisation derived originally from the Akkadians of Babylonia. They continued to pour in, between the 5th and 15th centuries A.C. as Huns, Turks, and Mongols. The “slave dynasty” of Delhi (1206-1288 A.C.) was of Turkish origin, and the great Mughal emperors (1398-1738) were Turko-Mongols. They were however nearly annihilated by the valour of Aryan Māh-rattas, at the close of the reign of Aurangzēb. In spite of all these inroads of Turanians, Aryans, and Arabs, little effect has been produced on the great non-Aryan masses of Indian population ; and neither Islām nor Christianity has prevailed over the mixed system of native religion described under “Hindus.” This native system has indeed developed and advanced wonderfully, under the tolerant and sympathetic rule of the British race.

The Turanians, we must remember, from the dawn of history were rulers of Western and Central Asia ; and to our own days they rule all over Eastern Asia, dominate Semitic and Aryan races throughout the Turkish empire, and are now showing their superiority of civilisation in the victories of purely Turanian Japanese over Russian

Aryans. From monarch to village chief, high and low in India still boast of their Turanian blood, in spite of Brāhmins and other Aryans proud of Iranian descent. The Aryans are few, and their great influence in the north is, in a measure, due to our own racial connection with the Vedic races. In ancient days these gradually encroached, till the old Turanian Nāga-pūr ("snake city") became Indra-prastha, and the later Delhi. The Aryan hordes of the Panjāb princes first perhaps saw the "Holy Ganges" about 800 B.C., and began to spread in Kanōj and other cities of Panchāla—capitals of those Turanians whom they called Ahi-Kshatras, or "serpent kings." A period of comparative peace followed, as the ideas of Buddhism, and the influence of India's great apostle Gotama, tended to the amalgamation of races, and the discouragement of caste distinctions, about 500 B.C. The researches of scholars as to Media population round lake Van show that Aryan influence in Persia, and in Armenia, is not traceable much before 800 B.C.; and we find no indication of any Aryans on the Ganges before about the same period. To the Vedic bards this great river was unknown, though the Aryan immigrants seem to have taken sides in the wars of Kurus and Pandus, perhaps as early as 1200 or 1000 B.C., according to the later literature of the epics written in Aryan speech. To this age we may attribute the gradual education of Aryan nomads by the Turanian and Semitic races of Asia. They did not begin to commit their hymns and legends to writing till about Gotama's time, and then borrowed alphabets of Semitic origin, as did the Western Aryans also. No doubt they learned much in India itself, from the Turano-Drāvid ruling race, in the upper valley of the Ganges. Their literature became classic through the labours of such scholars as Pānini (5th century B.C.), and Patanjala (2nd or 3rd century B.C.), and other Aryan grammarians. Both Aryans and Turanians, while spreading from Central Asia, must early have been aware of the ancient civilisations of the West; but the Vedic Aryans were evidently rude nomads whose earliest hymns (like the early Vendidad of Persians) include no mention of coin, but refer only to the barter of cattle, sheep, goats, and horses, their earliest beliefs including the worship of elemental deities and especially of fire. In the Vedas we have no allusions to writing, pens, or paper, and no notice of caste. Cows were then eaten, and ardent spirits were drunk, quite as much by Aryans as by the thirsty Turanian Mālis and Kols of to-day. The Aryan hymns allude to these as Takshas, Āsuras ("godless ones"), Bhōjas ("cattle owners"), Bhārs, Kathas, and Yadus, holding the lands of India where they had built great fortresses of stone or even, it is said, of "iron," and possessing weapons of iron and brass, and chariots

of wood, often adorned with gold. Their valour and civilisation struck the ruder Aryans with awe. They are described as merchants, sailors, travellers by land and sea, and by rivers which the Aryans found thronged with vessels, including probably those of Sabean Arabs. They were worshipers of trees, and of snakes, of sun and moon, as the names Ahi, Nāga, or Bār, given to them by the Aryans, denote.

The Aryan Bhārata-varsha seems then only to have extended to the Yamuna or Jumna, and the invaders must have passed through many severe struggles before reaching Indra-prastha or Delhi. They found it held by Nāga worshipers called Nishādas ; and everywhere they encountered Kolārian and Drāvidian races—Takas at Taksila, Madras and Kathis on the Cheniāb river, Mālis on the Irāvati (Rāpti), Tugras on the Sutlej, and Kāmbhojas on the Indus. These Panjāb races opposed Alexander on the last named river : and, in spite of his victories on the Jhelam and at Sangala, they forced him to abandon the conquest of India. Arrian says that at Sangala the Kāthai lost 17,000 slain, and 30,000 prisoners, and they were not the strongest Indian nation. The task that was beyond the great Macedonian could hardly have been performed by any Vedic heroes. India, already civilised and possessing written records in the 4th century B.C., was still in the main Drāvidian or Turanian.

In the map of India (*Rivers of Life*, vol. ii) we have shown the old races and their chief seats of power ; but we have still to learn the history of non-Aryan Kolāria. Modern authorities have been educated—as we also were—in the belief that there is nothing worth knowing about pre-Aryan India : that the Aryans conquered it all about 1200 or even 2000 B.C., and gave to the country civilisation and religion, though we have no knowledge of any native Aryan civilisation in the West. Nothing could really be more wide of the mark, as a study of other articles in this work shows. India was Kolārian down to about 1500 B.C.; and was then Drāvidian, and may indeed still be called so from the highlands S. of the Ganges to Cape Kumāri. But long before the advent of either Aryan or Turanian strangers it contained a yet earlier population, now represented by the Veddahs of Ceylon, and by the savages of the Palny and other forests of S.W. India, who are connected with the Negritos of the Polynesian archipelago, and with the Australians, by anthropologists—a Negrito race of wild men, like those whom the Malays called Ourang-ūtan or “men of the woods.” They are now very scarce, but as a young surveyor the author made acquaintance with them in their forests about 1846 to 1850. They were poor, small, naked, untameable creatures, living none knew where in densely

wooded hilly tracts, sleeping, we were told, in caves and holes, or in summer on *manjāns* or platforms lightly made in thick lofty trees. We were only occasionally able to get within 30 or 40 yards of them, after sending away the Aryan officials whom they justly feared, for the Hindus used to shoot them as they would not shoot monkeys, fearing to be contaminated. The author took bread, fruits, and gaily coloured clothes with him, when alone, waving these at them, laying them down in the path, and then retiring: the wild men then used cautiously to approach, jabbering suspiciously like monkeys. One of them was captured by our Drāvidian chainman, and was sent to a German mission on the Cochin coast ; but he was found, after long trial, to be quite incapable of instruction beyond learning the alphabet, and the reading of a few easy sentences, and eventually he escaped to his native fastnesses. Most continents and islands have legends or traditions of such aborigines, who may be recognised also perhaps in the bushmen, and dwarf races, of Africa. The Veddahs of Ceylon are now recognised as a branch of the Continental aborigines from the S.W. of India. In Madagascar the Behoses, and Vizambas, are similar wild peoples, of whom traces are also found in China, even as late as the time of the Han dynasty in the 2nd century B.C. Wallace and other men of science suppose that a great Lemurian continent once occupied part of the Indian seas ; Madagascar on the west, with the Maldives, Ceylon, Java, and on the east Papuan New Guinea, being the present remains of it above sea level. This may have been the original home of the Negrito races of Asia and Africa, which racially and by language show some remote connection. Ceylon, in that age, would have been connected with India by the isthmus now represented by "Adam's Bridge," as the S. Arab sailors called it. Indian legends seem to refer to such a period, in connection with fairy continents and islands, near Cape Kumāri, which no longer exist.

With this Negrito stock the early Mongoloid populations—Kolārian and Drāvidian—mingled, and the dark color of the Himalaic Turanians, together with much in their languages which connects them with Polynesia and Australia, may be regarded as due to such admixture. The Aryans thrust out all the weaker mixed tribes to the extremities of their empire, as the early Kelts were thrust westwards by stronger races in Britain. The Kolārians were the first rudely superior race of India, followed by the Takas, Madras, Kathis, and others above noticed, who descended from the N.W., and are classed as Drāvidians. These again were followed by the Yue-chi, Su, and other Turko-Mongols of Central Asia. The non-Aryans are mentioned in special articles (see especially under Mālis) :

in all cases the trend was first towards the lower Ganges, and afterwards to the south, until—in our own times—the Madras provinces contain a population of some 46,000,000 Dravidians, while many millions of Kolārians still people the forests and uplands of Central India. Mr Hewitt (“Early India,” *Journal Rl. Asiatic Society*, 1888-1889) traces the Drāvids even from Babylonia, by their rites, architecture, and customs. They came from the highlands of Karmania, Arakhosia, Baktria, and Sogdiana, to the plains of the Indus; and linguistically they were connected with the early non-Aryan, non-Semitic, tribes of Susiana, whose speech Darins I preserved at Behistun, showing its ultimate connection with the Akkadian. The tree worship of the Bārs (see Bhars), in the land of Bhārata, was characteristic of this population, and is common also in W. Asia, as is the snake worship of the Kolārians (see Kols): the wars of Pandus, or “pale faces,” with Kurus may represent the early history of such races in Aryan literature. The wilder tribes were driven from the N.W., while others like the Bhōjas settled down to become rich, as herdsmen and agriculturists. They followed the pasture lands of the great rivers, and the fertile valleys at the foot of the mountains, where the wild men found refuge in forests. Others, like the Abhirs (see Ophir), reaching the western river-mouths became merchants, and traded with the Arabs and Assyrians. Strabo speaks of the Kām-Bhōjas or Siva-Bhōjas (Sibai) on the upper Indus, between Māli-tana and Taksila, as one of 18 tribes; and their congeners were the Bhōjas of the Sutlej—the Tugras of the Rig Veda. They established the kingdom of Kām-Bhōja, stretching from the Indus to the gulf of Kambay which was named from them, and as far as the Narbada or Munda river.

The race of the Sākas or Sākyas, from whom sprang Chandragupta in the time of Seleucus, ruled the lower Indus and founded the kingdom of Māgadha, conquering Kosāla, and fixing their capital at Sāketa in Oudh. The Sākya emperor, Āsōka (3rd century B.C.), speaks, in his 5th edict, of Yona-kambhoja-gandhāras as his neighbours, meaning perhaps by Yona only “foreigners,” and not Yāvanas or Greeks. The Aryans spoke of Danu as the mother of Vrithra, the serpent of drought whom Indra conquered; and the Danavas were said to be ruled by a great serpent king (Salya or Ajaka) the lord of the Tākas. These non-Aryan serpent-worshiping Danavas were the sculptors of the Elōra caves (see Elōra), and of other rock-temples, full of phallic and serpent symbolism which was detestable to Aryan Brāhmans. The Kolārian and Drāvidian tongues still show a marked affinity, in both vocabulary and grammar, to the Turanian languages

of Central Asia, though borrowing in later times from both Aryan and Semitic speech. The mixture of these distinct classes of language is seen in the dialects of the Panjāb, Sinde, and Gujerat, and even—as is now recognised—in Bangāli (see Bangāl). But time has not effaced the physical or mental distinctions which separate the pure fair Aryan from the tawny southern Drāvid. The sacred Sanskrit, and the later Pāli, became the languages of literature ; but, in the empire of the Nandas (in Māgadha), the Pāli was used by a dynasty of Drāvidian origin.

In reading ancient accounts, from Herodotos down to Eusebius or Chrysostom, it is necessary to remember that the name of India is very vaguely used to mean countries beyond Persia, including Afghanistan. The first known use of the name is in Aiskhulos (about the 5th century B.C.), and even in Herodotos the lands beyond the Indus are not of necessity intended in his account of the Persian empire. He speaks, however, of the Aithiopes, or “ dusky faced ” race of Asia, as distinguished from the Aithiopes of Africa by having straight hair, and this lank black hair still characterises the Kolārians and Drāvids of India. St Thomas visiting India (see Gondophares) or Pantainos about 200 A.C. (Eusebius, *Hist. Eccles.*, v, 10), may only have reached Eastern Persia. Neither Irenæus nor Tertullian speak of India as Christian in their enumeration of nations. Augustus (Angora inscription) speaks of embassies from Indian kings ; but the Romans knew little of India, in spite of Roman coins there found, for the trade was mainly in the hands of the Sabean Arabs. Arrian relied on earlier Greek accounts, and many marvellous tales, as to Central Asia and India, grew up after the Parthians had closed the way to the Romans.

We may now attempt to recapitulate the main periods of early Indian racial and religious history, including : I. *The Kolārian-Drāvid age*—say from 5000 to 1500 B.C., when Turanian tribes dominated India, coming first from Assām and Tibet, as Mongoloid Kols, Gonds, Khonds, Mālis, Munds, Mons, or Mughhs, described under these heads. They settled on the lower Ganges in Gandwāna, or Mālli-desha, and spread west down the Indus, and over the Panjāb. They went south from the Jumna to Malwa, driven down by stronger Turanians from the N.W., including Dravidian Kosis, Khasyas, Takhsas, Bhōjas, Madras, Sauras, Kathis, Yadavas, and Kalingas, who swept across the Indus, and advanced chiefly through Gandhara and Hastinapūr. These people found apparently only the small wild Veddah negritos to oppose them as they moved gradually to the south. II. *The Vedik-Brāhman age* (about 1500 to 600 B.C.)

when the Aryans followed the Drāvidians across the Indus, bringing hymns and rites of their own, but possessing no native alphabet or script, though Western Asia and China had already then become civilised. A period of struggle ensued, represented by the wars of Kurus and Pandus. The growth of philosophy in India marks the close of this age. III. *The Buddhist age* (600 B.C. to 800 A.C.) marked by revolt from the growing tyranny of Brāhman law, and of caste restrictions. The advent of the Greeks, and the establishment of their rule in Baktria, added to the forces in favour of the Aryan supremacy ; and the influence of Greek ideas became traceable in architecture, writing, and perhaps philosophy. They drove the Turanians from the Indus, and Aryans prevailed to the Ganges and Jumna. Much new civilisation was diffused even in Central and Southern India, Barmah, and the Indian Archipelago, through Buddhist influences. IV. *The Neo-Brāhman or Purānik age*, from 800 A.C. onwards, represents the decay and corruption of Buddhism, and reaction to the mixed Vedik-Purānik superstitions and mythologies. Slothful monks had forgotten the ancient philosophy, and left the masses a prey to the gross nature-worship represented by Purānik legends, and by the art of the cave temples of India. Indra, Varuna, Brāhma, Vishnu, and Siva, resumed their sway ; and Krishna, or even the self-denying Buddha, were converted into divine Avatāras or incarnations. In time the influence of Islam added to the elements of new thought, and the appearance of the Portuguese and English brought Christianity to notice. Progress in liberal thought was perhaps most marked about 1860 (see Ārya-Somāj and Brahmo-Somāj), but the inter-action of religions which produced the Sikh faith under Nānak, continues to modulate the history of Indian religions to the present day. Theism, Agnosticism, indifference, the loosening of caste restrictions, and a tendency to Materialism, contrast with the superstitions of the masses, who remain content with the coarse old phallic symbolism, and are ignorant of the ancient philosophic speculations on which that symbolism often depends. Christianity spreads only among the lower orders : Moslem belief advances rapidly ; but Brāhmanism, founded on the Vedas, makes yet greater progress (see Christ). Yet the ancient belief in the Vedas is sapped, and, like the holy city of Sarāsvati, it is disappearing under the sands of time. The proportions in 1890 were as follows, including Ceylon, Barmah, and the Andamans :—

Hindus	.	206,732,000	Buddhists and Jains	13,373,000
Moslems	.	55,134,000	Sikhs 1,009,000

Christians	2,049,000	Parsīs	85,400
Various	8,120,000	Jews	13,2000

With regard to the scripts used in India, the Sabean Arabs (see Arabia) are believed to have introduced their alphabet about 600 B.C., from which what is called the “South Āsōka” script developed. It appears that Nearchos—the admiral of Alexander the Great—found Indians writing on cloth, in some non-Greek script, about 327 B.C. The North Āsōka script of the next century was an Indo-Baktrian character, originally derived from the old Aramean characters adopted by Persians. It is found on Āsōka’s edicts (264-223 B.C.) at Kapur-di-gīri, and on coins of the princes of Ariana and India down to 126 B.C., as well as on Sākya coins from 120 B.C. to 79 A.C. Maurya coins, from 319 B.C., exhibit Greek types, and those of the Sah Kings of Gujerāt have even Greek legends. The alphabet was gradually developed to include symbols for *Gh*, *Dh*, and *Bh*, needed in Sanskrit, and increased from 22 to upwards of 40 letters in time. The three original types, whence all Indian alphabets have grown, were the Nagāri used for Sanskrit, and the later forms employed for Pāli, and for Drāvidian. Dr Isaac Taylor recognises seven families, including the Maurya script (250 B.C.), the Turushka (Indo-Scythic) of the Panjāb, that of Sah Kings on the W. Coast, that of the Guptas (319 A.C.) in Māgadha, the Vālabhis (480 A.C.) in Kāthiawar, the Chera or Venghi on the Kistna and Godāvery rivers, and the Chalukya script (490 A.C.) in the Dekkān (*Alphabet*, ii, pp. 258-324). To India we owe the great invention of cyphers, or numerals, which is popularly ascribed to the Arabs, who brought these signs westwards in our 8th century. Dr Burnell showed that they resembled those used in texts of the Venghi dynasty (4th and 5th centuries A.C.), and Dr Taylor (*Academy*, 28th Jany. 1882) proved that these signs were the initials for the Indian Aryan names of the numbers (see *Alphabet*, ii, p. 263). “The distinct alphabets of India,” says Dr Taylor, “outnumber all the other alphabets of the world, and many are among the most elaborate ever devised.” Yet the absence of all notice in the Vedas, and in their commentaries of earlier date, of any form of writing, of books, pens, ink, pencils, or engraving styli, shows how late the use of any script must have reached the Aryans. The Persians by 538 B.C. already knew of the kuneiform character, and probably of the Aramean alphabet; but kuneiform emblems seem never to have reached India. The earliest monumental texts consist, as Dr Taylor says (*Alph.*, ii, p. 289), of “a magnificent series of primitive inscriptions. . . . (the alphabet) of Āsōka and others standing unrivalled in the alphabets of

the world. . . . Not even modern phonologists have ever proposed an alphabet so ingenious, exact, and comprehensive." This is found on the six pillar edicts, and on many rocks, caves, and boulders, such as the Girnar rock in Gujerāt, where the writing extends 75 feet along the boulder, the lines occupying a height of 12 feet. Five edicts belong to 236 B.C., and fourteen others to 251 B.C. This Girnar text was written by a Su satrap named Skanda-gupti (see Indra-putra) under Turuksha, a Persian ruler of the Panjāb, of a family that held its own till the 3rd century A.C. The laws of Manu refer apparently to Turuk-shas (or Turk shahs), as "out castes" and "long-bearded warriors" (Kshatriyas), "children of fortune"—apparently of the mixed Turko-Aryan race of Parthia—who sprang from the tail, or from the breath, of Vahishtha's cow—that is from earth.

[As regards the languages involved in this study, the question as to whether Sanskrit was a spoken language has recently been raised by Mr E. J. Rapson (*Journal Rl. Asiatic Socy.*, July 1904, pp. 435-456), the general result of the discussion being apparently that it may be compared thus : (1) Vedik Sanskrit to the English of Wyclif's Bible ; (2) Classic Sanskrit to Johnsonian English ; (3) Pāli to our colloquial ; and (4) the Prakrits to our own "dialects." The alphabets in like manner all become more cursive as the language becomes later, in its forms and sounds.—ED.]

We have yet to discover the historic records of the great Valābhi or Balābhi kings of Kāthiawār, and the lower Indus (480 to 664 A.C.), whom the first Moslem invaders attacked, and who succeeded the Ikshvāku or "sugar-cane" race. With exception of coins, however, we are equally ignorant of Parthian history, as we remarked previously (*Rivers of Life*, ii, p. 139), and as Canon Rawlinson says in his history : for historic texts are still wanting. Kshatriya, or "warrior" satraps of Persian rulers might have been either worshipers of Krishna, or Buddhists, or Jains, and the holiest shrine of Siva was built near Dvārka, "the door" of India on the N. W. (by which its conquerors entered), at Elapūr, on the south slope of the beautiful hills of Junagarh. This region became the home of three sects, Vishnūvas worshiping Vishnu and his incarnation as Krishna, Rādha-Valābhis adoring Radha his wife, and Krishna-Rādhas who adored both deities.

A very powerful Drāvidian dynasty—the Chera or Venghi—ruled Eastern India from the Godavery to the Kistna river, till subdued about our 5th century by the Chalukyas (see that heading). The western origin of the Venghis is shown by their use of the "western-cave character," as found at Elōra. The Chalukyas, who founded Mahārashtra—the home of later Māh-rathas, or Māh-rattas,

had formed two branches by this time, and were absorbing all weaker tribes, from the Godāvery river to the Mysore highlands. They were at first Buddhists or Jains, and afterwards Purānik Hindus by religion. Their texts are found in the Buddhist ruins of Amrāvati, written in what is now called the Kistna alphabet, which is however very similar to that of the western caves. In the inscription of Vaisāla, which he wrote at Kutila—the very cradle of Buddhism—we find another ancient character which is known as Bareli.

Among other non-Aryan tribes we may mention those of the Brahma-putra river in Assām, which are noticed under their names elsewhere. These include Nāgas, Garos, Khāsias, Mikirs, Bors or Abors, Mishmis, Singphos, Kukis or Kuchis, Kamptis, Kurmis, Kachāris, and Muns. The first five occupy the river valley, and the remainder are in the surrounding hills, with an aboriginal race claiming descent from the Shān or Tai rulers (see Asām). The Muns or Mughhs worked south to Arakān (see Barmah), and Assam may be said to be dominated by Nāga, or “serpent” tribes. Although Tibet is said to have had a cursive script by our 9th century in common with Assām, the Passep or K’chab writing which thence developed, and in which much valuable Buddhist literature is preserved, is not traced earlier than our 13th century. The earlier Buddhists—appealing to the populace—used the familiar Pāli language, and the Deva-nagāri characters (see Deva-nagāri, and Kharoshthi). But Āsōka did not confine himself to any dialect or script, desiring to be understood of the people in all parts of his empire (see Āsōka).

Philologically Indian languages may be classed as follows, a population of about 300 millions in 1890 speaking 78 languages; and out of this 103 millions speak Drāvid tongues; 105 millions use various Prakrits (“dialects”); 10 millions speak Mongolian tongues; another 10 millions Urdu, Persian, and Arabic; and 77 millions the Hindi language, which is Aryan with admixture of Turanian and Semitic words. The Aryan and Turanian classes of language are divided as below—

<i>Aryan.</i>		<i>Drāvidian, etc.</i>	
Hindi . . .	77 millions.	Telagu . . .	20 millions.
E. Bangāli . . .	45 ,,	Māhrathi . . .	20 ,,
Prakrits . . .	50 ,,	Panjābi . . .	20 ,,
Uriya . . .	10 ,,	Tamil . . .	16 ,,
Urdu . . .	5 ,,	Gujerāti . . .	11 ,,
Barmese . . .	9 ,,	Karanese . . .	10 ,,
Shān. . .	1 ,,	Malayālam . . .	6 ,,
<hr/>		<hr/>	
Total . . .	197 millions	Total . . .	102 millions

The language used does not however imply the purity of the race ; S. and Central India, racially, is dominated by Turanians, and the Aryan or Aryanised Prakrits are confined in great measure to the N. W. Vedic writers, and later historians alike, seem to have known little of the history of the Drāvidians further south, or of the kingdoms even of S.E. Bangāl. Only about the time of Seleucus do the Aryans seem to have attained power, when Chandra-gupta (the Sandra-cottus of classic writers) usurped, in 315 B.C., the throne of the old Nanda dynasty of Māgadha. Āsōka himself appears to have been partly a Greek, since Seleucus gave a daughter to his ally (see Āsōka). Yet Chandra-gupta claimed also to be connected with the Māli dynasty, having married a Māli princess, which seems to indicate an admixture of non-Aryan blood. The actual history of India, as learned from her monuments, begins with Āsōka, and her influence on the world dates from the time that his Buddhist missionaries were sent out east, and west, and south. With the allusions to contemporary rulers of the West, in his texts, we first come into the full light of history in India.

Indra. Indrāni. Sanskrit : “the rainer,” and his wife ; from *Indu* a “drop.” They are the sky gods of Aryans. Indra is the son of Dyu or “day,” and the ruler of the thunder, clouds, and rain—a Jupiter Pluvius, the guide and guardian of sun, moon, and stars, according to his pleasure, and with due regard to his children on earth, the herdsmen, to whom rain was so important. But he was not a model parent, and was a fiery and jealous god. Gradually he relapsed into the second rank, as Dyaush (“the bright”), and Varuna (the “wide” heaven) superseded him as supreme. Indra, says Mr Grierson (*Indian Antiq.*, Jany. 1889), does not belong to the original Aryan pantheon ; some Orientalists connect the name with *indh* “to be clear,” as representing the first light of dawn before the spread of the aurora, when the stars are still in the sky and harness his chariot. Light and darkness are then struggling together, and Indra conquers Sushna the demon who holds the light imprisoned (see Prof. A. de Gubernatis, *Zool. Mythol.*, i, pp. 18, 89). Indra is also called Soma-patam, “the drinker of Soma,” which he sprinkles on all creation. He is the owner of the cow clouds (see Hēraklēs) which the Panis stole and hid in a cave, as in the Greek and Roman legends. He strikes the cows with the triple Vajra (the thunder bolt) to make them yield their milk—as the Germans still strike cows with rods to make them fruitful. He was a Mid-Asian deity, but in the Mazdean system of Persia he becomes a demon, with other Devas of the Vedic Aryans. The legend

of Indra's slaughter of the serpent Ahi (or Vritra) compares evidently with the Pergian legend of Thraetōna and the serpent Azi-dahāk, as well as with that of Apollo, or Marduk, or any of the other dragon slayers, including Krishna who slays Kalya the "deadly" snake of the Jamuna. Indra dwells among the waters, and is borne by Āirāvata—an elephant, which was the first being created from the chaotic ocean, and apparently symbolises a cloud. One of Indra's symbols is thus the *Ankus* or elephant goad. He also carried a lance or dart, a ray of light or flash of lightning. He is constantly connected with the peacock, symbolising the dark blue sky (Argus) with all its luminaries, and is thus called Mayur-Isvara, a name also given to Siva, Kāma, and Skanda. The Ceylon Balis said that Indra was Sakra, a god ruling the hosts of heaven, and all fairies and demons.

Indra indeed assumes many forms, and became the hero Kāvya-ukana. His struggles and "labours" were numerous. He is a wanderer seeking his lost cows, a hunter, and a god who pours water on dry places, and makes the wilderness rejoice (see Sir G. Cox, *Aryan Mythol.*, i, p. 339). Indra Sthatar answers to Jupiter Stator, who was symbolised by the erect stone. A Pandit of the Gorakh-pūr district (*Proc. Bombay Anthropol. Socy.*, 28th October 1896) describes his worship in connection with an obelisk, 24 ft. high, near the village of Majhauri. The Brāhman Bhadra-Som who erected it, inscribed it saying that he offered sacrifices to this great god of rain, and "has set up five images of Indra as high as mountains," meaning five lofty stones, one being at the foot of the Himālayas not far from Kapilavastu, one at Bhāgal-pūr, and the others at Sara, Betuja, and Kahān-wa-gāon.

Indra is said to chase the dawn-maiden Ahāna, and to shatter the chariot of Ushas, breaking up the aurora. He seduced Ahālyā the first-born daughter of Brāhmā, and wife of the Rishi Gotama : she was a "goddess of the shades of night" (Max Müller, *Science of Lang.*, p. 502). The moon as a cock or peacock, Krika-vaka, roused Gotama for his devotions, and Indra took his place in Ahālyā's couch. They were discovered, and Gotama turned the false wife into stone, while Indra was marked all over with the Yoni mark, and therefore called Sa-Yoni. But these marks the pitying gods turned into eyes, and his lost phallus was replaced by that of a ram—an ancient nature myth with very primitive symbolism. He is therefore often invoked to restore lost powers (*Zool. Mythol.*, ii, pp. 155, 280). In the Rig Veda, on the other hand, Indra is said thrice to purify the maid Ahālyā with his chakra or "wheel"—the sun appearing from the darkness. The Rig Veda is full of praises of Indra, and records his

prowess and glories, as “begotten of a vigorous god and of a heroic goddess.” From Indra sprang Arjuna the “shining” Apollo of India, for whom he stole the divine coat of mail from Karna ; and Arjuna was called Aindri, while his son by Ulūpī (the serpent princess) was Irāvāt, perhaps connected with Airāvata, or Indra’s elephant. The arms of Indra reach all over the earth, and his Protean forms are endless. He is a “ruddy god” drawn by two ruddy or tawny horses, with flowing manes and tails—apparently clouds tinged with the colors of dawn. He alone can conquer Ahi—the cloud snake which causes dearth by swallowing the rains. He has also a hook, and a net in which he entangles his enemies—as Mars was caught in Vulcan’s net. He defeats the Asuras, or ungodly, and the Panis ; and “broke down the high stone-built cities” of these foes. He goes forth drunk with Soma, or Amrita, an armed warrior at whose beck hosts of Maruts (“crushers” or winds) spring up. Vishnu is his “comrade” in the Vedas, but supersedes him later. The great triad of the Rig Veda is that of Indra, Agni, and Sūrya (“rain, fire, and sun”), while the legend of Ahālyā, which discredits Indra, belongs to the later age of the epiks, in which also Rāvana—the Rākshasa or demon—invades the heaven of Indra, and is so called Indra-jīt, “the conqueror of Indra,” till himself conquered by Rāma. He refused to release Indra until Brāhma promised immortality to the Dāsyu, which indicates a non-Aryan connection. In the Mahā-bhārata Indra is a drunken and licentious god, as King Nahusha pleaded when trying to gain Indra’s wife. In the Purānas Krishna is the successful rival of Indra, who deluged the pastoral Vrajas with rain till Krishna raised over them, for protection, the mountain Govandana. The two gods met and fought when Krishna tried to carry off the sacred tree Parijāta from Indra’s Paradise—Indraloka. Krishna conquered, and bore it away—an incident celebrated at the festival called the Sakra-dhvajot-thana, or “raising of Indra’s standard” (see *Rivers of Life*, ii, p. 154). The Daityas also conquered Indra and reduced him to beggary, but through over confidence allowed the “thunderer” to regain all his power.

Indrāni, Sachi, or Aindri, “the ever blooming,” was the wife of Indra, and the Queen of Heaven. She is pictured in the Indrāni cave at Elora seated on the tiger. Like Devakī, mother of Krishna, she carries on her knee the infant son of Indra—Arjuna “the bright,” who became the heroic friend of Krishna. He is usually known as Chitra-putra “the son of brightness,” and Jaya or Jayanta who is said to have been born of a cow : for Indrāni herself is ever virgin, and a virgin mother. Yet she had also a daughter, Deva-sena or Tāvishī, otherwise called Jayanī or Jayantī. Indrāni is not a

prominent figure in the Vedas, and is decidedly a phallic deity at Elōra (see *Asiatic Res.*, vi, p. 393).

Indra stopped the chariot of the sun like Joshua, and divided the sea like Moses, but the more spiritual idea of a god who reads the thoughts of the heart attached, not to Indra, but to Varuna.

Indra-putra. Sanskrit: "Indra's child." An ancient city, now a mound measuring 850 feet N. and S., by 1250 feet E. and W., having on it a small village, Indōr or Ind-Khera. A copper plate here discovered determines the date of a Skanda-gupta (see India), as either 146 or 224 A.C.

Indriya. Aindriya. Sanskrit: "sap," "power." The palm, sacred to Siva, is called the Trina Indriya.

Indu. Indhu. Sindhu. Sanskrit. A name of the full moon, as the "shining one," connected also with *indu* for "drop," as the moon was the cup which held the ambrosial dew or Soma.

Infallibility. See Bible, Inspiration, Miracles, Prophecy.

Innish-Muir. Inish Murray. A sacred islet off the W. Sligo coast, also called Inish-Kea. It is about 5 miles from the land, and contains a remarkable temple (see Murī).

Ino. The nurse of Dionūsos, and a sea goddess. Near the Phœnician Kuthera there was an ancient temple and oracle of Ino, beside a sacred rock that overhangs the sea; and from this rock she was said to have leapt. She appears to be connected with Juno-Matuta, as carrying the infant sun Dionūsos.

Inspiration. "In-breathing": the suggestion by a god to some holy man. All Bibles have been regarded at some time or other, by their readers, as due to inspiration. Sometimes the prophet or poet claims to speak in the god's name, or to relate a divine vision. Even Hammurabi prefaces his laws with the formula, "as God has commanded." Sometimes the writing has only come to be regarded as inspired long after the author's death, or the writer refers to a traditional past in such words as "The Lord spoke to Moses." According to Hindus, inspiration is of two kinds, *Sruti* ("heard") or *Smṛiti* ("remembered"): that is to say, that they agree with the Council of Trent that "tradition is equally the Word of God." But all inspiration is usually regarded as the revelation by God of infallible truth; and it is only in quite recent times that the word has been more loosely used, as when we call a poet "inspired." It

is clear, however, that no deity could so inspire any man as to cause him to understand, or to utter, things past human understanding ; so that Ezra can only publish the law (see Ezra), and Daniel must seal the book (Dan. xii, 4), while the sayings of the seven thunders are not to be written (Rev. x, 4). Yet in speaking of Christianity Tolstoi now tells us : “ It is necessary, in reading the Christian Gospels, to remember that they have passed through a multiplicity of compilations, translations, and transcriptions, and were composed 18 centuries ago, by poorly educated and superstitious persons.” “ They are no infallible expressions of divine truth, but the work of many minds and hands, and full of errors. . . . Let us respect the truth by correcting the errors we find in them.”

A great change has come over the attitude of learned men after long study of an open Bible. But if infallibility is no longer claimed, it is difficult to understand what they now mean by inspiration. The revelation of error by God cannot be supposed ; and if the Scripture is corrupted it is no longer a revelation of perfect truth. The boldest and most virile of our churches is known as the “ United Free Church of Scotland ” ; and their opponents—the conservative “ Free Church ” —have been at the pains of collecting various dicta of the more advanced school, under the title “ What is the Doctrine of the New Church ? ” A few of these may be considered.

Dr Ross Taylor as Moderator declares that “ evolution holds on its way with upward impulse and beneficent result . . . a restless, uneasy, uncertain feeling in regard to religious truth is abroad. . . . The whole trouble arises from a mistaken assumption that the opening chapter of Genesis was meant to be an authoritative account of the method, and order, of the creative work—it is not prose, but poetry ; the great Creation hymn.” Prof. Denney (*Studies in Theology*), says : “ The plain truth—and we have no reason to hide it—is that we do not know the beginnings of man's life, of his history, of his sin : we do not know them historically on historical evidence, and we should be content to let them remain in the dark, till science throws what light it can on them.” Prof. Martin (*The Authority of the Bible*) says : “ All human ingenuity could not clear the Bible of mistakes on points of science, history, and morals—such as the scriptural account of creatipn, the making of woman, and the Fall . . . all good things were of God . . . in that indirect sense the Bible was the Word of God.” Prof. Marcus Dods (sermon, “ What is a Christian ? ” 29th Sept. 1890) says again : “ We need not be seriously disturbed in spirit if we find we cannot accept what is known as the orthodox theory of the Atonement . . . we must not

too hastily conclude that even a belief in Christ's divinity is essential to the true Christian." As regards the Book of Jonah, Prof. G. A. Smith exclaims: "How long, O Lord, must Thy poetry suffer from those who can only treat it as prose—pedants, quenchers of the spiritual, creators of unbelief." Yet Christ is represented in the Gospels as having believed Jonah to have been three days in the belly of the fish. Prof. A. B. Bruce writes: "Cannot we see for ourselves, without voices from heaven, that Jesus of Nazareth, as revealed in His recorded works and acts, is a Son of God, if not in the metaphysical sense of theology, at least in the ethical sense of possessing a God-like spirit."

A similar movement has now begun to be manifest even in the Church of England, due no doubt to the influence of Renan, and of such German writers as Harnack. The Rev. Dr G. A. Smith (*Modern Criticism*, 1901) says: "The religion of Israel was polytheistic until the age of the prophets . . . the writings that follow are to a large extent derived from Babylonian myth and legend, whilst the patriarchal narratives are of a fanciful and parabolic character": "the Messianic prophecies are treated (by himself, as he says) in a naturalistic manner"; and he goes on to question "the whole Old Testament sacrificial system, and the nature of vicarious suffering even in its relation to the substitutionary sacrifice of Ohrist." [Such views attracted little attention a quarter of a century ago when *Rivers of Life* and *Bible Folk-Lore* were written.—ED.] We cannot wonder that other churches should hold this to be "subversive of the history and truthfulness of large portions of Holy Scripture, its authority, and inspiration."

But if these views are correct, as far as they go, it is surely time to drop the ancient dogmas of infallibility and inspiration altogether, not quibbling over words, or attempting to give them new meanings. Such adjustments have always misled ancients and moderns, diverting their thoughts into a thousand paths that lead nowhere. The meaning of the ancients is clear. Abraham believed in his call when he prepared to sacrifice Isaac, as the Hindu Kuruba did in 1901 (see Sacrifice) when he cut off his child's head in the temple saying, "I offer this to the bestower of all blessings; may he give them to me, and restore my boy." Koruba died a willing martyr to the faith that was in him. He believed himself inspired as truly as any convert of Scotland or Wales (see Conversion). Inspiration has always been taught by priests, and has always been accepted by the masses, who are ever willing to follow them. Ignorance and impatience are always seeking short cuts to truth. The majority of mankind live in a daily

atmosphere of miracles, and infallibility is a mighty weapon. in the hands of those who desire to rule them. It enables the interpreters of the Word of God to threaten the thunders of heaven. "By Thy terrors, O God, do we persuade men." "Fear Him who hath power to cast into hell." "It is a fearful thing to fall into the hands of God." The people are ever crying, "Tell us what to believe, what the Lord demands of us : we will obey, and will listen to no other god or teacher." But even apart from fear men love dogma ; they hate doubt ; and they are averse to sustained thought and enquiry. They are ever ready to listen to the man who speaks with confidence and eloquence. If men, searching for truth and fairly educated, could calmly and reasonably choose their leader, as they would choose an adviser in the ordinary affairs of life, they would perceive that neither church nor man can establish the reality of infallible inspiration. If indeed any could prove himself, or another, to be so inspired, then all Bibles might equally be accepted. Our faith is only a geographical accident, due to the history of races. Faith in all lands is strong among those who know nothing of the history of their Bibles, or of the difficulties and complexities which special study of them reveals.

Man's craving for a "Word from Heaven" has long been intense, and the cry has produced the answer, much to the detriment of our intellectual progress. Failing an infallible book men create for themselves infallible men—Shāmans in Tartary, the Lāma at Lhāsa, the Pope at Rome. The dark history of the past shows us that the results are discord, misery, and bloody persecutions. The belief in inspiration, and in infallibility, has been a fatal nightmare, and has produced every form of mental and physical slavery. It has deluged the world with blood, and fostered cruelty and sorrow. It is a sword which is set between parents and children, tribes and nations. Christ, we would fain believe, never intended to send it on earth, though he is said to have foreseen it. The belief is due partly to fear, partly to thirst for truth such as should always inspire us ; but it has quenched truth in blood, and has darkened counsel. Advance is impossible until this cardinal error in our views about ancient priests, and their writings, has been recognised. He who thinks that the truth he has attained is complete, and final, knows nothing about his subject—nay is in most grievous bonds of ignorance, and very far from the road that leads to the heaven of Truth. He must go back to Doubt : he must question first principles : he must learn the ways of science—that is of .real knowledge. He must seek Truth not once but continually, without bias, and severely investigating every statement placed before him, being assured only of his own ignorance, and deeming neither

himself nor any other man infallible on any subject. Let him be ever ready to test, again and again, all that he has hitherto taken for granted as proven, as his insight becomes deeper. Let him keep in memory the bias which he has inherited, through birth and education, or through circumstances—the swaddling bands wound round him in infancy, and the affections and memories to which he clings. Let him follow every sign of Truth, though he knows not where it will lead him, remembering that “the wisest are those who know that they know not.” Let him pause when he can find no firm ground on which to tread, but not even then rest content : for what we know to-day is but a small part of that which we have still to learn, especially as regards the dark ways of the Unknown, who is perhaps unknowable. Divine communications, whether through man or by book, we cannot establish as realities : nor may we trust the assertions of those who thus strive to solve all problems, not even when they refer us to “ages of Faith,” or to “millions of believers” : for we everywhere see that the blind, through blindness or through self-interest and prejudice, have led the blind, especially in matters of superstition and supernatural wonders.

The idea of inspiration was taken up by the Jews from the time of Ezra ; and they became acquainted in the East with others who claimed inspiration for the Vedas, or the Avesta. No words were more common in the mouths of priests and prophets than “Thus saith the Lord.” But all ancient scriptures claim, or have been claimed, to be inspired, in spite of all their irreconcilable statements and contradictions. It was in vain that the Christian wrote of the Hebrew Bible (2 Tim. iii, 16), “all scripture is given by inspiration of God.” He was not including his own or any other work of the New Testament, for the claim that these were inspired is unnoticed till more than a century afterwards. It was not till after 70 A.C. that the Rabbis of Jamnia, or of Tiberias, settled their canon and finally declared it complete and infallible. The old conventional “thus saith the Lord” then obtained a new meaning, such as we attach to the idea of inspiration ; and Christians followed the Jewish example a century or so later. None of the New Testament writers claim to be inspired themselves ; and Paul when giving advice to converts only “thinks” he is led by God so to do. The misquotations of these writers are now explained by scholars as probably due to different recensions of the Scriptures that they quote ; they often appear to be the blunders of later scribes, who added to the words of their originals ; but we have shown (*Short Studies*, chapter ix) that no correct version now exists. An inspired writer (I Cor. x, 8) would hardly have differed from his

authority (Num. xxv, 9) in a simple question of numbers. Canon Driver (in 1900), addressing the New College at Hampstead, is reduced by conscience to say that, though “the writers of all sacred books were in a sense inspired—that is, had a divine afflatus or illuminative spirit—yet our Biblical writers had this gift in a special and miraculous measure, though not so as to confer upon them immunity from error.” He concludes, therefore, that the Hebrew and Christian Bible “is not strictly the Word of God, but only contains the Word of God.” We are thus left to pick our way in painful uncertainty, with a very fallible guide—a book which has continually become more full of errors in passing through the hands of generations of compilers, and of copyists more or less ignorant and prejudiced. This was not what the Ohristian writer meant when he said (2 Peter i, 21) that: “Holy men of God spake as they were moved by the Holy Ghost.” Dr Driver says that “the historical books are now seen to be no longer the works of Moses, Joshua, or Samuel . . . some of the principal stories are fabulous.” Yet it is recorded of Christ (Luke xxiv, 27) that “beginning at Moses, and all the prophets, He expounded unto them, in all the Scriptures, the things concerning Himself.” To give this up is to give up the Bible, and Christianity as popularly believed.

Inverness. See Stones, as to the Klāch-na-kūdē.

Io. A cow goddess and bride of Zeus, said to have been chained to an olive tree in the grove of Hērē at Mukēnai. Hermes, guided by Zeus in the form of a bird, slew Argus who watched her, and she wandered in Arkadia, Euboia, and Egypt. The name may mean “bright” (see *I*, and *A*). She was a daughter of Inakhos the first king of Argos, and became a white heifer. Juno sent a gadfly to torment her, but she found rest on the Nile where her son Epaphus was born.

Iōnia. Eiōnes. The colonists of Ionia—the shores E. of the Aigean Sea—were Greeks from the W.; and Attika itself was originally called Iōnia. The Yavanu of the Assyrians, the Yavan of the Hebrews, and the Yavana of Hindu tradition, were Iōnians. [The name may perhaps come from *I* or *Ai* “shore,” as meaning “shore-dwellers.”—ED.] According to Greek tradition Kodros, King of Athens, sent his younger sons Neleus and Androkles, to Iōnia about 1050 B.C. Iōnia was conquered by the Medes and Persians under Harpagos in 545 B.C.

Ior. Welsh : the sun.

Iord. Skandinavian. The earth, daughter of Nott or night.

Irāvata. Irāvati. The base of this word is the Sanskrit *ir* “to go”; and Irāvati is a stream or river. [In Turanian speech the meaning is the same, *ir* and *ri* signifying to “go” or “flow.” Akkadian *a-ria* “water-flow,” or river; Turkish *irmak* “river.”—ED.] Irāvāt, or Airāvata, is the cloud elephant of Indra; and a great Nāga tribe of Kolārians was known as Irāvats. Irāvāt was also the son of Arjuna (see Indra). The Haihayas, or Gonds, were especially called Irāvats on the river Irāvati, now called Rapti, or Erāpatha in Pāli speech. The western Irāvati river (our Rāvi) was the “river of Purus.”

Ireland. The Ierne of Aristotle, and of Claudian, the Hibernia of Cæsar, Tacitus, and Pliny, probably “western” (see Iberes), and locally known as Innis-fiod (“the isle of woods”), or Ir-fala (“green land”), was also called Iberin, Irēnē, Iournē, and Erin. It was never conquered by Rome, and we have no evidence that it was ever visited by Phœnicians, or ever inhabited by non-Aryans. Place names are however said to indicate an early Eastern language (Prof. Mackinnon, and Mr J. Stadling in *Contempy. Review*, January 1901). [Irish legendary history is preserved in later works of Ohristian times, and is often influenced by Biblical teachings. The Irish claim early civilisation on the evidence of their famous MSS.; but these belong to our 8th century, while Augustine brought the civilisation of Rome to the Saxons before 600 A.C. Ireland is said to have received Christianity from Patricius, a nephew of St Martin of Tours, in 432 A.C. He is popularly regarded as an Irishman, which is entirely wrong if his usual history be accepted. It is remarkable that he is never mentioned in Bede’s history. Tacitus and Claudian say the island was colonised by Britons. Camden thinks by Gauls, Germans, and Spaniards. The Erse, or Irish language, is full of loan words from Christian Low-Latin, Norman French, and even from Teutonic languages, showing that the Irish Kelts were civilised by these nations. The population, from early times, has been very mixed, including, besides the Goidel Kelts, Danes, Frisians, Norwegians, Swedes, and Livonians, as early as our 9th century. It still includes mixed races: Danes in the islands and on the shores: semi-Teutonic Scots in the north; and a Spanish element of the 16th century A.C. in the south; together with some Dutch, Walloon, and similar stocks, even in the far west; as also a Norman element since the arrival of Strongbow in 1170. The round towers for which Ireland is famous were then in existence (see Fidh), but perhaps not very old. The Ogham characters—used also by Kelts in Wales and Cornwall in Roman times—are

perhaps the earliest indications of rude civilisation, connected with menhirs and dolmens of Keltik origin. The Irish legends begin with Partolan (otherwise Bartholemew) and his followers, who fought the Fomorian giants (perhaps "big beings"), followed (according to Gerald of Cambray, writing in 1190 A.C.) by Cossair the granddaughter of Noah, and by Nemed from Spain, who also fought their way after the first immigrants had died of plague. About the 9th century A.C. the Fion - gael and Dubh - gael were "fair strangers" and "black strangers." The Firbolgs under 9 chiefs, ruling for 80 years, were also "fair men"—perhaps Belgæ (see Kelts). The Tuatha Dedanaan were an unknown, and semi-mythical people sometimes supposed to have been Danes. The Milesian Scots, sometimes said to have also come from Spain, migrated from N. Ireland to the Scottish lowlands. Their two leaders, Heber and Heremon, were brothers: the latter survived and defeated Picts and Britons. The first shadowy king of Ireland is Olam Fodla, whose wife Hugony was French, and his capital the famous hill of Tara. The later history includes the election of Malachy King of Meath in 846 A.C. as King of all Ireland, and the war of Hugh VI with Danes in 863, when new Skandinavian colonies were settling in Dublin, Waterford, and Limerick. The Danish Kings of Limerick gained power over most of the south of Ireland. The wars and dissensions continued till the accession of Brian Boru (*Boirumhe*) in 1002 A.C., and till long after the conquest of the eastern provinces by England in 1170. The character used in writing Irish is equally indicative of foreign influences. It is not of Keltik origin, but derived from the Latin minuscule alphabet of the 5th century, brought in by the missionaries from Gaul and Rome.—ED.]

Irenæus. Greek Eirēnaios, "peaceful." A Christian father who wrote a work of which the original Greek text is known only through quotations of the first book. In 1526 Erasmus edited a barbarous Latin translation, using three MSS. which have since been lost. Tertullian thought that Irenæus lived as late as 220 A.C., and calls him "a person most accurate in all doctrines," but does not call him a bishop. Eusebius (*Hist. Eccles.*, v, 20) supposed him to have been a native of Smyrna, born about 120 to 140 A.C., and dying about 202 A.C. He was a mediator between the Roman bishop and those of Asia, in the question of the celebration of Easter (*Hist. Eccles.*, v, 1), when Pope Victor nearly caused a schism. He also suffered in the persecution by Marcus Aurelius about 177 A.C. (*Hist. Eccles.*, v, 24), and is supposed to have known Polycarp. Some say he was only 14

when he accompanied Pothinus as a missionary to Gaul ; and on the death of the latter in 177 A.C. he is supposed to have succeeded him as bishop of Lyons—the early Christianity of Gaul being thus derived from Ephesus (or Smyrna), and not from Rome, which accounts for the differences between Augustine and the Culdee monks of Britain (see Kil), since they were sent originally by the Church of Gaul, and followed the rites of the Oriental churches.

Irenæus is chiefly known as the author of a work in five books, directed against the Ebionites and Gnostiks, and especially against the Valentinians ; but his very existence has been doubted by Judge Strange and others ; and the attribution of the work, as we now have it, may be considered uncertain. The writer, whoever he was, was an humble minded and somewhat ignorant man, who believed Christ to have lived to the age of 50 years. He says (according to the Latin text) : “ It is not possible that the Gospels can be either more or fewer in number than they are : for there are four quarters of the earth, and four winds ; and therefore there should be four pillars and grounds of truth. . . . the living creatures are four-formed.” He knew apparently of four Gospels, with the Acts, 13 Epistles of Paul, the 1st Epistle of John, the Apocalypse, and other works such as the gospel of the Hebrews and the Shepherd of Hermas. Irenæus is also the authority for the names of bishops of Rome, “ successors of Paul,” down to Eleutherus. Cyprian knew of him apparently in the 3rd century, but Tatian, Athenagoras, and other early writers, do not mention him : so that he appears to have been known in the West earlier than in the East. He shared the belief of the pseudo-Petrine Gospel and Epistle, saying that Christ “ descended to preach forgiveness of sins, and to loosen the chains of the righteous. . . . prophets and patriarchs lying in Hell ” (*Adv. Hæres.*, IV, xxvii, 2).

Irish-Ki-Gal. See Hel, Hell.

Ir-Kalla. Akkadian. “ The great devourer.” See Hel.

Ish. Aish. Hebrew : “ man,” “ male.” See As.

Isaac. The legendary son of Abraham, the Hebrew *Iš-hak*, (“ he laughed ”), named from the laughter of the parents when his birth was foretold (Gen. xvii, 17 : xviii, 12,13,15). He is said to have married his cousin Rebeḳah at the age of 40, but to have been 60 when his two sons were born (Gen. xxv, 20, 26). The legend of Sarah and Abraham in Egypt is very similar to that of Rebeḳah and Isaac at Gerar in Philistia (Gen. xii and xxvi). The story of Abraham’s sacrifice of Isaac is, by Eusebius, compared with the Phœnician myth (see

Cory, *Ancient Frag.*), according to which Kronos (Saturn) offered up Yahīd (Ieoud), the “only son,” to his father Ouranos (Heaven), and established circumcision, like Abraham., to prevent general ruin of the world. Jewish tradition makes Isaac an angel of light, created before the world, and afterwards incarnate as one of the three sinless ones, over whom death had no power. Shem instructed him ; and while Abraham was the first to offer prayer at dawn, an'd Jacob at night, Isaac instituted the evening prayer—Rabbinical deductions from passages in Genesis as to the lives of these patriarchs.

Isaiah. Hebrew : “Yah saves” : the famous son of Amos (Amoz), living late in the 8th century B.C.; of whom we however know nothing but what we are told in the Bible. The book which bears his name, we are now inform8d by Prof. Duhm and Dr Cheyne, not only includes the work of two or more authors, but also “interpolations going down to the close of the 2nd century B.C.” (*Academy*, 24th Deer. 1892). The learned and cautious Dr A. B. Davidson (*Temple Bible*, 1901) says : “Only the first part of this book is written by Isaiah. . . . nor is the editing of these writings his work, but that of scribes—collectors and arrangers of the scattered fragments of the sacred literature of their day. . . . Ohapters xl to lxvi cannot be by Isaiah, but mostly belong to the time of the exile.” This is by no means a new view, and it was held a century ago by Gesenius and others. Prof. Davidson cannot say who is intended by the “servant of Jehovah,” who is a well-known figure in the later chapters, and apparently discards the explanation in the Gospel applying the words to Christ. The references to Cyrus, and to the Hebrews as in captivity and just about to return to Jerusalem, in the second part of the book, were brought to the notice of Europe only in 1790. But the discussion as to the Virgin Mother is traced back to the 2nd century, when Trypho (Rabbi Ṭarphon) discarded the opinion of Justin Martyr as to the correct translation, on the same grounds that modern critics urge. Prof. Duhm (*Das Buck Jesia*, 1892) thinks that chapter lx was the close of the composite book about 540 B.C., and that chapters lxi to lxv were added later by three different writers, while the “Deutero-Isaiah” was an author living near the Lebanon, and responsible for chapters xl to lv “exclusive of later insertions.” The poetical passages (xlii, 1-4 ; xlix, 1-6 ; 1,4.-9 ; lii, 13 ; liii, 1-12) with respect to the persecuted “Servant of Yahveh” are by this Deutero-Isaiah of 540 B.C.; while chapters lvi to lx are (by Duhm) thought to have been written in Jerusalem about 430 B.C. Even the first thirty-five chapters contain corrupt additions by some later writer of the 2nd century B.C.

[These speculations, like others, may however be considered as uncertain as the views of older critics which they aim at superseding. Dr Davidson's more generally accepted views have long been those held by educated scholars; but in detail critical assumptions have sometimes been proved to be unfounded. Thus chapter xiii was supposed once to be late because it notices (verse 17) the Medes whom we now know to have been encountered by the Assyrians as early as 840 B.C.; and the destruction of Babylon in 698 B.C. (chapter xiv), is also now historically established by the records of Sennacherib (see also xxi, 2, 9). The eady part of Isaiah (to chapter xxxix inclusive) is full of political allusions, now illustrated by the monumental notices between 720 and 700 B.C.—ED.] It is well known that the word *'Almah* (vii, 14) does not mean a "virgin" in Hebrew; but it is clear that, during ages of oppression, the Hebrews looked forward to a Messiah or "anointed king"—a "branch" of the stem of Jesse, and a descendant of David (Isaiah iv, 2; xi, 1: Jeremiah xxiii, 5: Hosea iii, 5: Ezekiel xxxvii, 24, 25: Zech. iii, 8; vi, 12). The "Servant of Yahveh" (Isaiah xlix, 5, 6) appears to be the writer himself. The Messiah could not have been expected to be a "man of sorrows" despised and rejected (liii, 3), and the figure stands apparently for Israel generally (xliv, 1). The writer refers to the "former things" as having been fulfilled (xlii, 1-9), apparently with reference to the older chapters, then known for nearly 200 years. The application of such passages to the history of Christ's death is forced and difficult. He was not blind (xlii, 19), nor was he "taken from prison and from judgment" (liii, 8), neither had he any sons (verse 10), nor were his days "prolonged." He did not even himself claim (as far as we are told) to die, or to be smitten, for the sins of others. The epithets applied to the expected Messiah (ix, 6) are all applicable to a human prince, since the words "mighty God" and "everlasting father" may be better rendered: ["his name shall be called Wonderful, counselled by God, hero, father of ages, lord of peace."—ED.] The predictions of the first part of the book refer to events just about to happen in the 8th century B.C. Isaiah was wroth with his people for their cowardice and corruption, and they resented or laughed at his denunciations. The whole work, as Dr Davidson remarks, is based on the belief that Yahveh the God of Israel is the only true God, but one declaring vengeance against the Hebrew nation, for their sins and neglect of his service, and even commanding the prophet (vi, 10): "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed."

No doubt a historic Isaiah may have seen visions and had moments of ecstasy, believing that he saw what he describes. He often gives utterance to noble thoughts in beautiful language ; but these things are familiar to those who have witnessed the exaltation of living *nabis* or “prophets” in the East. They wander still all over Asia, and frequent the holy places of India, clad in sackcloth, or even quite naked when this is permitted. They are still religious politicians, and prophets whose predictions are not always fulfilled. They have caused us much trouble in India, and in Egypt alike. The reports of their miracles and visions spread far and wide among the masses, and they have often incited Messiahs and Mahdis (“guided ones”) to their own destruction after terrible bloodshed (see *Rivers of Life*, ii, p. 597). Like most of them Isaiah believed only in his own inspiration, and condemned others who wore hairy garments and deceived the people, speaking falsely in the name of Yahveh, that priests might bear rule. Unable to decide between the opposite predictions of such prophets the Hebrews rejected them all, as we should do. But the noble language of Isaiah has caused his words to remain, while others are forgotten.

Isdhubar. See Gilgamas.

Isernia, an ancient Italian city 45 miles S.E. of Naples, where phallic rites were described as late as 1781 by Sir William Hamilton, then British Minister at Naples. He describes charms still worn (see Eye) including the hand and phallus. The priests were then endeavouring to suppress these emblems, and the Priapian cultus. At the fête of Saint Cosmo and St Damian they, however, still blessed phallic emblems, to be set up in gardens under the name of “St Cosmo’s toe” ; and women presented ex-votos to this saint of phallic significance. Any affected organ was uncovered that the priest might anoint it with “St Cosmo’s oil.”

Isis. Egyptian *Āsi* or *Uasi*, probably “the spirit” (see As) ; the feminine of *Ās-ir* or *Uasir* (Osiris) the male spirit. She is also Maut “the mother,” and the goddess of the moon, of the ark, and of water. Isis and Nephthys, the two wives between whom Osiris stands, are regarded by Renouf as goddesses of dawn and sunset. Isis is the mother of Horus the rising sun.

Islām. Arabic : from the root *Salam* meaning “to be safe,” “peaceful,” “healthy.” Muḥammad instructed his followers to call themselves *Muslim* (plural *Muslimīn*), and said that Abraham was a Muslim. [The correct rendering of Islām appears to be “salvation,”

and the Muslim is one “saved.” But it is usually rendered “submissive,” or “at peace” with God.—ED.]

Israel. Hebrew: “God commanded.” In Genesis (xxxii, 28) there is a play on the word, making it to mean “he commanded God,” as applied to Jacob (see Hebrews).

Israïl. Israphel. The angel who, according to Moslems, is to blow the trumpet at doom’s day. The word signifies the Seraph, or “burning one,” of God.

Istar. Akkadian: “light maker” (see 'Astar). The moon goddess, bride and sister of Tam-zi (“sun spirit”), who was adopted by Semitic Babylonians as *Istaru*, and by Phamicians, Canaanites, and many Hebrews, as 'Ashtoreth. On the Moabite stone we find a dual god 'Astar-Kamush. Among Arabs, however, the sun was sometimes female (as with Germans), and 'Atthar became a male god. Istar was also a Venus, represented—from Nineveh to Ionia—as a naked goddess, holding her breasts whence she nourishes creation. These early figures, of ivory and pottery, are generally grossly phallic; and 'Ashtoreth was so represented at Gaza down to 400 A.C. Sex is a matter of no moment among primeval deities; Istar is called in Semitic texts “the daughter of Sinu” (the male moon); but devotees—recognising the original meaning of the name—would find no difficulty in a male Venus. She bore many other names in Akkadian (or Turanian) speech, such as Nin-ka-si (“lady born-face”), Nin-si-anna (“lady eye-of-heaven”), Nin-kar-zi-da (“lady of the (temple) house of the spirit”), Nin-kharak (“mountain lady”), and Nin-khar-sagga (“lady of the mountain top”), being also among Assyrians a fiery goddess of war, armed with the bow. She is probably also Nina or Nana “the mother,” represented with the infant sun god in her arms. The Greeks identified her with Artemis, and Athēnē, as well as with Aphroditē.

Istio. The Teutonic patriarchal deity, son of Manus, who was son of Tuisko.

Isvana. Sanskrit. A form of the sun or fire (see As); from the old root *Is*, *Us*, to “burn” or “shine,” common to Aryan, Turanian, and Semitic speech.

Isvara. Sanskrit: “being” (see As).

Itu. Idu. Akkadian: “moon” or “month.” [The Etruskan *idus* “full moon,” and Turkish *Yede* “month.”—ED.]

Italy. The ethnical and religious questions connected with the peninsula are treated in special articles (see Etruskans, Fors, Iberes Oskans, Rome, Sabines, and Umbri). The meaning of the name is very doubtful ; some connect it with Talos as meaning “ sunny land,” some with Itul or Vetul for “ cattle ” (Latin *vitulus* “ calf ”) ; Diodoros says that Samnium, or S. Sabellia, was called Talium or Italium ; and in the Timæus of Plato Italy is called “ the land of cattle.” [These ancient etymologies seem however doubtful, and *I-tal* may simply mean, as an Aryan or as a Turanian word, “ the long shore-land.” —ED.]

The ancient names of Italy included Saturnia, Ausonia, Opicia, Argessa, Janicula, Tyrrhenia, and Oinotria or the land of “ wine makers.” The country has always been populated either from the north by land, or from the south by sea. Thus, in addition to the Turanian Etruskans and the Pelasgi, it was invaded by Keltik Umbrians and Oskans from the north ; and Greek colonies were early established in Magna Grecia on the south. The Aryan tribes whose names end in *N*, including Sabini, Latini, and others, are believed to have formed a distinct stock, though akin to Kelts and Greeks. The Latin race owed its civilisation partly to the Etruskans and partly to early Greeks. The Etruskans encountered not only Pelasgic tribes, but the Ligurians, whose capital was at Pisa, and whom Roman authors call “ one of the most ancient nations of Italy.” They had conquered the Iberian coasts, the island of Kurnus (Corsica), and apparently Sardinia, with Sicania and Latium : some regard them as ancestors of Latins, and the Umbri as forefathers of the Romans ; but all the various races were no doubt much mixed. The Sabellians occupied provinces E. and S. of Etruria, and bore an European Aryan name. They were gradually driven south by the stronger races about 1200 B.C., or later. The Ligurians also appear to have been driven south by tribes from the Alps, called Taurini (near Turin), Rhētæ, and Engani, who (according to Livy) “ were once great and powerful over all the country from the Alps to the sea.” These tribes may have been descended from the neo-lithik uncivilised people whose “ lake dwellings ” (about 3000 to 1500 B.C.) are found along the rivers and coasts in the “ terra-mare ” of N. Italy. These Aryan savages received metals and pottery, in the later ages (1500 B.C. and onwards), from Phœnician and Greek traders. The Venēti, or Ouenēti, were “ fen-dwellers ” of unknown race, in the vicinity of Venice, who were opposed to the Keltik tribes to their north—such as the Carni—and they seem to have been an Istrian or Danubian race, probably also Aryan.

When the Romans, in the 6th century B.C., began to become a nation, of mixed Latin and Etruskan origin, N. Italy was constantly receiving Teutonic immigrants and Gauls. About 500 B.C., we find Greeks occupying Calabria, and extending to the gulf of Tarento. Iapygia was not then known as Italia, and was the true Oinotria, or “wine-makers” land, west of the Appenines. The Greeks said that the early inhabitants of this region were Pelasgi, who came from Epirus and Arkadia; and Pausanias regarded these as “the first colonisers of Italia.” They may have been the Osci and Opici. The Osci occupied Apulia, Samnium, Campania, and Latium, having Lucanians to their south. This was before the establishment of Umbrian and Sabine kingdoms. Italy received all its alphabets from the Turanians and the Greeks of Ionia. The migrants from this region would be acquainted with the great island of Euboia, which was then called Italika. [Dr Isaac Taylor (*Alphabet*, ii) describes the various alphabets—Etruskan, Oskan, Umbrian, and Latin—from extant texts of the 8th and later centuries B.C. The Cære alphabet is Etruskan, and distinct from the Latin which originated in Chalcis. The Cumæ colony was Euboian, and that of Syracuse was Corinthian. In addition to these immigrants, Lenormant supposes that the Phœnicians of Tyre had founded settlements on the coasts, and in the islands of Italy, long before the Carthaginians entered Sicily.—ED.]

Ivashtri. Sanskrit: “the maker” or “creator,” the Dhatir of the Vedas.

Ixiōn. Iksiōn. Greek, from the root *Ik* or *Ag*, and the secondary *Aks*, meaning “burn” or “shine.” He was the son of Ares or of Phleguas, by Dia the daughter of Dionūsos. He threw his mother into a pit of fire. Zeus favoured him till he attempted to seduce Hērē, when a cloud was substituted for her, whence the Kentaur was born. Hermes (the wind) chained Ixiōn to a wheel which was sent rolling through space; and, in confession of his ingratitude, he was condemned to cry in Hades, “Benefactors should be honoured.” We have here the usual mythical figures of sun, dawn, wind, earth, and cloud. At Rhodes, Ixiōn was identified with Apollo, and his fiery wheel is a common sun emblem in Asia. The Hindus said that Dyāush snatched it from the grasp of night. It had usually four spokes, but the three-legged symbol of Sicily, and of the Isle of Man, is the same as the fylfot or “flying foot” (see Fylfot and Svastika). The torments of Ixiōn are the labours of Hēraklēs, and akin to that of Sisyphus, who rolls the great stone to the zenith, only to see it fall back to Hades by night.

J

The English J sound is the same as in Syrian Arabic and in Sanskrit, but the symbol was originally used for long I, as it still is in German. Hence Yʾaḳob in our Bible is written Jacob, and Yuseph is written Joseph. The J sound interchanges with G.

Ja. Sanskrit, “conquering”; from the Aryan root *gi* or *ga* to “bend” or “subdue.” Hence Jaya-nāt, “the conquering lord”—a title of Jaganāt.

Jacob. Hebrew: *Yʾaḳob*, “he followed.” The son of Isaac. The craft of Jacob, according to our modern ethiks, makes him a despicable character; but the author who records his history regarded him as specially favoured by God (see Heel).

Jacobites. The Syrian Christians are so called, as followers of Jacob Baradæus, a Syrian monk of the 6th century, who maintained the doctrines of Eutychēs (condemned at Chalcedon in 451 B.C.), attributing a single divine nature to Christ. He influenced not only the Syrian, but the Koptik, and Armenian churches, which, though distinct, agree in this Monophysite doctrine. Most of the Syrians, though accepting the decisions of previous councils (see Councils), rejected that of Chalcedon, and continued ever after to form a separate church. The minority were called Melchites, or those of the “royal” party, agreeing with the Greeks who taught the double nature of Christ, and with the Emperor. The Syrians are now few, having a patriarch of their own in Jerusalem (at the monastery of St Thomas), and ancient monasteries in the Lebanon where, and in 4 neighbouring villages, the old Syriak language—which was that of the Syrian church in the 4th century—is still spoken.

Jaga-nāt. Sanskrit: “lord of creation,” a title of Krishna, who is also Jaya-nāt, “the conquering lord.” His great shrine in Orissa has become world famous; and the region is called Utkala-desa, or the land that “effaces sin,” being sacred for 20 miles round the shrine. Brāhmans traverse all India to urge pilgrimage to this temple, where “the granter of all wishes,” bestows offspring, and heals every ailment. To bathe in the sacred waters of Puri, and to pray on its sandy shores, is to obtain remission of the most dire sins. Fervent piety, human and divine love, have here been manifested by myriads of pilgrims. The Rev. T. Maurice tells us that Capt. Hamilton found the symbol of this shrine to be “a pyramidal black

stone.” The two chief festivals at the site are the Snāna-yatra, or “bathing” of the god, in the end of May, and the Ratha-yatra or “car” festival in June, when the deity, accompanied by his brother Bāla-rāma and his sister Su-bhadra, is dragged in a huge car by hundreds of devotees, from his temple to one adjoining it, and back again. The Snāna fête is a baptismal ceremony for the god and his worshippers, in preparation for the later ceremony. The legend says that Krishna died in a distant land, slain by Jāra (“cold”); and his body lay uncared for, and wasted away ere pious persons gathered the bones in an ark. Vishnu directed the good king Indra-dyumna to make an image of Jaga-nāt, and to place the bones in it. Visva-Karma (or Hēphaistos) undertook to make the image if left undisturbed, but after 15 days the king visited him before he had finished the hands and feet: he therefore left the image in this unfinished state, and Jaga-nāt is now so represented; but Brahma consented to make it famous, and himself to act as priest at its consecration, when he bestowed on it eyes and a soul.

The shrine is very ancient, and caste distinctions are there ignored. All are equal in the eyes of the creator, and though Hindus there attempt to preserve caste at the fêtes, all are supposed to eat from the same dish, and the sexes mingle only too freely during the hot nights when pilgrims lie in the open, on the sands, or in the low jungle scrub round the shrines. The “World Mother,” Jaga-māta, is Devi (or Himavat), wife of Siva, whose second name points to the home of Krishna in the north. In May and June 200,000 to 400,000 pilgrims assemble on the Puri river, and 3000 or 4000 priestly families minister to them, while probably as many missionaries are sent out all over India, in the spring months, urging the sick, the sorrowful, and the barren, to perform this pilgrimage. The area of 650 square feet occupied by the shrine is specially sacred. A tower 184 feet high (28 feet square) covers the shrine where the three images stand. The shrines are all pyramidal, and older than 1200 A.C. They are covered with elaborate carving, the figures being very indecent: at the entrance rises a basalt block 35 feet high, with 16 faces, highly ornamented and set on a pedestal—this being the libgam of the site, in front of the ark or shrine; as the pillar of Zeus stood before the symbolic cave of Delphi. Various statues surround this pillar, in the quadrangle which includes the shrines. These represent heroes of the Mahā-bhārata and Ramāyana epiks. The rite of dragging the car over prostrate devotees has now been suppressed. Similar car rites belong to all temples of Jaganāt in every part of India.

Jaga-isvar. Sanskrit : “spirit of the universe.” This is one of Siva’s most beautiful shrines in Banaras, where rich and poor, ignorant and literary, alike worship, beating their heads on the threshold, and prostrating themselves on the temple floor, or wearily perambulating holy objects. In the central porch sits the sacred bull (Nānda), and within the shrine is a lingam of polished black stone, 6 feet high, and 12 feet in circumference ; water trickles on it perpetually from the roof, as at Tilubhand-isvar, where the bull kneels before a lingam $4\frac{1}{2}$ feet high, and 15 feet in circumference.

Jahveh. The German spelling for Yahveh, which they suppose to be the correct sound of the name (see Jehovah).

Jains. See Yati, and *Short Studies*, i and ii. [The name Jain comes from Jina "being," as they are believers in 24 Jinas (called also Tirthankars) or successive ancient saints. The Jains are followers of Mahā-vira (or Vardha-māna) the contemporary of Gotama Buddha, whose predecessor they recognise in Pārswa, probably about 700 B.C. They include (1) Digāmbaras, “sky-clad,” or naked ascetics, called Niganthas in Buddhist Pitākas, and in the edicts of Āsōka ; and (2) Swetāmbaras or “white-robed” ones, who date from our 6th century. The Jinas are always naked when represented by statues, and Nigantha means “free from bonds.” But, among modern Jains, only the Yati ascetics are naked, and the laity (Srāvakas or “disciples”) are clothed. The Jain scriptures include 45 Agamas in Jain dialect, namely, 11 Angas, 12 U pangas, 10 Pakinnakas, 6 Chedas, 4 Mula-sūtras, and 2 other books. The Jains aim at Nirvāna, but now worship spirits and have caste distinctions : their charity extends to the creation of hospitals even for animals. Mahā-vira, however, was a metaphysician rather than a practical philanthropist such as Gotama became in the second stage of his career, and Jains have not gone beyond what he also taught in his first stage (see *Encyclop. Brit.*).—ED.]

Jambu. Sanskrit. The name of a tree of life and knowledge, which grows in the centre of Jambu-dvipa, the Hindu paradise (see Meru). The Jambu fruits were elephants, which fell on the mountains. Goddesses became productive through eating these apples. The elephant (see Indra) here represents the cloud which fertilises the earth.

Jamdiya. The Persian fire-stick, or candle of Agni.

James. A corruption of the Greek Iakōbos, and Hebrew Y’acob.

James, Epistle of. Since our 4th century this tractate has

been supposed to have been written by James the brother of Christ, of whom however the author only calls himself a servant. The author of the 4th Gospel (John vii, 5) says that the brethren of Jesus (that is James, Joses, Judah, and Simon) did not believe in him. Jesus is twice mentioned in the Epistle of James (i, 1 ; ii, 1) as the Messiah, and the Messiah of glory : and it is addressed to the 12 scattered tribes, or Jews out of Palestine. The unknown author writes an epistle such as Hillel might, in other respects, have penned. He was a pious Jew, who believed (v, 17) that Elias or Elijah had been able to restrain the rains by his prayers. James the brother of John, and son of Zebedee, was slain by a Herod probably about 44 A.C. (Acts xii, 1) ; and James the son of Alphæus (Matt. x, 2) was an apostle. The name was naturally very common among Jews. But the Churches believed in the 4th century that James, the brother of Jesus, who was alive about 39 A.C. or later (Gal. i, 19), became bishop of Jerusalem. Eusebius, quoting Hegesippus, relates doubtful traditions about his being thrown from a pinnacle of the temple ; and a passage in Josephus (perhaps a later interpolation) would make this happen about 64 A.C. Hebrew Christians seem to have looked on James as little inferior to his brother. Hegesippus is said to have recorded that “ he has been surnamed the Just by all, from the days of our Lord till now. . . . He was consecrated from his mother’s womb . . . he drank neither wine nor strong drink, and abstained from animal food. No razor ever came on his head. He was never anointed with oil, nor used a bath. He was in the habit of entering the sanctuary alone, and was often found on his knees, interceding for the people. . . . In consequence of his exceeding great righteousness he was called the Righteous, and the protector of the people ” (Euseb., *Hist. Eccles.*, ii, 23). He appears to have been a Nazarite ; and many passages in the Epistle of James suggest an Essene or Ebionite writer. He inculcates peace (i, 19), and speaks of the piety of the poor (ii, 5-8) : the wisdom from above is gentle he says (iii, 17, 18), and he forbids evil speaking (iv, 11). The rich will suffer hereafter (v, 1-3), and the Christians must not swear, but confess sins mutually, while elders are to anoint the sick with oil (v, 12-16). Some early writers place this Epistle in the reign of Domitian (81-96 A.C.), yet tradition makes James older than Jesus, and (if he be the author) it may be earlier than 70 A.C., supposing that the son of a Hebrew carpenter is likely to have been able to write Greek which, according to Bishop Alford, is “ too pure, and too free from Hebrew, and Aramaic, words to have been written by any Palestinian ” : or our present version may be a translation. Origen,

according to Dr Mayor, is “ the first who cites the Epistle as scripture, and as written by James ” ; but critics say (*Athenæum*, 27th May 1893) that : “ There is really no information of a trustworthy nature, regarding the Epistle, which can be assigned to the first three centuries.” Eusebius in the 4th century says that it was then used “ in a few churches, but was held by many to be spurious ” (*Hist. Eccles.*, ii, 23; iii, 25), probably because it was too Ebionite in tendency to be accepted by the Nicene, or High Ohurch, party.

The Epistle nevertheless was evidently written by a good and sensible man, intent on urging his brethren to rely on good works rather than on faith alone—an ethikal teaching superior to most of that found in the Hebrew or Ohristian scriptures, and equally advocated in the same age by Buddhists and Stoiks, as it had been in Jewish books such as Ecclesiasticus and Wisdom. The Church of the 4th century was not in sympathy with this purely ethikal tone (see i, 27), or with the secondary position assigned to faith—“ the devils also believe ” (ii, 19). But the spirit of Christ’s address to the poor, as recorded in the Gospels, is found in this Epistle of James.

Jan. Jin. Common words for “ being ” (see Ga, Gan), as in the Chinese *Nan-jān*, and *Nu-jān* for male and female life, and the Arabic *Jin* (plural *Jān*) for a spirit (see Jin).

Janaka. The patriarch of Mithila (Tirhut in India), and a common name for its princes, meaning the one “ unborn,” or “ without a father.” The legend says that Janaka was produced from the body of his predecessor by rubbing, and by the prayers of sages, twenty generations before Sita, the wife of Rāma, whose father was Janaka ; and she was called Janaki. Janaka was also the ploughshare which scratches the soil, and so connected with Sita the “ seed ” in the furrow. The plains of India were bestowed on Janaka, and by him on Rāma as the strobgest (see Dowson’s *Hindu Mythol.*, p. 133).

Jangams. The name given to priests who wear the lingam, as well as to shrines of Siva. Such priests may be seen driving the Nandas, or sacred bulls, which are covered with bells and shells, the tinkling sounds serving to attract the gods, and to drive away the demons.

Jani-vara, or **Janvi.** The sacred cord of Brahmans, which symbolises “ new birth,” given to the young Hindu at the rite of Upa-nyana. It consists of a certain number of cotton threads twisted together (like the Persian Kosti), the cotton being plucked and woven only by high caste Brāhmans. It passes over the left shoulder and

rests on the right thigh. It is put on on the 12th birthday of a Brāhman boy, when a wafer of cummin seed and sugar is stuck to the forehead, and the boy (like Siva) then becomes, mentally and physically, the *Upa-nyanam*, or “extra-eyed.” Until this is done he is classed only as of Sudra caste (*Indian Antiq.*, June 1892). (See *Upa-nyana*.)

Janus. The Etruskan god of gates, adopted by Romans, the name probably coming from the Turanian *gan* or *gin* “to be.” Ovid (*Fasti*) says :

“Why is't that though I other gods adore
I first must Janus' deity implore ?
Because he holds the door by which access
Is had to any god you would address.”

The Etruskans called Janus the father of the twelve great gods, whose 12 altars belonged to 12 months. He was the sun, and Jana his consort, was the moon. Macrobius (400 A. C.) calls him the “god of gods.” He was bisexual like other creators, and represented as two-headed. The Latins compared Janus and Jana to Dianus and Diana (sun and moon): he was also Patulcius and Clusius—the “opener” and the “shutter”—and bore in one hand the rod or lituus (crozier), and in the other the key. For he was the master of the door of life (see *Door*), which he could shut or open at will. The doors of his temple were closed in peace time, and opened in war time. He is thus called *Deus Clavigerus*, and “*Cælestis janitor aulæ*,” or “doorkeeper of the celestial hall,” or of Paradise. All doors, caves, and passages, were sacred to him, and symbolised Jana. She was the “queen of secrets,” and (like Hekatē) of witches, or Janaras. Siva in India, in like manner, is *Dvārka-nāth*, “the Lord of the door.” The first month of the year was called January after Janus, for he—like Siva—is *Kāla* or “time,” and is denoted by the 365 days. The cock was sacred to Janus as a bird of dawn. Many of his legends were transferred to Peter by the Roman Christians, and Peter's symbols include the cock and the key. The Janiculum hill W. of the Tiber (the Etruskan side) was named from Janus. The doors of the temple were closed only for the third time, by Augustus, in 29 B.C. Ovid says: “Thou alone, O two-headed Janus—origin of the year—canst see thine own back.” But two-headed figures are found also in Lydia, and in Egypt, and the Indian Brāhmā has four heads.

Japan. The Japanese empire extends over 162,655 square miles, including the four large islands, and a total of 4223 islands in all. The Kurile group was annexed as late as 1875. The popula-

tion, according to the latest census, includes 44,260,606 persons : in 1872 it was only 33,110,825 persons, and it is apparently doubling itself within a century. It is generally held that the aboriginal races of China and Japan were quite distinct, and that the languages of the two countries show great philological differences, though both belong to the Turanian family (see Ainos). However this may be it is clear that the great Asiatic continent must, very early, have been the source of the race, language, and legends of Japan, just as the European continent is the source of population, language, faith, and superstition, whence Kelts, Angles, Jutes, Saxons, Latins, and Normans, came to the British Isles. Many indications point to the Japanese proper being descendants of the Samoyed Mongols of N. W. Asia, and ultimately connected with the small Lapp race and the Finns. The Samoyeds (as the Russians call them) of N. W. Siberia are an honest and peaceful people, who possess much of the artizan ability of the Japanese. They are now separated by the Turkish Yakūts from the branch that was driven east to Korea. The Koreans still preserve the Samoyed custom of not giving names to women (*Journal of Anthropol. Instit.*, Feby. 1895, p. 234). Travellers have often remarked the resemblance between the small Japanese (averaging 5 feet 4 inches in height) and the Lapps of Norway, as contrasted with the Chinese type (see *Proc. Viking Socy.*, Feby. 1895 : *Academy*, 16th Feby. 1895). Dr Winckler (*Daily Chronicle*, 31st Jany. 1 896) says : “The Japs are shown to be closely allied to the Ural-Altai stock, which includes Samoyeds, Finns, Magyars, and in a less degree the Tunguse.”

The Japanese account of the Creation appears to be derived from that of the Mongols, as found in China. In China the original chaos included the male and female elements (*Yan-Yin* : see China) as yet undistinguished ; and so in Japan these elements, *O* and *Me*, were conjoined with water, earth, and air, but were separable to the eye of wisdom, as the yolk is distinguished from the white of an egg. In time the earth sank down, and the water surrounded it, while air floated in immeasurable space. In China we hear that Pwan-Koo, the first man, then appeared, whom the Japanese call Pan-ko-si. The name Pan (as in Greece, or in Italy where we find Faunus and the Penates) appears to come—like the Mongol *bani*—from an ancient word meaning a “spirit” or “being.” The Japanese legend describes the world as having been “a fine soft mud, like oil, floating on the water” ; and out of this, in due time, sprang up “a rush called Asi,” from which came forth the “earth-former”—a god—and after him a goddess, who together kneaded mud and sand into a paste. These two

were called Iza-na-gi and Iza-na-mi—from *gi* “male” and *mi* “female.” The divine pair, resting on a bridge or a ship, caused the dry land to appear as continents and islands, and then descended on a lovely region, where they gave themselves up to love (a passion of which Japanese poetry is full) : they met at the “Imperial Column” (a strange term, unexplained but suggestive) ; and a child was born to them which had to be hidden away, because (says the legend of the *Ko-zi-ki* or *Ko-ji-ki*) the goddess was the first to speak. It was “set adrift in an ark of reeds” (like Sargina of Agadhē, or Moses in Egypt, or any other of the heroes), and was regarded as “of evil presage” (see Mr Tatui Baba—a Japanese writer on the *Ko-zi-ki*—as followed by Dr Tylor, *Journal Anthropol. Instit.*, 28th March 1876).

The Japanese, like Arabs, Teutons, and others, make the sun a female ; and the moon according to them was her sister. They had a very troublesome brother, Soosana-ono-mikoto “the god of winds,” who is generally mild and gentle, with tears in his eyes, but who if thwarted becomes furiously destructive of all the beauties of earth. His breath moisture and fire ruin the work of the two sisters, Ama-terasu-no-kami the sun, and Tsuki-no-kami the moon. The original parent deities had condemned the storm god to Hades, after he had blasted the fruits and flowers of earth. As he departed he trampled on, and blew about, the new seed that the kind sister sun (called also Tenshu-dai-sin “the heaven-enlightening great spirit”) had planted. Like his Egyptian prototype Set, the Japanese storm god returned from Hades, and his sun sister was forced to take refuge in “a cavern in the sky,” where she closed the opening with a great stone, leaving the world in darkness. “Distressed at this” (says Dr Tylor, still quoting the *Ko-zi-ki*) “the 800,000 gods devise means to bring her out : they light a fire outside.” Various joyous proceedings, such as all early peoples observed to usher in the spring, then followed, including dances, singing, processions, with jewelled banners and emblems such as “the sacred mirror, and peculiarly cut pieces of paper,” with torches and colored lights. The sun goddess was induced to listen at the door of her cave, wondering why men and birds were so mirthful, and could sing and dance in a world which she had left dark. Her curiosity led her slowly to “push the great stone a little on one side, and to peep out.” The god on guard then opened the door, by completely removing the stone. All then joined in persuasive complaints, regretting the tyranny of the storm god, who was sent back to Hades. The sun goddess issued forth, and the joyous worshippers “stretched a cord across the cave’s mouth” to prevent her

again escaping from their sight. The whole legend is very clearly a myth of summer and winter. The wind god is however not always evil, for we read that he “descends to earth, and slays the eight headed and eight tailed serpent (Oroti) who is about to destroy the lady of the young rice”; by which we may understand the February winds drying up the floods. The heavenly mother goddess, Iza-na-mi (already noticed), “falls from her high estate,” and descends to Hades, where she tastes food (like Proserpine) and is unable, or unwilling, to return; she is followed by her lord Iza-na-gi who seeks to bring her back, but to him she says “Thou art too late, for I have eaten of the food of this world”—an idea held also by New Zealanders (Tylor, *Journal Anthropol. Instit.*, VI, i, 57-59). In Babylonian myths also the sun is said to eat poison in Hades, which delays his reappearance, whereas Istar in Hades drinks water of life and is restored. The cut paper above mentioned (Go-hei), and the mirror (Kami), will be noticed again. They serve to connect Chinese and Japanese symbolism; and the mirror is regarded as a defence against demons in China. The Go-hei papers are diamond shaped, and are often built up in a pyramidal form at praying places.

The Japanese took their written characters also from China; but simplified the system of innumerable emblems into two syllabaries, apparently about our 9th or 10th century. The *Kata-kaua* syllabary is cursive, and is derived from the Chinese *Kyai-shu*, or “model character.” The *Hira-kaua* syllabary is derived from the *Tsau-shu* or “grass character” of China (see Dr Isaac Taylor, *Alphabet*, i, p. 14). The sacred Japanese writings include the *Kojiki* (or *Ko-zi-ki*), completed in 711 A.C.; and the *Nihon-ki*, completed in 720 A.C. They will never rank with older Bibles, though not more full of mythical matter. They are both almost unreadable, the phonetic characters used being said to have been introduced into Japan in the reign of Ojin about 270 to 310 A.C. The first of these books seems to have been preserved orally for some time, through “a woman of extraordinary memory who repeated all the old traditions” (Reed’s *Japan*, i, p. 22). In the *Nihon-ki* we find patriarchs living 140, and in one case 350, years. The *Kojiki* mentions “three gods of the gate”; but “the three are one”; whereas now, at the Mikado’s Court, two separate gods of the gate are venerated. These ancient annals are known from Mr Chamberlain’s translation, and from essays by Sir E. Satow (see *Shin-to*).

Religious toleration prevails in Japan; and, in addition to the national *Shin-to* (“way of the gods” or “divine rites”), the race has been influenced by Buddhism, Confucianism, Taoism, and (in a lesser

degree) by Christianity. The religion of the peasant and that of the educated differ as much in Japan as elsewhere, and Shin-to beliefs permeate Buddhist ritual. The most distinctive features of Japanese religion belong to the original Animistic beliefs, to which the name Shin-to is given. Mr Brownell (*Heart of Japan*, 1903) separates the deities usually adored into two classes, (1) the *Kami* or Shin-to gods, worshiped in a Miya temple; and (2) the *Hotake* or Buddhist deities, in a Tera or monastery. These temples are approached through avenues, with huge symbolic gateways, recalling the gate which is used in China (see Door) for "passing through" to cure sickness. According to the Japanese Buddhists of Ise the creator produced Ama-terasu (the sun) from his left eye, and Susa-noo (the wind) from his right eye, after his return from pursuing his wife to Hades.

Among other gods (according to Mr Brownell) are to be mentioned: (1) *Marishiten*, an eight-armed goddess, thought to be of Indian origin, who guides the sun and moon from her throne in the constellation of the Great Bear: (2) *Kishi-Bojin*, a sweet-faced lady, the protectress of children, whose lap is full of dolls, bibs, and caps, offered by women whose children she has called away. She has become a Buddhist deity; for, according to her legend, she had determined to destroy Buddha, but was turned into a dragon or serpent, and then produced 500 children, whom it was decreed by heaven she should eat—one every day: but Buddha had mercy on her, and restored her to womanhood, whereupon she became a nun, and now sits in monasteries with a pomegranate in her hand: (3) *Sam-biki-Zaru* is a triune monkey god, who presides over *Kojin*—the hearth or kitchen deity; for the three monkeys are *Iwa-Zaru* who is dumb with hand to mouth, *Kita-Zaru* who is deaf holding his ears, and *Mi-Zaru* who is blind with hands over his eyes; these three refuse to speak, hear, or see, any evil: (4) *Kompira* (or *Kotohira*) is a god of sailors, worshiped by Buddhists for 12 centuries till recently, in a temple at the foot of Zozu-san-shi-koku; his form is that of a huge crocodile 1000 feet long, with 1000 limbs and 1000 heads; his fête was on the 11th October; but when the Shin-to worshipers obtained power, some 30 years ago, his Tera was pulled down, and a Miya shrine built over him instead, the sectaries saying that "he had been their god from of old": (5) *Fudo* (Budha) is the god of wisdom, with a fierce ugly countenance, usually seated on a fiery throne, holding a sword in his right hand, and a noose in his left; he binds the wicked and ignorant, handing them over to (6) *Emma-o* or "awful wisdom," the regent of the hells, who judges them; his scribe records their deeds,

and punishment is decreed accordingly ; but Emma-o was once a great Chinese general, and a lover of truth wiser than heaven, to whom also Chinamen sacrifice a cock when taking vows. Finally there are, besides these gods, seven pleasant looking deities of good luck, called *Shichi-Fuku-jin*.

The late Mrs Bishop (Miss Bird), in her interesting account of the wilder parts of Japan, describes the Aino worship (see Aino), and the Gohei paper emblems, which are attached to a white rod, forming a kind of Thyrsus (like that of Bakkhos) very similar to the Tarāo emblem of Polynesia (see *Rivers of Life*, ii, p. 231, fig. 244). The Ainos offer libations of *Saki* to this emblem, and drink it also in honor of the god, who is often thus too much worshiped. The cult of sun and moon seems gradually to have replaced an older worship of beasts, birds, and snakes—especially of the bear. Even the Ainos have now rude temples, and Miss Bird was taken to a wooden shrine, and told on no account to tell the Japanese anything about it. It was a dismal cell containing—as she understood—the image of a revered Japanese leader, Yoshit-suni, who had been kind to the Ainos. It was built on an almost inaccessible hill, and contained also some Gohei rods, brass candlesticks, and a Chinese picture of a junk. When asked about a future life these Ainos replied : “ How can we know ? No one ever came back to tell us ” ; and when told that one God made us all they refused to believe it, saying : “ How is it then that you are so different—you so rich and we so poor ” ? These are words we all might well take to heart. The Japanese, according to this author, have sacred fox-images of Inari : they say these beasts pursue men, and, taking the form of beautiful women, steal their senses ; while badgers in the form of “ loveable men ” also seduce the affections of women (Miss Bird’s *Japan*, i, pp. 71, 381 ; ii, p. 95). The fox is also a great figure in early Chinese mythology.

Other details of belief and custom may be found in the account by Mr Hearn (*Glimpses of Unfamiliar Japan*), though the ethiks which he attributes to the Shin-to faith appear more properly to be derived from Buddhism, and the teaching of Confucius. He notices *Uchi-no-Kami* as a god of the house or home, whose shrine (or *Kami-dana*) is a “ god-shelf ” facing S. or E. or SE. and never N. or W. which is the direction for female deities (i, p. 400). The dead are buried facing N., and all that is connected with death is impure. Fire also is subject to impurity, and must be renewed with flint and steel, or from the sun’s rays, in order to purify houses. A sacred lamp must always burn beside the *Kami-dana*, or if poverty forbids this, must at least be lighted on the 1st, 15th, and 28th of each month, specially

sacred to the gods. The lesser gods, or spirits of the dead, are worshiped in a separate chamber called the *Mitamaya*, or "spirit chamber," or—by Buddhists—the *Butsu-dan* or family shrine (p. 404). The Buddhists and Shin-toists often worship together ; and even the Shin-shu sect, which adores Amida-Buddha, respects the family Lares and Penates. The first duty at dawn is to place a cup of tea before the Butsu-ma, or Butsu-dan ; and on the 7th of March, at the "all-souls" festival (Bonku), special offerings must be made. Ancestor-worship is foreign to true Buddhism, but both in China and Japan Buddhists pray that their ancestors may help them (pp. 412-415). Phallic worship appears to have belonged to the Shin-to system, and was put down after the revolution, some 20 or 30 years ago, by the Imperial orders. Mr Beam (ii, p. 348) found everywhere sacred stones, believed to be haunted and to possess miraculous powers, or variously called the woman's stone, nodding stone, death stone, wealth stone, etc. The Shin-to worshiping masses still cling to their very ancient rites and symbols. Mr Beam (i, p. 392) quotes Sir E. Satow (on the *Revival of Pure Shin-to*) as saying : "all moral ideas are (believed to be) implanted by the gods, and are of the same nature as the instinct to eat or drink."

Japanese customs depend on such beliefs. Marriages are celebrated in a tent on a mound, where is the bride's idol, with eight lamps. She ascends the hill from one side, and the bridegroom with his relations from the other. The pair hold torches, lighted from altar fires, in their hands. A Bonzi blesses and unites them, amid joyful shoutings ; and grain is thrown over them. The bride's playthings are then burned, and a spinning wheel with flax is presented to her. She is led home ; and two oxen with some sheep are sacrificed in honour of a god with a dog's head. The Japanese burn the dead (i, p. 390), setting up the corpse in the attitude of prayer, clothed in white, with a paper pasted on giving the name of the deity worshiped by the deceased. The pit in which the body is placed is filled with wood, and covered with a cloth. Tables, with meats dressed in blood, and with perfumes, are set round : the friends touch the corpse, and invoke its god : the Bonzi waves a lighted torch, and throws it away : the nearest relatives seize it, and stand east and west of the body, finally lighting the pyre which is drenched with oils and perfumed essences. Letters are often burned, and answers are expected from the other world. On the following day the ashes are collected, and placed in the family chamber. Mourning continues for seven days, and the remains are then buried in a cemetery outside the town, and over them a monument is erected.

The gods in Japan are often represented by beautiful images, such as that of Sikuani, who is covered with stars, and seated on a lotus, holding a scimitar, a rosary, a child, and a crescent; or the god J ene, with 4 arms, and 4 heads under a seven-rayed glory. The Japanese say that sun-worship came to them from China and Siam (M. Aymonier, *Royal Asiatic Society Journal*, October 1894); and at the great temple in Sakai is a dedication to "all the deities of Arakan, Pegu, Kambodia, Java, Cochin-China, Siam, Borneo, the Philippine Islands, Korea, and China."

Among very ancient customs is that of devoting girls (Geishas) to the service of Venus (like the Kodeshoth of Hebrews, Phœnicians, and Babylonians, or the Deva-dasis of India), and at such temples phallic emblems are found (Capt. De Fonblanque, *Nippon*, p. 141, published in 1862). The great centre of pilgrimage is the "shrine of the gods" on Fuji-yama, the sacred mountain (12,370 feet above the sea), with a crater 1800 feet deep. But the last festival here was celebrated in 1861. The Japanese god of wealth (Dai-ko-ku) has a hammer as his chief weapon, which lies on his lap, with balls of rice and seven precious things. This again has probably a phallic connection, like the symbolic gateways (see Torii). The Japanese emblem of the Tortoise (as in China and India) signifies "longevity and happiness" (Mrs Solwey, *Asiatic Quarterly*, October 1894), and is called Kame (see Turtle). The butterfly is also an important emblem (see Butterfly) called *Cho*, and representing the soul: it is connected with the fan (*Ogi*) which symbolises air; and also with a crystal ball or disk—the jewel *Hojin-no-tama*, which typifies the soul, and is suspended over the dead. A group of these stones "denotes eternity" (see *Rivers of Life*, i, p. 167). The mirror is as important as it was in v.l. Asia and Egypt, and is the emblem of woman—the *Kagami*—while the "accusing mirror" occurs in the Hell of Japanese Buddhists, as a record of sins. The Lotus also is as much revered as in India, or in ancient Egypt. The *Kasu-no-Hara*, as this flower is called, is (according to Mrs Solwey) "creative power, and world growth . . . eternity, and a trinity . . . symbol of Spirit and Form"; for its calyx is a triangle, whose base is a circle (see *Rivers of Life*, i, p. 47). The Chinese Van and Yin (male and female) appear, according to this account, to answer to Yoi and Ye, "represented as two colossal red and green figures at temple entrances. . . . They typify the two elements of life, male and female, and are also emblems of perfect strength."

The three emblems of national importance in Japan—forming the Palladium of the empire—are the Mirror: the Sword of Miya: and the stone Maga-Tama, of which we have no description, but which

is otherwise a "ball," perhaps typifying the mundane egg, or the soul (Hojin-no-tama) as already noticed. The Maga-Tama was the most revered object in Japan for more than 2500 years, down to the Revolution of 1868, and was always in the keeping of the Mikado. The three objects so described were in the royal palace till the time of the great Mikado Sugin in 97 B.C.; after which the Mirror and the Sword were placed in special temples. In 3 B.C. the Mirror was finally placed at Ise, in the Aji temple of the sun god, which has repeatedly been rebuilt every ten years in scrupulous imitation of the original shrine. The Sword is placed in the famous Atsutu shrine of the city Nōgoya, and can be seen; but the original Mirror is never shown to anyone: for in Shin-to temples (says Sir E. Reed) "there are no visible objects of worship": though at Naiku "the representation of the deity is in the hidden sacred mirror." The spirit of deity is, in general, enshrined in some concealed object known as the "august spirit," or "God's seed" (Reed's *Japan*, ii, pp. 248-256). Even the chief priest himself "does not for years together even see the case containing the sacred Mirror, and no other priests are admitted into the building without good cause." The sacred Sword is called Kussanagi-no-metzurugi—"the grass mowing sword": three veils before this emblem are looped up to allow worshipers to see it, whereas the veils in front of the casket of the sacred Mirror are never raised. The Sword (says Sir E. Reed) is "the object of veneration to millions, who have come day and night to bow before it" (ii, p. 267): it was produced from the tail of the serpent defeated by the wind god, as already described: it accompanied the monarch to war, and to quell a conflagration—perhaps meaning a revolution. It was so withdrawn from its first shrine in the 2nd century A.C.; and, after victory, was replaced and has never since been moved.

The Chinese goddess Kwan-yin (see Avalokit-Isvara) is worshiped as Kwan-on in Japan, and described by Miss Bird as "a rude block of rock shaped like a junk." Sir E. Reed states that she is bisexual (as elsewhere), and has 1000 arms, being honored alike in Shin-to and Buddhist temples. She is especially "Our Lady of the sea and of seafarers" (like the Roman Virgin, Stella-maris), and on one occasion she warned a prince of a coming flood, whereby he escaped while all others perished. A fine bronze statue of this deity was erected on the spot, and is still to be seen on a high conical granite hill under which runs the high road round Fujiyama. Buddhists and Shin-to worshippers alike adore Kwan-on.

Shin-to is called *Kami-no-michi* or "the way of the superior ones" (*Kami*), and is described by Mr Bates (Assistant Secretary of

the Royal Geographical Society—see *Journal*, vol. v) as “a sort of politico-moral faith, combined with the worship of ancestors.” The chief deity is the great ancestress of the emperor, the goddess Ama-terasu (or the sun): the most important of Shin-to festivals (or *Matsuri*) takes place in the 6th month, when young and old, rich and poor, attend. It is on this occasion that the offerings to the dead are sent out in boats to be burned at sea (see Bridges). The Shin-to priests are believed to hold communion with the deity, but images are not commonly used, while the ethical teaching inculcates purity of thought, word, and deed, and honesty in dealing with others. The persistence with which nations adhere to their ancient ideas is illustrated by the national coinage of the “third year of peace and enlightenment” (1870). In the centre of the reverse is the mirror, above which is the “wheel” with six divisions, and below the *Kiri* tree, while the sun appears on a standard to the right, and the moon on one to the left: the whole is surrounded by wreaths of chrysanthemums and *Kiri* leaves: the obverse bears a dragon, and the legend “Great Nipon”—that is “east” or “rising sun.”

About 250 B.C. Buddhism began to spread beyond India, and was established in China by 60 A.C. (see China; and Reed's *Japan*, i, p. 75): but it was not preached in Japan till about 550 A.C., or a thousand years after the death of the founder Gautama the Sakya (see Buddha), who is called Shaka by the Japanese. They date him (like the Chinese) as early as 949 B.C., whereas 543 B.C. is the generally accepted date of his death. The semi-barbarous Koreans received a corrupt form of Buddhism, and sent to the Japanese monarch Kimei some statues, banners, and altars. The new faith took root, but at first every epidemic was attributed to it. By 605 A.C., royal edicts appear to have been issued under Buddhist influence; and a little later a Japanese empress gave up hunting, as being contrary to the Buddhist scruples as to taking animal life. Within a generation or two, beautiful shrines began to be erected all over the islands; and in our 8th century every province was ordered to maintain a Buddhist temple, while endowments were increased, and monasteries and nunneries established. The master stroke of the creed came in the 9th century, when Kobo—a learned Japanese priest—declared that, as a result of foreign travel, he found the old gods of Japan to be manifestations of Buddha. Patriotism and piety were thus united, and the old Shin-to beliefs paled before the rising sun of Buddhism, which had its “golden age” in our 13th century. Intoxicated by power Buddhists then forgot their ancient humility and unworldliness: the priests defiled their hands with gold; and, as in India, the faith

decayed. Its rites and temples, in Japan, can now hardly be distinguished from those of Shin-to worship, and in its highest form it becomes only a kind of emotional Confucianism. The extremely logical character of the teaching of Confucius has impressed the educated classes, especially as taught by the Chinese philosopher Chu-he. Thus Miss Bird found Buddhist temples deserted, and falling into ruins (though this is not always the case, even in 1900 A.C.). Once freed from dogma, and belief in the supernatural, the course of thought becomes rapid, especially when the results of science have been studied ; and Japanese students now prefer the teaching of Mill, Huxley, and Herbert Spencer, to Buddhism or Confucianism. Since the great Reformation of 1868, and the calm consideration of Christianity, the Japanese Government has decided on a neutral attitude, tolerating all creeds, and nominally accepting the ancient Shin-to system which suits the social and political traditions of the reigning family. Confucianism pursues its ancient path (see Confucius), as a rational system, glad to accept all who are true to reason and good conduct, standing apart from the wayward, or the excessively religious. Miss Bird (*Japan*, i, p. 8) thought that the educated upper class accepted the Buddhist ideals as distinguished from the religious development which has become corrupt, and she regarded them as materialistic and skeptical, while the masses were still influenced by Shin-to beliefs tinged with Buddhist (Mahā-yana) doctrines. The more advanced, “though tired of the old religions, did not want a new one” (p. 378) : “the throne of the gods,” they said, “was in the heart (or brain) of the righteous man.” When Miss Bird asked the directors of the Educational Department at Kubota, in W. Japan, if they taught religion they replied : “We have no religion, and all your learned men know that religion is false” (p. 306), meaning thereby the legends to which the name religion is given. [The religion of the *Bushi* in Japan, in 1904, is an ethical system in some respects not unlike the ideal of chivalry, or of our own upper class.—ED.]

Buddhism, however, even when corrupt, as in Japan, instils teaching which precludes the acceptance of the Christian dogma that “without shedding of blood there can be no remission of sin” (Miss Bird’s *Japan*, i, pp. 208-211). The people refuse to believe in “original sin” ; and not only do they not fear to die (as we have seen in 1904), but they even exclaim “if you hate a man let him live” : [as the Guanchos of the Canary Islands also said “let him live and feel the evils of fate”—ED.]. They have ever before them the teaching of the great Master, and the practical ethiks of China : and Miss

Bird gives us an extract from a sermon preached on Buddha's words :

“ That which is evil, be it small, do not.
The good, be it but small, fail not to do.”

In this sermon a very practical lesson is taught, as to the necessity that our Yea be yea and our Nay nay ; the preacher concluding with the words, “ Peace in a household is like joyous music.” Miss Bird complains that Japanese children pose Christian missionaries by such questions as : “ What was the name of God's wife ? ” : “ When Christ was God on earth, to whom did men pray ? ” : “ If Jesus did not understand prophecy why was the meaning not sought ; what could be the use of it if hidden so long from so many godly persons ? ”

Buddhism has its High, its Broad, and its Evangelical schools, like Christianity : its extreme Protestants ; and its Ranters. Sir E. Reed describes the Nichiren sect as numerous, powerful, violent, and noisy in their rites ; intolerant and dogmatic in all things ; much given to pilgrimage, revivals, proselytism, and frantic excesses. Their founder was Nichiren (“ the Sun-Lotus ”) who was miraculously conceived by the sun goddess. He was dissatisfied with Chinese and Japanese Buddhism ; and, after much study of Chinese and of Sanskrit, he discarded the prayer (or “ aspiration after ” the eternal Buddha) in favour of a mere exclamation: “ Hail to the salvation-bringing Book of the Law.” He is said to have attacked bitterly all other sects, and to have been condemned to death : the sun however interfered, blinding the eyes, and shivering the sword, of the executioner. So that Nichiren died finally in peace, protesting that only through his teaching, and by his book, could salvation be secured. The followers of Nichiren devote themselves to the making of converts ; and they revile and proscribe other sects : yet Sir E. Reed attributes their success to their exclusive teaching, and directness of speech. Though persecuted at first this sect has “ produced a great number of brilliant intellects ; uncompromising zealots ; and unquailing martyrs ; as well as of relentless persecutors.” In the Nichiren sect (our author adds) we find a spirit “ not by any means alien to some bodies of Christians, and, in common with them ; they appear to esteem a Book, or a Bible, before and above everything.” The census returns of 1872 showed 128,123 Shin-to temples, and 89,914 Buddhist shrines, in Japan, giving some idea of the proportionate numbers of the two creeds—the total of 218,037 places of worship being served by 225,000 priests, generally ignorant and confident. When allowing Christian missions in the west of the country the officials said that

they would “find the land sunk in Buddhism”; and they might have added “and Buddhism sunk in Shin-to” (see Miss Bird’s *Japan*, i, p. 199).

In his report on the shell mounds of Japan, in 1879, Prof. E. S. Morse states that the early inhabitants were cannibals. Human bones were found in the Omori mound, with those of deer, boars, wolves, monkeys, and dogs, all equally scratched, cut, split, and fractured, in order to obtain the marrow. These remains show the presence of man long before Japanese history begins about 25 centuries ago. The Japanese themselves speak of the aborigines as having been a wild hairy people (like the Ainos), speaking a jargon which no one else could understand. Modern Japanese is a tongue distinctively Turanian, being agglutinative. [It is distinguished from Chinese by possessing the letter *r*, but not *l*: whereas the latter has the *l*, but no *r* sound—ED.]. The Japanese era dates from the 11th February 660 B.C.: the first Emperor Jimmu-Tennu—fifth in descent from the sun goddess—then came from heaven on to Mount Kiri-Shima (in the S. Island of Kiushiu), being in his 50th year of age. He conquered the country, and fixed his capital near Kioto. The present Mikado (born on 3rd November 1852, and acceding on 13th February 1867) is the 125th successor of Jimmu; but really authentic history is supposed not to go back further than about 400 B.C.

After Jimmu, the first famous emperor was Ojin (270 to 310 A.C.)—the “Mars of the Morning Land.” His mother, the warrior empress, Jingu, is said to have delayed his birth a long time till she had finished the war with Korea, begun by her husband Chuai in 192 A.C. The legend adds that she brought back books and writings to Japan, and promoted learning. Ojin introduced Chinese literature; but a script had already been brought from Korea by Okara in 157 B.C., during the reign of Tenu Kaikua: on his death, in 97 B.C., writing was further encouraged through the visit of a Korean prince to Japan, and continued to be studied ever after. Jimmu, and Ojin, are now deified in temples, and their history obscured by myths—Ojin being regarded as an incarnation of Buddha. His tutor Ajiki (or Anaki), according to some was an envoy from the Korean king, and brought over with him weavers, sempstresses, and brewers, with weapons, horses, and mirrors, so introducing civilisation. He also brought the “Confucian Analects and Thousand Characters,” so that the foundation of Japanese philosophy was laid about 300 A.C. Japan was first made known to Europe by Marco Polo in the 13th century. He calls it Zipango, which, to the Chinese and Portuguese was

Jih-pon or “sun-source” (the East) : the Portuguese reached it after establishing themselves in India, first appearing in 1543 ; and they were followed by Xavier as missionary in 1550. The Christians were expelled again in 1638. The Dutch in turn established a factory, and two centuries of Japanese ill-fortune—during which time Europeans are said to have extracted 100 millions in gold from the country—culminated in 1853, when an American fleet appeared in the harbour of Yedo and extorted a treaty.

Europe then became aware that the Mikado was a sacred and secluded monarch, deified and worshiped after death, according to the Shin-to creed. The rise of the Tai-kūn (or “great chief”) to the position of actual ruler appears to have been originally due to a Mikado in 85 B.C., who appointed one of his sons Shiogun, or commander in chief. In our 12th century the Mikado Koniei attempted to curb the increasing power of the Daimios or nobles, whom the common people called “lords of our heads.” The Taikūn however thus attained to the temporal headship, and the Mikado was secluded until the great reform of 1868. The “Era of Meiji” then commenced, the youthful Mikado recovering liberty of action, as leader of the Samurai, or gentle class, which had long groaned under the tyranny of the Taikūn, and of the feudal nobles, who were now obliged to relinquish their privileges. The Mikado had been always regarded as the source of honour, and had a nominal veto over the Taikūn or Shiogun, whom he used to honour by an annual visit : for the two rulers lived 300 miles apart. The rapid increase in prosperity which followed this reformation is represented by the statistics of 1903, when Japan had £5,000,000 of imports, and £26,000,000 of exports, a small surplus of revenue over expenditure, and (in spite of war) a debt of only £55,000,000. In the same year Mr Okakura’s book, *Ideals of the East*, became known in England (see *Athenæum*, 21st March 1903) ; and this Japanese scholar gives reasons for the advance made by his country in the last 30 years. The reviewer says that “this work of the President of the Bijutsu In (*Academy of Fine Arts*) is in many ways a remarkable and significant book.” The author traces the reforms to the influence of the Confucianism of the early Tokugawa period, and to that of Motoōri, who revived Shin-to, and to whom Confucianism was an abomination. He feared the Western encroachments witnessed in India and China ; while the clans of the south and west had long hated the Eastern Tokugawa (Taikūn) power. Loyalty to the Mikado became the keynote of the new system, and a protection against Western invasion. The writer is no lover of democracy or of foreigners. “It must be from Asia itself,” he says,

“ along the ancient road ways of the race, that the great voice shall be heard, Victory from within or a mighty death without.” [The results of this loyal patriotism we are now witnessing ; and Europe, ignorant of the native culture due to Confucian ethics, which teach obedience and patriotism, sees with astonishment the daring of a race who believe themselves to be ruled by one whose “ merits,” in this and in former lives, give victory and prosperity to his country—a race that fears not death, since the result of duty done will be a future life happier than the present. Japan, while adopting the science and inventions studied for many years in Europe, is attracted, not by our creeds but only by our philosophy. She is indifferent to Christianity, but appreciates Darwin and Herbert Spencer. She is not to be schooled by those whom she regards as less advanced in thought than herself ; but she is ready to absorb all new ideas that commend themselves as useful to her statesmen and soldiers.—ED.]

When Francis Xavier reached Japan in 1550 A.C. (see Venn's *Life of Xavier*) he was plied with such questions as this : “ If we have souls, have they power of utterance : will they return to this world and tell us all things—what they saw, and what we should do ?” But out of nine religious sects Xavier found only one that denied the immortality of the soul. All alike had deeply meditated about the future, but they had learned from Buddha, and from Confucius, to regard such speculations as “ vain and unprofitable.” The Rev. Father Venn says : “ It is strange to find Xavier rejoicing over his prospects in Japan because all told him he would find the Japanese willing to accept and obey Reason ” (p. 168). It was Faith not Reason that he required. “ A convert told him that, if he trusted to Reason, the people from king to commoner would cling to the new prophet (Christ) : for all follow Reason.” But he could only offer them rites, symbols, pictures of saints, crosses, virgins and babes, which some accepted as charms. Theological discussions and sermons fell on deaf ears. The Bonzes however were alarmed, and appealed to the Government. Xavier and his friends were ordered to leave Japan, and bloodshed followed (see Dr Krempfer's *Japan*, published in 1797). Krempfer wrote about 1700 A.C., after a two years' residence in the country, half a century after all Christians had been exterminated. He says : “ This new religion, and the great number of persons of all ranks who were converts, occasioned .considerable altercations in the churches, prejudicial in the highest degree to the heathen clergy.” Mosheim (*Church History*) says that : “ An incredible .number of Christians were found in Japan towards the beginning of the 17th century, and the Government feared a repetition of the misery and bloodshed and

rebellion that Xavier and others had previously caused. It was remembered that after proclamations were issued in 1586 persecutions began, which for a time caused an increase of Christians. After thousands had been put to death, and the churches had been closed or destroyed in 1592, say the Jesuits, the converts had risen to 12,000 in number." In 1616 the young emperor Fide Jou was put to death by his tutor Ijejas, who usurped the throne, and was suspected of being a Christian; and Japanese writers own that his court and soldiers professed Christianity (Venn, p. 297). Much cruelty was inflicted on these converts during the ensuing struggles. In 1635 the Dutch captured letters from a Captain Moro, leader of the Portuguese in Japan—a native who was a zealous Christian: these being traitorous were sent to the emperor, and "in 1637 an imperial proclamation was issued by which Japan was shut to foreigners. Five hundred pounds were offered for a priest, and for every Christian in proportion: 'All persons who propagate the doctrines of the Christians, or bear this scandalous name, shall be imprisoned in the common jail of the town: the whole race of the Portuguese, with their mothers, nurses, and whatever belongs to them, shall be exiled to Macao.'" Some 40,000 Christians held a fortress near Simahara, but were bombarded by the Dutch as allies of the Japanese emperor: for they were Romanists, and hateful to the Protestant Hollanders. The place was taken by assault, and the defenders barbarously put to death. "The name of Christ became an object of shame and terror throughout Japan . . . its very mention would bate the breath, blanch the cheek, and smite with fear as with an earthquake shock. It was the synonym of sorcery and sedition, and all that was hostile to the purity of home, and the peace of society." The "Jashiu-Mon" signified "corruption," and the "Kirishitan" faith was "an awful scar on the national memory." The only results of a century of Christianity and of foreign intercourse were, according to Mr Griffis (*The Mikado's Empire*)—the introduction of gunpowder, tobacco, sponge cakes, and a few foreign words and new diseases, with "one scourge that must be nameless" (see Reed's *Japan*, i, p. 229).

Recent missionary labours, according to Mr Hearn (*Out of the East*, 1894), include those of 800 Protestants, 92 Roman Catholics, and 3 Greeks, expending £200,000 a year. The result is a population of 50,000 Protestants, and 50,000 Romanists, or less than 3 per cent. of the population. The Japanese Government ordered, not long ago, an inquiry by a Commission charged to report on the value of Christianity, and its influence as a check on crime at home or abroad.

But the report was entirely unfavourable. The Commission decided against all faiths of the West, as unsuited to the East, and as ethikally inferior to the Japanese standard. The early Romanist missionaries had succeeded, it is said, in converting 600,000 persons—mainly by approximating their language to that of Buddhism (according to Mr Griffis) ; but Christianity has now no better prospect in Japan than in China or India.

The Marquis Ito, Prime Minister of Japan, said in 1896 : “ The educated Japanese prefer to live by reason, science, and the evidence of their senses : I have secured absolute toleration for all religions, and to a certain extent I would encourage a spirit of religion ; but I regard religion itself as quite unnecessary for a nation’s life. . . . Science is far above superstition, and what is any religion but superstition, and . . . therefore a source of weakness to a nation ? . . . I do not regret the tendency to free thought and Atheism, which is almost universal in Japan, because I do not regard it as a source of danger to the community : so long as they are educated they will be moral ; and Shintoism, which for centuries has been the religion of the upper classes, has always taught that right living will secure the protection of the gods without prayer to them.”

“ For modes of faith let senseless bigots fight,
His can’t be wrong whose life is in the right.”

(See Shin-shu and Shin-to.)

Jarā-Sandha. “ The ancient joiner,” or first king of Māgadha, who welded the Magh people with the Kusika or tortoise Aryan tribe. Brihad-nitha, father of Jarā-Sandha, had according to the legend two queens, who each bore half a boy, through the influence of Chandra-Kusika of the Gotama clan of the “ cow.” Brihad-ratha, aided by an old Rākshasī or female demon, joined the pieces ; and the boy became strong, and was aided by Siva to conquer many kings. He attacked Krishna 18 times, and made him fly from Mathura to Dvārka, the “ door of India.” Krishna came back with Bhima and Arjuna, and Jarā-Sandha, fighting Bhima, was slain.

Jasher. Hebrew : Yasher “ upright.” The Book Ha-Yasher is sometimes supposed to mean Ha-Shir (“ of the song ”), and to be the “ book of the ode ” noticed in the Greek Septuagint (1 Kings viii, 53). It was an ancient collection of songs, apparently not older than the time of David or of Solomon, and quoted as authority in Hebrew books of the Bible (Joshua x, 13 : 2 Sam. i, 18). Rabbi Levi ben Gershon asserted that it was lost during the captivity. The word Yasher has

also been compared with Yeshuron (Jeshuron "the upright") a title applied to Israel.

Two books called *Yasher* were written by Rabbis in 1394 and 1544 A.C., and a third (supposed. to have been written by a Spanish Jew about 1250) appeared in 1625 A.C. But the best known work of the name *Jasher* was that of Flaccus Albinus Alcuinus, British abbot of Canterbury: it was supposed to come from Gaza, or from Ghazna (in Persia), apparently Ghazni. It was printed in 1751; and it mentions the name of "Wycliffe"—perhaps the reformer of about 1380—in a note. He "approves it as a piece of great antiquity and curiosity, but cannot assert that it should be made part of the canon of Scripture." Alcuin died in 804 A.C. He was induced by Charlemagne to go to France, and is regarded as the founder of the University of Paris. His *Jasher* is noticed in an edition of his works printed in Paris in 1600. He had been three years in Persia, we are told, with Thomas of Malmesbury and John of Huntingdon, and first heard of this *Jasher* at Kabin, near Bāghdād. It appears to be a Jewish paraphrase of Old Testament history, *Jasher* receiving information "from Caleb his father, Hezron his grandfather, and Azubah his mother." It begins with the creation, and, goes down to his own time. Before death *Jasher* commanded all the records of Israel to be placed in an Ark. This work is however now pronounced to have been forged by the printer. (See *Notes and Queries*, 19th Jan. 1889.)

Jason. Greek *Iasōn* (from the old root *as, is, us, or vas*, "to shine" or "burn"), a sun hero who—like others—underwent persecution. Pelias, king of Iolkhos, was warned against a "one-sandaled" man; and Jason so appearing at his city he sent him to Kolchis (at the E. end of the Black Sea), to fetch the "golden fleece" of the ram of Hermes (see *Hellē*). Jason is fabled to have set out from Pegasai in the ship *Argo*, with many other heroes as Argonauts. The ram is also said to have been the offspring of Poseidōn and Theophanē—the ocean and the east. The ship, or ark, was guided by a dove through straits with moving rocks (icebergs); and in Kolchis (Colchis) King Aietēs exposed Jason to all the terrors of dragon men and fierce bulls, which guarded the fleece (see *Gilgamas*); but he was aided by the king's daughter, the witch princess *Medēa*. The accounts of the return journey are confused and various (see Faber's *Cabiri*, ii, 70, 122-124, 140), some saying that the *Argo* was wrecked on the African coast, others that it was carried by river, and dragged by land, to the Northern Ocean. The heroes were repelled from Krete by Talos the brazen man, but finally reached Pegasai once more. Strabo speaks of

Jasonia, as shrines of Jason in Armenia, on the Caspian, in India, and on all shores of the Mediterranean. Medēa, having murdered Pelias, and her own children by faithless Jason, is also said to have fled to Media, which was named after her. But her name may come from a root *Mad* for “mad.” Jason is called a grandson of Poseidon, or of King Kretheos, and deserted Medēa for Glaukē (“the blue”), daughter of Kreōn, king of Korinth. He was worshiped as a deity, and (like other sun gods) had as a child been placed in an ark, and reared by Kheirōn, the kentaur, in a cave.

Jāta. A name of Siva as the “hairy” one.

Jāti. Caste or “birth.” From the root *Ga* “to be born.”

Jātakās. Sanskrit : “birth” stories. Fables connected with the theory of transmigration of the soul, and its successive incarnations (see Esop). It is a Buddhist collection of 550 stories, in the Khudak-Nikaya, a part of the Sutta-Pitāka. By this series of parables Gotama appears to have attempted to enforce good morals, piety, and self-sacrifice for others. Hindus believed that the tales represented actual facts, and belonged to a former Kalpa, or world age. The Dhamma-pada commentaries, of about our 4th century, include 423 Jātaka stories ; others are found earlier in the Chinese version of the Lalita Vistara, or legend of Buddha. These tales spread all over Asia and Europe. Prof. Fausböll of Copenhagen spent twenty years (1877-1897) in translating them, and produced 7 volumes. The Ceylon Buddhists claim that some go back to the remote age of the Kassapa, or even to the Dipam-kara period, yet the morals are applicable still.

The Jātaka-thavan-nama, as we now have it, belongs to our 5th century. Some incidents however are represented in the early sculptures of Bhārahut, and Sanchi, in the 3rd century B.C. They represent conditions preceding the foundation of the Māgadha empire. They were included in the Buddhist canon settled by the Council of Vaisāli in 377 B.C., and were written in Pāli. Some attribute them to Parsva, the Jāin saint of about 700 B.C. Mahinda, son of Āsōka, appears to have brought them to Ceylon ; and they reappear in the work of Buddha-ghosha later. His text, given by Dr Fausböll, is the oldest we have ; but a selection of 34 such stories in Sanskrit (Prof. Speyer, Cambridge Univ. Press) goes back to our 1st century. I-tsing, the Chinese pilgrim of our 7th century, saw some of them dramatised on the stage in Java. They include one fable known to Plato (“the ass in the lion's skin”), and one known to Esop—“the two birds.” The

leading idea of the collection is the *Karma-Mārga* or “path of deeds”: but rites and sacrifices are noticed, pointing to Jain beliefs. The Jātakas describe the customs, follies, and festivals, of early India, the Surā libations, the worship of demons, and trees: they describe kings’ palaces as built only of wood; but they refer also to private and official correspondence, legal and forged letters, tablets of metal and wood, bonds to be paid on the banks of the Ganges, and other civilised ideas. They exhort men not to commit suicide as Yōgis and Sanyāsis used to do: and Buddha also forbade this (in the 6th century B.C.) according to the Pārājika section of the Tripitāka, while Jains did so perhaps yet earlier.

Jāts. A large non-Aryan population of N. India. One of the 5 divisions of the Yadus (see Gipsies). They were nomads without caste, fond of animals, especially horses, goats, and snakes. They now devote themselves to the work of farriers, to the mending of iron pots, and the making of baskets, like gipsies; and also like them to fortune telling, cheiromancy, dancing, drinking, and stealing. They are strong and clever, and light colored for Indians, with long black hair. They are unchaste, and care nothing about what they eat, whether carrion or not. They are good tanners, and flay and carry carpses like the Doms, Kanjars, and Nāts; and thus become indispensable in towns. They are the Yati-dhanas of the Rig Veda, classed with “the godless Dasyus, and Rākshasas . . . prayerless, fierce, inhuman, eaters of horse flesh, with superhuman powers.”

Java. See Boro Budur.

Jehovah. See Bible, Christianity, Hebrews. [As regards the pronunciation of the name now reading *Yehovah* in Hebrew, scholars usually prefer *Yahveh*, and consider that the “points,” or short vowels, of the name Adanai (which is always read by Jews instead of the written *Yehovah*) have been given to the original. But we do not know that ancient Hebrew had a V sound at all, any more than modern Arabic has, and *Yehuah* would perhaps be better. We know for certain (Taylor cylinder) that the Assyrians pronounced the name *Yahu*, which is nearer to the “lao” of Gnostik gems. The root means “to breathe,” as in the Arabic *hawa* “breeze” (Babylonian *au* “wind”); and Jehovah means “he is,” or the “spirit.” Moses is instructed to pronounce the name *Ahiah* (“I am”) to the people (Exod iii, 14), which apparently (vi, 3) was the older form. In cuneiform the signs used can sometimes be read either *Āhu* or *Yahu*. —ED.]. This Semitic name has no connection with the Akkadian *Aa*

or *Ai* “moon,” or with *Ea* (see these headings). Jehovah is represented as a god of wrath in many passages (1 Sam. xv, 3 : Isaiah lxiii, 3 ; xlvii, 3 : Jer. xiii, 14 : Ezek. viii, 18), but is also said to show mercy to thousands of generations.

Jemshid. An Iranian hero of the Shah-nameh, written about 1000 A.C. (see Yima).

Jerahmeel. Hebrew *Yerahmeel*, or “God has pity.” The brother of Ram, and son of Hezron of the tribe of Judah (1 Chron. ii, 9). The Jerahmeelites lived in the “south” (*Negeb* or “dry land”) near the Kenites (1 Sam. xxvii, 10). Dr Cheyne would make them a pre-Israelite N. Arab people, but they are not otherwise noticed.

Jeremiah. Hebrew *Yeremiah* “Jehovah raises up.” This prophet of the 6th century B.C. is sometimes regarded as the 4th author of the Pentateuch, and the writer of parts of Deuteronomy. He is supposed to have lived from about 630 to 587 B.C., being the son of Hilkiah the High Priest, and a native of Anathoth (now 'Anāta) near Jerusalem on the N.E. He is also supposed to have compiled the Books of Kings. The text of his prophecies in the Greek Septuagint Version differs greatly, in arrangement of the chapters, from the Hebrew, and nearly a third of the Hebrew work is missing in the Greek. He declared to his people that Jehovah had commanded them not so much to offer sacrifices, as to obey his voice, when he brought them out of Egypt (Jer. xi, 4) : and though a priest he seems to have either known nothing of the Levitical laws, or to have cared little for them. We know nothing of him except what is found in his writings. He appears to have been a visionary from childhood (i, 6). He was regarded as a traitor, because he exhorted the people of Jerusalem not to oppose the Babylonian conqueror, and predicted their failure. His fame as a prophet was established long after his death, when he was believed to have accurately predicted captivity for “seventy years”—from 607 to 538 B.C. (see Jer. xxv, 11 : Dan. ix, 2). He went about with a yoke on his neck (Jer. xxvii, 2 ; xxxiii, 10-12) like many a modern Faḳīr, or Yogi, some of whom wear a halter and ask men to pull it tight. Jeremiah says that self-made prophets are mad (xxix, 26). He went in danger of his life in 599 B.C. (xxxvii, 13) yet four years later he withstood Hananiah, who predicted Babylonian defeat within two years (xxviii, 1-17). He was set free by the Babylonians, whose friend he was, and endeavoured to persuade the remnant of Judah to stay quietly in their land ; but after

the murder of the Babylonian governor they were afraid to do so, and seem to have carried Jeremiah with them to Egypt (xliii, 7-9 ; xliv, 1). Some traditions say he was stoned at Tahpanhes in Egypt, but Josephus is silent, and other Jewish accounts would make him live, with his friend Baruch, to a good age in Babylon. These stories however are probably guesses founded on the Bible statements. One legend (2 Macc. ii, 4-7) says that he carried the ark, tabernacle, sacred fire, and incense altar, to the mountain where Moses “talked with God”—either Sinai or Nebo—and hid them in a cave, the way to which could never after be found, though the cave mouth was “stopped up by the altar of incense.” His prophecies were concerned with the events of his time. Some Jews, in later ages, expected his return as a forerunner of the Messiah ; and Christ was believed to be his reincarnation (Matt. xvi, 14), among other views of his personality.

Jerome. Eusebius Hieronymus, now known as St Jerome, was a monk of Dalmatia, who was born about 346 or 350 A.C., and died at Bethlehem on 30th Sept. 420 A.C. His parents lived at Stridon, in easy circumstances—that is probably at Aquileia at the head of the Adriatic ; and as a boy he went to Rome, and studied Latin, Greek, and classic philosophy as a pupil of Donatus : he was there baptised, the parents also being Christians, and he afterwards travelled in Gaul. He remained at Treves some time to copy commentaries on the Psalms by Hilarius. In 370 he wrote his first theological essay at Aquileia, and in 373 he went to Antioch, where he saw visions, and felt his “call.” He put aside secular studies, and, in 374, became a hermit at Calchis (Kinnesrīn), east of Antioch. For four years he diligently studied Hebrew, and annotated the Scriptures : he also took part in the fierce theological disputes of the age, and in 379 he returned to Antioch to advocate the views of the Western Church. For three years after this he was in Constantinople, and he perfected himself in Greek, enjoying the society of Gregory of Nazianzen. He translated the chronicles and other works of Eusebius, and was selected as secretary of the Papal Council at Rome, where he endeavoured to quiet the disputes as to Paulinus, and became a friend of Pope Damasus, who set him the grand task of revising the Latin version of the Bible. He became popular, and was very jealously regarded by other ecclesiastics. In 384 A.C. Pope Damasus died, and his successor Siricius was less favourable to Jerome, who in his own works draws a terrible picture of the pride and luxury of the Roman Church. Writing afterwards at Bethlehem (*Epit. Paulæ*) he does not scruple to apply to that Church the title of the “Scarlet

Woman." He was assailed with calumnies in public, and in disgust he left for Antioch, where he was joined later by Paula, a rich and pious widow, and by her daughter Eustochium. With these and others he travelled all over Palestine, and in 386 A.C. they settled at Bethlehem, where Paula built three nunneries. Paula died in 404, but Jerome continued to live in Bethlehem (in a cave it is said), and to labour at his translation of the Bible till death. His later years were distracted by Pelagian heresy, and by the violence of the Greeks and Latins (see Epiphanius) : his controversial tone is violent, and he quarrelled with his old friend Augustine about Peter and Paul. His monastery was attacked in 416 A.C., and he had to flee to a mountain cave or other hiding place for two years (see Prof. Ramsay, *Smith's Dicty. of Christian Biogr.*). Jerome's great work was the Latin Vulgate (see Bible), which was only accepted by the Church after 1000 A.C. He appealed to the Jewish authorities as to the correctness of his Old Testament version, and received instruction from Rabbis of Judea, and of Tiberias. This version is specially interesting, because it is earlier than the time when the Masorah was finally settled. Many of his renderings are valuable, and he had a minute knowledge of Palestine, while he was one of the best Latin writers and linguistic scholars of his day.

Jerusalem. The name as spelt in the Amarna tablets of the 15th century B.C. is *Urusalim*, "the city of safety." It was also called *Yebūs* (Jebus) by its early inhabitants. [Perhaps the Akkadian *Eb-us* "house of safety."—ED.] Its population consisted of Amorites and Hittites (Ezek. xvi, 3, and 45). The Jebusites held their own till the time of David ; for armies with chariots avoided the mountains. Yet an Egyptian force of bowmen appears to have been stationed at Jerusalem in the time of Amenophis III. The inhabitants derided the Hebrew chief, setting the lame and the blind on the walls. Even after taking the upper city by assault David appears to have left Jebusites undisturbed, and purchased the site for his altar on the eastern hill from their king Araunah or Ornan. From the Tell Amarna correspondence we learn that the Egyptian hold on Palestine was loosened in the reigns of Amenophis III and Amenophis IV, and Joshua then probably led the 'Abiri or Ḥabīri, as Col. Conder supposes (Letters 139, 141, Berlin collection) from the 'Abarīm of mountains of Moab, into southern Palestine. But he was unable to take so strong a city as Jerusalem. The name of the Amorite king in Urusalim is variously rendered Arad-Khiba and 'Abd-ṣadaḳ, and he appeals to Egypt for help, the garrison having

been withdrawn, and describes the general havoc wrought by the 'Abiri in the surrounding country. There seem to have been then no Egyptian stations in the Hebron and Jerusalem mountains, nor do the letters mention any towns of Central Palestine, except Zabuba and Megiddo in the plains of lower Galilee.

The building of a temple by Solomon, on the ridge E. of the city, was carried out by aid of Phœnician masons: this altered the whole character of the city, necessitating the extension of its walls to the east so as to enclose this sanctuary. It became the political capital of Palestine and of S. Syria; and Solomon allied himself by marriage with the Pharaoh. But on his death Shishak plundered the city of the wealth accumulated during Solomon's reign; and Sennacherib in 702 B.C. also exacted a heavy toll (see Hebrews) from Hezekiah—facts which are established by monumental evidence. The sacred centre of the city was that "Eben-hash-Shatīyeh," or "stone of foundation," on which the temple was built. It was known about 330 A.C. as the "Lapis Pertūsus" or "holed stone," and is now called the Sakhrah or "Rock," under the Dome of the Rock. This rock has in it a cave, and is "pierced" by a kind of chimney in the roof of the cave, while below the marble floor there is said to be a well called *Bīr el ilrwāḥ* ("well of spirits") leading to Hades. Jewish legends as to the rock have been adopted by Moslems, who believe it to float without foundation over the abyss, and to be an original "Rock of Paradise" (see *Rivers of Life*, i, p. 181, fig. 64). Arab writers say that, in the future, "Paradise is to be brought to this holy place." The Ka'aba, with its black stone, will come as a bride to the Sakhrah. Dr Adler says that the latter is "believed to be suspended in air, but touching a palm tree, below which is the Well of Souls, where all souls rest till the Resurrection." Mediæval tradition wrongly connected the site with the stone of Jacob at Bethel. Muḥammad is fabled to have prayed in the cave, and to have ascended through the shaft in its roof to heaven. His footstep is shown on it (but in the 12th century Christians called this a footstep of Christ); with the finger marks of Gabriel, who held down the Sakhrah when it would have followed the prophet to the skies. To its north is a flagstone with nails driven into it, and when all these have dropped through the stone, into the abyss, the world will come to an end. Many other sacred sites are found here—the praying places of Abraham- and David in the cave, and the "Dome of the Chain" to the E., where a magic chain from heaven once decided cases of dispute. Further south, in the enclosure of the Ḥaram or Sanctuary, is the Jami'a el Aḳsa or "distant mosk," traditionally

supposed to be noticed in the *Ḳorān*. But the whole legend of Muḥmmmad's "night journey" is unnoticed in any of his writings. Here we find the "footstep of Christ," the tomb of the sons of Aaron (an old Templar's monument), the shield of Ḥamzah (a beautiful Persian shield once shown in the Dome of the Rock), the pillars between which men must squeeze if they would go to Paradise, the black slab in the porch, to touch which with closed eyes gives the same bliss, and the "Well of the Leaf," down which a Moslem is said to have descended, finding himself in the Garden of Paradise. On the east wall of the Ḥaram enclosure we find the "Cradle of Christ"—an old Roman niche for a statue in the vault at the S.E. corner—the pillar whence the "Bridge" will stretch to Olivet (see Bridges); and the "Throne of Solomon" further north, where his dead body was seated, so that the demons thought him still alive, till the staff supporting it decayed. In another shrine is preserved the "fragment of the Sakhrah" which is like the original (Herr K. Schick, *Quarterly Stat. Pal. Expl. Fund.*, April 1897). The holy rock itself has a pillar projecting southwards, called its "tongue," wherewith to speak in the future.

Solomon's temple was a comparatively small shrine, standing on this sacred site. It was only about 80 or 90 feet long, 30 feet wide, and 40 or 50 feet high. Its ornamentation with metal, and its cedar roof, resembled the description of Babylonian temples, in texts of Nebuchadnezzar and of yet earlier times. Nothing is known about its outer courts; for Herod removed the ancient foundations, and doubled the area of the surrounding enclosure (Josephus, *Wars*, I, xxi, 1; V, v); and the masonry at the base of the present ramparts is his. The style is that of Greek masonry, and a few letters (as mason's marks) occur on the foundation stones, being in the character of his time. The stones are of great size, but they are only half the dimensions of the largest stones hewn by Romans in the 3rd century A.C. at Ba'albek. The style generally resembles that of the Palace of Hyrcanus (ʿArāḳ el Emīr) in Gilead, built about 176 B.C. The enclosure now includes 35 acres, but the N.E. part seems to be later than Herod's time. In 1871 M. Clermont Ganneau discovered a Greek text forbidding Gentiles to enter the inner courts (see *Ant.*, XV, xi, 5; *Wars*, V, v, 2). Herod's temple had no ark in it; but the table of shewbread, and the altar of incense, became the spoil of the Romans in 70 A.C., and are represented, with the trumpets of Jubilee, on the arch of Titus. The Jews (not accepting the legend noticed under "Jeremiah"), believe the Ark to be hidden somewhere in the sacred enclosure. Dr Adler (Lecture, Jews' College, Jan.

1886) quotes the Mishnah (Yōma, see also 2 Chron. xxxv, 3) as to the hollows which were made under the ark, and other sacred spots, to secure purity from any contamination by a “tomb of the depth,” or hidden grave ; whereas the altar must stand on bare rock according to the Law. He relates also the Talmudic legend of a priest who looked into a cavity under a loose flagstone, and fell dead before he could reveal the secret of what he saw ; but others concluded that here the ark lay buried.

The sacred water for the temple (see Heifer) came from the Pool of Siloam to the south, where in 1880 was discovered (in the rock aqueduct leading to the pool from the spring of Gihon to the north) the only ancient Hebrew text as yet known, dating probably about 703 B.C.

The temple site remained in ruins after 70 A.C., and no building was erected over the Rock itself till 692 A.C. (72 A.H.), when the Damascus Khalif 'Abd el Melek built the present “Dome of the Rock,” to which chapel additions were made later ; and in the 12th century it became the Templar chapel till recovered and purified by Saladin in 1187. Justinian however, about 530 A.C. restored the outer enclosure, built the Aḳsa Mosk as a Church of the Virgin (which was enlarged by the Templars whose Hospice adjoined it), and erected a small chapel of St Sophia still existing in the Barracks on the site of Antonia, which bounds the Ḥaram on N. W. The “golden gate” on the E. wall belongs to this period. Other ancient gates on the S. and W. date back to Herod.

The question of the exact site of the “City of David” has been much discussed. Some scholars would place it on the small ridge of Ophel (some 20 acres only in extent) S. of the Temple, but Josephus very clearly states that the S.W. hill of the Upper City was that enclosed by David and Solomon (*Wars*, V, iv, 1), and describes Akra—or the lower city—as lying to the north. These represented the original town. Solomon's palace (see 1 Kings iii, 1 ; ix, 24) including that of his queen, was not in the City of David but apparently (Neh. iii, 25) on Ophel, and from its dimensions must have covered the greater part of that spur. The “Tombs of the Kings” (Neh. iii, 16), or some of them, were in the valley close to Siloam beneath this palace. The city at its largest occupied about 300 acres, and the present walled town 200 acres. The detailed account of the temple from the Mishnah, and from later Jewish sources, such as the “Beth-ha-bekhereh,” or “chosen house,” of Maimonides has been carefully worked out by Dr T. Chaplin (*Quarterly Stat. Pal. Expl. Fund*, 1885). The question of the “Holy Sepulchre” remains one

of controversy, some accepting Constantine's site covered by the present cathedral—though there is no evidence of any tradition having existed to be found in writings earlier than 326 A.C., while others accept the site for Calvary N. of the city, at the Jewish traditional site of the Beth-has-Saḳīlah, or “place of stoning,” a remarkable knoll in which is the cave now called the “Grotto of Jeremiah.” Recent excavations on the S. side of the city have added only a few coins and engraved signet rings to our materials for history. The old walls seem here to have been destroyed, and only those of the 5th century A.C., and of the Crusaders, remain; but the rock scarps indicate the ancient lines of defence. In the time of Hadrian (135 A.C.) Jerusalem was rebuilt as a Roman colony, and a temple to Venus is said to have then covered the site now occupied by the “Church of the Resurrection.” The temple rock was then adorned with a statue of Jove and one of the Emperor, which Jerome appears to have seen. The inscription of this statue (in Latin) is built upside down in the S. wall of the Ḥaram, and the head of Hadrian's statue was picked up by a peasant in 1874 on the stony road N. of Jerusalem.

Jesus. Greek *Iēsous*, corrupted from the Hebrew *Yehoshu'a* “Jehovah has saved,” a common Jewish name. Jesus was the eldest son of Joseph the carpenter of Nazareth, and of Mary his wife, and had four brothers (Matt. xii, 46; xiii, 55) who did not believe in him (John vii, 3-5). Jesus (according to the Gospels) said that he did nothing of himself: that the end for which he was born was to bear witness to the Truth: that no one was good but God, who was a Spirit whom no man had seen. He also upbraided the Jews for seeking to kill him—“a man who hath told you the truth which I have heard of God” (John viii, 40). His message to the world was that we should believe in God, and love one another. [An unfinished article (see Christ and Gospels).—ED.]

Jezebel. Hebrew: *yezr'e-el*, “God sowed.” An ancient town on the N.W. slope of Mt. Gilbo'a, in lower Galilee, one of the royal residences of Ahab and his successors, and a centre of Ba'al worship under the influence of Jezebel (Aizabel) the Tyrian daughter of Ethba'al, and wife of Ahab. Some scholars have proposed to read Jezebel instead of Israel in the famous text of Mineptah (see Egypt and Hebrews), which refers however to a “people.” [The Egyptian spelling does not favour this.—ED.]

Jews. See Hebrews. The Greek *Ioudaios* represents the

Hebrew *yehūdah* (“praise 2) and the word properly applies (as in the 4th Gospel) only to the tribe of Judah ; but the Romans used the name *Judea* more loosely.

Jin. Arabic : *jinni*, plural *jān*, feminine *jinnīyeh*, pl. *jinniyāt*, a word perhaps borrowed from non-Semitic speech (see Gan and Jan). Jins are spirits male and female, with airy bodies, half human in nature, half spiritual, and able to change their shapes, and to become diminutive or gigantic. Some are pious Moslems, and good spirits, some are evil. Some have married mortals, like the Beni Elohim (Gen. vi, 2). They live in the air or underground, frequent ovens, and lie under thresholds : they eat food and have children. They often rush into houses after morning prayer, but will not go near salt, and are afraid of iron (see Lane’s *Mod. Egtns.*). They include *’Efrits* or evil ghosts, *Ghouls* (Turkish “fiend”) who live in caves and eat corpses, and *Ḳerād*, “monkeys” or “goblins.” A man possessed by a Jin is said to be *Majnūn* in Arabic, which is usually rendered “mad.” Moslems have many tales (taken from the Talmud) about the Jins who obeyed Solomon.

Jingo. Basque : *jincoa* “god” (see Gan and Jan).

Jisti. Sanskrit. The father of the androgynous being first created (see *Arda-nār-isvara*).

Jiv. Sanskrit : “life” (see Ga). Siva is called *Jiva-dar* “the life giver.”

Jiya. Sanskrit : “conquering.” See Ja.

Job. Hebrew : *Ayob* “afflicted.” The beautiful legend of Job is perhaps very ancient. His name was known about 600 B.C. (Ezekiel xiv, 14): but there is much controversy as to the date and the integrity of the “Book of Job.” Renan says “the 7th century B.C.,” and Dr Cheyne (in 1886) supposes it to be written by a Hebrew about 550 B.C. Job and his friends (except Elihu of the family of Ram—a clan of Judah) are represented as Edomites. The book refers to no law, or temple, or Hebrew ritual. It mentions the *Kasdīm* or Babylonians, as raiders in a time of great trouble. [This perhaps points to a period about 607 to 588 B.C. as that intended.—ED.] Modern critics suppose the prose story to be distinct from the poetic chapters, especially as using the name *Yahveh* not used in the poem : [this however does not apply to the Greek version—ED.], and regard the speeches of Elihu also as later additions. [Some of the latest critical writers however accept the integrity of the

book. It is the most admired in the Old Testament, and perhaps the worst translated. The Greek translators were often unable to understand it. The idiom is very terse; and the language, though comparing with the Hebrew of Amos, is full of Aramaik words—recalling the dialect of the “Moabite stone”—with others which Jerome called Arabic, probably Nabathean. The problem of the book is that of the righteous man in affliction, and the argument is simple. God determines (after the report of the Satan or accusing angel) to try Job’s sincerity, and all his children and wealth are destroyed, while he is smitten with disease. His friends are convinced that he has sinned; but Job knows his own innocence, and refuses to be a hypocrite. Elihu suggests that he is being tried. Yahveh finally speaks to him from the cloud, neither revealing the cause of his affliction nor even alluding to it, but pointing to Providence in nature as reason for trust in God’s wisdom and goodness. Job is humbled and convinced, saying “I uttered that I understood not: things too wonderful for me which I knew not” (xlii, 3), and on his interceding for his friends his trial is ended. The poem is both beautiful and thoughtful, and its descriptions apply with exactness to the scenery of Edom; but some details are much obscured by bad translation.—ED.]

The book attempts to solve the insoluble problem of misery, and expresses the revolt from trite dogmas of the age. Job’s friends are shocked by what they consider to be his blasphemous irreverence, and even Elihu reproves him. But the famous exclamations “though he slay me yet will I trust him,” and “I know that my redeemer liveth,” are questioned by the modern critical scholar. [The word *goel* in Hebrew means both a “redeemer” and an “avenger,” and the passage (xix, 25-27) appears to read, “I know my *goel* is living, and one hereafter will rise over the dust; and, after these things have destroyed my body, from my flesh I shall see God—and not a foe.”—ED.] Job has no hope of any future resurrection on earth. The tree, he says, may sprout again when it is pruned, but man lies down to rise no more (xiv, 12). He attributes to God the destruction of good and bad alike, and denies that evil is punished in this world, or that the wicked will care if the punishment falls on his children (xxi). He is confident that with a fair trial his innocence could be proved, but he can see God nowhere (xxiii, 8, 9) and does not know who has accused him or why (xxx, 35). God is able, and he thinks determined, to make him appear guilty, and he wonders if his name will in future be a bye-word. He cannot understand why God is bringing general misery on the nation, and allows robbers and wicked persons to go unpunished. Elihu says it is because the time for

punishment has not yet come. Job questions the whole moral government of the world ; and while admitting that God is powerful, he doubts if he is just. Christian legends placed Job's country in Bashan, where an old monument of Rameses II is still shown as "Job's stone" ; but scholars generally agree that the scene is laid in Edom.

John. Hebrew *Yoḥanan*, "He has caused mercy" : Arabic *Yuḥanna* : Greek *Ioannēs*. The festival of St John (23rd June) represents the survival of ancient fire fêtes of pre-Christian ages. In Bretagne youths still adorn themselves with green wheat, and maidens with flax blossoms, dancing with songs and jests round menhirs and dol mens, and seeking to divine their married lot. Within 30 miles of Paris (see *Academy*, 5th July 1884) they celebrate the "Saint Jean" on the borders of Normandy, gathering at early dawn the blue corn flowers from the wheat, with poppies, to adorn "St John's Tree," "a slim young poplar," uprooted and replanted in the "place" of the village. In the evening faggots were piled round it, and the village elders "with bared heads formed a circle, and the head man stepped forward and applied a lighted torch ; and when the fire burned up they paced slowly round and round, in solemn silence, and the women joined in widening circles." This is the Pradakshina of the Hindu, and the cyclic dance of the Greeks. "As the flames darted and leapt up the Normandy mothers made a feint of swinging their babes through the smoke . . . to ward off disease, or misfortune." Youths took flying leaps through the fire, and as it subsided "snatched glowing brands which each strove to carry off, in order to relight the fires" in the village dwellings : "every piece of charred wood was carefully treasured" till the next eve of St John. Near Rome, and Naples, similar rites accompany the "blessing of the pink flowers" in the sacristy of San Giovanni of the Lateran (*Queen* newspaper, 1881). "The pinks dried, and arranged in small packets, are ranged on a table on each side of a white cushion, before a crucifix under a miniature *baldacchino*. A curious paper carpet laid down has, in the centre, a picture of the Madonna and Child, on a white Maltese cross on a blue ground, surrounded by heraldic devices, with a border of variegated flowers gummed on different shades of color. Round this carpet the priests range themselves, while the officiating cardinal (Cardinal Chigi), supported by two bishops, chants the benediction, previous to sprinkling with holy water, and incensing, the flowers."

On the 29th June also girls called "Amantole" march in procession through this church of St. John, "loosely clothed, and

with hooded robes, corded at the waist but enveloping the whole person, and stuck all over with pins." Pure white veils cover them, and they are blessed as they pass the altar. The Host is elevated, and they receive a gift in a white silk purse, with a candle. In the evening they gather in the square, which glows with colored lanterns and torches, to indulge in revelry till daybreak. The crowd camps in booths, or sleeps on the church steps, and feasts on figs, and snails seasoned with garlic, decked with carnations and lavender. They dance and sing, and make music with pipes, and trumpets, and drums, to drive away evil spirits, and witches, who are feared at this season when the summer has passed. Many carry lights on their heads, and scatter rice and salt, for witches must pick up and count the grains. Mothers whisper prayers into the ears of infants, and black cats are hunted. It is the old festival of Concordia, and the 25th of June was that of Ceres—the "Ambarvalia" or perambulation of the fields, when the sacrifice of a bull, sheep, or cow was known as the "ambarvalis hostia," offered to the twelve brothers Arvales, descended from Acca-Larentia the Etruskan nurse of Romulus.

The holy fire (see Beltein) should at this season be lighted, as in Charlemagne's days, and peasant dwellings still show the holes in door posts, into which a stick was thrust and whirled by a rope till tow was lighted by this fire drill of the house, barn, or stable. Bon-fires, torches, and trusses of hay, were thence lighted, and fire was carried round the houses and the cattle in the fields, or floated down rivers to drive away evil beings (*Notes and Queries*, 26th January 1895). An English visitor to Rome in 1899 describes again the feast of San Giovanni on the 23rd June, as one of general jollity, when bells were worn, and the stems of seeding garlic carried, with which men touched women and girls, without rebuke. With various wines they washed down the viands—fish, and pork or the "sacred pig of midsummer" (see Boar). The whole fete partook of the character of the ancient licentious Bacchinalia.

The 29th June is also St Peter's day, when, as Brand says, "boats each with a mast gaily garnished, and prows painted, are carried about the fields, and sprinkled with good liquor." French youths at this season sing:

" Que de feux brulans dans les aers,
 Qu'ils font une douce harmonie.
 Redou blons cette melodie,
 Par nos dances, par nos concerts."

St Antony of Padua has also been connected with St John's day as

the "Protector of Fires," and domestic animals are blessed at this season (*Academy*, 26th July, 16th August 1884). In some countries maidens stripped and ran naked in the woods like Bacchinalas to seek love tokens in plants and flowers, such as the arum (the French "vis de chien"), and the "dog (or goat) stones" called "couillon de prêtre." Fern seed, and maiden-hair, were equally lucky (see *Ancient Worship*, 1865). In Venice such festivals were held after 1577 on the 3rd Sunday in July, called the "Festa del Bacchinala del Redentore"; the "Redeemer" being so connected with the "Bacchinalia." The Venetians then feasted in arbours decked with lamps throughout the night, and at sunrise rushed naked into the sea with shouts of joy—a rite also found at Naples (see Baptism).

John, Gospel of. See Gospels. Dr Martineau was of opinion, like German critics, that it is not older than about 140 A.C. The Rev. C. Hargrove thought it had three sources, (1) a theological work similar to the 1st Epistle of John, (2) certain discourses of Jesus, and (3) a traditional narrative of Christ's life and miracles. Dr Samuel Davidson (*Introd. to New Test.*) says: "It is remarkable that a legendary account of the gospel's origin should have come into existence soon after the production itself, suggesting to us the idea of the slow acceptance which the gospel met with . . . any attempt to bring out of it even a nucleus of real history must be conjectural." Dr Martineau thus discusses it: "That a constant companion of the ministry of Jesus should shift it almost wholly to a new theatre; should never come across a demoniac, and never tell a parable; should remember nothing about the 'Kingdom of Heaven' and the 'Coming of the Son of Man'; should have forgotten the last Passover of the 'little flock,' with its institution of the Communion, and have occupied those festival hours with the crucifixion instead; should have lost the Master's terse maxims and sweet images of life, thrown out in homely dialogue, and have fancied in their place elaborate monologues, darkened with harsh and mystic paradox, is so utterly against nature as to forfeit the rank of an admissible hypothesis." [Yet, if this be the work of the author of John's epistles, we must not forget that the writer especially dwells on the love of one another which was the Master's great doctrine.—ED.]

The existence of this gospel shows us that, in the 2nd century, there existed a mass of mystical, and legendary material unrepresented by the Judean synoptics. The writer speaks of a witness, and of "we" who can attest his authority, with an "I" who adds the last word—unless this be the note of a later scribe (see xix, 35; xxi, 24,

25). The text of the oldest MSS. does not contain all that we now have (v, 4; viii, 2-11) and in some versions the latter episode is found in Luke instead. Mr Hargrove thinks that the absence of the common particle *oun* in chapters xiv to xvii serves to distinguish these later discourses from other parts of the work, and to connect them with the 1st Epistle of John (*Soc. Hist. Theol.*, 17th Nov. 1892). According to this gospel Christ calls Andrew and Peter at Bethabara, not by the sea of Galilee, and travels by Cana and Capernaum to Jerusalem, teaching before, not after, John the Baptist was thrown into prison. The synoptics appear to represent Jesus as never entering Jerusalem before the last fatal visit. John and the synoptics are at variance as to the day of the crucifixion—whether after the Passover or before it. In John's gospel Jesus is still in the judgment hall in the sixth hour (xix, 14), whereas Mark says he was crucified in the third hour (xv, 25). John's account of the Resurrection is also quite different (see Christ and Gospels), and the raising of Lazarus, like the spearing of Christ on the cross, is not mentioned in the synoptic gospels.

Jonah. Hebrew : *Yonah* "dove." The son of Amittai a native of Gath—Hepher (now *El Mesh-ked*) in Galilee, is said to have lived in the reign of Joash King of Judah (2 Kings xiv, 25) about 800 B.C.: but the Book of Jonah is probably a late work of Ezra's age. Christ is said to have believed in the legend of Jonah and the fish (Matt. xii, 40; Luke xi, 29) which reminds us of that of Herakles swallowed by a whale, or of Areiōn saved by a dolphin. Vishnu in India is represented issuing from the fish's mouth, and Kāma also was swallowed by a fish : the Red Indian Hiawātha again, is swallowed by a sturgeon whose heart he stabs : it floats to shore, and birds picking the bones release the hero. Jonah composed a psalm in the fish's belly, and was vomited out. The remaining miracles are equally incredible. The expression "God of heaven" (i, 9) is one that appears never to have been used before the captivity.

Joseph. Hebrew : *Yoseph* "he increases" (Gen. xxx, 24), otherwise *Yehuseph* (Psalm lxxxi, 5) or "Yahveh increases." The son of Jacob, a dreamer as a boy, is a diviner by a magic cup when a man. His story is a beautiful and pathetic one—a legend with a moral; and the writer is thought to show acquaintance with Egypt by certain words, as well as by the personal names which he gives. The story of Joseph and Potiphar's wife reminds us of that of Peleus, of Bellerophon, or of Hippolūtos and the wife of Theseus. The same incident occurs in the *Tale of the Two Brothers* in Egypt (see Egypt), but the remainder

of that story is a fantastic myth, having no relation to the Hebrew story of Joseph.

Joseph. The father of Jesus Christ, son of Heli (or otherwise of a Jacob) of the tribe of Judah. The descent of Christ from David is, in both Matthew and Luke, traced through Joseph. He is thought to have died before the Crucifixion. Legends about him are numerous, especially in the *Gospel of the Nativity of Mary*, a work of about our 5th century (see Jesus).

Josephus. It has been said that without the aid of this learned Jewish historian we should have no history of New Testament times. Great importance has also been attached to short allusions, now found in his text, to Jesus, James, and John the Baptist (see Christ). But these are now generally regarded as corrupt interpolations. Dr Edersheim (Smith's *Bib. Dicty.*) reminds us that our text is traceable only to our middle ages, and has been "extensively corrupted, corrected, and interpolated."

Josephus was born about 37 to 39 A.C., and died about 100 A.C. He called himself Flavius, after the Flavian emperors who befriended him, but was the son of Matthias the priest, of the High Priests' family, and so connected with the Sadducees. Matthias was the grandson of Annas, High Priest in 6 to 15 A.C.; and by his mother's side Josephus was descended from the royal Hasmonean house. He learned Greek, and also studied the tenets of the Essenes and of the Pharisees. He joined a hermit in the desert at the age of 16 years, and three years later returned to Jerusalem. In 63 or 64 A.C. he visited Rome, to plead for priestly friends sent prisoners there by the Procurator Felix; he was wrecked on the way, and so made acquaintance with a friend of the Empress Poppæa wife of Nero, procuring through her the release of the captives, and receiving from her valuable presents. On the outbreak of the Jewish revolt, in 66 A.C., he was placed in command in Galilee; and in his *Life* he gives a detailed account of his attempts to withstand the Romans, noticing many towns and villages easily traced, but not noticed by other writers. He put down risings in Tiberias, and elsewhere, of those who desired to make peace, but was taken prisoner when Jotapata—a strong hill fortress of Galilee which he defended—was taken by Vespasian; and he says that he prophesied to the latter his approaching election as emperor. He then gave up the cause of the Jews as hopeless, and when taken by Titus to Jerusalem tried to persuade the fanatical defenders of the city to save it by yielding to Rome. His wife and parents were made prisoners by the zealots. He took as a

second wife a Jewish captive in the camp, but she left him, when he took a third whom he divorced, and then a fourth—a rich Jewess of Krete by whom he had two sons. When Jerusalem fell to Titus, in August 70 A.C., Josephus was granted the lives of some 50 friends, and also the Temple copy of the Scriptures which he sent as a present to Vespasian, who had become emperor in July 69 A.C. He was granted lands in Palestine, and made a Roman citizen, prospering under Titus and Domitian. He is last heard of in the 3rd year of Trajan, 100 A.C.

His history of the *Wars* was written in Aramaik, and translated into Greek. It is said to have been corrected by Vespasian, Titus, and Agrippa, and is of high value. His later work the *Antiquities* was written probably in Rome about 93 A.C., and dedicated to a courtier named Epaphroditos. In this work he adopts the standpoint of a Jewish philosopher, and explains away some of the Hebrew legends—like Philo—as being allegorical. He says that “Moses speaks philosophically” about the serpent in Eden. But like Jesus, and all other Jews, he believed in demoniacal possession and other superstitions (see *Wars*, VII, vi, 3). His latest works included the interesting tractates *Against Apion*, and his own *Life*, in which he vindicates his conduct.

Whiston’s translation is defective, and taken from corrupt MSS. of the 16th century. In all such matters as numbers, dates, distances, weights: and measures, the chief passages have been garbled so that they are now discordant. Yet there is only one short allusion to Christ, which Dean Farrar reluctantly discards as an interpolation. It is first noticed by Eusebius about 330 A.C.; but Chrysostom (347-407 A.C.) though often quoting Josephus does not mention it, nor does Photius, Patriarch of Constantinople (9th century), though thrice noticing Josephus. Indeed in speaking of “Justus of Tiberias” this author says that the Jewish historian “has not taken the least notice of Christ.” Justin Martyr, Clement of Alexandria, and Origen, never appeal to this testimony. Origen says that Josephus mentioned John the Baptist, but did not acknowledge Christ (*Agst. Celsus*, I, xxxv). The other two allusions, to John the Baptist (*Ant.*, XVIII, v, 2), and to James “the Lord’s brother” (*Ant.*, XX, ix, 1) were unfortunately in that part of the Palatine Codex (9th or 10th century) which is missing: but Dr Edersheim remarks that the sentences are Christian and not Jewish in tone, besides interrupting the context.

In relating Bible history Josephus appears to follow the Septuagint Greek version, or at all events one more like it than our present Hebrew text. He adds some curious passages, such as his account of

the campaign of Moses as an Egyptian general in Nubia. He speaks highly of Philo, and of his useful mission to Caligula in 40 B.C. He imitates him also in allegorising the Pentateuch, calling the Tabernacle the symbol of the world, and connecting the shewbread with the 12 months and the golden candlestick with the 7 planets. The God in whom he (like Paul) believed was a pure Essence, permeating the whole world—much as Plato and the Stoicks taught ; and he does not object to the Platonic Logos, which Philo also accepted. Yet he says that 22 books of his Bible contain “ the full and accurate account of all past time, and are justly to be believed divine . . . since written by prophets who learned what was original and most ancient by inspiration of God, and chronicled what happened in their own time.” The five books of the Pentateuch were, he says, “ written by Moses even to his death, and embrace a period of 3000 years (that is 4500 to 1500 B.C.) . . . the Prophets wrote what was done in their days in 13 books . . . and the remaining 4 books contain hymns to God and rules of life for man. . . . from Artaxerxes to our own time the same authority does not attach to the books ” (*Agst. Apion.*, i, 8). He speaks of the writers as “ being seized by the divine, so that they could not be silent.” Prophecy ceased, he thought, some two centuries before he was born, yet some Essenes, he says, prophesied much later, and he even claims to have prophesied himself.

Joshua. Hebrew : *Yehoshu'a*, “ Yabveh has saved.” The son of Nun (Assyrian *Nunu* “ prince ”), of the tribe of Ephraim. He was a great raider, and a worshiper at stone circles (see Gilgal), according to the account of his wars written not earlier than the time of Solomon (see Jasher) or of Rehoboam—that is some 500 years after this Hebrew hero lived. The conquest of the hills might take place when Egyptian power was weakened (see Amarna, Egypt, Hebrews, Jerusalem), but this does not substantiate the drying-up of the Jordan, or the standing still of the sun and moon, at Joshua’s command.

Josaphat. See Barlaam ; apparently a corruption for Bodasaph (Bodhisattva), the Būdha-sap of the *Chronicle of Ancient Nations*, by El Birūni, noticed by Sir H. Yule. Thus Buddha became a Christian saint, as the Portuguese historian D. de Couto recognised three centuries ago, when he was told that the Salsette caves were cut by the father of St Jehosaphat, who was a great Indian king. “ It may well be,” he says, “ that he was the very Budāo of whom they relate such marvels ” (see *Academy*, 1st Sept. 1883 ; *Indian Antiq.*, Octr. 1883). We have much to learn of the influence of Buddhism on Christianity (see the author’s articles, *Open Court*, August and Sept. 1887).

Jude. The short Epistle of Jude claims to be by the brother of James (see James), and shows apparent acquaintance (verse 14) with the Book of Enoch (see Enoch) : it denounces the scandals due to the “ feasts of charity ” (verse 12). See Agapæ.

Judges. A fragmentary continuation of the Book of Joshua (see Joshua), which includes the solar legends of Samson (see Samson), as well as the story of Jephthah’s daughter, which shows human sacrifice among Hebrews, and reminds us of the Greek legend of Iphigeneia (see Hebrews).

Jupiter. Latin : The Sanskrit Dyaus-pitar, and Greek Diopater, or Zeu-Patēr, the “ father of light ” (see Dyaus, and Zeus).

Justification. This word means properly “ showing to be right ” ; and the Egyptians spoke of those who passed the ordeal of the balance (see Amenti) as “ justified,” according to Mariette and Naville, as early as the time of the 6th dynasty (see Bonwick’s *Egtn. Belief*, p. 408).

Justin Martyr. The existence of this father, and the authenticity of his writings, have been questioned by Judge Strange and other writers. He is said to have been the son of Priscus, son of Bacchius, born near Shechem in Palestine (*Apol.*, I, i), and converted by witnessing Christian constancy under persecution (*Apol.*, II, xii), and by the influence of a stranger (Trypho, ii). He had been a Stoik, a Peripatetik, a Pythagorean, and a Platonist. His dispute with Trypho (thought to be Rabbi Ṭarphon) is traditionally supposed to have occurred at Ephesus; and his quarrel with Crescens the Cynic at Rome led (as Eusebius asserts or guesses) to his martyrdom. He makes Christ to be the Son of God and the Logos, and gives an interesting account of the simple rites of Christians in Palestine, which then involved neither a priesthood nor a ritual. His conversion is supposed to have occurred in 132 A.C., and his martyrdom under Antoninus Pius in 167 A.C. Yet he is supposed to have addressed his 2nd *Apology* to Marcus Aurelius, saying that “ now the pious are persecuted as they never were before,” which perhaps disposes of earlier persecutions (see Donaldson’s *Histy. of Christian Literature*, iii, p. 230). Dr Sanday says that “ not one half of the writings attributed to him are genuine.” He is said to have converted Tatian (see Tatian), and be believed that Christ was born in a cave (see Bethlehem). He received a good education in Greek and Latin, and is said to make 100 citations from the New Testament ; yet, as now known, only seven of these agree with our text, and only two are identical according

to Bishop Wescott. Justin notices the *Memoirs of the Apostles* (see Didachē), and speaks of Jesus as descended from David through Mary (see Joseph): he was acquainted apparently with other non-canonical Christian books, and speaks of the Jordan as catching fire at Christ's baptism. The evidence of such works as the *Apology*, as affecting the age and text of the Bible, is now admitted to be of very doubtful value (see Bible).

K.

In Semitic speech two K sounds are distinguished. The soft K (Hebrew, *Caph*) interchanges with the soft Ch (as in "church"); and the guttural *Ḳ* (Hebrew, *Ḳoph*) with hard G: it is the Latin Q, and the Greek *Koppa*, which soon dropped out of Greek alphabets. In Turkish the nasal K has the sound *ng*. The KH is a guttural (the German *ch*, and the Greek *khi*) which interchanges with the guttural *gh*, and the hard H.

Ka. [An ancient root meaning "to call": Akkadian *ka* "mouth," "word": Egyptian *ka* "cry": Aryan *agh* "speak," *gu* "bellow": Hebrew *g'ah* "bellow": Mongol *ge* "say": Finnic *kai* "cry," *ki* "speech": Chinese *kiu* "call."—ED.]

Ka. "Being." See *Ga*. From this root comes the relative pronoun [Akkadian *ka*, Egyptian *akh*, Aryan *ka*, *ki*, "who": Turkish *ki* "that which": Hebrew *ki* "as"—ED.]. In Egypt the Ka is the genius or spirit which resides in the statue placed in the outer chamber of the tomb. The sign represents two arms raised to heaven (see Ka "to cry"); but the "determinative," or pictorial key to the meaning, placed beneath these when the Ka spirit is intended, is a phallus—showing the meaning to be "life" (see M. Revillout, *Trans. Bib. Arch. Socy.*, VIII, I: Brugsch's *Dict.*, 1435). Miss A. B. Edwards (*Academy*, 5th May 1888) says that "she fails to fathom the full meaning of the Ka," "usually in close association with the Ankh," or symbol of life (see Ankh); "it answers to the vital principle, and like the Ankh stands for life." The bull in Egyptian is also called Ka [see *ka* "call," *gu* "bellow," whence the Aryan *kau* "cow"—ED.]. "The Egyptian," says Renouf, "gave to man's personality a purely material form which exactly corresponded to the man." "In countless representations, subsequent to 1800 B.C., we see the king in presence of the gods, while behind him stands his Ra, as a little man with the ruler's own features," "About 1500 (B.C.) they had com-

pletely separated the personality from the person, and we see the king appear before his own personality which carries the ruler's staff and emblem of life." The king prays to his Ka or genius, and has sometimes 7 Kas. The word Ka also, in Egyptian, is an affix of personality as in other languages (see *Proc. Bib. Arch. Socy.*, March 1884). "There are numerous representations of the king propitiating his own Ka, and it was customary to swear by the Ka of the king, or by the *Kau* of kings, as Romans swore by the genius of the Emperor" (see Gan). The Hebrews also swore by the *Yerek* or phallus (Gen. xxiv, 2). "Even the Egyptian gods themselves, and local societies, had their favourite Kas. From the time of Rameses II victory, wealth, and other divine gifts, were personified and worshiped under the name of the 14 Kas." Dr Birch says that these facts explain "the abstract idea, and mystical meaning, of the Ka in the Ritual of the Dead" (*Trans. Bib. Arch. Socy.*, VI, ii). In the Ritual the Ka is "the ever living," yet an object to which offerings are made. The phallic emblem of the Ka is called "the embodied soul" (see Ba).

In a Georgian dialect we find Ka, Ke, or Khe, for God as an invocation heading letters and documents, like the Arab Alef (see A).

Kab. Kheb. Khef. Egyptian words for round and hollow objects. See Gab.

K'ab. Ka'aba. Arabic: "square." The cubical cell of the Haram, or "sanctuary," at Makka in Arabia. It was already ancient when it was rebuilt, and the "black stone" replaced in its wall, in the youth of Muḥammad. The shrine was surrounded by 365 men-hirs, and the statue of the god of fate stood near it (see Hab'al). The well Zemzem ("murmuring") was hard by. Tradition said that here Ishmael thirsted, and here he was prepared as a sacrifice by Abraham whose footprint was shown near the "black stone" (see Ḥajr el Aswad), the surface of which was worn by the kisses of devotees, like St Peter's toe at Rome. The *Mustajāb* ("wonder working") was another upright red stone, in the S. W. angle of the Ka'aba, and was also much revered. The building was already covered by a Kisweh ("veil"), which appears to have been red, in the time of Muḥammad—this being the Moslem female color, and belonging to Allāt the Venus of Makka—and the Kisweh, now renewed annually, is known as the "holy carpet."

Kabbala. Cabbala. Hebrew: "reception" or "tradition," a mystic philosophy of the later Jews (see Dr Ginsburg's *Kabbala*, 1865). It is distinguished as including the Figurative, Speculative, Practical.

and Dogmatical Kabbalas ; and the word is used to mean divining by numbers and magic squares. The Figurative Kabbala attaches mystic values to the 22 letters of the alphabet, and to their numerical meanings : they are classed under three “mother letters,” seven double letters, and twelve single. From words, numerical values (and also anagrams) are thus derived. The Practical Kabbala teaches the art of preparing talismans-magic figures with letters. The Dogmatic Kabbala is concerned with the story of creation, with good and evil spirits, and with the magical power of the “ineffable name” of Yahveh. It also teaches the 32 ways of Wisdom, and the 50 gates of Prudence. The oldest Kabbalists appear to have taught (as in the Talmud) the doctrine of metempsychosis, or transmigration of the soul, which Muḥammad also adopted from the Rabbis. The title “God of the spirits of all flesh” was believed to “intimate that metempsychosis takes place in all flesh, in beasts, fowls, and reptiles.” Dr Gaster (Lecture, Jew’s College, London, March 1886) says that the Kabbala claims to be “a philosophy and a science, which has systematised and solved the eternal question of life, and penetrated into the inner mystery of that mechanism by which all things material are bound together, as well as shown their relation to a higher world.” But the world in general does not believe such a Kabbala to have been handed down from Adam by patriarchs. It seems to have arisen in the time of Maimonides (13th century A.C.), when the Midrash was almost as sacred as the Scriptures, and when the marvels of the latter were explained allegorically by rationalists. The Kabbalists held that God was the *Ain-Suph* (“without limit”), from whom the universe emanated, these emanations, or modes, being the Sephiroth (“orders” or “numbers”), which were his qualities.

This philosophy is contained in two works, *Yeṣirah* (“creation”) and *Zohar* (“light”), of the Middle Ages, which were claimed as representing the teaching of Rabai Simeon bar Yochai (70 to 110 A.C.), whose tomb at Meirūn in upper Galilee is visited annually in spring by Jews who burn shawls and other objects of value as offerings. The Kabbala seems to have been systematised in the south of France. The book *Zohar* is the more important; and, as it contains references to events occurring in 570, 1099, 1187, 1264, and 1306 A.C., its late date is very evident. We here learn that the *Ain-Suph*, or “Infinite,” produced a prototype of creation, a bisexual being (as in India or China) having 10 Sephiroth or qualities : (1) The Crown; (2) the head : Wisdom ; (3) Intelligence ; (4 and 5) the two hands, Love to the left being female, and Justice to the right male, proceeding from 2 and 3 : (6) Beauty, the breast, from 4 and 5 ; (7 and

8) Firmness and Splendour, the legs, from 6 ; (9) Foundation, the navel, from 6 ; and (10) the Kingdom, which is the earth on which the being stands. This being (the Ain-suph incorporate), called also the “king and queen,” produced the Adam Qadmon or “old Adam,” and the throne of the Metatron (or angel of the throne), whence came the 10 Sephiroth of Yeşirah (“creation”), constituting the world of spirits and angels. Thence came the material world, also with 10 degrees of badness or grosser Sephiroth, 1 of Chaos, 2 of Darkness, and 7 of the seven Hells. These were ruled by Samael and his consort, who together are the Beast. From the Adam Qadmon man was produced, having a *Neshemah* (spirit), *Ruakh* (soul), and *Nephesh* (self), which tripartite principle of life, in each case, is both male and female, but born into the world in two halves, so that throughout life the male soul seeks its female complement. The book Zohar also sees in the words “Yahveh our Elohim is one Yahveh” (Deut. vi, 4) a Trinity in unity, of Yahveh, Elohim, and Akhad.

Such mysticism is found also in the Gnostik systems of the Aiōns (see Gnostiks) in our 2nd century, and recalls the Ideas of Plato, while similar language occurs in Indian allegories (see Brāhma).

Kabeiroi. Kabiri. Greek *Kabeiroi*. The Babylonian *Kabīri* or “great ones” is a term applied in texts to the principal gods. In Greco-Phœnician mythology (Sanchoniathon ; see Cory’s *Frag.*) there were 7 Kabeiroi, with Eshmun as the 8th ; or otherwise 12 of these chief deities. Hēphaistos (fire) was the father of all Kabeiroi according to some Greeks, his son Kadmos (*Qedem* “old” or “eastern”) being the first, and a guardian of flocks, herds, and sailors. In Krete the Kabeiroi, or Daktuloi, were symbolised by an iron-colored (red) stone “like a man’s thumb” (Littleton, *Lat. Dict.*). Varro and others say that Dardanos transported these gods from Samothrace to Troy ; and Æneas carried off these Penates for Lavinium, including the statues of Neptune, Apollo, and Jupiter, Vesta, and other gods and goddesses (see Bryant, *Mythol.*, ii, pp. 342, 451).

There are other accounts according to which the “great gods” were two only—the Twins of Day and Night, Kastor and Pollux (see Asvins) who are incarnate in the “St Elmo’s Fire,” seen on the masts of ships, and were adored in Lemnos, Imbros, Samothrace, and Troy, during the ages of the Persian wars and of the Romans. The parents of Alexander the Great, and later Greeks and Romans, were initiated into the mysteries of Samothrace. Arsinoe (276-247 B.C.) founded there an asylum for fugitives, and the site was explored by the Austrian expedition of 1874. Such rites at Lemnos lasted 9 days

(Strabo, x, 437). Camillus, or Casmillus, a son of Hēphaistos, is also father of Kabeiroi, connected with the Kouretes, Korubantes, and Daktuloi. The names of the Kabeiroi are again given as Axieros, Axiokersa, Axiokersos, and Kadmilos or Kasmilos. They are sometimes three—Dardanos (or Poseidōn or Ouranos), Jasion (or Apollo, or Gē “the earth”), and Harmonia their sister who married Kadmōs. These appear to be of Phœnician origin. The Etruskans recognised the pair of brothers with a sister (the Kourētes or “children” of the Greeks) answering to Kastor, Pollux, and their sister Helen, born of the egg of Leda (see Helenē). They were usually gods who wielded thunder, and connected with fire.

Kabīr. A pious weaver of Banāras, a Moslem whose mother was a Brāhmani woman. He was the most famous of the disciples of Rāmānand, who taught in 1380-1420 A.C. (see Rāmānand), and aimed at reconciling Islām with Vishnūva belief. His headquarters were at the well-known Kabīr-Chaura at Banaras, and he travelled all over the mid-Ganges region to preach. He became the teacher of Nānak (see Sikhs), whom he met while yet only a Faḡīr or Sanyasi. Kabīr taught that the god of Moslems and Hindus was the same, “The Inner,” whether invoked as 'Ali or as Rāma ('Ali being deified by Persian Moslems); and in the “Vijak,” by one of Kabīr's disciples named Bhagodās (see *Imp. Gazetteer, India*), we read that “to 'Ali and Rāma we owe our life . . . that tenderness should be shown to all that lives . . . it avails not to count beads or bathe in holy streams . . . bow at temples, mutter prayers, and go pilgrimages, while in the heart remains any deceit or evil. . . . The Hindu fasts every eleventh day, and the Moslem in Ramaḡān; but why so? Who made the other months and days? If the Creator dwells in tabernacles, whose dwelling is the universe? Who has ever seen Rāma among images or pilgrim shrines? Every person that has ever been born is of the same nature as yourself; and He is One, my guide and my priest.” Religious differences are only Maya or “illusion,” and emancipation is gained by meditating on the Supreme, and on the holy names of “Hari, Rām, Govind.”

The best known of Kabir's writings are the Sukh-nidhān and the Sabda-bali, or “Thousand Sayings,” showing the emancipation from caste and from superstition attained in India about 1400 A.C.; with the revival of Vedānta doctrines, and of Jain or Buddhist philanthropy; and with the Vishnūva monotheism first preached by Kamārila and Rāmānuja, in the 6th and 7th centuries A.C.

Kabyles. Arabic: *Qabīlah* a “clan.” A mingled race in N.W.

Africa, so called by Arabs ; fair haired and blue eyed—a cross between Berbers (akin to Kopts), Phœnicians, Greeks, Romans, Vandals, and Arabs, congregated E. of Algiers and S. of Cherchel. Their language is much mixed, but of Berber origin akin to ancient Egyptian (see Prof. Francis Newman's *Grammar*, 1836, and the later researches of French scholars).

Kachcha-pa. Sanskrit : “the feeder on the seashore” (see Turtle). The Mahā-Kachcha is the ocean shore, or Varuna, “expanse.”

Kachins. Kakins. Kakhyens. “The male beings” (see Ka and Gan). A wild race E. and N.E. of the British Barmah frontier, called Sings, or Sinphos, in Assām—a loose tribal confederacy in mountain regions, between Bhāmo on the Irāvadi river and the N.E. Assam frontier. They dislodged the Shāns in our 11th century, forcing them from Magaung in their Pong states to the Salween, Menam, and Mekong, thus creating new states of Laos and Siamese. As Chins, or Shus, the Kachins spread down the broad valley of the Chin-duen (or Kyen-dwen) to its junction with the Irāvadi near Ava, and along the Yoma range of Arakān, beyond Prome, where the author became well acquainted with them as road-makers. Though feared by the Barmese we found them steady, honest workmen, if left to their own devices. They are very independent, and fierce fighters when roused, having hardly passed beyond the raiding stage. They burn the forests in the hot season, and sow maize, and hardy cereals. After the crops are reaped and hidden, they proceed to plunder the Barmese and the rich Shān traders. The many dialects of their language have not yet been reduced to writing. Each independent tribe has its tutelary deity. They say that they sprang from 101 eggs, laid by Hlī the supreme deity : the last egg produced a man and woman, but the man preferred a bitch, and Rli had to help the woman to drive her away, when she married her brother the man.

The dog is conspicuous in Kachin rites, and is sacrificed to Hlī, who listens to the complaints of his children through the angel Ngā-Thein, or Mounḡ-Sein, who reports to Hlī, and so obtains happiness or misery for all living creatures. The Kachins make agreements by killing a buffaloe, and dipping their arms in the blood mixed with spirits, vowing vengeance against any who go back from the oath then made. It is very difficult to deal with them, as the chiefs can only influence them by example, and each man expects to be dealt with separately in making oaths.

The Kakins, Kakhyens, or Ching-paws (Sinphos) near Bhamō,

between upper Assam and China, are of the Karen stock (Dr Anderson, *Mandalay to Momien*—a narrative of Sir E. Sladen's Expedition of 1868). They include the Mari, Lataung, Lepie, Karine, and Maran clans, with the N'kun who are perhaps the strongest tribe. They own communal lands, under chiefs called Tsaubwas, who are paid in kind; and they cultivate rice, maize, cotton, indigo, and opium, trading also in indiarubber, amber, and minerals. They wear little clothing except in the hills, or in winter, but are adorned with nose-rings, ear-rings, bracelets, and anklets. They bury the dead, excepting those killed by shot or steel, and women who die in child-birth. The latter are thrust away in the jungle. Those who die naturally are clad in their best, cleaned, and laid in coffins, which are hollowed out of tree stems, and consecrated by the blood of a cock, or a boar, or (for women) of a sow, or hen. Food, spirits, and a coin to pay the ferry-man at crossings of rivers, are laid by the body, which is buried 3 feet deep. A shed is raised over the grave, and a trench about 2 feet deep is dug round, with a diameter of 30 or 40 feet. The mourners dance round, and eat part of the sacrifice, drinking spirits to propitiate the Nāts or Munlas (spirits), and the Tuhsais (ghosts), which are the fear of their lives; while the needful Tumsas, or witch doctors, are a constant burden on the existence of Kakhyens.

Though they believe in spirits they have no idea of immortality, or of God, such as we hold; yet there is a "very big Nāt"—Shin-grawa—over the innumerable ghosts and spirits in which they have faith. He is thought to have created all things; "the good dead go to a place called Tsoja; and the bad, with those who die violent deaths, generally go to Marai, but of these places they know nothing." Sinla, the sky spirit, gives or withholds rain and corn, and the kindly Kring-wan watches over agriculture; but malignant Nāts—such as Masu, and Kajat—must be propitiated when sowing crops, or clearing forests, by sacrifices of buffaloes, pigs, and fowls. The sun (Chan or Sān) and the moon (Sada, or Shita) are worshiped as great male and female Nāts, especially at harvest and clearing seasons. The offerings include fowls (red cocks for Sān), fish, eggs, boiled rice, bread, liquor, and garments (of men to San, and of women to Sada). The earth Nāt (Ngka, or Bumi-nāt) is adored by the whole village, when ground is first tilled or annually sown. No work may then be done for 4 days, and the same rule applies to the rites of Sharuva, and Modai-pronga, the "king and queen of the gods," and to those of the Nun-shan Nāts, or village genii. The Kakhyens also worship Ngkhu-Nāt a god of the home, and of ancestors, invoked in sickness, and

before migration. Ndong-Nāt is a god of the outside, a protector against outside dangers, war, flood, and wild beasts. There are many other spirits of the air, mountains, fields, and gardens, forests, rice, etc. Mo-Nāt (“the heaven spirit”) is called the “chief” (Tsaubwa), to be met after death.

Kadambas. An important dynasty of Hindu Brāhmans, or Jains, one of whom (Mayura-Sarman) seized Kanchi (Conjeveram) from its Palava rulers about 150 A.C. He was called a Sarman, and his son Kanga took the title of Varman. A poet named Kubja wrote, in high flown Kāvya, a text preserved on stone, dating about 420 A.C., in honour of Kākustha-Varman, who gave a tank to a temple of Siva at Sthāna-Kundara, which his son Sānti-Varman completed ; and this gives the Kadamba history. They were Brāhmans of the Mānavya clan, and the poet says they were named from a sacred tree near their home—the Kadamba of Mt. Meru, which yields the drink of the gods. Various land grants point to Kadambas as Jains by creed, but others adored Siva who was always worshiped in Kanchi-pūr (see Dr Bühler, *Journal Rl. Asiatic Society*, October 1895).

Ḳadesh. Ḳedesh. Hebrew : “holy.” The name of 4 cities in Palestine, two—Ḳadesh Barne’a (“of wanderings”) and Ḳadesh further W.—in the south ; Ḳedesh in the plain of Issachar ; and Ḳedesh Naphtali ; besides Ḳadesh on the Orontēs (*Ḳades*) occupied by Hittites at least as early as the 15th century B.C. (see Egypt). The Ḳodashim, and Ḳodeshoth, of Canaanites and Hebrews, were “consecrated” persons of either sex, the latter resembling the Deva-dāsīs, or temple women of India. They were devotees of the licentious ’Ashtoreth, who were found as late as our 4th century at Apheka in Lebanon (see Adonis), at Daphne near Antioch, and at Paphos in Cyprus. Herodotos mentions them at Babylon ; and the “Sicca Veneria,” or “booths of ’Ashtoreth” at Carthage, like the Succoth-Benoth (“booths of girls”) in the Bible, were places where they congregated. They are found in China and Japan, and all over Asia (see *Asiatic Res.*, i, p. 166, and Inman’s *Ancient Faiths*, ii, p. 168). In Deuteronomy (xxiii, 17, 18) such Ḳodeshoth, are denounced, and connected with Kalbīm rendered “dogs,” but more properly “priests.” They are noticed in the laws of ’Ammurabi, and were regarded as being consecrated, or brides of gods—as in India (see also Gen. xxxviii, 21). In Egypt a goddess called Ḳadash (a foreign importation) is represented naked, with an Egyptian ithyphallic god to her right, and the Semitic Reseph (the god of rain and thunder) to her left.

Kadmos. Cadmus. Hebrew: *Ḳedem* “the east”; a Phœnician mythical hero adopted by the Greeks, and said to have taught them writing, and other arts. He was the brother of Europa “the west” (see *Europē*).

Kadru. The daughter of Daksha, wife of Kāsyapa, and mother of serpents such as Sesha, and Vāsuki.

Kāfir. Arabic: “villager,” used with the same signification as the Latin *Pagānus*, “peasant” or “pagan.” The Caffres of S. Africa were so called by the Arabs, as *Kufār* or “pagans.” In the N.W. corner of India, from the Swāt valley westwards to the Hindu Kush, the tribes called Kāfirs, by Afghān Moslems, have retained ancient superstitions of an Indo-Aryan character. They have rude square temples with sacred stones and images; their chief god, or Deo-gan, being called Imbra. They offer cows and goats to, him, to “keep them from fever, increase their stores, kill the Moslems, and take all Dards (as they call themselves) to Paradise.” They fear to enter temples except when robed in dark garments, whence they are called *Siāh-posh*. These temples are dark cells built of heavy timbers, little used save at funerals: for all coffins must be brought to them, and sacrifices then offered. These Dards are usually jovial robbers and murderers, who sing, drink, and dance, and requite the murderous cruelty of Moslems when they can. Some tribes however are Shi’ah (Persian Moslems). Their language is akin to Persian.

Kāhan. Arabic: “a wizard.” It is the Hebrew *Kohen* “priest,” but by the time of Muḥammad denoted a degraded class of magicians in Arabia, supposed to be possessed by spirits usually evil.

Kailāsa. The great primeval lingam of Indra, and the heaven of Siva, from which eleven other lingams proceeded. The Greeks called it *Koilos*; and, like the Latin *Cœlus*, it may mean “the vault.” Kuvera god of riches dwelt there, and all prosperity came thence. The actual peak is in the Himālayas, near the sources of the Indus and Sutlej. The summit of the cone was said to be a table-altar like a lotus, marked with a triangle—typifying Parvati. It was said to radiate light all over India.

Ḳain. Cain. The eldest son of Adam. As a Semitic word it means “spear,” and the *Ḳenites* were probably “spear men.” But Eve said at Cain’s birth (Gen. iv, 1) “I have gotten a man from Yahveh,” so that it may be the Akkadian *Gin* “man” (see *Gan*), representing a non-Semitic race, as Abel (*Ablu* “son” in Assyrian)

denotes the Semitic race. Cain was a tiller of the soil, and Abel a shepherd. Cain is driven out to the land of Nod ("exile"), and founds a city Un-ug (see Enoch). The "mark" set on Cain, according to the Rabbis, was a horn (verse 15. See Bereshith, *Rabba*, 22), and he is supposed to have been slain by Lamech. His descendant Tubal-Kain is a smith, and the race appears to have originated civilisation, as did the Akkadians.

Kakos. Cacus. Son of Vulcan and Medusa, a three-headed monster living on men's bones and filth, in the cave of the Aventine at Rome (see Hēraklēs).

Kakud. Sanskrit. The hump of the sacred bull, which is adored and anointed, as symbolising Daksha (see Daksha); and it was the seat of Indra. The Kakud-stha is sacred to Siva, Vishnu, and Krishna; and any hilly place, or rounded object, is a Kakunda.

Kala. Kalu. Tamil: "a stone." See Gal.

Kāla. Sanskrit: "time," "fate," "death," "black," a name of Yama the "Restrainer," and "god of the dead with whom dwell the spirits of the departed." He is not a devil though much dreaded, for Yama (the Persian Yima) was the first man, and hence the first to die. He may have been first called Kāla as ruling in "darkness," or as lord of fate, or a man's "time": he is Antaka (Death), and the judge of the dead. He ruled all worlds till Brāhma drew them from chaos. Māha-Kāla, and his bride Kālī, are the destructive powers of nature (see Kālī); and Siva is Kāla, in his destructive mood, and "Lord of all": being also (by Satā-hradā) the father of the man-eating Rākshasa demon Virādha. Kāla was also one of the eleven Rudras, or primeval deities; and Vishnūvas call him "Time without end or beginning," uniting matter with life.

Kalah. Calah. Hebrew: "ancient"—an Assyrian city (Gen. x, 11-12) now *Nimrūd* near Nineveh on the S.S.E. It was rebuilt by Shalmaneser I about 1300 B.C.: and again by Assur-naṣir-pal about 885 B.C., and had temples of Assur and of Marduk, on a platform by the city wall. The famous "Black Obelisk" of Shalmaneser II (858-820 B.C.), comes from Kalah, recording victories in Syria and Palestine (including the tribute of Jehu), and tribute from the East, of the elephant, rhinoceros, and Baktrian hounds and camels, with monkeys, indicating trade with India.

Kaldea. Chaldea. The inhabitants of S. Babylonia, from the 9th century B.C., are mentioned in Assyrian texts as *Kaldi*. The

word Chaldeans in the English Bible represents the Hebrew Kasdīm, rendered *Khaldaioi* in the Greek version. Herodotos, and later classic writers, called the Babylonians generally *Khaldaioi*; but, on account of their reputation as magicians and astronomers, the term came to be applied to Babylonian priests and diviners. There were other *Khaldaioi* in Armenia (according to Lenormant, *Lettres Assyriologiques*), who may be named from the Vannic deity *Khaldis*. But this has no connection with the *Kaldi*, or with the *Kasdīm* (see Abraham, and *Kasdim*). Strabo calls the *Khaldaioi* “teachers of religion and astronomy” (xvii, 1). Herodotos makes them also warriors (viii, 63), and Diodorus Siculus compares them to Egyptian priests. Later Byzantine writers only follow these notices, and the Greek text of the Bible; but no monumental notice of the *Kasdīm* exists to show that they were *Kaldi*.

Kaledonia. Caledonia. Classic writers grouped the *Caledonii* (apparently a fair Keltic people with red or yellow hair) with *Belgæ*, *Parisii*, *Attrebates*, and *Cantii*—the latter in Kent, and the *Parisii* near *Petuaria* on the *Humber*: a township in *Lincolnshire* was known as *Paris* as late as our 13th century. The *Caledonians* are thought to have been “wood men,” or tree worshipers (*Irish* and *Gaelic* *Coil*, *Cuillean*; *Welsh* and *Cornish* *Celyn*; *Armoric* *Kelen*; “wood”), *Coil-daoine* signifying “wood-people”; but the subject is difficult, and other explanations are proposed connecting *Caledonians* with *Gauls*, *Gaels*, *gillies*, and *gallants*, as “brave men.” *Scotland* north of the *Forth* and *Clyde* was *Albin* (“the *Alpine* land”) and *Kaledonia*; and the Greek *Kaludon* may have been also a “forest” region where the boar was hunted.

Kāli. Sanskrit: “black” (see *Kāla*). The “blue-black one,” a cruel and gross goddess, wife of *Siva*, represented (see *Divāli*) dancing on his white body, with a long tongue dripping blood, her hair of serpents; while like *Siva* she wears a necklace of skulls, and has four arms. She is also *Durga* or “fate” (see *Durga*), and is marked on the forehead with the *Yoni*, and the crescent. She presides over death and funeral pyres, and sometimes dances with a babe in her arms. She delights in bloody sacrifices which, among wild non-Aryan tribes, are still sometimes of human victims. *Calcutta* (*Kāli-ghāt*) is named after her, and she is known also as *Bhavāni* (“creatress”), though an infernal goddess to whom the *Thugs* dedicated their victims, representing *Kali* with claws, snake locks, and skull ornaments.

Kāli-dāsa. The famous Indian poet and dramatist, whom

Lassen places about 170 A.C., but Prof. Peterson in our 1st century (*Journal Rl. Asiatic Socy.*, April 1891). Dr Daji, and Mr V. Smith think he lived several centuries later. Mr Pathak, B.A. (*Bombay Rl. Asiatic Socy.*, April 1894), shows that the mention of the "White Huns" by Kali-dasa, as ruling in the Panjāb and Kashmīr, points to about 530 A.C.; and tradition in Ceylon makes him the contemporary of King Kumāra-dāsa about 515 A.C. He is not mentioned in Indian literature before about 600, and was famous in 634 A.C., as shown by the Aiholi inscription. He is said to have been one of the "nine gems that adorned the Court of Vikram-Aditya"; which however shows popular confusion according to Mr Pathak. Kāli-dāsa is immortalised by his Sakuntala ("The Lost Ring"), a maiden who became mother of Bhārata. Later writers often borrowed his name.

Kalil. Kallil. Tamil: see Kala "stone"—a natural lingam on a sacred hill six miles E. of Cochin in Travankōr. The shrine is like that of the Kaiktyo mountain in Barmah (see *Rivers of Life*, ii, p. 314, fig. 266). A conical shrine in both cases is built on a conical rock, the Barmese rock being marked by a Y oni emblem, and that at Kalil by a "figure of Brāhma" (Mr N. Sunkuni, *Indian Antiq.*, March 1892). Pilgrims to Kalil must be careful not to see Devī before Siva in the shrine, or they will die before the moon changes; they therefore often go blind-folded, and never in the evening when prayers and offerings are accepted at the house of the Pisharōtis (temple servants), at the foot of the hill. They must worship very early, and sleep therefore near the shrine, especially on the eve of the New Year, in April, when the good or evil fortune of the year is determined. The sacred rock, thought hardly to rest on earth (see Jerusalem, where this legend applies to the Sakhrah), has according to living elders been known to soar upwards when its walls were touched by intruders, beasts or birds.

Kalinda. Probably "Kāli's River," as an old name of the Jumna. Kalindī is a daughter of Kalkin, a form of Vishnu.

Kalinga. The land of the Trilingas (see Tellingas), a race ruled by a King Kalinga of warrior caste (see Dr Wilson, *Sanskrit Lit.*, p. 57). India, from the mouth of the Ganges to below the Kistna, was ruled by Kalinga people (Telagus), mingled with Bangas, Angas, Sun has, and Pundras. Ptolemy calls the mid region of the Indian E. coast "Regio Calingarum," its capital being Kalinga-patnam. The Klings of Barmah, and throughout the E. archipelago,

with Talings or Talains, are of this stock, being enterprising colonists.

Kalisto. Callisto. Greek (probably “most fair”). A form of Artemis, and a huntress, symbolised by a bear: daughter of the Lukaian Zeus, and mother of Arkas, and Arkadians, her mother being Maya. [Perhaps *Arktos* “bear” was popularly confused with *Arg* “to shine.”—ED.] She was deified as *Arktos* “the bear,” and said to have been accidentally shot as such by Artemis. Pausanias says that Artemis, as Kallisto, had a tomb and temple by the fountain of Kruni, and that the tomb of Arkas, near Juno’s temple, was called “the altar of the sun” (II, viii, 9, 36). Kallisto also appeared at Delphi in a bear’s skin. Müller makes her the constellation of the “great bear.”

Kāliya. Sanskrit: “the killer.” A five-headed serpent, slain by Krishna, in a “deep pool of the Yamuna,” It “laid waste the country, vomiting fire and smoke,” and would have strangled Krishna in its folds but for his strong brother Bāla-Rāma. It is the usual legend of the solar dragon slayer.

Kali-yuga. The present age of the world, which began 3101-3102 B.C., and is to last 432,000 years from that date according to Hindus, or 1200 divine years—each being 360 human years, representing multiples of 60 (the Babylonian unit). The four Yugas, or ages, are of 1000, 2000, 3000, 4000 years respectively, each with a “twilight” of a tenth, added before and after, making our age 1200 divine years (see Kalpa). The Vishnūvas make the present Yuga to begin 400 years after Rāma’s conquest of Ceylon, or in 1370 B.C. (*Asiatic Res.*, x, p. 83). Righteousness will only survive for a quarter of the Kali-yuga, and Vedic rites will gradually be neglected as goodness decays. Dire calamities, disease, and famines, will then prevail, though many will still seek to acquire merits, and will reap the reward. This prediction seems to belong to an age when commerce was spreading, and the usual evils due to hasting to become rich accompanied it. Kali is personified, by Hindus, as the spirit of bad luck—the black ace in dicing, the cause of all mischief and quarrels. He possessed the body of Nala as the spirit of gambling till expelled, when he took refuge in the Vibhītaka berries, which none touch lest Kali should attack them—see the story of Nala and Damayantī in the Mahā-bhārata. After Nala’s death Kali remained so imprisoned during the age of Krishna, but ventured out in that of King Pari-kshit, a grandson of the Pandus who, however, nearly

destroyed him, mother earth having discovered his presence in the spread of injustice, cruelty, and vice. Kali was then assigned certain places of abode by this king, namely battle fields and other places of slaughter, harlot's houses, and abodes of drinkers and gamblers. He was also, at his own request, allowed to abide in gold : and all these abodes of Kali must be avoided by any who wish for peace and happiness. The Kali-yuga began on the death of Pari-kshit, bringing strife, poverty, famine, war, and vice, which must remain till Kalki (the 10th incarnation of Vishnu) appears. The "time of trouble" is also found in the eschatology (or "latter day" predictions), of Persians, Jews, and Christians.

Kallisto. See Kalisto.

Kalki. The future 10th Avatāra of Vishnu will descend in fire from heaven, riding a winged white horse, and bearing a flaming sword wherewith to destroy the sinners of the Kali-yuga (see above), establishing a kingdom of righteousness over which this Hindu Messiah will rule. He will purify and strengthen the good, and teach them all things past or to come. His name means the "Conqueror of Kali"—the Hindu devil.

Kalneh. This ancient city (Gen. x, 10) according to Rabbinical writers was Nipūr, where many ancient Akkadian texts of the first age of Babylonian civilisation, and later records of the Kassites, have been unearthed by American explorers (see Babylon and Nipūr).

Kalpa. Sanskrit : "a measure" or "rule," as in the Kalpa-Sūtra (one of the Vedāngas) which is a string of precepts or "ceremonial rubric." As a measure of time a Kalpa is a "day of Brāhma" which is 1000 years, or a divine year of 360 human years. There are 4 Kalpas, at the end of which the world is destroyed by water, wind, earthquake, and fire. [Peruvians had two such ages with destruction by famine and flood : the Mayas of Yukatan spoke of two destructions by plague, one by hurricane, and a fourth by flood. The Azteks knew of four such ages before the present one, when the world was destroyed by water, wind, fire, and famine (see Brinton's *Myths of the New World*, p. 229).—ED.] Each Kalpa is worse than the preceding one, and shorter in its duration. The Krita age was 4800 divine years ; the Treta was 3600 ; the Dvāpara 2400 ; and the present Kalpa, or Kali-yuga, is to be 1200 divine years to the coming of Kalki (see Kali-yuga, and Kalki). The total Hindu astronomical cycle consists of 4,320,000 human years, based on multiples of the Babylonian unit of 60, and on the

coincidence of lunar and solar years (see Sir R. Phillips, *Million of Facts*). The lunation is thus made to be 29 days, 12 hours, 44', 2", 47"', 36''''; and the solar year 365 days, 5 hours, 31', 31", 24'''. The four Kalpas, being in the proportion of 4, 3, 2, and 1, constitute this Mahā-yuga or "great age," each divine year being 360 human years : for (4800 + 3600 + 2400 + 1200) 360 = 4,320,000.

Kalpa-Vriksha, or **Mula-Vriksha**. The sky tree of paradise, of knowledge, and of life, sometimes represented with wings (see Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 168). At Siva's request Brāhma sent it to earth (see Jambu) as the tree of Ganesa (see Dvīpa, and Trees).

Kam. Kham. An ancient root for fire. [Egyptian *khemt* "fire," *kem*, *khem*, "black": Akkadian *gun* "bright": Hebrew *Ḥamm* "burning": Assyrian *kamu* "to burn": Turkish *kun*, *gun* "bright," "sun," "fire": Chinese *kan* "dawn."—ED.] In Gipsy language Kam is the sun, and Kern the moon (see Kemi in Japan).

Kāma. The Indian Cupid (see Gam) who has a bow strung with bees, and arrows pointed with flowers, and who rides on the love-bird or lory, a kind of parrot called the Kāmeri. He imparts the *Madan* which falls from heaven to earth, or which issues as a parrot from the lingam (*Indian Antiq.*, October 1882, p. 290), namely, the dew of life. Kāma is the son of Vishnu, and of Maya ("delusion"), or of Rukmini, a form of Lakshmī. Kama is also said to issue from a Brāhman's heart. The word signifies "love," "inclination," "kindness": but the lingam is called the "love-bird," and the Kumari ("youthful") fairies carry Kāma's banner—a fish on a red ground. His five arrows appear to be the five senses. Kāma disturbed Siva's meditations, and was reduced to ashes, but revived as a son of Krishna. The Italian Camillus was a god of love, whose name comes from the same root. The material significance of the original idea of Kāma as "desire," or "passion," or "fire," has been eclipsed, as poetry, the love of beauty, religion, and ethics have played round his figure. All that is lovely in nature, and in religion itself, has been vivified by the touch of love; till gods of fear became the saviours of men, and man was taught kindly sympathy: till men learned, from the scriptures of Buddha, Confucius, and Ohrist, that "Love is the fulfilling of the Law," and that "God is Love." This is a departure from the idea of love among the ancients; and the ancient Agapæ have become spiritualised. The ancient Greeks pictured their

deities in the most beautiful of human forms, and learned to love what was noble and fair in man and in woman. Love filled the home with melody, and the whole world with joy. It changed worthless things into delights, and first dreamed of immortality. Passion became devotion, duty, humble-heartedness, and patience—the perfume of the heart.

Kāma-dhenu. A common image of the earth-cow in Indian bazaars.

Kāma-latā. The “bindweed of love”—the phallus, according to Prof. Angelo de Gubernatis (*Mythol. des Plantes*, i, p. 132), one of many shrubs and flowers sacred to Kāma.

Kamāon. The Almora district, in the Himalayas in N.W. India, full of the rude-stone monuments and serpent shrines of Khasias and other non-Aryans.

Kamārila. A teacher of Vedas, a Bhatta Brāhman of Behār. Hiuen-Tsang in our 7th century called him a “dangerous Brāhman enemy of Buddhists.” Mr Justice Telang places him about 590 to 650 A.C.; and Mr Fleet makes his contemporary Sankār-acharya to live 635 to 655 B.C., but Mr Pathak places him later (see *Journal Bombay Rl. Asiatic Society*, 1892, xlix). He is said to have persecuted Jains, and Buddhists, from the Himālayas to Adām’s Bridge, or throughout India (see Subandha) : they revolted against the Mimānsa system, and the neo-Brāhmanism of the age, but the persecution was not an actual war of soldiers. Mr Pathak points out that Kamarila (in his Tantra Vartika) often quotes Bhartri-hari (author of the Vākyapadiya) who died in 650 A.C., and was famous as a grammarian a century later. The question of date is important in the history of the decline of Buddhism, and Mr Pathak thinks that both Kamārila, and Sankār-acharya lived about 700 to 750 A.C.; and Surisvara 750 to 838 A.C. Sir W. Hunter (*Imp. Gaz. India*, iv, 298) says that Kamārila journeyed in S. India “in the 8th century” A.C., and “commanded princes and people to worship one God.” This is the earliest notice of Theism, coming from the great source of Hindu learning—the uplands of Mathila or N. Behār. Tradition magnified into general persecution the attack on the Jains by Kamārila, in Siva’s town or Rudra-pūr, as seen in the 8th or 9th century in Sankara literature. In Hindu theology Kamarila “figures as a teacher of the later Mimānsa philosophy, which ascribes the universe to a divine act of creation, and assumes an all-powerful God as the cause of the existence, continuance, and dissolution of the world.”

The “one existent and universal soul” is *Advaita*, or “without a second”—as opposed to the bisexual system. Sankār-acharya was the disciple of Kamārila, who is said to have committed his own body to the flames in his presence. [The date suggests that such monotheism in India may have been due to Moslem influences. See Sikhs.—ED.]

Kāma-rupa. Kamrup. Now Gauhati with its surrounding province, at the foot of the Bhutan mountains: an Indo-Mongolian state full of non-Aryan and of Hindu shrines, the principal of these being Hājo, and Sāl-kusa (see Kusa-nagar). Tibetans, misled by the latter name, thought that here Buddha died. It is the seat of Tantra and Sakta worship (see those headings) between the Brahma-putra near Gauhati, and the Khasi country (see *Journal Bengal Rl. Asiatic Socy.*, 1892, i). On the summit of the cone of Hajo is a shrine of Siva called Kedār-nath, with a dark pool—“Siva’s pool”—where he brewed an aphrodisiac potion by aid of a snake. The great image is here called a Buddha by Tibetans, and the *Mādhav* by Brāhmans. There are other figures of the Tibetan Hung, and of Sambhava as the “holder of the Dorje,” or sacred mace of Tibet.

Kamatta. Sanskrit. See Vishnu and Turtle.

Kamban. The author of a Tamil epik “relating the immortal story of Kāma, and Sita, in language which none of our European poets have ever surpassed” (Rev. G. U. Pope, *Indian Mag.*, Sept. 1888). The poem translated by this scholar belongs to our 7th or 8th century.

Kamilla. Camilla. In Virgil’s *Æneid* this Amazon is the counterpart of Atalanta, in the wars of Æneas and Turnus. She was dedicated to Diana, by her father the prince of the Volscians. M. E. Maury regards her as a Gallic goddess. The name may come from the root *Kam* “fire” [or, as the Latin C was at first a G, from *Gam* “conquering,” *Gam* “to run,” or *Gam* “love”—ED.]. She is the feminine of Camillus or Camulus. The Camillæ were virgm priestesses of Diana (see next article).

Kamillus. Camillus. An Italian deity. He is called a son of Hephaistos or “fire” (see Kamilla). The Flamen-dialis in Rome was also called a Camillus, and Servius says that the Roman Camilli were “the priests of the great gods.”

Kamrup. See Kāma-rupa.

Kamsa. See Krishna.

Kana'an. Canaan. Hebrew: from *Kan'a* "to be low." The lowlands of Syria and Palestine, including the sea plains and the Jordan Valley. The Amarna tablets (15th century B.C.) call the inhabitants *Kan'ai*. In later times the word "Canaanite" came to mean "merchant," as the plains were the mercantile regions. The religion of Canaan is treated in articles on the gods, such as Ba'al, Ba'alath, Tammuz (Adonis), Istar (Ashtoreth), Dagon, Hadad (Rimmon), Reseph, Eshmun, the Pateci (see under Bas), and Asherah. The population, from the 17th century B.C., is known to have been a mixed Turanian and Semitic race, of which the Hittites and Amorites are the chief tribes noticed on the monuments.

Kanaka-Muni. The second Buddha (see under Buddha). His body was "of pure gold." He is called Konāgamana in Pāli, and Konak-mune at Bharahut. As "men, in his day, lived 30,000 years . . . he converted many." He was "born in a town less than a *yojana* (8 miles) N. of Napei-keā, the birthplace of the first Buddha Krakuchandra (Beal's *Fa-hien*). In Ceylon he is generally placed 2000 or 1500 years before Gotama Buddha. Major Forbes says about 2099 B.C. The tradition is of Āsōka's age (Hardy, *Eastern Monachism*, p. 274), Krakuchandra being placed about 3100 B.C., and Kāsyapa the third Buddha about 1014 B.C. Kanaka-muni was one of the 24 Jinas, or saints of the Jains. The three Buddhas preceding Gotama appear in the sculptures at Bharahut, at the Bhilsa tope, and on the Sanchi Gates (see Rev. Spence Hardy, *Manual of Buddhism*, chap. iv: and Major Forbes, *Journal Rl. Asiatic Socy.*, June 1836, p. 89). Buddhists say that Kōnagā-mani, in a previous existence as "King of Parwata," said of Gotama in one of his previous lives: "this person will become a supreme Buddha" (*Manual of Buddhism*, p. 98). Kōnagā-mani's chief disciples were Sambahula and Uttara; his attendant was Sortthi-jana, and his female disciples Sāmuddā, and Uttara. His "water dipper" is a sacred relic buried under the Shwe-dagon pagoda at Rangūn (Hardy's *Eastern Monach.*, p. 219; *Asiatic Res.*, xvi, *Manual of Buddhism*, p. 199). Dr Führer, archæologist to the Indian Government, writes in 1896 that: "Kōnāka-mana's magnificent tomb is at the village of Nijliva in the sub-Himālayan borders of Napal. It is . . . surrounded with vast brick ruins of monasteries, half a mile in extent. . . in the centre of which stands an Āsōka pillar still erect with an inscription to commemorate the Buddha" (see Kapila-vastu).

Kanchin-janga. The third highest mountain in the world (28,176 feet) on the borders of Tibet—"The Virgin," or according

to Tibetans *Kang-chen-dzongn*, “the five treasure chests of snow.” In this chain Hindus adore Gauri-sankar as “Siva's Virgin”; but the dome of Choma-kankar, the “Lord of snows,” is the most holy to Tibetans—the Lep-echyi of Buddhists, and the Napālese Jomo-kangkar, or “Lady of the white glacier.” Dr Waddell says that this chain of holy mountains is known as Lap-chi-kang.

Kanchi-pūr. The old sacred capital of the Pālavas, now Conjeverām, about 35 miles S. W. of Madras. Its temples exhibit the finest examples of Drāvidian architecture, and it is famous for its beautiful temple girls, Devadāsīs, Kanchānīs, or Pallakīs. The Pālavas thence ruled S. India, from about the Christian era till the 11th century, but lost territory to the Chalukyas in our 5th century. Hiuen-Tsang, in July 639 A.C., found in Kanchi-pūr 300 Buddhist monks on pilgrimage from Ceylon; but neo-Brāhman stone temples were then arising (see *Journal Rl. Asiatic Socy.*, Jany. 1884).

Kandāra. Sanskrit: “a cave” or hollow. One who dwells in a cave is a Kandarpa (see Kund).

Kandāsa. Hindi. A lingam.

Kandi. Kandra. Chandra. Sanskrit: the moon as the “white” light. The Ceylon Bālis said that Kandu carried a cornucopia to be filled by her lord Brahas-pati; and Kandi-kumara (“young Kandi”) is a male light-god of this people, bearing a sword (see Chandra).

Kanē. Tanē. The chief light god of Hawaii in Polynesia. He ascended into heaven, leaving the rainbow as a token of his everlasting remembrance of mankind. “The east is his highway, and the west his great road of death”—the Hades into which he sinks to slumber. He dwells in sun and moon, and in all things, and is symbolised as a flying bird, and adored in stone circles, or Marāēs, as the sun god Lā or Rā (Fornander, *Polyn.*, i, pp. 42, 62). His brother Oro, Olo, or Koro, is the war god of the Society Islands. The Hawaii triad (see Hawaii) includes Kane, Ku, and Lono, who are equal but distinct. Ku-kau-akapi (“Ku who stands alone”) is conjoined with Kane-oi-e (“Kane the supreme”) in whose image man was created, of red earth and the spittle of Kane, the head of white clay being provided by Lono. The triad together breathed life into his nostrils, and woman was made of his bone. According to other legends Tumata-uenga (see Tu) was the progenitor of man.

Kanishka. The best known and probably the first pure Sakya

monarch (see India) and Buddhist emperor of N.W. India, succeeding his brothers Huvishka and Hushka, neither of whom seem to have shaken off the old worship of serpents and fire, though both of them are said to have built Vihāras or Buddhist monasteries. Huvishka reigned at Kābul in Afghanistān, but appears to have been forced by the Greeks, or by the Yue-chi Tartars, into Kashmīr, whence his conquests extended into India as far as Mathūra where he built a monastery. Alexander Polyhistor (about 60 or 80 A.C.) speaks of Samanaioi (Buddhist Shamans) in Baktria (Lassen, as quoted by Dr Rhys Davids, *Buddhism*, p. 238). Kanishka is believed to have begun to reign in 10 A.C., and to have been crowned as emperor about 70 or 75 A.C. (Beal, in *Indian Antiq.*, Dec. 1886). He ruled from Kābul to the Hindu Kush and Bolor mountains, in Yarkand, Khokand, Kashmīr, Ladak, the Panjāb, in N.W. India to Agra, and in Rājputāna, Sind, and Gujerāt. His Kashmir capital at Kanikpūr (now Kampur) was 10 miles S. of Srinagar. In our 7th century Hiuen-Tsang relates that Kanishka assembled a council of 500 learned Buddhist monks, under Vasubandhu, who drew up three Tripitaka commentaries, though they did not, it seems, settle the Buddhist canon of Scripture. Their work, engraved on copper plates and buried in a Dāgoba, has yet to be discovered, perhaps at the Manikyāla tope of which Kanishka is the reputed builder, and which cannot according to Dr Max Müller (*India*, pp. 293-297) be older than 43 B.C. at most. The order of the Sākya kings according to Max Müller is different, but Kanishka was undoubtedly followed by Oerki, and Bazadeo (or V asa-deva) who reigned in 178 A.C. The Buddhist propaganda seems to have ceased on Kanishka's death, but revived with Megha-Vāhana, king of Kashmir about 104 to 144 A.C. The latter conquered the Ganges valley, and as far as Orissa, where one of his inscriptions inculcates the ethics of Buddha. His influence is said to have extended to Ceylon (Dr Rhys Davids, *Buddhism*, p. 241). Prof. Beal (in *Indian Antiq.*, Dec. 1886) says that Pārsva presided over Kanishka's council, and "was succeeded by Punya-yasas, Asvaghōsha, Kapila-mala, and then Nag-arjuna" (see Naga-sēna); but he shows that two Nāgas are confused. In Chinese accounts Kanishka of Gāndhāra is called Chandan-kanika, and is said to have had "three friends, Asvaghosha his spiritual adviser, Mochalo (Madra) his prime minister, and Chay-lo-kia (perhaps Jurka) his chief physician." Coins of Kanishka and Huvishka were found by Mr W. Simpson, in the Alim-posh tope, with coins of Domitian, Trajan, and Sabina (the wife of Hadrian) which may point to the tope dating as late as 130 or 140 A.C. Princep also found Indo-Skuthic coins of *Kanashki* and

Oeshki with Shao, or *Shaonanoshao* (“king,” or “king of kings”) on the reverse, according to M. Stein (*Academy*, 10th Sept. 1887). These facts indicate the date, and the Persian connection of the Sakya dynasty, established in N. India about 24 B.C., and having its imperial era in 78 A.C.

Kanjars. A low-caste nomadic Indian race, like the Jāts, who work baskets of bamboo and grass.

Kanōj. An ancient Indian capital, called in the Purānas Kanyakubja (“crooked maid”), and by Ptolemy (140 A.C.) Kanojiza. Fa-hien (400 A.C.) calls it a “great city on the Ganges,” and Hiuen-Tsang (634 A.C.) gives it a river frontage of $3\frac{1}{2}$ miles, its width being $\frac{3}{4}$ of a mile within the ditch and walls. It lay at the junction of the Kalindri and Ganges, but has now been swallowed up by the latter. From 606 to 648 A.C. it was the E. capital of the N. Indian empire, and it was “unequaled in strength” as late as 1016 according to Muḥammad of Ghazni.

Kanopos. The pilot of Menelaos as a Greek hero. The Canopic vases in Egypt were the four in which the viscerae, brain, etc., of the corpse were preserved. The star Canōpus was also observed in Egypt.

Kant. Immanuel Kant the celebrated philosopher (1724 to 1804) was the son of a saddler at Königsburg, where he spent his life. His grandfather was a Scotsman, the family name being originally Cant, and he was brought up among the evangelicals of the E. Prussian capital. He was at first a writer on science, and took to metaphysics about 1781, when he published his *Kritik of Pure Reason*; he had then risen high in public estimation, and was greatly valued in the best society for his knowledge and conversational powers. Students flocked to the class-room of this thin diminutive teacher, who used to ask others to suggest to him—even to his last hour—any good action left undone. He was persecuted in an age when Prussia dreaded the results of the French Revolution, and, in 1793, King Frederic William II was induced to forbid his writing or lecturing on any subject affecting religion. On the king's death Kant held himself to be freed from the undertaking, in 1797; but it was too late to resume academical teaching, from which he retired.

Kant held that practical study of science, and of the universe, could only be founded on the accumulation of facts. He regarded knowledge as furnished partly by the subject and partly by the intellect itself. He believed in a non-sensuous intuition, as distinguished from

actual phenomena ; but as regards a supreme reality (or God) he thought that we have no power to reach conclusions : “ so far as human knowledge is concerned such a god must remain a mere transcendental idea.” He was equally explicit as regards immortality, free-will, and the soul or spirit, as ideas “ perhaps useful in practical life but certainly not warranted.” He declared certain antinomies, or contradictions, as arising in the attempt to investigate facts beyond human experience—as for instance (*Thesis*, i) “ that the universe has a beginning in time, and is also enclosed within limits of space,” or “ that the universe has no beginning, and no limits in space : it is eternal in time and infinite in space.” [Kant’s weakness, as indicated by Fichte and others, lies in his tacit assumption of a personal unity, or Ego, independent of the body. He is said to confuse the description of the machinery by which thoughts are communicated to the mind, or brain, with proof of the existence of such an individuality, which he never regards as the result of the received and repeated impressions from the outside world. He in fact accepts Aristotle’s assumption of innate ideas.—ED.]

Kantaka. Sanskrit : “ a thorn,” a wicked person. Kantakita (“ bristling ”) is connected with the thorn god, and the sting of passion.

Kantha. Sanskrit : “ throat ”—as in Nila-Kantha “ the blue throated ” (see Siva).

Kanya. Sanskrit : “ virgin.” Kanyaka is the Ganges.

Kappadokia. The *Kat-pad-uka* of inscriptions [probably “ great north region ”—ED.], between Pontus and Kilikia, the Halys River and the Euphrates. It is remarkable for its ancient monuments of Kati and similar Hittite tribes, and for its kuneiform tablets in their language, and also others in that of Semitic Babylonian traders of about 2000 B.C. (see Col. Conder, *Times*, 10th October 1899, and under Kati). The Greek Septuagint supposes the Philistines to come from Kappadokia (see Kaptor).

Kapālin. Sanskrit. Siva as bearer of the Kapala (Greek *Kephalos*) or “ skull.”

Kapila. A celebrated Indian Rishi and philosopher, living about 700 to 600 B.C. after whom Kapila-vastū, the home of Buddha, was named. He is specially identified with the Sankhya philosophy (see Darsanas) as a writer of aphorisms, and of the Pra-vāchāna (“ preface ”) which defined “ the chief end of man ” : he recognised spirit and

matter in the Universe but no Supreme Spirit, as contrasted with Theistic opinions (see Patanjali). According to the Hari-vansa, Kapila was the son of a royal sage Vitatha, but he was regarded as an incarnation of Agni ("fire") or of Vishnu. In the legend of Sagara's Asva-medha ("horse sacrifice") King Sagara sends his youngest son to Kapila who gives him the missing horse. The elder brothers had found him irradiating Pātāla (hell) in deep meditation, and rushed on him as the thief, when they were at once reduced to ashes. In writings of Kapila there is no allusion to Buddhism, though the ideas recall those of Buddha's "Second Stage" of doctrine (see Max Müller, *Chips*, i, p. 328). Kapila's moral teaching is good, though, he sets aside the religion of his age in favour of "highly matured knowledge."

There is no reason to doubt that he was the author of the "Preface" above noticed, which was one of the earliest philosophic attempts to account for the order of the Universe, and to describe the misery and happiness, evils and virtues, of life. This feature of Kapila's teaching attracted the kindly Gotama as a young prince, but he declined finally to follow this master in speculation as to man's origin and destiny, being intent rather on practical alleviation of sorrow. India has produced no more powerful expositions than those of Kapila and his school; but, as in other cases, they are based on the assumption of the existence of souls, though the existence of a supreme spirit was not directly asserted. From Prakriti ("matter") spring 23 Tatvas (atoms or entities) according to the Sankhya system, as milk from the cow and cream from milk: "into these Tatvas Purusha (a soul) is instilled," of the production of which we have no cognisance. Buddha wisely declined to be led into such a maze, especially when the philosophers went on to say that "the soul and matter develop 3 *gunas* or qualities, 5 principles, 8 producers, and 16 products, from 11 organs."

Kapila was not an Atheist in the sense of denying the existence of a Supreme Being; he only discarded the popular deities—especially Isvara the lord of the Yogins or mystics, because they claimed actually to see God in trance. He said the Supreme was either absolute (*Mukta*) or conditioned (*Baddha*, "bound"), but if absolute then free from the conditions, and progressive desires, of a Creator. Even orthodox Vedantists admitted such argument, though believing in the Vedas as the "instruments of knowledge." But Buddha threw over all "Revelation" and speculation alike. Kapila said that "the universe must be an emanation from a Brāhma who was all, and in all" (as Paul also said later); and that "our ideas of phenomena betrayed ignorance, which we should perceive when the spirit became

free, since they are but passing impressions produced by nature on spirit." He urged that if we no longer believed in a soul, we had no right to speak of higher aims to man (*Chips*, i, p. 229). The Brāhmins so revered Kapila as to assert that the gods had named after him a hill in Meru (Paradise), a serpent king, a sacred river, and a sacred city.

Kapila-vastū. Kapila-nagar. See Kapila and Āsōka. Till 1896 this "city of Kapila," near which Buddha was born in the Lumbini garden, was placed on the borders of the Chandra-tal or "moon-lake" (see *Short Studies*, p. 11), but it is now found near Nijliva on the border of Napāl in the N.W. corner of Kasala or Oudh, beside the tomb of Kōnāga-mana, the 2nd Buddha. The previously accepted site was fixed by General Cunningham, from the itineraries of the Chinese pilgrims whose accounts of distance and direction prove to be inaccurate, according to the testimony of Āsōka's inscription at the true site. The author visited Chandra-tal in 1875, but this site (see Introduction to our *Short Studies*) must now be given up (p. xvii), though Hiuen-Tsang describes the ruins of the palace of Suddhōdana and his statue with that of his queen Mayā—Buddha's mother—as 800 *li* S.E. of Sarāsvati, instead of far away to the N.E. by east. Kapila-vastū was the capital of the Sākya dynasty, built by King Virudhha (or Vaidūriya), son of King Prasenjit, who was Buddha's friend (Beal's *Fa-hien*, pp. 63, 64). In 410 A.C. Fa-hien found it in ruins, with only two poor families on the spot. The name had been tortured to mean "city of beautiful virtue," as Buddha's birthplace, and the name of the Lumbini garden to mean "place of liberation," by the "Rohini stream," as connected with Buddha's words on crossing the stream when he fled from his palace: "Father, though I love thee a fear possesses me, I may not stay."

Buddha's mother visited the Lumbini garden or grove for quiet rest, or to visit her parents at the village of Kolī; and Fa-hien says: "She walked out of the garden tank (which still exists) on the north side about twenty paces, and grasping hold of the branch of a tree, having her face to the east, gave birth to the heir . . . he immediately walked seven paces, when celestial dragons took him, and washed his body with the holy and heavenly waters." Fa-hien noticed several "wells here, to which the pious came from far and near to be purified by their waters . . . but the country was a vast solitude infested with wild animals." He found many images of Buddha and of his mother Mahā-Maya, with stupas connected with episodes in Gotama's life, after this birth in the "hall of impregnation

of the immaculate virgin," from whom he was born as a white elephant (Beal, *Fa-hien*, pp. 64, 65; *Hiuen-Tsang*, p. 95). Maya had no other son. She was the daughter of Anu-Sākya, Rāja of Kolī, and of Yasodhāra the aunt of Suddhōdana her husband. The Āsōka pillar, fixing the site where she bore Gotama in the garden, was found in 1897 (Mr Vincent Smith, *Times*, 12th April 1898), as already stated (see Āsōka): "The pillar stands on the western edge of a mound of ruins about a hundred yards in diameter; and on the south side of this mound is the tank in which the child's mother bathed." Another discovery which was made in a stupa, or brick tumulus, close to the British frontier, is that of, relics of Buddha himself.

Kapt-or. Caphtor. The region whence the Philistines came originally (Gen. x, 14; Deut. ii, 23; 1 Chron. i, 12; Amos ix, 7). In Egyptian *keb* was the "north," and the Kaft or Keft were the Phœnicians, perhaps connected with the Gubt or Kopts, from whom Egypt was named. [The Greek Septuagint translators render it "Kappadokia"; and Kaft-ur may mean the "seaside Kaft." The Philistine god Dagon was worshiped in both Phœnicia and Babylonia, and the Philistines probably came from N. Syria.—ED.]

Kar. An ancient root "to do" or "make" (see Gar). In Barmah and Pegu *koro* is "man," like the Drāvid *kuri* in India.

Karabos. Greek: "crab." The sign Cancer (see Zodiak).

Karaites. Hebrew: from *ḵara* "to read." Readers of the Scriptures (see Dr Neubauer's Lecture, London Jews' College, Novr. 1886). Dr Neubauer says that Ḳaraite authors deny the derivation of the sect from the Sadducees, and that we have no authentic account of its origin, which, however, is said to date back to the 1st century B.C., before the time of Hillel. The Ḳaraites reached the Krimia, where their tombstones have been found, by our 2nd century. They are historically supposed however to date from the days of Hī anan ben David (750 A.C.), according to their own account, confirmed by Rabbinical chronicles, and from Arabic sources. Hī anan's favourite saying was, "search diligently in the Law," whence a better exegesis, based on study of grammar and words, was to be derived than that of Pharisaic schools. The Ḳaraites are very strict in Sabbath observance, and the prohibition of fire, or artificial light, on that day makes their teaching unbearable in cold climates. They do not observe Rabbinic customs in the use of Tefillin, *Zizith*, or the *Mezuzah* (phylacteries, fringes, and the charms attached to doors),

none of which are distinctly inculcated in the Law. In the time of Christ phylacteries were evidently as yet uncommon. Karaites say that they remained in Babylonia, few going to Palestine (with Ezra), and had little intercourse with that country for some centuries. In 1874 there were some 6000 of them in S. Russia. They, in common with the Sadducees, entirely reject the traditions and non-Hebrew customs of the Pharisees, and are in fact a sect that relies on the words of the Law only.

Karas. Egyptian : “to anoint.” The Karast was the mummy, or embalmed body.

Kardama. Sanskrit: a hero or patriarch who was the son of Brāhmā, marrying Deyahuti daughter of Daksha.

Kar-dunias. A name for Babylonia among the Kassites : “the region (or city) of the god Dunias.”

Karens. Tribes of the Mongolic stock (see Siam) in and round Barmah, very distinct from other stocks in both appearance and character. They are divided into Red (Sagan) and White (Pyu) Karens. The latter have for ages been a down-trodden people, who have gladly accepted the rule and faith of Christians ; yet they were once a terror to their neighbours (see Prof. T. de la Coupèrie ; and Mr H. S. Hallet, *Proc. Royal Geog. Socy.*, November 1883). They are Nāt (“spirit”) worshipers, who used to occupy S. W. China, ruling in Youe-chang and part of Kambodia in our 4th century, but driven out by Mongols and Chinese. The Sagan Karens, and the Khyens, prey on the settled population, and on Shān traders still, but the White Karens are a quiet and timid race whom the Christian missionaries are educating. The Red Karens have sacred legends very like those of Christians and Jews, and may have been influenced by early Nestorian missionaries after 500 A.C. Their supreme god is Yuvah, to whom they sing hymns, but they are afraid (as were the Jews in relation to the sacred name Yahveh) to use this name, and they call him Kutra, or “creator,” and Pu or “father.” They say that “his countenance shines like the sun, and his glory lights the heavens.” He existed before the world, and is unchangeable, eternal, and all-knowing, ever ready to hear those who cry to him. He created sun, moon, and stars, and man out of earth, woman also from the rib of man. He breathed his life into them, and created all animal and vegetable life for their sustenance. He placed them in a garden with seven kinds of fruit, one of which—“the Yellow Fruit of Trial”—they were warned not to eat, lest they should grow old and die. The

evil one—a great dragon able to take human shape—persuaded Eu and Thanai to eat. They then at once ceased to believe in Yuvah, who turned his back on them. There was a “tree of life” and a “tree of death,” and Yuvah withdrew the former when Kuplan (“the deceiver”) or Yau-Kau, deceived this couple. Yau-Kau means “trodden on,” and Kuplan was a fallen angel. Thus, if these legends belong to the Sagan Karens, we must conclude that they were brought into S.W. China by the Jews, who reached Herāt in our 6th century, or by Nestorian Christians, or Manichæan heretics. If by Christians, however, we should have expected some story of Christ to appear among them.

Karkas. Sanskrit : “crab.” The sign Cancer (see Zodiak). The sun is called Karkata as moving sideways on the horizon, like a crab.

Karkemish. The Hittite capital at the fords of the Euphrates, where many of their monuments occur, called later Hierapolis whence the modern name *Jerāblus*. [The name is perhaps *Kar-gamis* “city of conquest,” or *Kar-kumis* “capital city,” in Turanian or Hittite speech. It is often connected with Kemosh the god of Moab, whose name is supposed to mean “subduer.”—ED.]

Karli. The celebrated Buddhist cave here looks down, from the high mountain. crest, on the plains of Bombay, near Poona. An inscription on the base of the fine “lion pillar,” in the porch, ascribes the excavation to Mahā-Bhuti, or Deva-Bhuti, who according to the Puranas reigned in 78 B.C. It is a hall of pillars with a Dāgoba or relic shrine. A prayer-wheel is thought to have been once placed over the four lions of the “lion pillar.”

Karma. Sanskrit : “doing,” “conduct,” “result.” A virtuous person is a *Karma-dharmi*, or one who recognises the “duty of deeds.” *Griha-karma* is “household work,” and *Gramā-karma* is sensual conduct. In Pāli it becomes Kama (see Buddha, and Hindus). The idea is bound up with that of transmigration, though Gotama probably never taught this. All who are not yet fit to become Arahats must, according to later Buddhists, be born once more, in another state or world, in accordance with their Karma or conduct here on earth. The result of a good or bad action is inevitable, though it may be delayed. We can only escape from rebirth by escaping its cause, and by entering the “four paths.” Some Buddhists regard misfortune and suffering as gain, because the penalty of an evil Karma in the past has thus been paid. The idea of Karma includes heredity, and is thus

at variance with that of personal responsibility, as taught by Buddhism and Christianity. The Karma (or the Ā-karma) of ancestors makes us what we are, and ages are needed to efface the effect of such Karma on millions of descendants. Karma and Transmigration were derived by Jains, and Buddhists, from Vedanta philosophy, which taught that no act was indifferent, as leading to or preventing union with Brāhma—which was not Buddha's doctrine. One fancy created another, and Hindus went on to teach that "even those passing through animal forms remembered their former existences . . . that the flame of life did not expire, but merely passed on, as it were, to a new lamp. . . . Bodies are but torches which burn out, while the living flame passes throughout the organic series unextinguished." These are the wild ideas which modern Theosophists strive to revive (see *Evolution of Sex*, by Geddes and Thomson).

Hinduism is full of the doctrine of "merit and demerit" (Kusala and Ā-kusala), ever at work in all that lives, and tending on the whole to improvement, to man's greater happiness though the unfit must fail. All inherit the past, and aid to make the future of the race, for the blended Karmas of all forever move on. The son may resemble the father, but gradually the law of heredity works itself out, and the resemblance is fainter as generations pass. The tendency of nature unguided by mind is to weeds and degeneration—reversion, as we call it, to the wild state. So the East has long taught; and so the West now thinks, as we see in C. Meyer's *Chorus of the Dead*.

" We dead, yea we dead, greater armies we be
 Than you on the land, and than you on the sea.
 With our actions we dead have ploughed the earth's plain
 And all we completed and all we've begun
 Still feeds yonder fountains that flash in the sun.
 And lo! all our love, our hatred, and pain
 Still pulses and throbs in each live mortal vein
 And what we laid down erst, as valid and right
 Still binds mortal men with immutable might."

The ordinary Buddhist however cannot throw off his individuality, and the practical result was not contemplated by Buddha. The good Barmese mother tries to find out the history of her babe in the unknown past, believing the future to depend thereon. She attributes bad habits to former demerits, and therefore feels excused from correcting them, lest she should anger the Nāts (or spirits), and cross the decrees of Nature. Yet, they are light hearted as they repeat their Lord's words: "Perform good deeds if you would lay up merit, and weave a link in the chain of immortality. . . . Sow alike thoughts

and deeds that will not die." This nevertheless has the commercial tone of other religions, teaching the doing of good for selfish reasons, which idea Buddha abhorred. The object should be to spare sufferings to others here and hereafter. Not, to be good for our own sakes, but for the eventual happiness of all, is the true doctrine of Karma. It is one that almost destroys personality: we are the result of past deeds, and must suffer for the faults of the dead, and those following may suffer for ours. Goethe wrote: "Nothing may perish: though here for a day. . . we stamp on the clay a part of ourselves that may never die." But there is much in these speculations of which Gotama Buddha would not have approved.

Karmel. Hebrew: "vineyard of God." The name of a town S. of Hebron, and of a mountain ridge projecting into the sea S. of Acre. Tacitus says that the name also applied to the god worshiped, as well as to the mountain itself. It was the scene of Elijah's slaughter of the priests of Ba'al; and a monastery stands over his supposed cave on the promontory, the scene of his sacrifice being at the other end of the ridge, 15 miles S.E., at the cliff now called *El Maḥraḳa*, "the place of burning." The 20th July is the feast of Elijah, when pilgrims both Christian and Druze visit the cave, and the wooden statue of Elijah in the chapel. The rites begin at midnight, conducted by the Carmelite monks, who are Roman Catholics mostly from Italy. Dancing, and the firing of guns, continues till 9 A.M. Jamblichus regarded the mountain as sacred, and as the abode of Pythagoras. Monks settled here in the 4th century, and the present order in the 12th, all the Latin Carmelites being massacred by Moslems in 1238 A.C. To the S. of the monastery is the ruined convent of St Margaret, near which are shown "Elijah's melons," petrified, and called by geologists "geodes." The legend says Elijah turned them to stone to punish a churlish peasant, who refused to let him eat his melons. Elijah's "olives" are fossil spines of the echinus, and his "apples" are the shells of the *Cidaris Glandifera*. The Druzes (see Drūz) venerate Elijah's statue, and live in two villages on the mountain (see Laurence Oliphant, *Haifa*, p. 9). [This author has copied the account of Carmelite history from Col. Conder's *Tent Work in Palestine*.—ED.] According to Tacitus Vespasian visited Carmel to consult the oracle of its god.

Karn. Cairn. See Gar "circle." A round or pyramidal heap of stones, among Kelts and other Aryans, such as are common memorials all over the world.

Karna. Sanskrit: "ear." The leader of the Kurus though half-

brother of the Pandus. His mother Pritha bore him to Surya (the sun) before she married the Pandu (see Brāhma). She remained a virgin—through the power of the sage Durvasas—though bearing children to various gods, according to the Mahābhārata (see Prof. A. de Gubernatis, *Zool. Mythol.*, i, p. 254). She was nevertheless ashamed of this child, and he was abandoned (like other solar heroes) : the charioteer of King Dhrita-rashtra found the babe on the banks of the Jamuna, and his wife Rādha (or Krishnī) nursed it. Karna was then called Rādheya, and also Vāsusena, and later on Anga-Rāja, having conquered part of Bangāl. Indra gave him vast strength, but he fell before the crescent-shaped shaft of Arjuna. He had given his coat of mail to Indra for Arjuna, and had received a javelin. The coat however had to be cut from his body (see Arjuna).

Karnak. The great temple site W. of the Nile, at Thebes in Upper Egypt, opposite the islet of Philæ—the tomb of Osiris. The Karnak of Brittany in France is famous for its rude-stone monuments, dolmens, circles, and alignments of menhirs or standing stones, mostly of the granite found on the coast. The dolmens here (as in the island of Guernsey) appear to be tombs : ashes, bones, vases, and stone axes, have been found in or near them. They may have been re-used for such purpose by a later race than that of the builders ; but all early peoples have buried or burned the dead near sacred sites.

Kartika. Kartikeya. The Hindu month (about 15th Oct. to 15th Nov.) named from the Indian Mars, who was “produced without a mother” by Rudra and the Ganges. Kartikeya was found in the reeds by the sacred river, and fostered by the Krittikas, daughters of King Kritika, who were the Pleiades. His reed cradle was called Sara-bhu ; he became a champion of those suffering from the Daitya tyrant named Tāraka. He is pictured as riding a peacock, and holding a bow and arrow. He is called the Sakti-dhara, and was twelve-handed ; he is also Kumara “the youthful,” Guha “the mysterious,” and Mahā-sena the “great leader” ; or Siddha-sena as “leader of the heavenly host.” He has sometimes only six hands, and he spends two months in turn with each of his nurses—the six Pleiades. He is a celibate god, and a favourite deity of the Devadāsis, or temple women of India, as Su-brāhmanya. His day is Tuesday, as with the Teutonic and Latin Mars.

Karubars. See Kurumbas.

Kas. An ancient root meaning “to divide.” [Akkadian *Kas* “two” : Turkish *Kosh* “pair” : Aryan *Ghas* “cleave,” “wound.”—

ED.] Hence perhaps the Arabic and Hebrew *Kus* for the pudenda [usually supposed to mean “covered”—ED.].

Kassandra. Cassandra. See Helenos. She and her brother were both diviners. She was also called Alexandra, the fairest daughter of Priam and Hekabē. She resisted Apollo, whose priestess she was, and he cursed her with the gift of prophecy never credited by those who heard her. Even Priam shut her up as mad. She was seized by Ajax at the foot of Athēnē's statue when Troy fell, and carried by Agamemnon to Mukenai, where she was murdered by his queen Klutemnestra, together with himself.

Kasdīm. Hebrew. [See the Assyrian *Kasadu* “to conquer.”—ED.] This is rendered “Chaldeans” in our Bible, following the Greek (see Kaldea). The term applies in the Bible to the conquering Babylonians. In the Book of Daniel it has the same meaning (i, 4 ; v, 30 ; ix, 1) ; but the Aramaik form *Kasdai* is also used in that book to mean Babylonian diviners, much as the word Khaldaioi was used by Greek writers. The Kasdīm are not noticed on any monumental texts yet found.

Kasi. Kassi. The Kassites of Babylonia, whose language was Akkadian (see Babylon). Many of their texts occur at Nipūr, and they erected boundary stones in the 12th and 11th centuries B.C., which give valuable historic notices. The later Kassites used the Semitic Babylonian language. They are the Kissaioi of Greek historians. [The Kassite name lists (see *Proc. Bib. Arch. Socy.*, Jany. 1881) as well as the Nipūr texts determine the language, and give us the names of some of their gods, including Kit (the sun), Vurus (Ba'al), Khali (Gula), Iskhara (Istar), Sumu (apparently Rimmon), and others.—ED.]

Kāsyapa. Sanskrit. A name of the sun, and of the tortoise (see Turtle), a form of Brāhmā as the creator (see Prajā-pati), also a son or a grandson of Brāhmā by Marīdrī. In later Aryan mythology he becomes a Rākshasa, or demon, son of Tāraka, killed by Rāma. Kāsyapa, or Kassapa, also appears as “the father of gods and men,” and the patriarch of Kāsyapa-pūr in N. W. Gandhūra. He is said to have married the 13 daughters of Daksha (13 lunar months) or otherwise Āditi (“the boundless” heaven), who bore him the 12 Adityas, including Indra, Vivasvat, Manu, and the “dwarf” Vishnu. His descendants were the first smiths and potters. He also (as the nocturnal sun) produced demons, and loathsome creatures. He was the tortoise who stirred up the waters of chaos at creation (see Vishnu) ;

and a wise sage originating agriculture; his children being Kuchis in E. Bangāl, and Chasas near Orissa.

Kāsyapa. The third Buddha immediately preceding Gotama. traditionally about 1000 to 1020 B.C. He is possibly the 23rd Jain saint, Parsva (sometimes placed 700 B.C.). He seems to have belonged to the Mongolic province of Khandan (Khoten), of which the capital was Wu-then (or Lualden, or Noden, the Aryan Pancha-vati). He was buried beside the chorten of Gumasala, at Lyul, by the sacred lake of Kansa-desa, which dried up when Gotama visited it (Mr S. Chandra-das, *Journal Bengal Rl. Asiatic Socy.*, 1886: LV, i and iii). Fa-hien, and Indian Buddhists, say that Kāsyapa was born at Tu-wei, 50 *li* (400 miles) N.W. of Sahāra-mahat (Sarāsvati), which General Cunningham places at Tadwa, 9 miles W. of Sarāsvati ; but he is popularly supposed to have been born at Banāras, called Kāsi and thus connected with Kāsa-pa. His name is usually rendered “swallower of light”—one who fed on light or wisdom. He was buried under the great mountains N. of Sarāsvati, and Āsōka is said to have reared a tower “over his entire skeleton.” His father is said to have been a Brāhma-datta, and his mother a Dhamma-vati (in Pāli dialect) : his queen was Sunanda, and his son Wijī-ta-sena. His sacred tree—the banyan—is represented with him in the Bharahūt sculptures. His chief disciples were Tissa and Bharad-vāja, and his female disciples Uruveta and Urula (see Hardy, *Manual of Buddhism*, pp. 95 to 99 ; Beal, *Fa-hien*, p. 51 ; Rhys Davids, *Birth Stories*, p. 51). Stupas (or topes) were erected to mark the spots where Kāsyapa met his father, and where he attained to Pari-Nirvāna, as in the case of other Buddhas. The legend relates that, though cremated, the skeleton of Kāsyapa was untouched by the fire, which burned only the flesh, and the Jains who worshiped round the pyre. The Saint is believed still to be represented by this perfect skeleton (see Buddha).

Kati. A people of Kappadokia (Kat-pad-uka), invaded by Assyrian kings in 1130 and 850 B.C. They are mentioned in a tablet found by M. Chantre in Kappadokia (see Col. Conder, *Times*, 10th Octbr. 1899), which was addressed from the “Royal city Arinas” (probably *Irenes*, W. of Mazaka in Kappadokia) “against the Governor who bears sway—a stranger in this place, an Assyrian,” to various *Aims* (Turkish *Aim* “tribe”) apparently in N. Syria at 'Ezzāz, 'Ain Tāb, Ekbiz, and Tsakarlu, etc., “cities far off of the Kati,” by tribes of Tokat, Alatis, Amanus, Tennib, Zembus, and Tell Allīn : thus the letter seems to represent a Turanian league against Assyria, perhaps as late as 850 B.C. M. Chantre found in all 12 kuneiform texts in this

non-Semitic language as translated in the same communication to the *Times*. The name Kati seems to come from *Kat* for “left hand” or North: other tribes of the same stock included the names Su (“south” or “right hand”), Kit-tu (“westerns”), Khattinai (“easterns”), Kui (“highlanders”), and Kiti (“lowlanders”), all apparently speaking a language like the Kassite and Akkadian. Dr Sayce (*Proc. Bib. Arch. Socy.*, June 1899) regards the Kati as akin to the Khatti or Hittites. [They might be the Kēteioi of Homer (*Odys. xi*, 516-521); but the latter had a chief with the apparently Aryan name Eurupulos, or “broad spear.”—ED.]

Kātis, and **Kāthi-awār**. The Kātis or Kāthis gave their name to Cutch; and Kathi-awār was the ancient Surashtra (see *Rivers of Life*, Map of India). The region is full of shrines, ruins, and sculptured caves, with inscribed rocks like that of Girnar (see India). The Indo-Skuths are believed to have conquered it about 190 to 144 B.C., and the Kathis, who had some of the same blood, overran it about 500 or 600 years ago, and settled down three centuries ago in villages, though still preferring nomadic life as rearers of cattle, goats, and horses. They worship the sun, but are not very religious, and do not pray. They have priests who conduct funeral rites and give omens. Marriage is still connected with sham fights for the bride, which often entail dangerous trials of strength. The widows remarry, and they have the custom of the Levirate (like Jews), the brother being obliged to marry the widow of a deceased elder brother.

Katso. In old English the phallus. Spanish *Cazzo*.

Kaukasias. Caucasus. [The Scythian name, according to Pliny (*Hist. Nat.*, vi, 17), was Graucasus, and meant “white with snow.”—ED.] Perhaps Koh-Kasia or “Mount of the Kasi.” We have still a great deal to learn regarding the remnants of races in this ancient cradle-land. The rites and beliefs of the modern inhabitants are often very ancient, and Iranian peoples (such as the Ossetes and Iron) are mingled with Turanians (such as the Lāz Tartars), while the mountains have been the refuge of Christians and Jews who fled from the Mazdeans, and Moslems. The Ossetes believe in ancient pagan gods (see *Athenæum*, 30th June 1883, on the work of the Russians) whom they confuse with Christian heroes. The thunder god Uat is connected with Elijah, and when he strikes anyone the body must be placed in a cart drawn by two young bullocks, and buried wherever they may stop, by day and not at night, for Barastyr—the god of the dead—shuts his door at sunset.

This god visits and releases souls tormented by devils. Fālvāra is the Ossete protector of sheep. Tutyr is the patron of wolves. Aminou—once a robber—is a hag who sits on the single plank by which the dead pass, and by a blow on the lips she hurls the wicked thence into hell (see Bridges). Kurdalagou is the Ossete Vulcan. Safa is invoked by fathers on the birth of a child, when they grasp the chain over the fireplace. Doubetyt rules over the waters. Alardy is the god of small-pox. Mady Mairām (Mother Mary) is the protectress of women, whose symbol is a large stone to which all brides are brought to offer sticks and stones with prayers for offspring. [The Iron tribes, or Iranians, offer the Soma or Haoma in the form of beer, and expose the dead (see Dead), afterwards preserving the bones in bags, which agrees with the Persian custom as described by Herodotos.—ED.]

Kaumari. Kumari. A fierce Sakti, or female energy, of Siva as Bhairava, from whom the Cape of India is named (see Kumāri).

Kausambi. Kusamba. An ancient city built by Kusa, a descendant of Rāma.

Kausikas. Kusikas. Descendants of Visva - Mitra. The Kausika-gotra is a royal Brāhman caste, and Kausikī is said to have been the mother of many ancient tribes, Kusīs or Kasis (see Kusa).

Ked. Ket. The Ceres of the Kelts, a mother goddess also called Annis, to whom caves were dedicated, and human victims offered, as to the Greek Dē-mētēr or “mother earth.” Ked lurked in woods, clefts of rocks, and caves, to catch children and suck their blood (see *English Country Folk-Lore*, 1895, i, p.7).

Kekt. Egyptian. A god of darkness, enemy of the gods of light. [In Akkadian also *Gig* means “evil” and “dark.”—ED.]

Kelde. Teutonic, and Anglo-Saxon: “a spring of water,” whence Hali-chelde, or “holy spring,” in Yorkshire. '

Kelts. Under this name are usually included the two divisions of the Goidel and Brython Gaelic races, the Gauls, Kaledonians, Belgæ, and Cymri; the Cymbri, and the Gaels, as well as the Erse or Irish. The Greeks and Romans spoke loosely of Keltai, or Celtæ, as Aryan hordes such as Gauls and Gaels. The meaning of the word is disputed. Prof. Rhys connects it with the Teutonic Held “hero,” but notices the Lithuanian *Kalti* “to hammer” or “strike,” whence perhaps the stone axe came to be called a celt. Another possible derivation is the Keltic word *Ceil* or *Coil* “a wood,” the Kelts being dwellers in

forests ; as the Goidels also may be named from the Welsh *Koed* “ a wood.” In our islands (see Britain) these invaders from the east, and south, came under different names at different periods. The cradle-land, on the Volga, was the same for Ibērēs in Cornwall (according to Tacitus), and Cumri or “ comrades ” in Wales (see the Ibērēs and Kumri), or for Picts (*Pecht* “ small ”) N. of the Tay, whose chiefs bore Aryan names according to Bede. The Gaels—according to the Irish language—were “ strangers ” (see Gaels).

The monuments and legends of these Kelts still survive among us, as at Druid-gird, by the Clach-braith or “ stone of judgment.” Mr Mackay describes some of the ancient customs in the parish of Urquhart and Glen-moriston, in Scotland, where charms and incantations, the Bible, or an iron bar, protect the young mother and babe from elves ; and the rowan or ash tree is still a protection. Oblations of milk were, till quite recently, poured out at “ fairy knowes,” and half a century ago a cock was buried alive at Lewistown as a peace-offering to the spirit of epilepsy. Lambs used to be buried at the thresholds of houses and cow-huts, as a protection against demons ; and corn was guarded from evil by carrying blazing torches through it on the eve of St John the Baptist (see John). The holy wells of the Temple, and of St Colmmba, cured pilgrims and protected them against the devil. The hand-bell was rung, seventy years ago, before the coffin at funerals to frighten demons, which was regarded as a relic of Popery, but was older than the Pope, or than Christianity itself. [Legends common to Wales and Ireland might be added, such as that of the fairy cow disappearing into a lake with all its calves, when ill-treated—still told near Berehaven in Kerry, and near Aberdovey in Wales. The old Ogham character, used by Kelts in Roman times, is also common to Cornwall, Wales, and Ireland.—ED.]

Pliny, Dionysius of Helicarnassus, Florus, and other classic writers, call the Sabines and Umbri Celtæ (see Italy). Celt-Iberia was Hispania Citerior, between the Ebro and the Tagus, where coins in a very ancient character occur (see Krete). The Keltai were also a Danubian people. The Cimri were said to have founded the oracle of Cumæ in Italy (*Ælian. Var. Hist.*, iii, 1) ; and the Gauls who plundered Delphi are called Cimbrī by Appian, while Zonaras calls them Gomari or Cimmerians. Aiskhulos (450 B.C.) makes the Cimri or Cimmerians live along the S. shores of Russia. Rome was terrified in 111 B.C. by 300,000 Cimri and Gauls, whose chief told her “ that what she had won by the sword she must hold by the sword.” These tribes passed through Upper Thrakia, and into Gaul, probably about 2000 B.C., and must have reached Britain by about 1500 B.C. In

503 A.C. the Irish Scots invaded Argyleshire under Fergus who settled at Kintyre, and his brother Angus who settled in Islay and Lorne. The region was soon known as Dal-riada which (see Prof. Mac-Kinnon, *Lect.*, Oct. 1897) dates back to Cairbre-Pighfada the "tall king" of the 2nd century A.C., before the Picts were driven from the firths of Clyde and Moray, and Kenneth became first king of Scotland. Dr Skene recognises Brythonic Kelts from Wales on the Clyde (see Arthur, and Columba) besides the Goidel Gaels, and Irish Scots. There was no distinction in custom or belief between these two great branches of the Keltic race. They adored sun, moon, and fire, sacred trees and stones. In Anglesea, and in parts of Derbyshire, there is a stone shrine to every 8 or 9 square miles. The number known in Wales and Ireland is probably yet greater in any given area. The Keltic languages however are divided (see Britain) into the Goidel or K dialects (using *kink* for "five"), and the Brython or P dialects (in which *pemp* is "five"), much as the Latins (who said *quinque* for five) are distinguished from the Greeks (among whom *pente* is "five"), the rule running through many other original words of each dialect, as *ken-ail* "the head" in Gaelic for *pen-guail* as the same Roman wall was called (according to Bede in 700 A.C.) by the Picts, who preceded the Scots—Scath or Scoth "warriors" (O'Davoren, *Glossary*).

The Greeks first heard of the Kassiteridæ, or "tin islands," from the Carthaginians, and from Herodotos, about 450 B.C. Aristotle in 345 B.C. mentions "Albion and Ierne lying beyond the Keltai," by which he means Gaul. Polybius (about 160 B.C.) is familiar with the subject. Pytheas of Marseilles had reached the Baltic by the time of Alexander (about 330 B.C.), and apparently describes these islanders as "good agriculturists, with plenty of wheat, and good beer." Dioclorus, writing at the time of Cæsar's invasion of Britain (1st century B.C.) calls the Druids Saronidæ, and mentions in Britain war-chariots, good ships, arms of bronze and stone, axes, spears, hammers, spades, shields, swords, arrows, and trumpets, fortified earthworks, and burial mounds with sacred stone circles. The Belgæ, from N.E. Gaul, had then settled in S.E. Britain; and Cæsar, arriving in 55 B.C., speaks well of this people (see Druids), and of their philosophy. The Druids taught the immortality of the soul and its migration through several bodies, and the destruction of the world by fire and water (see Kalpa and Karma). The Britons had an extensive trade with Gaul, and a metallic currency. They wore all kinds of jewelry, but were only clad in skins, tattooing the body, or painting it with woad. The Karnutes or French Kelts, at Chartres, held a feast of the "Virgo Parituræ"; and the winter solstice was the Frankish *noel* feast, the

Irish *nolagh*, the Armorikan *nadelek*, the Cornish *nadelig*, and the Gaelic *nollig*. The former and the latter festivals survived as Christmas in later ages, though connected originally with sun worship.

Kemōsh. Chemosh. The Hebrew Kemōsh: the name of the god of Moab. On the Moabite stone, about 900 B.C., we find "Astar-Kemōsh" as the national deity—perhaps a divine pair. Gesenius connects Kemōsh with *Kebesh*, "trampling" or "conquering," as a Semitic word. [As however Astar is Istar—an Akkadian word—Kemōsh may stand for the Akkadian *Gam-us* "Lord of Victory."—ED.] Karkemish is sometimes connected, as meaning "the city of Chemosh" (see Karkemish).

Ken. Egyptian. The naked Venus called also Kadash, who stands on a lion and holds serpents and the budding lotus (see *Rivers of Life*, i, p. 521) a foreign goddess (see *Ḳadesh*). The name may be from the root *Gan*.

Kentaur. A very ancient word, probably Turanian, from *Gan* "man" and *Tor* "beast," as in Finnic and in Akkadian speech, according to Colonel Conder. The Kentaur was akin to the Gandharva (see that heading) and was the offspring of *Ixion* (the sun) and the cloud. They were armed with bows, having a horse's body (if a Hippo-Kentaur) or that of an ass (if an Ono-Kentaur), with the head, arms, and trunk, of a man in front. The most famous Kentaur was *Kheiron*. *Nessus* a Kentaur was slain by the sun (see *Hēraklēs*), and in mythology they seem clearly to represent clouds.

Kephalos. Greek: "the head." A sun hero who was the son of *Hermes* ("the wind"), and of *Hersē* ("the dew"), loved and pursued by *Eōs* ("the dawn"): after slaying *Prokris* "the dewy" (see *Eōs*) he leapt into the sea, in sorrow, from *Cape Leukos* ("light"). See *Prokris*.

Kerala. The ancient name of a great part of S. India, inhabited by the *Cherus* (see *Chera*).

Keresāsp. Karasāsp. The Iranian *Hēraklēs* as to whose entry into heaven there are many legends (see *Sacred Books of the East*, xviii: and *Mills, Imp. Asiatic Quarterly*, April 1897). *Ahūra-Mazdā* thrice rejected his soul saying "Stand off: thou shouldest be hideous in my sight, because the fire, my son, was put out by thee, and no care taken of it." "Nay," pleaded *Keresāsp's* soul, "forgive, and grant me *Garōdman* (the highest heaven), for I slew

the serpent Srobar . . . else had all thy creatures been annihilated. I slew Gandarep, who devoured thy twelve provinces, killed my horses, seized my wife, father, and nurse. . . yet I brought back all from the sea : and, had I not, Ahriman would surely have got the upper hand of thee." Still Ahūra refused, and the Fire (Agni) cried "I will not let him enter heaven." But at length Ahūra relented, and told Zoroaster, "that but for Keresasp none of you all, whom I created, would have remained."

Kerberos. Cerberus. Pluto's dog guarding the gate of Akheron ("the west," or "the hereafter"), that is of Hades. He was usually three-headed, though Hesiod gives him 50 heads. He had a mane of snakes, and a serpent for a tail. He is a son of Typhon (*Şephon* "the dark" or north) and of Ekhidna ("the seizer"). He answers to Indra's or Yama's dog (see Dog), but Yama has two (Savala the "speckled" and Syama "the dark") commonly called "Day and Night." Both sun and moon are called "heavenly dogs" (Divyah-sva), but Kerberos is infernal. [The name apparently is from an Aryan root, and means "gripper" or "grabber."—ED.]

Ker-neter. Egyptian : "the land of the gods," including Hades and the Egyptian Paradise.

Kerüb. Cherub. This word is explained by the Assyrian *Kirubu*, applying to the great man-headed and winged bulls of Nineveh. It means "a guardian," and applies to other figures that guard the Assyrian Ashērah, or tree of life. Some are bearded angels, some eagle-headed men (Nisr-uku), others are gryphons. Yahveh rides on the Kerüb, as an Assyrian god (Rimmon) stands on the winged bull, while Persians said that Ahūra-Mazdā "rode on the winged bull" (*Trans. Bib. Arch. Socy.* VI, ii, p. 586, and *Proc.*, May 1884). In Egypt also the ark is flanked by winged guardians (*Rivers of Life*, ii, p. 587, fig. 338). The "anointed Kerüb that protects" (Ezek. xxviii, 13, 14) and that walks in Eden the garden of God (as also in Gen. iii, 24), is called the "King of Tyre"; and such Kerübs are common on Phœnician seals flanking the tree of life. They are connected with those seen by Ezekiel (i, x) four of which stood under the "firmament," or wheeled platform of Yahveh's throne, each having four heads, and wings. They, like the wheels, were "full of eyes" [or of "colors" according to a common meaning of 'Ain in Hebrew : that is of prismatic colors.—ED.] All temples appear to have had such guardians before or in the shrine, whether in Egypt, Palestine, Babylonia, India, or Japan ; terrible demons being sometimes represented.

Kestos. Cestus. Greek : “girdle.” Hēraklēs is said to have taken off the magic Kestos of Hippolūtē queen of the Amazons, and the Kestos of Aphroditē enchanted the gods. It may be connected with the Persian Kosti, or sacred girdle, and so with the Brāhman’s thread (see Jani-vara), which betokens his being “born again.” The Latin *Casta* was applied to one whose virgin girdle had not been loosed by a husband, and she became in-cincta or “ungirt.” The Kestos in fact is an euphemism for the Yoni.

Ket-ket. Egyptian : The seven spirits of the creator.

Key. The opener of the door (see Door, and Janus). Persea, the unconquerable huntress, in Orphic poetry, is called “the world’s keybearer,” her lord Perseus being the sun, the source of life. The key is often the phallus, but the keys of heaven were taken by Peter and the Popes from Janus. The older meaning attaches to the Italian *Chiáve* (“key”), and to the Hindu Chave, which is fastened to the shroud of the dead (S. C. Bose, *Hindus*, p. 260). In the Aḥamra at Granada ’Abd-er-Raḥman, the first Khalif in Spain, placed a key and a hand as symbols over a horse-shoe shaped arch, in his “gate of Justice.” The above is confirmed by the meaning of the Italian “chiavare” (see Leland, *Etruskan Roman Remains*, p. 304). The same imagery occurs in the Song of Solomon (Cant. v, 5).

Kha. Egyptian. The mummy.

Khairōn. A son of Apollo who founded the Khaironeia (see Kheirōn).

Khaldaioi. See Kaldea. The Khaldaioi of Armenia have no connection with either Babylon or Kaldea ; but, if their existence is accepted, were named rather after Khaldis (or Aldis) a god noticed in the kuneiform tablets of Lake Van, with Teisbas and Ardinis (Dr Sayce, *Journal Rl. Asiatic Socy.*, July 1882). Sargon speaks of Khaldia and Bagvastu as gods whom he carried away from this region. The latter name (“god of the city”) is clearly Aryan, and the Medes had been known in this region more than a century before Sargon. [The Vannic texts appear to be Aryan (see Bhāga), as are the names of Vannic kings.—ED.]

Khalifah. Arabic : “successor”—that is of Muḥammad. The Shi’ah (“sectaries”) or Persian Moslems do not recognise Abu Bekr, ’Amr, and ’Othmān, the first three Khalifs, but only ’Ali the fourth. His son (see Ḥasan) abdicated in favour of the family of Muawīya,

who ruled in Damascus. The office was not hereditary, but due to election by the faithful. Any prince elected to rule Islām by the general consent of Moslems, especially of the Sherīf, or “noble” religious leader of Makka, would be a true Khalifah, even if not an Arab, and especially if he is the practical “Ḥāmi el Ḥaramain” (“guardian of the two sanctuaries”—Makka and Jerusalem); but from the first the succession was not unanimously recognised, and Khalifahs ruled at the same time in different countries. The Osmanli Sultans claim to have been recognised, as leaders of Islām, by the last of the Egyptian Khalifs of the 15th century A.C.

Khāliṣah. “Purity.” The Arab goddess so named appears to have also been adored at Khaliṣah (Elusa) in the desert S. of Beer-sheba (*Quart. Stat. Pal. Expl. Fund.*, July 1883). Pococke (*Hist. Arab.*, p. 106) speaks of her temple at Ṭabala in Yaman, which was so famous as to be called the “Ka’aba of Yaman” (or S.W. Arabia). She had also a stone at Makka between the hills Safu and Marwah.

Kharis. Greek: “grace,” “kindness”—the Latin *gratia*. The three Kharitēs, or Gratiaē, were the daughters of Zeus and Hērē, or of Apollo and Aiglē. They had their festivals and rites, especially in Boiōtia. Their names were Euphrosunē, Aglaia, and Thaleia. Hephaistos is also said to have wedded Kharis, who was often identified with Aphroditē.

Khariyās. A small tribe of Kols, mainly found in the S.W. corner of the Loharda district of S.E. Bangal. Some in the Sinj-bhūm districts are pure savages. Their traditions point to their being out-castes of the Bhils and Mundas. They worship spirits of the sun, air, hills, rivers, and those of ancestors. They pay attention only to evil or dangerous spirits. Their Pahams, Baigas, or priests, are continually sacrificing goats, pigs, fowls, and buffaloes, which they all eat, though seldom eating the cow. Some wear the Jando or “thread” (see Janivara). All must marry in their own tribe, but in a different *gotor* (gotra or “clan”), and if the wife is barren, or becomes lame, or blind, her sister is taken as second wife.

Kharon. Charon. The aged ferryman who carried the dead over the river Styx (see Bridges and Etruskans).

Kharoshthi. See Deva-Nāgari. This script is the second in antiquity of Indian alphabets, and was used in Afghanistan, N. Panjāb, and Gandhara, from about 400 B.C. to 200 A.C. It was

written from right to left, which shows its derivation from the Aramean alphabet coming through Persia, as early as Darius I, or 500 B.C. (see Alphabets, Arabia, India). The early Greco-Indian coins, and the texts of Āsōka's N. alphabet, show that this alphabet was already ancient in 250 B.C., and had then developed as many as 19 divergent forms, according to Prof. Bühler (see *Athenæum*, 27th April 1901). The Brāhmi character, from left to right, like modern Sanskrit, was due no doubt to Greek influence, as all Asiatic scripts were originally written from right to left (including the earliest kuneiform), the Greeks alone using an alphabetic script written from left to right—though later kuneiform syllabic writing follows the same rule. The Aramean alphabet is supposed, by some scholars, to have reached Baktria as early as 800 B.C.; and the S. Arab characters reached India by 600 B.C. (developing into the S. Āsōka script) in the opinion of Dr Isaac Taylor.

Kharvars. Khorawārs. An ancient race probably Kurumbas, spreading from Chutia-Nagpūr to Rewa in Central India, through Sontali. They are now a dark, short people, wild, and somewhat lazy, but once a busy building race. They worship trees, and sacrifice buffaloes and goats to Kāli, having also phallic rites connected with Mother Kuria. In other parts of India they are called Koravas or Kairvars. The name may come from *Kuru* a “sheep.”

Khasis. Kosis. A race that long held the upper waters of the Brahma-putra, Ganges, Jamuna, and Gogra rivers. In the Manu-Sastra the Khasas are said to be of Kshatrya rank (the soldier caste), but the race adheres to its ancient tree, and serpent, cults; and every year they celebrate horrible orgies (see Sakta). They have a dog instead of a “scapegoat” (see 'Azāzel). Mr Atkinson (on “Religions of the Himālayas,” see *Bengal Rl. Asiatic Socy. Journal*, 1884, i) regards them as being the Dāsyus of the Vedas who sacrificed men and animals, and ate fish and flesh and drank wine, indulging also in licentious orgies. The upper grade of the Khasis now claim Rājput blood, but they all are of Mongolic type, especially in the north. They adore Pāsu-pati, “lord of flocks,” and Bhutesa, “lord of Bhuts” (spirits), and place lingams under the sacred bar or banian trees. Col. Godwin Austen says that their upright stones symbolise the male principle, and flat stones beside them the female. They have also *mausmai* or “oath stones,” before which they worship (*Journal, Anthropol. Instit.*, 1871, p. 122): their sacrifices are offered at the solar seasons. They have no Vedic rites or regular castes, but offer to Siva, and to Kāli, young buffaloes, male kids, and cocks. They

would still sacrifice youths and maidens, if permitted by Government, in spring and autumn to Bhairava, Nāga-rāj, Bhagavant, or Durga. Their great Saiva-Sakti fetes are in the months Chait and Asoj, and their Nāga, or lingam, feasts (Dasara and Nāga-panchami) in Jeth (see Zodiak).

The Khasia hills (popularly called Cossiyah) abound in ancient and modern rude stone monuments. They know of a supreme spirit, but worship spirits of hills, forests, and rivers, who require much propitiation, and they study omens and practice divination. Missionary efforts, including the introduction of the Roman alphabet, have not been successful in converting them to the Oalvinism of Wales and of Scotland; they have preferred Islām and Hinduism which has at least benefited them in the matter of cleanliness. The Khasis are of medium height, dark in complexion, lazy, yet brave and athletic, a martial and jovial race, usually moderate in eating and drinking and well conducted: like the Barmans they will not eat butter or drink milk. The customs of the E. Khasis point to their being an ofshoot of the Kamaon Khasis. The marriage tie is very loose, polyandry was once very common, and inheritance goes by sister's children. They burn the dead, and put the ashes under large stones or dolmens; and at funerals they howl, feast, dance, and fight, as the Irish once did at wakes. They love a nomad life in the woods, as herdsmen or sportsmen, and ask only for a black blanket, a little rice, or an old musket, in addition to their bows and arrows. They are recognised by anthropologists as belonging to the Tibeto-Barmese, or Mongolic stock.

Khasis-adra. See Ḥasisadra, and Gilgamas.

Kheirōn. The instructor of heroes such as Akhilleus, Hēraklēs, and Peleus—a Kentaur and immortal, becoming a constellation. He was the son of Apollo and Artemis, the foster father of Asklēpios, a harper, and a surgeon: others called him a son of Kronos, and of Philūra, daughter of Ocean, who was changed into a mare on account of her persecution by Rhæa wife of Kronos. He was father of Menhippa “the moon mare.” He taught Jason, and other Argonauts, as youths, in his cave on Mt. Pelion. At the wedding of Peleus and Thētis he gave the former his lance; he was wounded by an arrow in the foot by himself, or by Hēraklēs. [Like other Kentaurus he is connected with the wind and cloud.—ED.] His name suggests a derivation from *kheir* a “hand,” as he was skilful in handicrafts. The horse's body denoted his swiftness: [compare *khora* “horse” in non-Aryan speech—ED.]; and he was wise as well as strong, having a human head. In the Vedas the twin brothers who are horsemen

(see Asvins) are said to have been, like Kheiron, surgeons of the gods. He was also an archer, and hunter ; and the Kentaur's all shot arrows (hail or lightning) on earth.

Khem. Egyptian : “dark” (see Kam). A god represented as a mummy yet representing the male power in nature : called also Min, and rendered “ruler.” He carries a scourge and a crook (for the evil and the pious respectively) and was the god of Koptos—a form of Amen according to Prof. Tiele, as the “hidden one.”

Kheper-ra. Egyptian : “the creator sun” or midday sun whose emblem is *kheper* the scarabæus (see Beetle).

Kheta. The name given by Egyptians to a Syrian people, called Heth in Hebrew, and Khatti by Assyrians, or Hittites in the English version of the Bible. This name perhaps survived in that of the Khitai of central Asia—a Turko-Mongolian people very powerful in our 9th century, and after whom China came to be called Cathay by mediæval travellers. The Chinese are still Khitai in Russian speech. These Khitai are said to have ruled Manchuria till conquered by the Kin (“gold”) Tartars about 1100 A.C. The Kara-khitai (“black Khitai”), further W. in central Asia, were the tribe of Yung-khan (Prester John) who was defeated by Tchengiz-khan the Mongol about 1200 A.C. They joined the latter (whose son married a daughter of Yung-khan) in attacking China in 1220 A.C. Chinese accounts make their monarch to have been then named Yelin-linko, whose army of 100,000 men covered 100 Chinese square miles with tents (see Sir H. Howarth, *Indian Antiq.*, May 1883) : this monarch ratified his oath to Tchengiz-khan by breaking an arrow, and sacrificing a white cow and a horse. The Khitai king (or *sira*, “commander”) was then established by the suzerain at the capital Chung-king (“central city”).

In 1877 we suggested (*Rivers of Life*) that these Chinese Khitai were connected with the Kheta of W. Asia. Other accounts speak of them as civilised in our 9th century, having war chariots, and a written character. Scholars have since confirmed the view that China received its earliest civilisation from Babylonia (see China). It is now very generally admitted that the Kheta were not a Semitic people, though from the Bible we may conclude that, in S. Palestine, they had mingled extensively with the Semitic population. [The origin of the name is unknown. As a Semitic word Heth means “fear” ; but as a Turanian name *khat* is either “sunrise” (the east) or else “joined,” “related,” “confederate.”—ED.] The Kheta or

Khatti appear in history as early at least as 1600 B.C. (see Egypt) being then established in Syria. They became independent during the revolts of the time of Amenophis III and of his son, and—though defeated by Rameses II—finally made peace on equal terms. They were reduced to subjection by Sargon about 711 B.C.; yet we hear of Khatti princes in the time of Nebuchadnezzar as late as 600 B.C. In the account of the treaty inscribed on a silver plate, which was accepted by Rameses II in Egypt from Kheta-sar (“the Kheta-king”) ruler of Kadesh on the Orontes, the Kheta are said to have worshiped Istar and Set (or Sutekh), with gods of hills and rivers, the sea, the wind, and the clouds—Set being “the great ruler of heaven” (see *Records of the Past*, Old Series, iv, p. 25). The great Kheta cities were Hamath, Kadesh, and Karkemish, in Syria. In the Bible the Hittites appear as far south as Hebron and as early as about 2150 B.C. (see Gen. x, 15; xxiii, 3-18; Josh. i, 4; Judg. i, 26; 1 Kings ix, 20; x, 29; 2 Kings vii, 6). In Assyrian texts we find notice of “twelve kings of the Khatti”; and they appear to have formed confederacies in Syria like those of the Etruskans (see Etruskans and Kati), and of other Turanian races. On Egyptian monuments they are represented as a light-colored people, with black hair worn in a pigtail (a Tartar custom), slanting eyes, hairless chins, and a Tartar physiognomy. They wore conical hats like those worn by Turks till quite recent times, and they possessed war-chariots and scribes. The remarkable script of N. Syria and Asia Minor, with its archaic accompanying sculptures, is now generally called “Hittite.” The accompanying emblems of the sphynx, the double-headed eagle, and the winged sun, are all found in use in Babylonia, and in connection with Akkadian texts. The first clue to their language was found in the bilingual text of “Tarkutimme, king of the land of Erime,” on a silver sceptre-head discovered at Smyrna about 1859. It has now disappeared, but an electrotype exists in the British Museum. The text is in kuneiform and in Hittite characters. A seal in the Ashmolean Museum also bears four Hittite emblems and an early kuneiform text, stating it to be that of “Indilimma, son of Sirdamu, worshiper of Iskhara.” This goddess is known to have been adored also by Kassites, who spoke Akkadian (see *Proc. Bib. Arch. Socy.*, March 1899, pp. 117-131). The inscriptions on rocks, stones, and seals, in this character now number about 80 in all, two having been found in Babylon. It is agreed that the writing represents a syllabary of about 160 emblems, and that these (like the Akkadian) are arranged under each other—two or three within the line—while the lines read alternately from right to left and from left to right, the

emblems being reversed in alternate lines. The Hittite monuments occur chiefly in N. Syria and Kappadokia, but specimens are found in Armenia and at Nineveh, in Ionia to the west, and as far south as Lachish in Philistia. [The author's suggestion that the Kheta were Turanians agrees with the opinions of Rawlinson, Birch, and other scholars. Dr Sayce calls them "Mongols" in his short popular account of this people : see Col. Conder's *Hittites and their Language*, 1898. The reasons for regarding the texts as written in a dialect similar to the Akkadian of Babylonia, to the later Kassite, to the language of Mitāni in Armenia (15th century B.C.), and to that of the Kati of Kappadokia (about 1100 B.C., or later), are very simple. Dr Isaac Taylor (*Alphabet*, i, p. 114) showed in 1883 that the "Asiatic Syllabary" used by the Greeks in Cyprus and Krete, was derived from Hittite emblems. Col. Conder in 1887 remarked that the sounds so recovered for about 60 emblems were the Akkadian names of the emblems, and he further compared these emblems with the oldest forms of Akkadian hieroglyphics, thus obtaining further sounds. This system also satisfies the bilinguals, and it is confirmed by the language of a letter in kuneiform, written to the Pharaoh in the 15th century B.C., by Tarkhundara, king of the Hittites, which is admitted to show marked connection with the Akkadian. The later work of Drs Sayce, Hommel, and Jensen, has (according to Col. Conder's view) done little to advance the question. These three scholars are entirely at variance, and they have neither defined the language which they suppose to be used, nor have they made any use of the comparative method, or of the sounds actually known through the decipherment, by G. Smith, of the Greek texts written in Cypriote characters. The discovery of a Hittite monument *in situ* in Babylon agrees with the supposition that the Khatti came from this region.—ED.]

Khnum. See Kneph.

Khodā. Khudā. Persian "god," "lord," "master" (see God). In Pāhlavi it is *Hutai* or *Khutai*, supposed to be the Zend *Ka-datta* : Sanskrit *Swa-datta*, "self-given" (*Notes and Queries*, 5th June 1884) ; but probably the Teutonic *Gutha* is the same. In many central Asian tongues—perhaps from a Turanian source—it appears as *Khudai*, *Khutai*, *Kutai*, *Kut*, and *Khutka* or *Kutka*. In three dialects of the Caucasus (see Kaukasia) we find *Khudai*, *Khutsau*, and *Khtzau* "god" : the Kurdish *Khudi* or *Khudo*. In modern Persian *Khidiv* means "king," whence the title of the Khedive in Egypt. In ordinary speech *Khuda* means "your honour" or "lord" ; and in old Irish also *Chodia* is "god" ; all these words meaning "power."

Khonds. Khands. A wild Drāvid race (see Drāvidians) in the Gūmsūr highlands of India. The word is supposed to mean "mountaineers" (from *ko* or *go* "hill": see Gonds). They call themselves *Kui* or "men" (see Akkadian *uk* "man": Finnic *ku*), but they worship the *Khanda* or "spear," whence perhaps their name *Khand*. We have seen the spear, or sword, stuck up on cairns and mounds, in Chutia-nāgpūr, as Herodotos describes the sword worship of the Skuths, or Scythians (see Mr Hewitt, *Journal Rl. Asiatic Socy.*, April 1893): the spear is, with them as with Scythians, the emblem of the war god, creator of this warrior race (see *Sword*). The Khonds are a division of the Gqnd family, and are also called Koi-tor or "hill-men." Their chief deities are Bura-penu, and Tāri-penu (or Tado-pennor), answering to "heaven" and "earth." To them they used to sacrifice human victims at the Meriah rites. These were captured, or bought, and cherished carefully (as in Peru also) till the day of sacrifice. They were then intoxicated, and beaten or pierced till dead, or fixed to huge revolving wooden elephants and hacked in pieces, the flesh being distributed over the lands. The votaries cut off this flesh even before death, to bury in the bosom of Tari-penu or earth (see Genl. Campbell, *Wild Tribes of Khondistan*, 1864). This officer was employed for nearly twenty years (1835 to 1854) in suppressing these horrible rites, which led to two, or three, small wars. The Khonds are found in the hills above the fertile plains, from the Godāvery to the Mahanadi river. Much careful diplomacy was needed in dealing with them, as interference with religious rites was apt to produce sympathy, and active help, throughout Central India among Gonds. Finally they were persuaded to sacrifice swine, or goats, instead of the Meriah (about 1845 to 1850), but they continued long after to propitiate their deities in the old way.

These rites of human sacrifice are thus described. A pit was dug near a sacred stone, or "sacrificial post," or beside three erect stones called Zakārē-penu. A priest (or Janni) then sacrificed a hog, the blood running into the pit. A well fed youth—a Khond or Zumba—was led forward, decked with garlands, and more or less intoxicated, and was tied to the post, the devotees dancing and praying round him. His head was thrust down into the bloody pit, and he was so suffocated. The yelling crowd hacked off his flesh even before death. The victim's cries were drowned by noisy music. The post itself denoted Bura (the male heaven), and the pit Tāri (the female earth). Capt. MacVicar (engaged in suppressing these rites in 1845) sees in the Durga fetes of Hindus a survival of the same customs, though a goat has taken the place of the Meriah.

Khond mothers, says General Campbell (p. 199), used to view “with pride and satisfaction the sacrifice of their offspring . . . as selections by the gods,” but when once the spell was broken maternal courage was devoted to saving the children.

The Khonds are divided into two sects, one chiefly adoring Bura and the other Tāri. The former say that Bura-penu, as a sun god, created Tāri-penu the earth goddess as his consort, but she sinned and created evil men, and is held in constant constraint by Bura. From him alone they say can any good come; but Tāri, and other gods, may be associated with him in worship. According as Bura or Tāri is invoked the Meriah victim is a youth or a maiden. The ritual of this ghastly sacrifice is long and elaborate, and even beautiful and pathetic in parts (Ludlow, *Brit. India*, 1858): the author says that it “bears unconscious witness to the heart-truth of Christ’s gospel that there is no redemption for mankind but in the sacrifice of man.” This is still the belief of all Gond-wāna, among Bhils, Mairs, and others (see Sacrifice).

After the ordinary sacrifices the Khond priest exclaims: “O Bura-penu, O Tāri-penu, and ye other gods, hear our cries. Thou, O Bura, who hast created us with attributes of hunger, making fields and corn a necessity to us, and hast bestowed these on us, and hast instructed us in ploughing and sowing (else could we not worship thee) grant that when we rise in the darkness to labour we stumble not; and be the tiger, and the snake, kept from our paths. May our seed appear to be stones to the denizens of earth and air. May the grain spring up quickly, and be abundant as a golden sea, so that, when we have reaped, enough may remain in earth to cover it again with another year’s harvest. We have lived by thy favour. Continue it to us, remembering that increase of our produce gives increase for thy worship.”

Capt. Macpherson (*Journal Rl. Asiatic Socy.*, 1852, xiii) gives interesting details. The Khond priest says: “The ancestors of the Khonds at first knew only the form of worship necessary for themselves, not that necessary for the whole worship . . . the whole burden of worship has lain upon us, and we discharge it: the world was thus made happy, and the relations of father and mother, wife and child, with the bonds between ruler and subject, arose. Then came cattle, trees, hills, and pastures, fields and seeds, suitable for all, iron and ploughshares, arrows and axes, the juice of the palm, and love which formed new households. And hence arose the sacrificial rites. It is necessary therefore,” he adds, turning to the victim, “that the earth goddess, and the whole world should have sacrifices: the tiger

rages, the snake poisons, fevers afflict the people : shall this victim—one pampered and cared for long—alone be exempt from ill ? When he shall have given repose to the world he will become a god.”

The victim then, according to Mr Ludlow, asks whether his people have no enemies, or “no useless or dangerous members to sacrifice in his stead. He is told that such sacrifices would be of no avail : the souls of such would never become gods. His parents gave him as freely as one gives light from a fire : let him blame them. ‘Did he share the price’ ? he asks. ‘Did he agree to the sale ? . . . O my fathers do not destroy me !’ The village chief, or his representative, now answers : ‘This usage is delivered down to us from the first people of the first time. They practised it. The people of the middle time omitted it. The earth became soft. An order re-established the rite. O child we must destroy you. Forgive us. You will become a god !’ The victim declares that he knew nothing of their intention” ; and pleads in vain, at last cursing the priest. The dialogue continues between the Janni or priest and the victim.

The Janni. “The deity created the world, and everything that lives ; and I am his minister and representative. God made you : the *Mulliks* (village chiefs) bought you : and I sacrifice you. The virtue of your death is not yours, but mine, but it will be attributed to you through me.”

The Victim. “My curse be on the man who, while he did not share in my price is first at my death. Let the world even be on one side, while he is on the other. Let him, destitute and without stored food, hope to live only through the distress of others. Let him be the poorest wretch alive. Let his wife and children think him foul. I am dying. I call on all—upon those who bought me, on those whose food I have eaten, on those who are strangers here, on all who will now share my flesh, let all curse the Janni to the gods.”

The Janni. “Dying creature do you contend with me ? I shall not allow you a place among the gods.”

The Victim. “I in dying shall become a. god, and then you will know whom you serve.”

The form of sacrifice here described is equally awful. The victim’s throat is beld in the rift of a branch, cut green and cleft for several feet. He is fixed to a short post between four larger ones. The cleft is bound round with cords ; and the priest, with one or two elders, pull them tight, to close it at the open end. The priest then wounds the victim slightly with his axe, and the crowd throws itself on the sacrifice, stripping the flesh from the bones ; for a strip of such

flesh ensures participation in the merits of the rite. Tāri-penu is then invoked as follows.

“You have afflicted us greatly, you have brought death to our children and our bullocks, and failure to our corn—but we do not complain of this. It is your desire only to compel us to perform your due rites, and then to raise up and enrich us. Do you now enrich us! Let our herds be so numerous that they cannot be housed; let children so abound that the care of them shall overcome their parents, as shall be seen by their burned hands; let our heads ever strike against the brass pots innumerable, hanging from our roofs: let the rats form their nests of shreds of scarlet cloth and silk: let all the kites in the country be seen in the trees of our village, from beasts being killed there every day. We are ignorant of what it is good to ask for. You know what is good for us. Give it to us.”

Since our officers have become known to the Khonds they have begun to distrust their priests, and to worship gods of peace, such as Zaro-penu the sun, with the moon and other spirit. Unfortunately they now drink spirits stronger than the beer they brewed from the fragrant *Mahwa*, and other trees; and, though still faithful to their promises, they are drunken, unchaste, and wild, leading a hunter's life. The young of either sex live apart in rude barracks, away from the eyes of their elders (see Africa). Marriage is by a sham seizure of the bride, all the girls pelting and abusing the abductor till he reaches the future home. Divorce is easy if the husband can pay, and it is no disgrace to an unmarried woman to have a child.

The Khonds are fairer in complexion than the Gonds, and of a yellow hue. Among themselves they usually go naked, especially in the hot months. They are dirty, and often abominable, in their habits. The women wear only a petticoat to the knees, but delight in beads, shells, and massive metal armlets, and anklets. Schools have been introduced among them by Government, in which the Uriya character is used. The various clans have “totems” or badges, such as the peacock, serpent, bamboo, or a tree. They acknowledge Gonds, Sourahs, Kols, and other non-Aryans, as of the same original stock with themselves; they use the word *maliah* for a “hill” tract, which is the Nair *mali*, connecting the N. and S. non-Aryans as related originally (see Mālis). They used to destroy—perhaps as sacrifices—their female infants, like Arabs or even Aryans; but few tribes did so to male infants (General Campbell, *Wild Tribes of Khondistān*, p. 147). They depend greatly on the prognostications

of the Desaury, or Astrologer : he sticks a bone stylus into a leaf covered with hieroglyphics, and the fate of the babe depends on the indication given by the sign to which the stylus points, much after the fashion once prevailing of divining by the Bible. As yet we know little about Khond mythology ; but each village has its sacred tree under which, in sheds, are images of which neither people nor priests have given any intelligible account. [Capt. Macpherson says that their creed denounces 9 great sins : inhospitality ; breaking an oath ; lying, save to protect a guest ; breaking a pledge of friendship ; or an ancient law or custom ; incest ; debt which ruins the tribe who have collective responsibility ; cowardice ; betraying a public secret (see Hutchinson's *Living Races*, p. 192).—ED.]

Khonsu. Egyptian. A name of the male moon god, a form of Amen and of Ptah. In the triad of Thebes, Amen and Maut (the mother), appear with Khonsu their son. He is called Nefer-Hotep, the deity of “ good repose, who originally reigned over the souls of the dead, the revealer of the will of the hidden god of night.” He was carried in an ark, and is a youthful god bearing the lunar disk. He is only once noticed in the Egyptian Ritual. He is also Kha-un, “ the glory of the rising sun ” ; and Khonsu-Ptah appears as a mummy form (like Khem, or Osiris) wearing the great feathers of Amen on his head, and holding (like Khem) a scourge, and a sceptre. Rameses XII built a magnificent temple of Khonsu at Thebes.

Khrio. Greek : “ I anoint.” See *Chrisma*, and *Christ*.

Khu. An Egyptian amulet. The root in many languages signifies “ bright ” or “ illustrious.” [Egyptian *kha*, “ glory,” “ noble ” : Akkadian *kha*, *khan*, *khu*, *khun*, *ku*, *kun*, “ prince,” “ illustrious ” : Turkish *khan* “ prince ” : Chinese *chu*, *ku* “ prince ” : Zend *kai* “ prince ” : Ugric *ko*, *kho* “ illustrious.”—ED.]

Ki. Akkadian : “ place,” “ earth.” Compare the Greek *gē* “ earth ” : see *Kissaros*.

Kiblah. Arabic : “ in front.” The direction in which to face in prayer among Moslems : now that in which they face towards Makka. Muḥammad attached no importance to the matter. It was probably an old custom in his time. He is said to have first ordered his followers to face towards Jerusalem, and afterwards towards Makka. The Kiblah in mosks is marked by a small apse or recess, usually flanked by candlesticks.

Kil. In Irish is derived from the Latin *cella*, a “ cell,” and has

come to mean a chapel or church. Dun-keld is the "town of celled" (priests); and the Culdees may also be "celled" monks. [The term Ouldee is not used early, or by Bede, but applied to monks in Ireland and Scotland, belonging to the early confraternities founded by Patrick (from France) and by Columba, and found also in the N. of England. When Augustine came to Kent (see Christ) he disputed with such monks about 600 A.e. on the subject of the proper date for observing Easter, and because their tonsure differed from that then customary at Rome. The earlier customs were apparently those of the Church of Gaul, said to have been based on Greek rather than on Roman teaching (see Irenæus).—ED.] Killen in Irish also applies to a cemetery near a Kil, and Kel is a "well," all these words like cella (and the Greek *koilos*) signifying "hollow."

Kimбри. See Kumri. We are told to distinguish the Oimbri from the Cimmerians and from Gomer, though Strabo appears to regard them as of the same stock; we however consider that the ancient authorities were right, and that the Welsh Cymri, and the Kelts of Cumberland were also the same as the Cimbri who attacked Italy (see Kelts). Prof. Rhys connects the name of the Cymri with a Keltic word meaning "kinsman," like the English "cummer" for "comrade." We are however not satisfied with this derivation for the Cimbri; and the word may rather be derived from *cwm* or *combe*, the Keltic term for a "valley." In early times of trouble (as for instance about 620 B.C.) wild Kelto-Asiatic tribes issued from the Caucasus, attacking the Medes and spreading over W. Asia, after the death of Assur-bani-pal, being known as Cimmerians or Gimirri (the Gomer of the Old Testament who are derived from Japhet, representing Aryan races of Armenia and Asia Minor), and they are connected, by M. F. Lenormant and others, with the Kimri, or Kimбри.

Their great invasion, which led to the fall of Nineveh to the Medes and Babylonians some years later, was only checked on the borders of Egypt; but Gamri or Gimirai had been defeated by Esarhaddon, on the N. borders of Assyria, as early as 675 B.C. In the middle of the 7th century they had established themselves at Sardis in Lydia, but were unable to take its citadel. Kallimakhos calls them "milkers of mares," and they moved about with tents and herds like other Sākyas or Scythians. Herodotos says that the Kimmerians were driven from their homes between the Tanais and the Borysthenes (or Don and Dnieper rivers) by other tribes, and they thus reached the delta of the Ister or Danube. Herodotos also speaks of the tombs of Kimrik kings on the Tyras or Dniester: they passed through Thrakia,

and in the 2nd century B.C. they defeated six Roman armies, and were only repelled by crushing defeat in 101 B.C. This led apparently to their migration into Gaul and Britain, where we find them in Wales holding the W. coasts, up to the Firth of Clyde, as Brythonic Kelts. They were finally separated from their kinsmen of Cumberland (or "Vale land") by Danish and Teutonic populations, the Welsh Cymri thus dividing from the Cumbrians and Cambrians, after the great slaughter of 613 A.C. In the 8th century they were yet further restricted by the dyke of King Offa reaching from the Dee to the Wye. They were always worshipers of elemental gods, whether in Thrakia or in Wales. Plutarch speaks of their carrying with them a brazen bull as an emblem of the sun (see Britain, Kelts, and Skuths).

King. The Teutonic *Kuning*, or *Konig*, is perhaps to be connected with the old root *Ku*, *Kun*, "high" or "illustrious" (in Akkadian). See Khu.

Kingfisher. The Halcyon (*Alcēdo*), in mythology builds its nest on the calm sea. The blue color (see Colors), may have suggested it as an emblem of fair weather.

Kin-naras. Sanskrit: "Kin men" who were the Indian Kentaurs, represented as human forms with horses' heads, or sometimes with horses' legs (see Kentaurs).

Kinuras. A son of Venus and Pygmalion (see Kupros) otherwise the grandfather of Adonis. [He was apparently a Phœnician hero, and the name might be connected with the *Kinnūr* or "harp" (see Hermes).—ED.]

Kira. Sanskrit: "worm," whence perhaps the name of the Kirates or low castes.

Kirana. Sanskrit: "a ray of light." Hence probably the name of the Karnean Apollo.

Kish. One of the oldest cities of Babylonia (see *Proc. Bib. Arch. Socy.*, Jany. 1895).

Kissaros. In the Greco-Phœnician myths of Sanchoniathon and Philo of Byblos (*Cory's Ancient Frag.*), preserved by Eusebius, Kissaros and Assaros—children of Apason and Tauthe (Bahu and Tamti) according to Berossos of Babylon—are represented by Aiōn and Protogonos, children of Kolpias ("the voice of the wind"), and Baau (Bahu), who were the Phœnician Eve and Adam. Kissaros and Assaros are now known, from the Babylonian Creation legend, as

Ki-sar and *An-sar*, the “host” or the “ruler” of “earth,” and of “heaven” respectively—the first children of the great gods. *Ki-sar* (see *Ki*), may also, as an Etruskan word, be the true origin of the Latin *Cæsar*, meaning a “ruler of the place,” or “of earth.” These two names appear to be Akkadian, and not Semitic.

Kitu. Sanskrit : “mark,” “banner,” “tail” (see *Rahu*). He was symbolised by the palm, *Talu-ketu* (see *Rivers of Life*, ii, p. 481, fig. 314).

Kit-tu. Akkadian : “sun-down,” the west (see *Kati*).

Kiün. Chiun. Hebrew. Arabic *Kiwān* the planet Saturn. Amos (v, 26), says that Israel, who worshiped Yahveh for 40 years in the desert, also adored this deity : “and ye have borne the booths of your Moloch, and Kiun—your idols : the star your god, which ye made for yourselves.” The Greek Septuagint translation is however different, reading : “the tent of Moloch, and the star of your god Raiphan, the idols of these that ye made for yourselves.” Among Kopts *Kāun* is thus identified with Raiphan or Remphan. In the Zend-A vesta Chevan is Saturn. [The word is perhaps originally Akkadian, *Ki-un* “earth lord.”—ED.]

Kla. In Ashantee speech, in W. Africa, means “soul, life, or breath.” The male *Kla* is a demon, the female *Kla* persuades to goodness. The *Kla* survives the death of the body, and is then called the *Sisa*.

Klachan. Gaelic for a stone Circle : from the old *Kal*, or *Gal*, for “stone” (see *Gal* and *Kala*).

Klogha. Gaelic : “bell.” The word is a loan from Latin, like our “clock,” and the round towers of Ireland (see *Fidh*), are called *Clogher* as having—it is supposed—been used as bell towers.

Kneph. See *Knuphis*. A Greek form of the Egyptian *Khem* or *Khnum*, also confused with *Kanopos* (see *Kanopos*, and *Khem*).

Knots. These are important in folk-lore, both as the “love-knot,” and the knots tied as protections against witches, who must untie them and are so delayed.

Knuphis. Khnoubes. Khnoumis. See *Kneph*. This name on Gnostik gems accompanies the figure of the *Agatho-daimōn* (“good spirit”), represented as a serpent, with a lion’s head surrounded by rays of light : the name *Abraxas* often applies to the same good serpent. *Khnuv*, *Khnum*, or *Khnuv*, was the spirit of *Amen* (see *Khem*) in Egypt, ram-headed and crowned.

Kochs. See Kuchis.

Koed. Welsh : “ forest ” (see Kelts).

Kols. Kolarians. See India. This is a widespread Turanian race in India including Bhīls, Gonds, Malis, Mugs, Muns, etc., as noticed in the articles on these tribes. The word (from the root *Ku*), appears to mean “ men,” whence Kūlis (coolies), are labouring men. About half a million of the Kols live in Chutia-nāgpūr—the hill region of S.W. Bangāl, including the valleys of the Mahā-nadi and Dammuda rivers. Kolaria seems to have been one of the oldest names of India. Mr Hewitt, who was a commissioner in the Kol region, agrees with Col. Dalton that they are “ Mongoloid tribes of Malayan affinities, who entered India from the East ” ; and he distinguishes them from the Drāvids, to whom Polynesians and Australians are supposed to be akin, and who came from the N.W. The Kols appear to have been the first to reach India, from central Tibet. Their earliest capital was at Sarāsvati, whence they worked S., and S.E., to Videha, with a capital at Vaisalī overlooking the Ganges. Even Chandra-gupta’s descendants (after 300 RC.), had Kol blood in their veins as he married a Mali maiden. In Kosāla they mingled with Drāvids and with Aryans (see *Journal Rl. Asiatic Socy.*, April 1889, p. 236). The Kols are now coolies and hewers of wood or drawers of water, in Aryan towns, but still roam their jungles as a tall, manly, and independent race—a brave people whom we have often watched striding fearlessly through dense and dangerous forests, even alone and naked, but armed with bows and arrows, and with sharp knives. They are easily excited, and rather sensitive to rebuke, but for the most part generous, and rarely deceitful, ever ready to confess, but resenting injustice. They are good hearted, and fond of dancing ; but become indecent in word and act when drinking to excess. They choose their own wives, and are rarely polygamous. The bride is taken to the bridegroom’s house, and seated on a bag of rice ; oil is poured on her head, and the couple drink together, and then dance with their friends in the sacred grove of the village. After three days the bride tests the affections of her lord by running away, but is recaptured as though by force. When installed as house mistress she proves the harder worker of the pair, for the Kol men are lazy, and unclean, as we had reason to know. Both sexes are fond of wearing heavy metal ornaments, and charms. They have no caste prejudices as to food, but often feign Hinduism, when they refuse offers of meat, especially beef, and throw away food if a stranger’s shadow rests on it. They call their solar god Sing-Bonga, and say

that the moon is his wife, and the stars his children. The *Sarna* is their sacred grove or tree, and tree spirits are said to intercede with the powers of heaven. The favour of Sing-Bonga (or Sri-bonga.), is attained by being true and just to all on earth. [Col. Dalton describes the Kols as copper-colored, with very black straight hair. They include the Santals, Munds, Khana, Mal-paharia, Juang, Gadaba, Korwa, Kurku, Mehto, Savaru, and Bhils (Hutchinson, *Living Races*, pp. 177, 183, 184).—ED.]

Konsus. Consus. The god invoked by Romulus when stealing the Sabine women (see Gan).

Kopt. Copt. The native race of Egypt which was the *Ai-gupti* or “shore land of the Gupt” (see Kaptor). They now only number about 600,000, out of 7 millions of Egyptian population. They have been Christians from an early period, and the Abuna (Arabic “our father”) or patriarch is chosen by 8 or 9 monks of the desert monastery of St Anthony. They have an era (284 A.C.) which they call the “Era of Martyrs,” when Diocletian established paganism for a time. After 451 they separated from the Western Christians (see Councils) as Monophysites. They were conquered by Islām in 630 A.C., but from 642 to 700 A.C. they enjoyed religious freedom, since which date Moslem laws have been made from time to time to restrict their liberty, and they suffered in the revolts of 722 and 1354 against Moslem rule.

The Kopt alphabet was taken from the Greek, including 24 letters. To this they added 7, for *Sh, F, Ch, H, J, Tsh,* and *Ti*. The last is the Semitic *Tau*, though differentiated from T. The remaining six are said to come from the old Egyptian Demotic character, but are more probably from the Arabic. Koptic literature is preserved in five dialects, Achmemic, Sahidic, Memphitic, Fayoumic, and Boheiric. Of these the second and fifth are the most important. Koptik is the descendant of the popular Egyptian language of the time of the 26th dynasty, or 7th century B.C., when many Semitic words had entered the old Egyptian language. Greek terms also were added in and after the 3rd century B.C., and especially in early Christian times.

Korān. Arabic : “reading” (see Muḥammad).

Korea. Europe became first acquainted with this peninsula E. of China in 1653 A.C., when shipwrecked Dutchmen found a fellow countryman who had been imprisoned for 25 years. But at the end of the 16th century a Spanish missionary had accompanied an invading

Japanese army to Korea. Christians became numerous between 1777 and 1835 through the Roman Catholic missions in China. In 1866, three out of their five bishops, and nine out of sixteen missionaries, with thousands of converts were massacred. France failed in the attempt to avenge them, and the United States failed in 1871 to open up intercourse with the people, with whom, however, Japan entered into treaty relations in 1876, followed by Britain, Germany, Russia, and Italy (Vice-Consul Carles, *Proc. Rl. Geog. Socy.*, May 1886). The population was then 8 millions in 90,000 square miles. "There are historical proofs that Korea was inhabited in the 12th century B.C., when a Chinese noble Ki-tzsi, of the royal dynasty of Shang-yu, established himself as king, and named the country Tchao-sien, or 'Morning Serenity,' popularly the land of the 'Morning Sun.'" The name Korea (Kao-li) was that of the N. W. province. The following are the chief events of Korean history :—

Tchao-sien ruled by King Ki-tzsi	1200 B.C.
Korea pays tribute to China	30 „
Korean king independent	20 „
Tribute imposed by China	32 A.C.
Chinese Buddhism spreading	372 „
Wooden moveable type in use, according to native historians	550 „
The Chinese invasion under the Emperor Yang repelled	600 „
Relics gathered in Korean monasteries. Con- fucianism and Taoism taught	650 „
Korea accepts Chinese suzerainty	668 „
An alphabet of 14 consonants and 14 vowels reaches Korea from India through Anam and Java	680 „
The T'ang dynasty of China desolate Korea about	800 „
A Buddhist priest chosen as king becomes independent, and moves the capital from Ping-yang to Kai-chow	905 „
Moveable copper type used for printing in Korea: the Chinese having used such type (of porcelain) some centuries earlier	1317 „
King Mao assassinated by an official named Li-chang-gwi, who founded the present dynasty at Seoul. The present king is	

said to be the 24th of the dynasty,		
Buddhism fell into disrepute	1392 A.C.
Japan wastes Korea, but obtains new ideas of		
art and civilisation	1592 „
Japan makes a treaty with Korea	1876 „
War of Russia and Japan in Korea	1904 „

Little is as yet known of the aborigines of Korea ; but the race resembles the Manchu Mongols, mingled with other Asiatics. Travellers say that : “ there is often found here the English face, with round cheeks, small aquiline nose, well cut mouth and chin, even bright blue eyes, and hair by no means invariably black.” Koreans are devoted to the worship of spirits ; Shintoism, Taoism, and a very corrupt Buddhism, are mingled with some little Confucian philosophy. Little shrines to the spirits of mountains, rivers, and forests, are everywhere numerous, with small rude stone piles, and cones like the Tartar Obos, on lone paths and strange rocks, or by sacred streams. There are many, stone circles, dolmens, and menhirs, round which lie quaint charms, of shells and fossils, to which wayfarers add continually. Bits of white paper. float as streamers from bamboos near all sacred spots : or from straw ropes stretched across dangerous paths, to ward off the evil influences : these are called Shime-nawa. Smooth stones, and little carved figures, called Syou-sal-maki, are set up on mounds, or in hollow tree trunks, on rocks or in caves, all these being tended by Taoist priests. Buddhists are forbidden the capital, and are liable elsewhere to penalties. Yet their temples and rest-houses abound on beautiful hills, in secluded vales, or in woods, where monks—popularly regarded as not very moral—dream away useless lives. Their great centre is in the Kang-Shang or “ Diamond Mountains,” where a temple of Chang-an-Sa is said to date from 520 A.C., and to hold relics of the Tsang period (618-907 A.C.), see Mr Campbell’s account (*Proc. Rl. Geog. Socy.*, March 1892), and Mr Saunderson (*Journal Anthropol. Instit.*, Feby. 1895). This mountain contains “ some 40 shrines tended by 300 or 400 monks, a few nuns, and a host of lay servitors. . . . Few know much of their religion or history, and none could explain the purport of the books used at their services, which were most perfunctory. . . . The debased existence they mostly lead was a constant topic among Koreans.” The monasteries contain generally a large figure of Buddha ; or on some rock hard by he is carved, in a trinity with Manjusri and Samantabhadra. This, according to Mr Saunderson, betokens the Ten-dai-shu form of Buddhism, favoured also in China and Japan. Figures of

Indian type, without altars, were also supposed to represent Dharma and Kwan-yin.

Other strange half-length human figures are carved in stone, one at Un-jin being 62 ft. high. It is like a Buddhist idol, but a cap 10ft. high supports a flat oblong slab, whence rises a small column covered by a smaller slab : from these slabs hang bells at the four corners : the cap may be either round or square, typifying respectively, according to Mr Aston, "the male and female elements," or Heaven and Earth. Prof. T. de la Coupèrie regards these "Miriyek" figures as relics of a former religion (*Journal Rl. Asiatic Socy.*, Octbr. 1887). The Un-jin figure stands between a Ziyat, or open prayer house, and a temple cell in front of a cave : Miri-yek means "a stone man." Buddhism has prevailed at Un-jin, Ko-yang, and Pha-ju (all in the Pek-tsi province) since our 5th century (420 to 478 A.C.), and maritime communication between Japan and Indo-China is traced to our 3rd century.

The Dutch, in 1670, found Korea prosperous, and as civilised as it is to-day. The people believed in transmigration of the soul, and bodies were sealed in coffins for 3 years before burial. Marriage was by free choice, and women walked about unveiled. This is not now the case, women being little considered and (it is said) having no names. They only venture out between 8 P.M. and 8 A.M., when men are forbidden to be abroad. Girls are shut up in the women's apartments, from 8 years of age till married about 16 or 17, after which the wife never sees any man but her husband. The bridegroom goes to the bride's house with a goose, as a symbol of fidelity (see Goose), the idea originating in the use of geese as guards of the house, instead of watch dogs. The pair bow several times to each other over the goose, and all present drink the loving cup. The bride is then led to her new prison house. In Korea (as in China) public works, mining, and art, are hindered by fear of offending the spirit of Pung-siu (Chinese Feng-shui) "the dragon" presiding over wind and water. A structure once erected must, for the same reason, not be destroyed.

Koreish. Arabic. The tribe who were, guardians of the Ka'aba at Makka, and from whom the prophet was descended (see Muḥammad).

Koromandel. The narrow strip of E. coast in India, named from Cheras or Cholas, as the *Cheramandalum* (see Chera).

Korubantes. Corybantes. The Greek plural of Korubas. [As they are connected with Kūbēlē and the Kābeiroi, they may be of Semitic origin ; and Corybas may mean "guardian" (see Kerūb).—

ED.] There were said to be 9 of them, and Korubas established rites at Mt. Ida in Krete. When the infant Zeus was being suckled by the goat in the Kretan cave, the wild songs and music of the Korubantes prevented Kronos from hearing the cries of the babe. The Korubantes, like the Kourētēs, leapt and danced and blew horns, they clanged brazen shields, and played with swords and spears like the Roman Salii, or dancing priests of Mars. They were attendants of the sun and moon, connected with the Daktuloi; and apparently—like Gandharvas—they were spirits of wind and cloud. They could change their forms at will; could reveal the secrets of heaven; and could heal or inflict disease, by magic stones and charms.

Korubas was the son of Iasion, the son of Zeus, and was father of Korubantes. He is called a form of Phanes the “first born” in Orphic hymns; and Orpheus bids Musæus to offer frankincense at the altar of this deity as a form of the male moon (see Kourētēs).

Kos. Kozē. Josephus notices Kozē as an Idumean deity; and among Nabatheans we find, in various inscriptions, the names Kōs-natan, Kōs-malak, Kōs-gēr, and Kōs-gabri. The word Kōs means a “bow” in Arabic. Kozah was a deity of the Arabs of Makka.

Kosa. Kosāla. The Kosis held two great states called Kosāla, one including modern Oudh, and having its capital at Sarās-vati near the lower spurs of the Himālayas; the second, or Mahā-Kosala kingdom, being Central India. The capital of the latter was at Kusa-Sthalī (or Kusā-vati), said to have been built by Kusa, son of Rāma—perhaps 1000 or 1200 B.C. He was a descendant of the Vedic hero Pururavas, and his son forced Indra by his austerities to become incarnate as Gādhi, son of Kusamba (see Visva-mitra). Kusa-dhvaja was an old king of Banaras, uncle of Sita, Rāma’s wife. Prasenjit, king of Kosala, was related to Bimbisaro, king of Māgadha—of Nāga race. Kosis appear, according to Sir H. Elliot, to have been Drāvidians: and their land was Naga-pūr (see Kols) or “snake region.” These indications are important in connection with the story of the Indian epiks.

Kosmas. Saints Kosmas (Cosmo) and Damian seem to have been two Arabian brother physicians, who worked miracles without any mercenary motives about 300 A.C. They are said to have been martyred at Ægea, and their feast is the 27th September. This festival is described by Sir W. Hamilton (see Isernia) in 1781 (R. Payne Knight, *Worship of Priapus*, 1865); and phallic rites survived in connection with their shrine.

Kotus. Kotutto. Cotys. A Thracian Goddess with licentious rites. The devotees were called *Baptai* ("baptised"). See Dulaure (*Hist. des Cultes*, i, p. 427).

Kourētēs. Greek : "youths." Persephone is called Korē ("girl"). They were connected with the twins (Kastor and Pollux), and with the Korubantes, as dancers and singers (see Korubantes). They are invoked in Orphic hymns (Mr T. Taylor, *Hymns of Orpheus*, 1787, pp. 156, 168).

" Leaping Kourētēs, who with dancing feet,
And circling measures, arméd footsteps beat,
Whose bosoms mad fanatic transports fire,
Who move in rhythm to the sounding lyre,
Kourētēs, Korubantes, ruling kings,
Whose praise the land of Samothrakia sings
From Jove descended. . . .
Aerial formed, much praised, in heaven ye shine
Two fold in heaven, all lucid and divine.
Blowing serene, from whom abundance springs
Nurses of seasons, fruit-producing kings.

. . . .
Brass-beating Sabians, ministers of Mars
Who guard his arms, the instruments of wars,
Whose blessed frames heaven, earth, and sea compose,
And from whose breath all animals arose."

Kox-kox. The Aztek Noah (see Floods), called also Teo-kipaktli, or the "sea god." He stood for Capricorn in the Aztek zodiak.

Kraku-chandra. In Pali Kāku-chanda. The first of the three Buddhas before Gotama (see Buddha) : with him began the Bhadra-Kalpa or "age of excellence." He is traditionally placed therefore in 3100 B.C. Krāku ("he who solves doubts") had his niche in the Bhilsa Tope, according to General Cunningham, with his successors Kōnāga, Kāsyapa, and Gotama, each of the four guarding one of the cardinal points. The names are inscribed at Barahut where the four Buddhas appear, each with his sacred tree (*Bhilsa Topes*, p. 122 : *Barahut*, pp. 19, 20). Fa-hien says that Kraku-chandra was born at Nabhiga, about 84 miles S.E. of Sarasvati in N. India (otherwise Mekhala ; or, according to Eitel, Gan-ho). In his time men lived to a great age, and he himself to the length of 40,000 years (Beal's *Fa-hien*).

Kranog. From the Keltic Kran "tree" : a lake-dwelling, on piles in an island. The logs and fascines were weighted with stones and gravel. The Kranog is also sometimes said to float. Such

habitations are still built by fisher races. They were common in N. Italy, and in Armenian lakes.

Krathis. A river in Akhaia, sacred to the earth goddess who had it famous temple and wooden statue, with Vestals who underwent bloody ordeals. In her shrine (Puronia) on Mt. Krathis an everlasting fire burned.

Kratu. Sanskrit : “power,” “sacrifice” (Greek *Kratos*). Also a creator (Prajā-pati), and a mind-born son of Brāhma. Indra is called Vara-Kratu.

Krētē. Crete. The great island off Greece, where Zeus was fostered by the goat in the Diktaian cave ; where Minos son of Zeus ruled ; and where Theseus slew the Minotaur or “man-bull,” in the Labyrinth. It is about 160 miles long, and 10 to 30 broad, and Mt. Ida rises 8000 feet above the sea. The early inhabitants were “barbarians,” Pelasgi and Eteokrētēs (Odys., xix, 175), followed by Akhaians, and by Dorians ; and Krētē early sent colonies to Cyrene on the N. African coast. The modern name of Candia applied originally to the Turkish capital, called Khandak (“the fosse” or “ditch”), as transformed by the Venetians to mean “white.” The inhabitants had an evil reputation (Titus, i, 12), and were great pirates, aiding Mithridates against Rome, and conquered by Metellus in 67 B.C. The Molemm conquest dated from 823 A.C. The Venetians ruled from 1204 to 1669 A.e., when the Turks finally established their power in Krete. The Kretan social customs, including that of eating in common at public tables, resembled those of Sparta.

The discoveries of Mr A. Evans at Knossos, since 1893, have cast much light on the early civilisation of the island (which is similar in its character to that of Mycenæ and Troy), especially in his recovery of clay tablets—once enclosed in wooden sealed boxes—belonging to the later age of the palace (which was destroyed by fire), and inscribed with characters which he recognises to be akin to those used (as late as 300 B.C.) by the Greeks in Cyprus, and which were derived from Hittite symbols (see Kheta). Mr Evans found seals and amulets, some with the same characters on them, others with early local forms whence they were derived. The art and mythology appear to be Greek ; but the type represented in frescoes on the palace walls, though apparently Aryan, represents a dark haired people. In addition to the Knossos palace other sites have been explored, and the Diktaian cave has been excavated by Mr Hogarth, in 1900. In it were found votive axe-heads (such as Kassites also dedicated in Babylonia) ; and

the “Labarys,” or double axe, is a Kretan emblem of Zeus, found also in Karia on coins, and yet earlier on the Hittite monument of Boghaz Keui in Pontus. An early Egyptian statue, and an inscribed libation table like those of Egypt, and of Phrenicia, were also found in this cave.

[The characters of the Kretan script not only agree with those of the “Asiatic syllabary,” found in Cyprus, Asia Minor, and Mycenæ, but also with letters of the Lycian and Karian alphabets, and with those of the Kelt-Iberian coinage of Spain. These characters survived very late in Cyprus. The Kretan masonry is better squared than at Mycenæ, and the representation of the peacock on a fresco suggests a somewhat late period. Col. Conder (*Times*, 3rd April and 16th April 1901) translates an ancient text in early Greek characters from Præsos, and some of the clay tablets also, as written from left to right in Greek. The early statues resemble archaic examples at Athens and elsewhere. The broken text on the libation table may read *Hē tou topou Hiera*, “the holy one (goddess or priestess) of the place.” The tablets appear often to contain lists and numerals, and the word *Basileus* (Greek “king”) is written just as in Cyprus. One tablet gives a very rude sketch of a chariot and horse, the text perhaps reading *Evaristo M. xx*. “Twenty minahs to Euaristos,” which (if of silver) represents about £100. The materials, and the designs, Qf the gems found indicate a foreign trade ; and the camel, which is not found in the island, is represented—indicating an Asiatic connection, as this animal seems not to have been known early in Egypt.—ED.]

Krish. Sanskrit : “to plough,” “tear,” “crush.” The rising sun is said to *Krish* when it pierces the earth on the horizon.

Krishna. The Indian sun god ; the 8th Avatāra, or incarnation, of Vishnu, and the 8th child of Vasu-deva and of Devakī. The name signifies “dark,” and by his mother’s side he was a cousin of Kansa, king of the Bhojas (“cattle herds”) of Mathūra, who were Malis and not Aryans. His father was a son of Sura, descended from the Yādavas who were of mixed Aryan and Dravid race (Mr Hewitt, “Early India,” *Journal Rl. Asiatic Socy.*, 1888-1889). Krishna appears to have been a dark ruler of the dark Yadus, at their N. capital of Mathūra, but brought up according to his legend, by cowherds—Nanda and his wife Yasodha. In the *Vishnu Purāna* we read : “Who shall enumerate the tens of ten thousands, and hundreds of hundred thousands, of the Yadava race ?” Krishna—the incarnation. of the dark blue Vishnu—became “King of all Yadavas,”

at Mathūra, after the slaying of King Kansa the tyrant. His dark consort is Durga, or Krishna; but his name may have another meaning (see Krish), for a *Krishnaka* is a "ploughman." Rāma in like manner (another solar hero) was the "plougher," and his wife Sita was the "sown" grain in the furrow. Krishna, and his son Samba, are said to have made pilgrimages to the "sun grove," of Multān, where Samba (like Gilgames in Babylonia) was cured of leprosy. In old Irish we find Creeshna as a name for the sun; and sun legends thus gathered round the figure of a Kolarian, or Drāvidian, hero. The Linga-Purāna is full of praises of Krishna, and Aryans extolled him as the victor over their foe "the tyrant Kansa." But we must remember that his history is the growth of a long period.

The chief source for his legend is the Mahā-bhārata epik, in which the Bhagavad-gītā ("Song of Godhead") is included, giving the later philosophy connected with his name. He appears also later, in the Bhagavat and Vishnu Purānas. In the Gita above noticed Krishna is the charioteer of Arjuna ("the bright"), with whom he discourses on philosophy, religion, and ethiks, Theism and Pantheism. The Purānic legends often recall those of the Gospels.

Vasu-deva had eight sons including Krishna, who filled all India with offspring. The "wicked King Kansa" slew the first six, but Krishna afterwards recovered them by descending into Hell. Kansa had been told by a diviner that one of Devakī's children would slay him, and he watched her jealously. The 7th child was Bāla-Rāma, conceived by Devakī, but borne by Rohinī the second wife of Vasu-deva. Again at midnight Devakī bore a black babe, and Vasu-deva fled with him from Mathūra, and gave him to the care of Nanda and Yasōdha; to whom a child had just been born (see Kuras). The changeling was carried back instead, and Devakī was released by the tyrant, who however—discovering the escape of the infant Krishna—ordered a massacre of "every strong-looking male child." The escape of father and child had been favoured by the gods, who overpowered the guards with sleep, and opened the doors of the prison in which the babe was born. They marked its breast with the *Sri-vatsa*, or looped cross (see Rivers of Life, i; plate ii, 2). Krishna was born at the vernal equinox, and celestial choirs sang hymns of joy, while many moons shone in the four quarters of the midnight sky. All hearts were filled with delight. The winds were hushed, and the waters flowed softly, when the "god-man" appeared, and all nature adored, while the stars deviated in their courses to greet him. The Gandhārvas, or heavenly musicians, hovered over the babe; and sages

who had longed for him recognised him by the Sri-vatsa mark above mentioned. As a boy he argued with learned Rishis, and when a youth he slew demons, such as Kāliya the snake, or Arishta the bull-fiend, or Keshin the horse demon. He sported too with the Gōpi milk-maids (see Govan-dana). But he was at last wounded in the heel by Jara (cold, or old age), whom he forgave as “not knowing what he did,” and whom he sent to heaven in his own chariot. He died in the far west, and his bones were carried far east by command of Vishnu, when King Indradyumna enshrined them by the sands of Puri, where all India now adores him (see Jaga-nāth).

The Mahā-bhārata is acknowledged to be “not later than the 5th century B.C.” in the main (Sir Monier Williams), and Prof. Weber supposes that, as we now have it, it is as early as the 1st century B.C. Krishna also is noticed in the Khāndogya Upanishad on the Sama-Veda (see *Sacred Books of the East*, i, p. 52), which commentary is older than the Christian era. “Krishna son of Devakī” is here said to have been instructed by Ghora-Angerasa. He appears also in the Vrihad Aranyaka of the White Yagur Veda, and Prof. Weber (*Hist. Indian Lit.*) regards him as a military chief, deified in connection with Indra. The Heri (Hari) of Ptolemy, at “Matura Deorum” (“Mathūra of Gods”), appears to be Krishna or Vishnu; and yet earlier Megasthenes (3rd century B.C.) spoke of an Indian Hēraklēs whose only daughter was Pandaiē (connected with the Pandus), which again suggests that Krishna—who was engaged in the Pandu war—is meant. It is clear therefore that any resemblances between the legend of Krishna and those of Christians cannot be due to borrowing on the part of the Indian epiks. A Buddhist pillar inscription, supposed by Sir William Jones to date 67 A.C. (see Wilkins in *Asiatic Res.*, i, p. 131), mentions “the adopted of Yasōdha”; and “Krishna son of Devakī” is invoked on the Bhitāri pillar, in our 1st or 2nd century, as the “god of the golden rays, and conqueror of enemies” (see Dr Mill, *Journal Bengal Rl. Asiatic Socy.*, Jany. 1837; and Mr E. C. Bayley, vol. xxiii, 1857). These texts are sufficient, even if we could suppose Hindus to have borrowed their mythology from Christians, which it is impossible to credit seeing the contempt of Brāhmans for all other creeds and races. Mr Senāthi Rāja shows (“Pre-Sanskrit Tamil,” *Journal Rl. Asiatic Socy.*, XIX, iv) that Krishna was early worshiped by Dravidians, as Kar-Uppan “the dark one,” among the S. Indian pastoral tribe of the Mullai-mak: being himself a pastoral deity. He thinks that the absence of Krishna's name in the Vedas is due to his not being originally an Aryan god. He is however mentioned by

Pānini (IV, iii, 87) not later than the 4th century B.C.; and Barth (*Religions of India*, pp. 218-223) with Dr Muir (*Metrical Trans.*, p. 145) and Sir Monier Williams (*Indian Wisdom*, p. 153) are quoted in favour of the priority of Krishna's legend to the Gospels : though Prof. Weber says that " he declines " to believe this " without additional evidence " [the Purānic accounts being late—ED.].

The Rev. T. Maurice, in 1798, startled his brethren by comparing the story of Krishna with that of Christ, though not very correctly. Mr Higgins in 1836 (*Christianity before Christ*, and *Cradlelands*) pursued the subject. Both these authors were imperfectly acquainted with Sanskrit literature; and the legend of Krishna's crucifixion has not been substantiated, though Dr Oldfield found figures of Indra with outstretched arms erected round Kathmandri, the capital of Napāl, at the festival of autumn (September) : see *Sketches in Napāl* (1880, ii, p. 314). Looking broadly at the coincidences of legend (not of doctrine), and remembering others in the story of Gotama (see Buddha), we see that they represent ideas common to many faiths, and legends such as gather round the names of all divine heroes. They include the birth of a god-man in fulfilment of prophecy : his greeting by herald angels : his recognition by wise men : his persecution by a tyrant : and the massacre of infants whence he escapes by aid of deities. He is called a " saviour of the world," and descends into hell to return once more incarnate in the future. The parallels, as Prof. Weber remarks (Lecture at Berlin, March 1854), often are most marked in the writings of Gnostiks who (especially the Manichæans) were well acquainted with Buddhism. Krishna in the lap of Devakī resembles not only the Christian virgin and child, but many other figures of the mother goddess, in Egypt or Babylonia, or among the Hittites in Syria, as well as in Rome and in Peru (see *Rivers of Life*, plate xiv and (for Indrānī) iv ; figs 101,167-170, 192, 210, 265) : so also Hērē, or Juno, is represented suckling the infant Dionūsos, or Jove (see Fors). The sun god is everywhere born in a dark cave, persecuted, abandoned, nourished by shepherds, or by poor persons, and nursed by a goat, a bitch, or a wolf (see Kuras and Romulus), but finally triumphs over demons and foes. Cyrus is even said by Diodorus to have been crucified in Scythia. Similar tales relate to the birth of Asklēpios, and of our own Arthur. Poseidōn was hidden away by Rhæa, and was nursed among the flocks. Mithra issues from the cave (compare Bethlehem), and the stable of the Gospels finds its parallel in the Go-kula, or " cow-stall," where Krishna was born according to one legend. Dionūsos is called Liknitēs from the " basket " in which he was cradled like Erekhtheus ; and Christ appears in a

basket in the cattle-stall, as shown on a well known bas-relief of the 4th century from Rome. Sun heroes are always connected with cattle, as is Indra in the Vedas, or Hēraklēs, or Hermes. The Egyptian picture represents Thoth, as messenger of the gods, announcing to a maid the approaching birth of the deified King Amenophis III. Kneph, as the creator, is his father, and priests hold up to the infant the holy cross, emblem of life. The Messiah was to eat “butter and honey,” and on such ambrosia Themis fed Apollo, though the “milk and butter” of the “mystery of infants” were suppressed by the Council of Carthage in 691 A.C. as belonging to a pagan rite (see also Baptism). The legend of Krishna’s being carried as an infant over the river has been also compared with the legend of St Christopher—the “Christ-bearer”—who by night carries the divine child over a river.

Like other sun gods Krishna is said, in the Padma and Bhāgavat Purānas, to have descended into the abyss of the western ocean, and to “the infernal city Yāma-pūr.” Kasya the wife of his Guru (“teacher”) besought him to restore her children, and Yama with his dogs was terrified by the sound of Krishna’s conch shell, and yielded them up (Moor, *Hindu Pantheon*). So Hēraklēs brought back the dead heroes from Hades, and Orphens recovered Euridikē. Christ and Osiris alike visited hell, as did the Baldur of the Norse. Krishna is also a dragon slayer (see Kālya), and dances among the “living creatures,” as Apollo charms them with his harp. They are the zodiakal beasts of heaven. He appears in the Hindu Rasi-jatra among the Gōpi nymphs, as Zeus is nursed by nymphs; and the Vishnu Purāna gives him 16,000 wives, and 180,000 sons. His “milk maids” surround their dancing shepherd lover, who is transfigured gloriously on the mountain. He is Govinda, son of Nanda (the shepherd child of the bull), incarnate in seven preceding forms of his father Hari-Narāyana, and even as Rudra. The parallels, as Davies says (Bhāgavad Gīta), are “coincidences which occur in all religions,” so that it matters little whether this “Divine song” be later than the rest of the Mahā-bhārata epik. It is inserted to prove that the Incarnate Word—the God who is in all—existed from the beginning of the world, and dwelt for a time among men (see Bhāgavad-Gīta). The Rig Veda was recited some 3000 years ago, and in it we read: “Thou art ours, and we are thine . . . Light of Light, and Far from Darkness, is thy name . . . O Indra we wise ones have been in thee . . . We O gods are in you . . . These worlds would perish if I did not work my work.” In the Gīta Krishna says: “Those who worship me are in me, and I in them . . . Repose thy mind and understanding on me, and thou shalt hereafter dwell

with me” (see John v, 17 ; xv, 7 : 1 John i, 5). So Laotze in China said, “I am the way, the way of life,” before Christ. Krishna (Bhāgavad Gīta) says also : “ Foolish men despise me as in human form, being ignorant that I am the lord of all beings . . . on me the universe is woven as gems on a string . . . Imperceptibly I pervade all things. I am the flavour in water, the light in the sun.” Even Buddhist writers (Lalita Vistara) speak of Krishna as combining the attributes of Indra, Surya, Chandra, Kāma, Rudra, Kuvera, Vaisrāvena, and other gods ; and in one gātha (“ song”) as Mahat Sāha, “ capable of great things”—a phrase also in the Mahā-bhārata (see *Academy*, 28th Aug. 1880).

The story of Krishna and Kansa was known to Patanjali (Mahā-bhashya) about 200 B.C., and Prof. Weber confesses that his worship “ must be put much further back than hitherto deemed admissible” (*Ind. Studien*, xiii, pp. 354-357 ; and Prof. Bhondarkar, *Indian Antiq.*, iii, 16). Even if the Gīta belongs to our 1st or 2nd century—or yet later—the legend of Krishna is ancient, and it takes a long time for such stories to grow up round a hero’s name, till he becomes—like Krishna—“ the one without a second, the self-existent, and eternal,” as in the Gīta. Each generation added to his glories, and to his allegoric representations. He conquers Indra (see Indra), and steals the Pāri-jāta or tree of life from Paradise. We do not usually say that Hindus borrowed from Phrygia the legends which compare with their own, nor did they borrow those of Krishna, or their Pantheistic Gita, from Christians.

Krita. See Kalpa.

Kritanta. A name of Yama, god of the dead. His messengers are said to hover over the dying, waiting to take them to Pātāla or Hades.

Krittika. Sanskrit : a lunar mansion. The great equinox occurs when the moon is in the 4th Visākha, and the sun in this mansion. The Krittikas, or Pleiades, were the six nurses of Kārtikeya (see Kartika).

Kroda. Sanskrit. Saturn, who is also Ara, Kona, and Saura.

Krom-kruach. A, celebrated old Irish idol, in the Magh-sleacht or “ field of adoration,” in the M’Govern territory of Tullyhaw. It was said to be a gilt or silvered figure, beside 12 stones (General Vallancy, *Col. Hibern*, iii, p. 457). St Patrick is said to have destroyed it in the reign of King Leary. The word *krom* meant

apparently the “sun” (from the root Gar “to shine”), and Kruth or Cruaith was a deity to whom all the first-born were offered.

Krom-lech. Keltic: “sun stone” or “round stone.” The term Cromlech is often applied to a Dolmen, but appears to signify a stone circle also.

Kronos. Khronos. A primeval Greek deity. The name Kronos, according to Kuhn, comes from *Krāna* “creating” (see Gar, and Karma), and he was a god of “sowing” seed (*Proc. Bib. Arch. Socy.*, February 1887). He was identified with the Roman Saturn (“sower”) and, as a god of time, became Khronos (“time”) or the “Ancient of Days.” Preller also connects his name, as a harvest god, with the Greek *Krainō*. He carries the sickle; and like Agni or the sun, he devours his own children. Early savage legends attach to him among Greeks, and in the Greco-Phœnician mythology of Philo of Byblos (Cory, *Ancient Frag.*), the ideas perhaps reaching the Aryans from Turanian or Semitic sources (Mr Lang, *Academy*, 5th January 1884). He swallowed a stone instead of his son Zeus; and, as a horse, he pursued the cloud-mares (see Kheirōn). Among bushmen even, there is a “devourer,” Kwai-Hemam, who swallows the mantis god; and similar ideas are found among Zulus, or Australians, who say that the moon swallowed his creator the eagle god. So Set swallows the eye of Horus in Egypt, and the stars are swallowed by the daylight.

Kshatriya. The Hindu second caste—royal and military—springing from the breast or heart of Brāhma (compare the Persian *Khshatriya* “royal”). Soldiers, charioteers, and guards, still belong to this caste in India. Brāhmins, Kshatriyas, and Vaisyas, were all considered “twice born” or “regenerate”; but the latter two are now regarded as *Varna-Sankra*, or mixed. Fierce wars were waged in the past by Kshatriyas opposing Brāhman pretensions.

Kteis. Greek: “comb.” The Yoni (see Comb).

Ku. An old root meaning “high” and “bright” (see Khu).

Ku. In Hawaii, the second god of the triad Kane, Ku, and Lono (see Hawaii). He is god of light, and called also Ka-pao (Fornander, *Polyn.*, i, 71, 72), and Atea (see *Journal Rl. Asiatic Socy.*, January 1885).

Kua. Akkadian. A name of Marduk, or of his oracle. The symbol also reads *Kha* “fish,” “prince” (see Ku).

Kubēlē. See Cybele. This great Phrygian goddess was perhaps

Semitic. She was also called Ma, as mother earth, and was represented riding a lion. She is called "the altar of the heavens and earth," and was the Greek Dēmētēr, the Thracian Bendis, and Rhæa wife of Kronos (see Earth). She taught mysteries to Dionūsos in Phrygia, and in Krete where she had a great shrine at Knossos. She bore Zeus in the Diktaian Cave (see Krete); and, at Pessinus in Galatia, her image—like the Palladium of Troy—was said to have fallen from heaven, as was that of Artemis at Ephesus. The Romans captured this idol (see Ida) and placed it on the Palatine, regarding her as "Ops the mother of Jove." Romulus and Numa built a temple to Ops, between the Palatine and the Capitoline hills. She wears the tower crown, and carries corn ears in her right hand, and a key in her left. She is often seated, carrying a kind of drum. Her many-colored robe denoted the flowers on earth. She unites the qualities of many other goddesses, such as Ceres, Juno, Minerva, Thētis, Diana, Venus, Hekatē, and Fors (see Friensheim's *Livy, Hist.*, XXIX, x, 14). She protected children, and the sick, and taught music, and the dance. She is "mother of the gods," and "the great mother," presiding over the spring games in March, or in early April. She was brought to Rome from Pessinus as early as 160 or 205 B.C. Her priests were called Galli (see Gal), and were eunuchs, or otherwise Korubantes (see Atus). She is also called mother of Sabazius, a title of Dionūsos. Her image appears on Phrygian coins, and the oak was sacred as her emblem. She was adored by night in dark groves, in Lemnos and other islands. At Tegea, in Arkadia, she had sad or joyful rites according to the season, like Dēmētēr. She was a "child of the mountain"—as her name perhaps means—like the Indian Pārvati. Diodorus Siculus calls her daughter of Meon, King of Phrygia, and of Dundimē, nourished by a lioness on Mt. Kubēlē, where she met the luckless shepherd Attus. Her statues have lions and leopards at the base; and Roman ladies used to dance round her idol (Augustine, *City of God*, ii, 4), till the licentious rites of the Matralia, and Hilaria, were suppressed. Some of her devotees gashed themselves, and the Galli sprinkled the blood. At Boghaz Keui (Pterium), on the W. border of Pontus, the chief goddess stands erect on a lioness, and probably represents Ma or Kubele—this bas-relief being of Hittite or of Kati origin. The Egyptian goddess Ken, and others in Babylonia, also stand erect on the lion.

Kuchs. Kochs. Cachār. An important Indo-Chinese stock, at the base of the Himalayas from Kuch-Behār to Kamrup in Assām, extending S. into Cachār, and appearing as Kukis in Arakān, where

they number about half a million (see Kukis). It is rare to meet the primitive Pani-Kuchs, as they keep in deep jungles, much resembling the Garos in their customs (see Garos). Those in the plains are agriculturists as a rule, and (like the Chinese) they rear swine. They claim descent from Hirā wife of a patriarch Hajo. She was beloved by Siva, to whom she bore Bisva-Sinh, the first king of Kuch-Behār (or Nij-Behār). The second king, Nar-Nārāyan, extended his rule into Bhutān, and Assām, about 1550 A.C., and built shrines to Siva. His independence was not admitted by the Mughal emperors of India. We now recognise their Rāja in Kuch-Behār, and he is still called Nārāyan, or “divine lord,” and has peculiar rights to all women of the tribe (see Gosains). The Kuchs serve (like Jacob) for their wives, and do not marry them till about 15 years old. The men live as bachelors in barracks (see Khonds), and the girls often propose to them. We have seen the women laying out walls, and terraces, on the hills, while the men carried the stones. They allow no land to lie waste if capable of terracing and irrigation, which is again a Chinese trait of character. (See Mr C. Johnston, “Yellow Men of India,” in *Asiatic Quarterly*, January 1893.) The race is distinguished by the slanting Mongolian eye, broad flat face, high cheek bones, short wide nose, and large ears, thus resembling many of the Kols. They however desire to be called Rāj-bansis, and profess to be Hindus, or Moslems. Ages of mixture with Drāvids and Aryans have affected the type. They are usually worshipers of spirits; and traces of corrupt Buddhism may be recognised among them; but they eat most kinds of flesh, and drink spirits to excess. They acknowledge an all-powerful spirit, Puthen—a deity who deposes power to his son and son’s wife. They believe in spells, witches, and the exorcism of diseases; in charms, and sacrifices of buffaloes, goats, pigs, and fowls, the flesh of which they devour. They make frequent offerings to the Grāma-devas, or “household gods.” They think of heaven as a happy hunting ground, with fine lands, plenty of male and female slaves, and power to kill enemies. They bury or burn the dead, sometimes keeping them in sheds till the fixed annual day of burial, and they set fruits and cloths beside the corpse, with other food, as a mark of respect to the soul, or to lay the ghosts which they think are mischievous. They regard Hindu gods, like Vishnu and Siva, as emanations of the older Bishwa, as are mountains and streams, and nature generally. The Kuch’s promise is inviolable, and we used to fear offending him by asking any confirmation in writing.

Kuetzal-Koatl. The Mexican “green feathered serpent”: a

sky god. The Kuetzal. is a bird with an enormously long green tail, and about the size of a small dove (*Trogon Paradiseus*): green was the color of life and vegetation. The god was represented as an aged white man, with fair or black hair, and a well-trimmed bushy beard; with large eyes and forehead. His long white garments were strewn with black flowers, and his outer robe with black or red crosses. Venerated chiefs were named after the Kuetzal, such as Bochicha, whom the Tolteks knew about 800 A.C., and whose name appears to be the Sanskrit *Pach-cheke* (or *Upā-Salca*) "for a sage" (Vining, *Inglorious Columbus*, chaps. xxx, xxxi). This deity among Tolteks 'received only offerings of fruit and flowers, and shut his ears to the idea of war. He appears to have commended moderation, and to have inculcated prayer and fasting. His priests vowed perpetual chastity, and his priestesses were nuns. The priests practised painful rites (like those of. Siva in India), piercing the tongue and drawing through it a barbed cord. The original ascetik thus represented seems to have brought four others to Mexico, having separated (*Inglor. Columb.* p. 543) from Hoi-Shin, the Buddhist traveller who came to Mexico from Fu-Sang in 450 A.C., and returned to China (pp. 28, 61) in 499 A.C., claiming to have converted the Mexicans who then adored only gods of dawn and evening, and no longer waged war. Kuetzal-Koatl and his followers, according to the Tolteks, reached Mexico from the East, having apparently come by land from Alaska, the other party coming by sea from the West. He is confused with Wixi-pekocha, whom Mr Vining thinks to be "Hoi-Shin the Bhikshu." Similar features are found in the Virakocha of Peru, and among Muysaka gods of the Bogota plateau; or in Payzone, who appears to be the Buddha of Brazil. Bochicha was understood to mean a "divine white man" (Bradford, *American Antiq.*, pp. 301, 396), though probably an Upāsaka, which is now at Madura a class of "Scripture readers," or lay brethren, who wear white, and not yellow as do Bhikshus. The Muysakas have traditions of the "visits of a white stranger"; and Humboldt noticed among them "the Japanese cycle of 60 years, and institutions analogous to those of Japanese Buddhists" in S. America. Japanese words still exist in their language (*Inglor. Columbus*, pp. 60-63, 560).

The largest Cholula pyramid (see Cholula) is sacred to Kuetzal-Koatl, round whose name many sun myths have gathered. He was symbolised by the Chal-chi-huitl, a sacred stone in Mexico, as green jade is sacred in China (*Inglor. Columbus*, p. 416). *Chal* is a "stone" (see Gal), and *chi-huitl* is "turquoise," and also the name of a plant. The god represents both "air" and wisdom: he taught

agriculture, religion, laws, metallurgy, and other arts, the seasons and the calendar, and he “cleared the way for water” (Bradford, *Antiq.*, p. 375). Heart symbols of green stone were placed under the upper lips of the dead, as his emblems; and he was also one of a trinity, resembling the three-headed Bochicha of the Muysakas, or the “three-crowned” god at Palenque (Bradford, *Antiq.*, p. 385) who recall the Indian Tri-murti, or “three-formed” triad. In his Mexican shrines Kuetzal-Koatl is connected with serpents, tigers, eagles, and mystic birds (see Baudelier, *Mexican Explorations*, Arch. Instit. of America). Not only did Buddhist figures thus appear in America, and the “lion throne” of Buddhist art, but Humboldt finds the “ancient cult of Kāli” in the Mexican goddess of hell—Mik-tlan-ci-huatl (*Inglor. Columbus*, p. 545). Col. Stolberg compares the rites of Peru with those of Vishnu and Siva; and M. Viollet le Duc compares the ideas of the Popul-Vuh, or Bible of the Quiches in Central America, with those of Brāhmins. The images of Kuetzal-Koatl resemble those of the Buddhas seated cross-legged, with solar aureoles on the heads, and having remarkably long ears (see Buddha), as shown by Vining in Mexico (*Inglor. Columbus*, p. 595). A statue in the “House of the Monks” at Uxmal (p. 594) with others (see Uxmal) is Hindu in character. At Tula however this god has a hideous aspect. At Cholula he has a man’s body and the head of a red-beaked bird. The figure is probably ToItek, as the cruel Azteks preferred Tez-katli-poka, the god of war, worshiped with bloody rites. Elsewhere the god of peace is a bird (symbolising the air); and in the south a serpent (*Inglor. Columbus*, p. 198). His sacred footprint (see Foot) was shown in many places. His shrines were round, domed buildings, whereas (p. 604) other Mexican temples were quadrangular. The palace of Kuetzal-Koatl, according to Mexican tradition, had four halls facing the four cardinal points: one of gold to E.; of emerald and turquoise to W.; of silver and bright sea shells to S.; and of red jasper and shells to N. Another temple was adorned with feathers: the E. hall yellow; the W. hall blue; the S. white; the N. red (p. 616), recalling the use of colors in the temples of China and Japan (see Colors).

Kukis. See Kuchs. The Kukis, Kungyes, or Khojains, are a branch of the Kuch race, in the hills of E. Kuchar, and N. E. Tipera, S.W. of Manipūr and in the Lushai hills. They say they came from the “far far north,” and they include many tribes, ruled by Pudhams. They have neither temples nor priests, but make prayers, and sacrifices of goats, to Shenī-sāk, who mediates with the supreme god Puthen or

Putiang. He is represented in human form by wooden figures under sacred trees. The heads of the slain—whether men or beasts—must be laid at his feet, especially at lunar feasts ; for the Kukis worship the moon. Ghum-vishve is a malignant deity ; and local gods named Tavoe and Sangron receive offerings of fowls, pigs, and liquor. Many spirits frequent the hills, dales, and streams ; and the household god is symbolised by a short post or lingam.

The chief Kuki doctrine is that of “blood for blood.” Be it man or beast, or even a rock, tree, or stream that has injured a Kuki, it must suffer : for a spirit dwells in each. A tree that falls on a brother is cut into chips, which are scattered to the four winds. A whole tribe will rise to retaliate if the injured man is unable to do so, and after taking vengeance will hold a drunken feast. Caste is unknown, and Kukis will eat or drink anything. When they shift a dwelling—which they do every few years—they burn or remove everything, lest some evil spirit should get hold of what is left, and so injure the owner.

Each man keeps a pile of human heads, to show his valour in war, and they are always anxious to increase the number. They are a very hardy race, short, muscular, and with thick Mongolian lips and flat face, not darker than a swarthy European. They are given to the chase, but live by agriculture, burning large tracts of valuable forest land for virgin soil and ashes. They scratch up the ground, and sow various seeds, reaping each crop as it ripens. They are subject to serious famines, but always ready to help each other, never failing to repay what is lent. They are cruel in war, murdering and burning, but kindly at home and fond of their children. Each man has one wife, and as many concubines as he can afford or obtain ; for the hard work is done for the most part by the women. They punish adultery by death. They keep the dead bodies long exposed, and then burn them ; but chiefs’ corpses are dried, and, after a long time, are distributed among the tribesmen.

Kukus. A very strict sect of Sikhs, followers of Rām-Singh of Ludiana, a carpenter who worked in our arsenal at Feroze in 1861, and gave much trouble to Government down to 1872. He was born in 1815, and served in the Sikh army (1844-1846), then becoming the disciple of Udāsi—a hermit—at Rawal. He began to proselytise in 1858, and became leader in 1860, when his spiritual instructor died ; but he continued to work at his trade. His divine mission was attested when a beam, in a house on which he was engaged, lengthened itself by a foot to suit its place ; and in a single day he

found himself the leader of 500 devoted followers, who called themselves Kukus from the “whisper” of faith: or Kokus, as “crying” out in ecstasy. They attacked the Moslems as “beef eaters” in 1872; and some 8000 men were needed to quell the outbreak. Ram-Singh was deported to Barmah. His is only one instance of many religious leaders who constantly appear in the East (see *Journal Rl. Asiatic Socy.*, 1869, pp. 95-97).

Kulal. A divine name in Yaman or S.W. Arabia. Probably meaning “the voice of God.”

Kula-devas. Tribal or family deities of the Hindus, like the Italian Lares and Penates.

Kuli. See Kols. In Tamil a “labourer” (compare the Turkish *kal* “slave”); but in Sanskrit “a heretic” or “a pig” (*koli*). Hence our word “coolie.”

Kulins. Kullens. One of the wildest Drāvidian hordes in S. India, thieves, hunters, and desperadoes, who levied blackmail on traders till lately, unless some of them were engaged as guards. They are hard workers, and intelligent when employed. The men paint the red and white mark of Vishnu (the *trisul* or trident) on their foreheads, breasts, and arms; but women only wear bangles and the Tāli (see Tāli). They settle all family and tribal disputes among themselves, and accept the decisions of European officers in other cases; but they prefer important matters to be arranged by a court of several persons, for they say that “God is then present.” The witness when swearing must hold up his child in both hands. At weddings a Kulin official plants a sacred tree at midnight, or sets up a large branch (usually of the Margosa) before the bridegroom, and with his cloth ties to it a rice mortar. The bridegroom, when the bride reaches his hut, is expected to pull up this tree or branch, and is laughed at if he fails. Even after 20 years of British rule in Madūra (see Mr Fawcett, *Folk-Lore Quarterly*, March 1894) “a Kulin, entering the house of a farmer, demanded a meal and his host’s wife; and so great is the fear of this tribe that he was not refused.” Kulins are polygamous, and even polyandrous; and divorce is easy, while widows may remarry. The W. Kulins circumcise boys between 7 and 12 years of age, this being the only Indian instance of the rite among non-Moslems: for Kulins resent the imputation of such influence, being—as their indelible marks (above described) show—worshippers of Vishnu.

Kulins. A small high caste sect of Bangāl Brāhmans. The title Koulinya was first conferred on 5 Kanōj Brāhmans, distinguished for learning and piety, by Ardisur, king of Bangāl. King Bullāl-sen (1066 to 1106 A.C.) found 56 Kulin families, and selected from them 8 persons as possessing the required qualifications : (1) good conduct, (2) meekness, (3) learning, (4) good repute, (5) many pilgrimages made, (6) faith in God, (7) good marriage connections (*Abritti*), (8) contemplativeness, and (9) charitableness. Originally, however, it is said, peaceful conduct stood in place of (7) *Abritti*, and the latter gradually gave occasion for unbounded licence (see Gosains), all parents desiring for their daughters such lords, while the Kulins sold their consent, and did not live with, or support, such wives. Any who could pay the price could however obtain such a nominal, and divine, son-in-law. The selected 8 were to be called “pure Kulins,” the remaining families “Srotryas and Gounas,” or inferior Kulins. They are still represented by Banarjīs, Chāterjīs, Mukerjīs, and others.

In the 16th century Devi-bara tried to classify Kulins again, but selected those of high birth, requiring them to marry only in their own rank, which reduced them in time to poverty, when all the evils of the *Abritti* system reappeared. Various Kulins are now found who have from 5 to 85 wives in different villages, and they have become worthless libertines as a rule.

Kulmu. The Etruskan god of tombs, who carries shears and torches. In Finnic speech *kuol* means “to die” (see Etruskans).

Kumara. Sanskrit : “a youth,” a title of Skanda (Mars) and Agni (Fire) : in the Vishnu Purāna 4 Kumaras are “mind-born” sons of Brāhma, who remained ever innocent boys. Kumāri was Sita, or Durga, as a maiden, whence the name of Cape Comorin. The Panch-Kumar (“five youths”) is a 5-faced lingam of Siva, at Mungēr in Behār on the hill of his temple.

Kumbha-karna or **Kumbha-pati.** Indra as the drowsy giant, whom Rāvana strove to rouse. Rāma cut off the head of Kumbha. The modern Khumbu-pati sect of rude theists worship Alakh (see Alakh).

Kumri. See Kimbri. The Welsh Cymry were “kins-folk” (Prof. Rhys, *Celtic Britain*, p. 275), as the Brythons were “brothers” (see Britain). Prof. Rhys thinks the name unconnected with that of the Kimbri, or with that of the Cimmerians.

Kund. In many Indian languages a “hollow,” “cave,” or “well” (see Kunti).

Kuneiform. Cuneiform. The name given to the script of Babylonia and Assyria, derived from the original “linear” hieroglyphs of the Akkadians. These were sketched on clay by the later scribes, with a stylus which produced “wedge shaped” strokes. [See Babylon. The original characters read from right to left, with two or three emblems below each other in the line. There were about 150 emblems—natural objects or human inventions—which were combined, making 300 including the compounds. The later Semitic scribes increased the number of compound signs, making a total of about 550. The clay tablets were read sideways, and thus gradually from left to right. The kuneiform shapes were reproduced on stone in Assyria, and placed horizontally instead of vertically; but in Babylon the older linear forms continued to be used down to 600 B.C. The characters were still in use in Babylon in 81 A.C. The original hieroglyphs often resemble those of the Hittites (see Kheta); and there is a gradual change in the conventional signs (as in Egypt also), the number of strokes being continually reduced. The age of texts on clay can thus now be judged roughly by the character.—ED.]

Kuntala. Ancient central India from the highlands of Nasik, Ajanta, and Chanda, to the latitude of the lower Krishna river: including Lata, and Maha-rashtra on W.: Tellingāna and Andra-desa; with N. Karnatika. It was ruled by many Drāvid races: the W. Chalukyas called themselves (1st to 6th centuries A.C.) the “Lords of Kuntala” (see Chalukyas). Kurumbas, Pālavas, Rattas, and Yadavas, also ruled in Kuntala.

Kunthos. Cynthus. A sacred hill in Delos, covered with thick forests: the abode of Apollo and Artemis (Cynthia). See *Rivers of Life*, i, p. 173.

Kunti. Sanskrit: “woman” (see Kund). The wife of the Pandus (see Brāhma). She was the bride of many gods; and “ever virgin.” Prithu, son of Venu, was also her lord. Madri (also “ever virgin”) was Pandu’s second wife, and bore Nakula, and Saha-deva, to the Asvins. She burned herself on her husband’s funeral pyre; and Kunti cherished the children till herself burned in a forest fire. The two are perhaps originally the same. Kunti was “mother earth,” and otherwise a daughter of Sura (perhaps Surya, “the sun”), called a king of the Yadavas of Sura-sena. He is also said to have been brought up by Kunti-Bhōja, and reigned in Mathūra.

Kūp. Sanskrit: “hollow.” See Gab.

Kupria. Aphroditē as the “Cyprian.” [The name *Ku-par* in

Akkadian means “bright white,” or “bright color,” and may be the origin of that of Cyprus—a white limestone country. Ku-bar is also “copper” in this language.—ED.]

Kupros. Cyprus. The nearest island to the Phœnician coast, where the population included Semitic Phœnicians, Egyptians, and Greeks, and perhaps earlier Turanians. [It is about 4000 square miles in area. Its history is little known. It appears to have been conquered by the 18th dynasty of Egypt. The Greeks said that Salamis in Cyprus was founded by Teucer' and Ajax. Sargon (722-705 B.C.) set up a stela at Idalion, now in the British Museum. Esarhaddon, about 670, mentions Itu-dagon of Paphos, apparently a Phœnician, with other kings in Cyprus evidently Greeks, such as Aigisthos of Idalion, Puthagoras of Kition, Eurualos of Soli, and Damasos of Kurion. Cyprus was conquered by Amasis of Egypt in the 6th century B.C. (Herodotos, ii, 182) : but the Cyprians revolted, and became tributaries of Persia in 525 B.C. In 500 B.C., they however took part in the Ionian revolt against Persia, and were reduced 10 years later (Herod., vii, 90). Evagoras of Salamis was independent after the peace of 387 B.C.; and the Cyprian kings declared for Alexander in 333 B.C. Ptolemy was driven out of the island by Demetrius, son of Antiochus, in 306, but recovered it in 295 B.C.; and it remained under Egypt till occupied by the Romans about 60 B.C. The great Jewish revolt (see Hebrews) occurred in 117 A.C. The Moslems conquered Cyprus in 646 A.C., but the Greeks recovered it two years later. Harūn er Rashīd held it about 802 A.C.; Isaac Comnenos seized it in 1184, and Richard of England in 1191, when it was given to Guy the deposed king of Jerusalem. It remained under the Lusignan kings till it was purchased by Venetians in 1487, and finally conquered by the Turks, under Selim II, in 1571 A.C. Many Greek statues, with texts in the “Cypriote characters” (see Kheta), have been found, including a bilingual in Phœnician and Greek (320 B.C.), and others of Melekiathon, and of his son Puniathon (ruling 332 to 312 B.C. according to *Athenæus*, iv, 63). The latest Phœnician text dates from 254 B.C.—ED.]

Paphos is said to have been the first colony in Cyprus ; and, according to Ovid, it was founded by a son of Venus (see Kinuras). The symbol of Aphroditē in this temple—as shown on coins—was a cone. The island is called Kittim (Chittim) in the Bible [probably *Kit-im*, “west region,” as an Akkadian term—ED.] : it seems to have been subject to Tyre about 700 B.C. according to Isaiah (xxiii, 8, 12). The Phœnician kings of Kition and Idalion included the

following, according to Mr Pierides of Larnaka (*Academy*, 7th May 1887): Ba'al-malak (about 450 to 420 B.C.), 'Az-Ba'al (till 400), Ba'al-rām (till 380), Malak-iathon (till 350), Puniathon (till 312 B.C.). There are remarkable holed stones to be still found in the island (*Cesnola*, pp. 189, 214), some of which appear to have belonged to oil mills. They are connected with superstitions, as in other lands, and maidens place in them their earrings and jewelry with candles, praying for lovers. The arch-priest of Paphos, who claimed descent from Kinuras, was said to have brought rites and mysteries from "Aithiopia of Asia" (see Kus).

Kur. In old Persian "the sun" (see Gar "bright").

Kuras. Cyrus. Probably named from Kur the "sun," as solar myths have invaded his history. According to the legend Astyages (Istuvegu) King of Media dreamed that his daughter, Mandanē, would bear a child who would destroy his kingdom. He married her to Cambyses (Kambujiya), a Persian of low birth; and he ordered his general Harpagos to kill her child. But Harpagos gave the infant to Mithradata the herdsman to be destroyed, and the latter with his wife substituted their own dead child: the wife's name was Spaka ("the bitch") in Medic speech, and she nourished the infant Cyrus—as the wolf nourished Romulus, a story also found among Tartar legends. The boy displayed his great qualities, becoming the "king" of the boys in the village, who were punished for not obeying him. He thus came to the notice of Astyages, and his birth was discovered. Harpagos was punished by being made to eat the flesh of his own child—which he avenged later by deserting to Cyrus. The magi held that the prophecy had been fulfilled by the "boy king," but Cyrus returned to Persia (Herod., i, 95). According to Diodorus, Cyrus was finally crucified after being defeated, in Scythia, by the Amazon queen Tomyris of the Massagetæ. The legend of Gyrus thus presents parallels to others related of sun heroes (see Mr J. Robertson, *Christ and Krishna*, 1890).

The actual history of Kuras, or Kurus, as recovered from his own records and from those of Nabu-nahid (Nabonidus), the last king of Babylon, is very different. Cyrus was king of Anzan (Susiana) and a Persian, a son of Kambujiya (Cambyses), a grandson of a Kuras, and a great grandson of Teispes, being thus of the same royal family from which Darius I records himself to have descended. He attacked Istu-vegu of Media about 552 B.C. A Babylonian text says: "Marduk, who journeys among all peoples wherever found, visited the men of Sumir and Akkad (Babylonia) whom he loves as himself. He

granted pardon to all peoples: he rejoiced and fed them. He appointed also a prince who should guide aright the wish of heart which his hand upholds—even Kuras the king of the city of Anzan. He has proclaimed his title: for the sovereignty of all the world he remembered his name. . . . To his city of Babylon he summoned his march. Like a friend, and a comrade, he went at his side. The weapons of his vast army, whose numbers—as waters of a river—could not be known, were marshalled in order, spread at his side. Without fighting, or battle, Marduk caused him to enter Babylonia. He spared his city Babylon. He gave to his hand, from a hiding place, Nabo-nahid, who revered him not.”

The account, by Nabo-nahid himself, of the earlier history may be contrasted: “Marduk communed with me, Nabo-nahid, King of Babylon, saying, ‘Come up with thy horses and chariots, and build the walls of the glorious temple, and raise up in it the throne of Sinu the great lord.’ I spoke reverently to the lord of gods: ‘This temple will I build. Terrible is the power of the Manda (or Median) host.’ Marduk said to me: ‘The Manda host, of whom thou hast spoken, shall cease to be, and the kings marching with it.’ In the third year (552 B.C.), in its course, he sent forth Kuras, king of Anzan, his little servant, with his strong army. He swept away the Manda host. He captured Istuvega, king of the Manda host. He took the treasures of his land.”

After the conquest of Media was complete, Kuras, “King of the Parsu,” crossed the Tigris below Arbela in 549 B.C. According to Herodotos he first attacked Coesus, king of Lydia, whom he defeated at Pterium, and crossing the river Halys, marched to the Lydian capital of Sardis, which he took in 546 B.C. His general, Harpagos, was left to subdue Ionia, Lycia, and Karia. The arms of Cyrus were then turned to the East, and he conquered Parthia, Sogdiana, and Arakhosia. According to Pliny he burned Kapisa, thought to be Kafshan on the upper Indus. He then turned to the conquest of Babylon: crossing the Tigris at Opis in 539 B.C., he took Sippara without fighting, and Nabo-nahid fled to Borsippa, the royal suburb of Babylon. On the 16th Tammuz Gubaru (or Gobrias) of Gutium (in Media) arrived at Babylon with the invading army, and Nabo-nahid was taken prisoner at Borsippa. The army watched the gate opposite the temple called E-Sagil, and Cyrus joined it on the 3rd of Marchesvan. On the 14th of Marchesvan Gubaru made an assault, and slew the “king’s son” (Bel-sar-uşur), who thus appears to have been besieged by Gubaru for nearly 4 months in Babylon. Cambyses, the SON of Cyrus, was made king of Babylon, under his father as “King

of Kings.” Various accounts of the death of Cyrus, after this victory, which occurred in 538 B.C., are given by classic writers, but it appears that he fell in war in Scythia, being succeeded by Cambyses about 530 B.C.

The dates given on commercial tablets found in Babylonia (especially those of the Egibi merchant family) show clearly that Cyrus succeeded Nabonahid immediately. [The succession of the kings of Babylon (counting the “succession years” which are additional to the “first” year of a reign), is clear, from the accession of Nebuchadnezzar, in 607 B.C., to the 17th of Nabonahid in 538 B.C.—ED.] There never was an independent “Empire of the Medes”; and, after the fall of Nineveh about 610 B.C., the W. of Asia was divided between Medes, Lydians, and Babylonians. Cyrus was the first to establish a non-Semitic empire, and he was a Persian and not a Mede. This is important in connection with the criticism of the Book of Daniel. Cyrus was not apparently a Mazdean, or at all events he tolerated other religions. Darius I, in his texts, speaks of Ahura-mazdā as the Supreme God; but the Babylonian tablet of Cyrus represents him as a worshiper of Marduk, Bel, and Nebo; the Egyptian texts speak of Persian kings as adoring Egyptian gods; and the Jews, who were permitted to return to Jerusalem in the first year of Gyruš (537 B.C.), profited by this general tolerance, and regarded Cyrus as “anointed” by Yahveh (Isaiah xlv, 1), and as his “shepherd.” [This notice is now regarded as fixing the date of the passage in question—unless the name “Cyrus” is an interpolation by some later copyist: the reference seems clearly to be to a non-Hebrew Messiah, as appears (verse 5) in the words “Though thou hast not known me.”—ED.]

Kuris. Latin *Quiris* “spear”: the flymbol of the war god from Scythia to India, as well as at Rome, where the Quirites were worshipers of Mars (see Khonds).

Kurks. Korkus. Coorgs. A branch of the Indo-Mongol race (see Kols). From personal knowledge of the Korkus, and Korwas, of the Sāt-pura and Maikul hills, and Tapti valleys, in Central India, we can confirm Mr Driver’s account (*Journal Rl. Bengal Asiatic Socy.*, 1892, lxi). They are of a coppery yellow hue, and now peaceable cultivators, herdsmen, and wood men. They are fond of jingling ornaments, beads, and amulets, as they believe their gods to be also. They have adopted caste customs from the Hindus. They serve (like Jacob) for their wives, if unable to buy them, and they have the Levirate custom (like Hebrews), the younger brother marrying the widow of the elder. They regard Sunday (sacred to Gomorj) and Friday (the day

of Venus) as most propitious for marriage. A week after a birth they hold a feast with sacrifices and dances, naming the infant after some ancestor, or ghost, whom the parent has seen in a dream. They believe in many spirits, of whom the sun and moon, and Kāla-Bhairam, are the greatest. They sacrifice goats to the great gods, and cocks, eggs, and fruits to the lesser; all deities being apparently represented by stones and by posts (*Mundas*) erected over graves, and carved over with suns, and moons, and horses. Before these they sacrifice, with music and dances.

The race wandered south in prehistoric times, settling in the S.W. highlands which overlook the Kānanur coast. They divided the lands into twelve provinces (like Etruskans), ruled by Nāyaks, or independent chiefs, who were in time united under a Lingāyat leader (of the Hāleri Pohjārs), whose dynasty was expelled by the British in 1834. The words *Kurg* and *Kodagu* signify "mountaineer" (Akkadian and Mongol *Kur* "hill"); but the upper class (*Imp. Gazetteer of India*) claim Kshatriya caste, and speak of a holy land in the far north—the Kuruka-Kshatra, which was the cradle of the Bhārata race. They appear to be of the Mah-ratta stock. The Kurks as a race are tall, strong, and broad chested; very manly and independent; they wear a picturesque costume like that of Keltic Highlanders; and, like them, they erect karns, dolmens, mounds, circles, menhirs, and kist-vaens or chambered tumuli, on which, and on sacred rocks, their Lingāyat symbols are carved. Out of 200,000 Kurgs 180,000 now observe Hindu rites, 140,000 being Siva worshipers (see Kurus).

Kurma. See Turtle.

Kurmis. Non-Aryan Kols in India, no doubt named as worshipers of Kurma the "turtle." We have met them in S. Oudh, Central India, Behār, and S.W. Bangāl, especially near the Dammuda in the land of the Mundas. They are generally quiet cultivators of the soil, and tree worshipers. They are regarded as a branch of the Kumbhis, of Gujerāt and Mahārāshtra; they are numerous about Jabal-pūr, and Sagor, along the Narbada, and in Mālwa. Some tribes are very dark, and some are fair. They are recorded to have moved S. from the Duāb about 1620 A.C. Like ancient Italians, Tartars, and others, they claim descent from virgin trees (as Adonis was also born, and the ancestor of Manchu emperors): they worship in sacred groves (see Col. Dalton, *Ethnog. Gloss. of Bengal*, i); and the bride and bridegroom are each separately married, early in the morning, to mahwa, and mango, trees (see also Basivis); they are decked with garlands from the tree—the mango for the man, and the mahwa for

the bride—and they walk seven or nine times round the tree, and sit at its foot, when a relation binds the right band and ear to it, and they chew its leaves : lights are then lighted, and all present worship the tree.

Kural. The great Tamil poem. See Tirnvalluvar.

Kurumbas. The singular is *Kurumba*, and the plural *Kurumbar*. The Drāvidian name of a pastoral Yadu race, on the lower Indus, in the Abiria region of Ptolemy the geographer (see Elliot's *Numism. Orient.*). They covered most of the S. region of Drāvidia (called sometimes Kurumba-bhūmi, or "Kurumba land") from central Kuntala to the Malabar coast, as energetic traders, mostly Jaibs by faith. Till recently a Kalikut state was ruled by a Kurumba, and a Taluk of Malabar is called by this name. The Kurumbas are numerous in the plains of S.W. India, and in its mountains, as foresters, and Yadus or herdsmen. They are expert potters, weavers, and agriculturists, but much despised by Hindus and Moslems, though remarkably truthful. We saw much of them in remote parts of Tamil provinces, and Sir W. Elliot says that they go occasionally to Madras to sell garden produce. Throughout Maisūr a Kurumba is required to turn the first furrow in the fields in spring : "the proud Toda, who exacts tribute from all other classes, presents an offering of first fruits to the despised and hated bill Kurumba. He dreads his magical powers, and sometimes inflicts on him secretly a bloody retribution for visitations of cholera, and small pox," which are attributed to Kurumba spells. The Kurumba is important at the festival of the village Grama-deva, or household god, the older race then taking precedence of its social superiors. Caste is ignored, for the rites are older than the Vedas ; and Brāhmans may be seen bumbly following the dreaded Pariahs, Kurumbas, or Dhangars, who join in the bloody sacrifices, but who next day revert to their usual social status.

The rulers of the Vijaya-nagar state claimed Kurumba descent (1334 to 1488 A.C.); and, in our 4th century, a Kurumba Rāja declared himself independent when the extreme S.W. of India (Kerala) threw off the Chera yoke. The Kurumbas once held the E. coast, N. of the Palar river, "some hundred years before our 7th century" (Elliot, *Numism. Orient.*, p. 36). They were diligent traders, with ships, mines, and colonies, but were persecuted as Jains. They were the literary class (according to Dr Caldwell), whose statues of the Tirthankars, or saints, wonderfully carved in polished basalt, still amaze the traveller : they included many Hindu gods as Digambara figures. Sir W. Elliot (*Internat. Prehistoric Congress*, p. 252),

attributes the rude-stone monuments of the Shidai mountains to Kurumbas, Todas, and Badagas, who say that the lingam stones represent "Kuru gods" (Mr Walhouse, "Stone Mon.," *Journal Anthropol. Instit.*, Aug. 1877, p. 23; Fergusson, *Rude-stone Mon.*, p. 476). The degradation of the race accompanied the corruption of Jainism by ancient nature worship: but the proud Aryan still seeks the poor Kurumba in his forest, and makes him come to bless his fields. Mr Walhouse says that: "the aborigine then comes and seats himself at nightfall on the capstone of a dolmen, with heels and hands drawn together, and chin on knees; and there awaits the dawn." He is usually "a poor starved dwarfish outcast." They now mark the grave by small smooth stones long or ovate (for the *lingam*, or for the *yoni*), which they place in caves or mounds, and call Pandu-Kulis. A dolmen at Melkunda was found by Mr Walhouse "filled up to the capstone with such pebbles—the accumulation of generations"; which recalls the memorial pebble cairns of our own ancestors, and those of Jews and Arabs in Syria, where each visitor adds his stone. So also, at Brāhman funerals, the chief mourner decorates three stones (one for the deceased, one for Yama, and one for Rudra) on the 3rd day, at the burning ghat. They are adorned with flowers, and sacrifices are offered to them: they are taken home, and the rite is repeated on the 10th day after the death, when the mourner walks to his neck in the river, and facing the sun prays th:it, under the form of these three *lings* (or "essences"), the deceased may be received in heaven. The three stones are then cast behind the back of the worshiper, in conclusion of the mourning rites. This clearly shows the Indian beliefs as to such symbols (see Fetish and Stones).

The Irulas, or Kurumbas of the Nilgiri hills, are called "children of darkness." [They are extremely degraded according to Mr King, *Aborig. Tribes of Nilgiris*, 1876.—ED.] They worship Ranga-swāmi—a form of Vishnu—in shrines on the summits of the mountains, in "circles of stones each enclosing one upright stone representing the deity. One circle is of recent date" (Mr Walhouse, *Stone Mon.*, p. 32). This deity (see Vetal) is solar, and is called "the healer of the nations" (see *Rivers of Life*, i, p. 384; ii, p. 274). We have seen the blood of goats and cocks dashed on many such stones, and on rocks, by the wilder Indian tribes, in lieu of human blood; which is a full answer to the views of Mr Fergusson (*Rude-stone Mon.*, p. 468). Sir W. Hunter (*Orissa*, I; p. 95), says that every hamlet still has its shapeless phallic stone, adored with simple rites, by the civilised Aryan and the wild Dravid alike. Survivals of such rites, are common also in Europe.

Kurus. The race that ruled in Hastinapūr, after expelling their “pale” cousins the Pandus, according to the Mahā-bhārata (see Brāhma). They are not noticed in the Vedas. Their Panjāb capital still stands at Kuru-kheter. Kuru was descended from Nahusha, grandson of Soma ; and Gandharī was the mother of Kurus (see Gandhara).

Kus. Koos. A very fierce and Wild race in the N. of Arakān, who are naked save when wearing war armour of split canes, painted red. They drink blood from the pierced sides of the *Gyal* or wild ox, and will eat anything they can get.

Kus. Kush. This name applies in the Bible both to the race of Babylonia and Armenia (Gen. ii, 13; x, 7), of which Nimrod was the hero ; and also to Upper Egypt or Aithiopia. [It is usually rendered “dark,” as a Semitic word ; but on Babylonian tablets *Kus* is Kappadokia, and the term may be only the Akkadian *Kus*, for “sunset” and the “west,” which would apply equally to Asia Minor and to Egypt.—ED.] The Kosis of N. India (see Kosa) may have been of this “Cushite” stock from Babylonia, which appears to answer historically to the Akkadians (see Akad). We are content to see that scholars are coming round to the opinions which forced themselves on us more than 25 years ago, when studying Aryan and Turanian questions connected with India. The language of the Kassites, Kosseans, or Kissaians (see Kassites), was Turanian. [This name however seems to be distinct, being always spelt *Ḳassu* in Semitic texts.—ED.]

Kusa. Sanskrit. The sacred grass of India, sweet-scented and medicinal (*Poa cynosuroidēs*). It is thought to destroy malaria. It has a long leaf with a sharp point, whence a clever person is said to be “like a point of Kusa.” It is used in most sacrificial rites in India (see Ag), and is revered even by Buddhists, since Gotama is said to have sat on it under the Bodhi tree, and because it covered his sacred corpse, at Kusa-nagar (see Grass). The Kas-kas, or Khus-khus, is the grass used for tattis, or blinds, in India (*Calamus Aromaticus*). The *Kasa* is another fragrant grass (*Saccharum Spontaneum*). These words may have the same origin.

Kusa-nagar : or *Kusinārā* in Pāli speech. The scene of Buddha’s death. The site is still doubtful. General Cunningham, following the geography of Chinese Buddhist pilgrims, fixes on Kasya (see our *Short Studies*, map, p. 11) between the great and little Gandak rivers, about 120 miles N.E. of Banāras. He found this, in

1875, to lie in a grassy wilderness on the banks of the Nairayana, and thought the name connected with the Kusa grass ; but it is more probably connected with that of the Kusa race (see Kosa). The question is affected by that of Buddha's birthplace (see Kapila-vastu), in N.E. of Oudh. Hiuen-Tsang said that Kusa-nagar was the site of "a stupa erected by Asoka," and places the Sāla grove in which Buddha died three, or four, *li* to the N.W.: where was Āsōka's great tope, "two hundred feet high, but without date ; and here Gotama was burned, and eight kings divided his relics." The Bhutān Buddhists say that he died in Mt. Hājo (see Kāma-rupa), which is 400 miles E. of the newly found site of Kapila-vastu. It is however a very sacred site.

Kushān. See India. Mr Vincent Smith, the Indian numismatist (Lecture, Feby. 1902) states that this Indo-Scythian dynasty ruled from 165 B.C. to 320 A.C. preceding the Gupta dynasty. The Kushān dates are referable to the Laukika era, not then confined to Kashmīr ; and 70 dated Kushān texts thus range from 128 to 223 A.C.

Kusko. Cucusco. A sacred city of Peruvian Inkas. The name, according to Prescott, meant "golden wedge" : [compare the Akkadian *Kuski* "gold," and *Ku* "pyramid"—ED.] : a golden cone such as was sacred to the sun (see Manko-kapak).

Kut. Kuta. In Tamil a "spike" or "peak," an emblem of Siva. The Mahā-kuta is a group of cave temples in the Bādāma hills of Bijāpūr (*Indian Antiq.*, Jany. 1890) where Chalukyan monarchs adored the "Lord of the great peak." The inscription on a pillar here says that the king "desired to erect a pillar on the Ganges, to record the conquests of his race over Vanga, Anga, Kalinga, Vathura (Mathūra), Magadha, Ganga, and Chola" (see Chalukyās).

Kutha. Cutha. An ancient city W. of the Tigris, and N.E. of Babylon (see 2 Kings xvii, 30), where Nergal was worshiped.

Kuvera. The Hindu Pluto and Plutus, god of Hades, and of wealth : the son of Pulasty, and the father of Visravas. In N. India he carries a club, and has an ornamental crown, but is a deformed white figure with 3 legs and 8 teeth. He lives in Alakā, part of Siva's paradise of Kailāsa, near Mt. Meru, and is attended by Kentaurs (see Kinnaras). He is never worshiped, but all who die in the pursuit of gain are said to be absorbed in Kuvera, or in Ku-tana a "vile body." In S. India he is called "the 7th guardian of the

world," a "king of men," a "friend of Siva," and "regent of the north." He has 8 kinds of wealth (*Lakshmi*), and 9 treasuries (*Nīdi*). The self-moving car (Push-paka) was given him by Brāhma ; and, in S. India, he is a golden youth on a grey horse, brandishing a scimitar (like Kalki), and adorned with flowers. He was driven from Lanka (Ceylon) by Rāvana.

Kwan-yin. Kwan-yon. See Avalokit-Isvara : a deity both male and female. As a goddess she is sometimes, according to Dr Kaemfers, covered with babies growing from her hands, and forming an aureole round her head. She is the merciful mother (see *Rivers of Life*, plate xvii), and holds the Chakra wheel of Vishnu, the Book of Brāhma, the bud, the cock, and the hare, with the vase of ambrosia. Prof. Beal shows that the Chinese Kwan-she-yin was adopted, even by Buddhists, as the "god who looks down" in mercy from the Sumana-kuta or heavenly peak, even at Adam's Peak in Ceylon. The Chinese, about our era, adored Kwan-yin as "the compassionate" and "hearer of prayer" (see Amidas), like Ardvhisura Anahita (in Persia) the "high, pure, and strong." He or she is said to have proclaimed to a Chinese Buddhist adorer : "Never will I seek individual salvation or enter final peace alone, but ever "and everywhere will I strive for the redemption of every creature throughout the worlds until all are delivered. I will not leave the world of sin and sorrow, but remain where I am."

Kwetzal-koatl or **Quetzal-cohuatl**. See Kuetzal-koatl.

L

The letter L in Semitic and Aryan tongues interchanges with *N*. In Egyptian and African speech, and in the E. Turanian languages, *L* and *R* are interchanged, and with *D* or *T* as well. Thus in African Bantu dialects *L*, *R*, and *D* are indistinguishable ; and the Turkic *T* stands for the Finnic *L*. There is no *R* in Ohinese, and no *L* in Japanese.

La. The Aryan roots *la* and *las* mean "to love." Hence the Lycian *ladē*, "loved," for "wife." *La* or *Lha* in Tibet is the name of Amitabha-Buddha (*Journal Rl. Asiatic Socy.*, January 1891, p. 188). See Tibet.

Labarum. See Chrisma. The standard of Constantine, on which was the monogram said to be that of Christ. Later legends

said that it appeared in the sky with the words "Hereby conquer" (see *Rivers of Life*, I, fig 53; Gibbon, *Decline and Fall*, iii. pp. 258-262).

Labrus. Labrys. The two-headed axe, a sacred symbol in Krete, Karia, and Lydia (see Krete).

Laburinthos. Labyrinth. A rock-cut cave with complicated passages, in Krete, where the Mino-taur ("man-bull") lived. The word is probably connected with Labrus, "axe," and with the name of the Karian Zeus Labranda ("axe bearer"), as meaning a "hewn" excavation.

Lad. Lud. An ancient root meaning "to grow." [Egyptian *lut* "flourish": Aryan *ludh* "grow," *lad* "growing": Hebrew *yalad* "produce": Assyrian *littu* "offspring": Arabic *weled* "boy."—ED.]

Lada. A Roumanian god worshiped at the Koleda, or Kolinda, fêtes at Christmas time.

Lagamar. An Elamite deity noticed, by Assur-bani-pal of Assyria, as conquered with others at Susa (Shushan) in the 7th century B.C.

Lakish. Lachish. A city of Philistia represented, on a bas-relief of Sennacherib (702 B.C.), as near rocky ground with trees and vines. The name means "impregnable." The site was fixed in 1875 by 001. Conder at *Tell el Hesy* ("mound of pebbles") between Hebron and Gaza. In the Amarna letters the name of Zimrida occurs as that of the governor appointed by the Pharaoh at Lakish in the 15th century B.C., who was afterwards murdered by slaves. At Tell el Hesy a kuneiform tablet was found by Dr Bliss, which is addressed to this Zimrida from Egypt. The identification, which rested on the description of position by Eusebius (*Onomasticon*), is thus confirmed. The city was raided by Joshua (Josh. x, 31), and taken by Sennacherib (2 Kings xix, 8), being then a chariot city (Micah i, 13). It was re-occupied by Jews in Nehemiah's time (Neh. xi, 30), and was still a *villa* or "town" in our 4th century. Excavations at the site (see *Quarterly Stat. Pal. Explor. Fund*, 1893) by Dr F. Petrie and Mr Bliss have brought to light remains dating from about 2000 B.C. down to the 4th century A.C. Besides the tablet already noticed, seals of Queen Teie, wife of Amenophis III, were found low down in the mound; and one which appears to bear Hittite and Egyptian emblems together. At higher levels were found Greek pottery and a Greek inscription probably of the Byzantine age.

Lakḥmu. According to the Assyrian creation tablets : “ The gods were made : the god *Laḥmu*, the god *Laḥamu* were created ” (see Dr E. Schrader, *Cuneif. Inscript. and Old. Test.*, i, p. 2). These, the first of gods, appear to signify “ flesh and food ”—the animal and vegetable kingdoms : Hebrew, *laḥm* “ bread ” or “ food,” *laḥūm* “ flesh.”

Laksha. Sanskrit : “ a luck mark ” : *Lakshana* a “ lucky sign.”

Lakshmana. The half-brother, and special friend, of Rāma-chandra. He was Rāma’s comrade in all his trials, and finally sacrificed himself in stopping Rama’s final conference with Time, who was sent to summons him to heaven. The two brothers ascended together from the holy Sarayu, or Gogra, river. Lakshmana was son of Dasaratha the king, by Sumitri, his twin brother being Sutragna. Otherwise he was an incarnation of the serpent Sesha, and had one-eighth of the nature of Vishnu. He protected Sita, Rāma’s wife, and disfigured a Rākshasī, or female demon, who tried to supplant her in Rāma’s affections. He married Ūrmilā, Sita’s sister. His son Angada ruled over the Himālayas, and his second son, Chandra-ketu, was a serpent eclipsing the moon (see Rāhu).

Lakshmī. The consort of Vishnu : the “ lucky one,” presiding over wealth and prosperity (see Laksha). The word *Lakshmī* is used in the Rig Veda for “ good luck ” : in the Atharva Veda there are two Lakshmīs, for good and bad luck. Āditya (the sun) had two wives (see Taittiriya Saṁhita), Lakshmī and Srī (“ excellence ”), the latter issuing from Prajā-pati (the Creator) according to the Satapatha Brāhmana. These become one (Srī-Lakshmī) in later literature, and she is the mother of Kāma or Love. She rose from the “ Sea of Milk ” at Vishnu’s creation, on the 12th day of the month Kartika (end of October), on the Padma or lotus. She was Kamalā, the flower of love, when Vishnu was the dwarf (Vāmana); and was the fair Rukminī when he was Krishna. She hid in the calyx of the lotus when the giants led by Bali fought for her with the gods. She is robed in yellow or gold, and is offered the corn measure filled and adorned with flowers. She holds the rosary, and the sacred cord (*pāsa*) : Indra is said to have worshiped her “ water-pot,” and she appeared on the Kshirōda and Pāri-jāta trees as a flower (see Trees). Before Vishnu, as a boar, raised earth on his tusks, she was the consort of Vahni (or Agni), and bore him the “ three Agnis ” (or three fires). When Vishnu is spiritualised as Righteousness and Understanding, she becomes Devotion and Intellect. But she is also Lala, or “ seduction,” and a fickle goddess of “ luck.”

Lalan. The Etruskan Mars—otherwise Laran (see Lars). [Perhaps “spirited” (see Lilith).—Ed.] Represented as a bold armed youth.

Lalita-Vistara. Sanskrit : “cherished details.” The legendary life of Gotama Buddha. The Chinese version, supposed to date from about 100 A.C., is translated by Prof. Beal ; and a Tibetan version of about our 6th century by M.Foucaux. Hiuen-Tsang appears to refer a Pāli original to the Council of Kanishka in 1st century A.C. Many books of this kind seem then to have existed (Dr Rhys Davids, *Hibbert Lect.*, 1881). It consists of gathas, or “songs,” inserted into a later prose work, and is written in fulsome praise of Buddha, including a series of incredible legends. The legend of Gotama’s birth resembles that of Krishna (see Buddha), and the infant visits temples where the gods bow to him : he has miraculous knowledge of 64 alphabets, and of the mystic meaning of each letter (as in the apocryphal “Gospel of the Infancy,” see Christ). The shadow of the tree under which he sits never moves : he is tempted and transfigured, and heavenly spirits attend him from the moment of birth when a stream of heavenly water descends to wash the babe. The Chinese version also contains Jātaka tales and fables with a moral. Dr R Mitra (*Bib. Indica*, 1877) maintains the orthodox view, according to which the Lalita-Vistara was written during Gotama's lifetime, or (in some parts) 150 years after his death.

Lamas. Lamaism. The monks of Tibet, who teach a form of Buddhism corrupted by the ancient Shaman superstitions of Mongol paganism, are popularly called Lamas, and their chief is the Dalai-Lama, or “Universal Lama”—a spiritual and secular ruler, supposed never to die but to renew his youth when he disappears, in a babe chosen by the College of Lamas. Till of late the unhappy Dalai-Lama has usually been murdered before he was 18 years old, to prevent his ever becoming a political leader. The office is confirmed each time by the Chinese Emperor (see Tibet). The Lamas are the old priests (see Bon), and their religion is demon worship (Dr L. A. Waddell, *Asiatic Quarterly*, January 1894). Dr Waddell, after studying the subject among the monks on the borders of Tibet, says that no one seems to have realised that Lamaism is essentially a “demonolatry,” with a thin varnish of Buddhism. Even the purer sect (Ge-lug-pa, or “yellow caps”) are devil-worshippers, and value the Maha-yana (or High Church) Buddhism as giving them power over the malignant demons of disease and disaster. Such a Lama when waking in the morning must, before he leaves his room, assume the spiritual guise of the demon king—his fearful guardian—named Vājra-Bhairava, or

Sambhāra, who is coerced into investing the Lama with his own dreadful form by certain Mantras (charms), from the legendary sayings of Buddha in the Mahāyana Tantras. Thus inferior demons are afraid to assault the Lama so disguised. Dark sorcery forms the bulk of Lamaism. There are two orders of Lamas, the Nying-ma-pa (“red caps”), and the Ge-lug-pa (“yellow caps”), who were non-Buddhists down to 630 A.C., when Srong-tsan-gampa, an energetic Tibetan ruler, made war on China and Nāpāl, and married princesses of their royal houses. They induced the prince to bring Buddhist teachers and books from India, and the Mahāyana doctrine was nominally accepted, with all its philosophy, asceticism, speculative Theism, and good words rather than good deeds : with its meditations and visions, instead of the practical teaching of Gotama.

The word Lama, according to Dr Waddell, means a “superior,” and strictly speaking applies only to the abbots of the monasteries ; but the title is given by courtesy to all the priests. Buddhism, in 630 A.C., was represented by only a few monks from India, China, and Nāpāl, and by a few small shrines. But Indian characters being employed to reduce the Tibetan language to writing, King Thirong-de-tsan really established the faith in 747 A.C. His Chinese mother, when he was only 13 years old, obtained (while regent) from the Indian Buddhist schools of Nalanda, a Lo-pon, or tutor, named Padma-sam-bhava, the “lotus-born,” for her son. This wizard priest, as Dr Waddell calls him, was born in Udyana (between Kashmīr and Ghazni) and became a Tantric Yogi (or mystic) : he was said to have miraculously vanquished all the devils in Tibet, thereby attracting the Shamans. The king, aided by another Indian monk named Santarakshita, built the first Tibetan monastery, and made the Lo-pon the first Lama. The Tantra and Sakta mysticism, or nature worship, had existed in India for more than 800 years, and found a ready footing in Tibet. In 899 A.C., King Lang-darma tried to suppress it, burning Buddhist monasteries and books ; but he was at once murdered by a Lama, and a priestly government was established at Lhasa. The Dalai-Lama then became second only to Ādi-Buddha—the “ancient wise one,” or creator, called “the supreme soul” in the Kah-gyur or Tibetan canon. This deity, as Kāla-shakra (“wheel of time”), belongs to a Tantric system which “attempts,” says Dr Waddell, “to explain creation, or the secret powers of nature, by the union of the terrible Kāli not only with Dhyani Buddhas, but even with Ādi-Buddha. . . . He evolves a procreative energy by which Sambharā, and other dreadful Dākkini fiendesses . . . obtain spouses as fearful as themselves, yet reflexions of Ādi-Buddha, and of the Dhyani Buddhas.” These

beings, called by the Aryan names Kālashakra, Heruka, Achala, Vajra, etc., having powers not inferior to those of the celestial Buddhas, must be conciliated by worship of themselves, and of their demon consorts, or female energies, with charms, offerings, and spells, in magic circles.

In 1038 A.C., Atisha—an Indian Buddhist monk—while still clinging to Yoga and Tantra rites, attempted a reformation or return to purer Mahāyana Buddhism, enforcing celibacy, and higher morality, and discouraging diabolic arts. New sects arose, and scholarly Lamas taught and translated the Buddhist canon and its commentaries. Under Tsong-khapa however, about 1400 A.C., they became less ascetic, and more ritualistic, being then known as Ge-lug-pa (“yellow caps”), and having been ever since the dominant sect. The older school (“red caps”) kept to the old ways, teaching Ter-ma, or “hidden revelations” of the “great Guru” (or teacher), said to have been discovered in caves to the number of 30 books. The Ter-tu (“revealer”) Lamas, who probably composed the Ter-ma, professed to be re-incarnations of this Guru’s 25 disciples, and said that there were 108 Ter-mas in all, treating of Bon-pa, and other demoniacal Lama rites. Their various sects, in time, each adopted some special image in their temples to the deified founder whom they acknowledged, while the “yellow caps” also set up images of Tsong-kha-pa. These latter were bidden to observe the 235 rules of the Vinaya discipline, and were known in time as Dul-wa Lamas, who wore patched yellow robes, and carried the begging bowl (called *Zla-gam* or “moon symbol”), with a prayer carpet. Besides these, and the “red caps” (or older sect), the Bon-pa Lamas—who are still earlier—wear black caps. The “yellow caps” call Ādi-Bhddha the Dorje-dhara, or “holder of the mace” (see Dor-je), but their tutelary Buddha is Vājra-Bhairava, which is the old name of a fierce form of Siva. They claim to possess inspiration from Maitreya (the future Buddha) through their founder Atisha. In 1640 the Dalai-Lama obtained temporal as well as spiritual power under the Chinese emperor, and the fifth of these had his royal palace on the steep hill of Potala, above Lhasa. He was regarded as the incarnation of Avalokita (the god who “looks down” in mercy), otherwise Kwan-yon in Chinese. Before this dread judge, at Potala, all must appear after death. Potala is the name of Pārvati’s hill in Indian sacred sites, which connects the semi-Buddhism of Tibet with India, the rise of Lamaism coinciding with the triumph of Siva worship (1070 to 1370 A.C.) over Buddhism in India. From this account it will be seen that Lamaism has little to do with the pure Buddhism of Ceylon and Barmah, nor is the Dalai-Lama recognised by true Buddhists.

Lambā. A demon daughter of Daksha.

Lambans. Wild migratory tribes like Brinjāris in India. They are very dirty, and have scant clothing. They wear bone ornaments, shells, and flowers, with balls hanging from their matted locks.

Lamb-mass. Lammas. The feast of 1st August, when the flocks used to be blessed (as they still are in Italy) in the churches.

Lamech. A Hebrew patriarch (Gen. iv, 19; v, 26) who had two wives 'Adah ("ornament"), and Şilah ("shade"). His father was Methuselah ("sent forth"), son of Enoch (or otherwise a descendant only), but the name Lamek is apparently not Semitic, but means either "strong" (Akkadian *lam*), or perhaps "ploughman," from the Akkadian *lam* "plough" (see Enoch, which is also Akkadian).

Lamia. Lamma. Akkadian: *lamma* "strong," "giant": otherwise called *An-dam* "strong god." In Assyrian the *lamma* becomes *lamassu*. The word appears to be the Chinese *lang* "strong"; and the *lung* is the dragon who represents the refreshing wind. From this source perhaps came the name of the Lamia among the Greeks—a monster said to tear children to pieces, and to devour the raw flesh. The female Lamia was a serpent, dragon, or demon. In Krete Lamia and Aukhesia were said to be two virgins from Troizenē, adored with Eleusinian rites. The Epidaurians were commanded by an oracle to raise statues to them during a dearth. Homer speaks of Lamiaē as giants, children of Poseidōn and of Lamia, queen of Libya. Lamia, beloved of Zeus, became the mother of the sibyl Hērōphilē; and as Skulla (Scylla, the demon of the rock) she is also the daughter of Belos. The Lamii were represented as goats with horse's hoofs, and Lamia had the head and breasts of a woman, with a serpent's body and tail, in Africa. The Lamiaē allured strangers (and hence came the legend of Melusina and her human lover), but finally devoured those whom they deluded. The Latin Vulgate (Isaiah xxxiv, 14) renders the Hebrew Lilith by Lamia, as a female monster (see Lilith), and among Christians the Lamia was a witch, and Diana herself was a Lamia.

Languages. The question of language is discussed in each case under the country or race concerned. [The author's view of the origin of languages is also shown by the study of monosyllabic roots—see Subject Index—and the comparisons have been carried by Mr Greg, and other scholars, into the African, American, and Polynesian languages. The African languages, in grammar and vocabulary, are

connected with the ancient Egyptian, and so with the Semitic. The Polynesian show marked connection with Malay and Drāvidian speech. The American languages are equally allied to the Mongolic. The single origin of all human speech begins therefore to be a scientific probability.—ED.]

Lanka. See Ceylon. The name perhaps is connected with that of the *Langalas* or palm trees.

Lao-tze. See China, and our article in *Short Studies* (v, pp. 275-300). As in the cases of Buddha, Christ, or Muḥammad, we depend on late accounts for our information as to this “old teacher” (as his name signifies), author of the Tāo-teh-king (Book of the Right Way), and founder of the third greatest religion of China. He is said to have belonged to the Barmese tribe of Lē; and was born of poor parents in Tsu (Honan), under the Emperor Ting of the Kau dynasty, the usual date being 605 B.C. Buddhists say that he was taught by Gotama, which seems improbable, though he may have learned from the teaching of the Jain Mahā-vira (598 to 528 B.C.). He was well educated and filled important offices in the Record Department. He was first a philosopher, and then—disgusted with the world—became a pessimist. In 539 B.C., he resigned his work, and retired to a monastery, dying (perhaps in 515 B.C.) in an unknown place. He is said to have once met Confucius (in 517 B.C.), who—as a younger man—listened with respect, but was not convinced by his mystic doctrines. It is difficult to judge what is his, and what the work of later disciples, in his book, which was sacred from an early period in N. and Central China: for it was burned, like all other writings, in 220 B.C., and reappeared under the Han dynasty. Its great exponent was Chuang-tszu (350 to 300 B.C.).

The system of the Tāo, or “way,” attracted many who were unsatisfied by the dry logic of Confucius, on account of its mysticism. Temples to Lao-tsze were erected by the Emperor Hiwan (147-168 A.C.), and by Tai-ho (477-500 B.C.); but Wu (566-578 A.C.) finally classed Tāoism as third, after Confucianism and Buddhism. Many legends, miracles, and gods, were added by later Taoists; and the faith developed a ritual, with images and monasteries, temples, and sacrifices, beliefs in purgatory, heaven, and hell, in “pills of immortality,” and alchemy.

Lao-tsze claimed (see Dr Legge, *Sacred Books of East*, xxxix) three precious things (Tāo-teh, chap. lxvii)—Compassion, Thrift, and Humility. Yet he said, “I am the way of life.” Tāo is the mystic name for the Unconditioned, not a personal god, but answering to the

idea of the Logos of Plato, as the “cause” of all. Union with Tāo is the aim of contemplation. Tāo is the “way,” truth, and light : it is heaven (*Tien*), and before heaven it existed. It is the Rīta of Vedas, and the Asha of the Avesta. We must imitate Tāo, and act without thought (chap. lxiii). We must not resist evil (chap. xlix), a doctrine which Confucius combatted, saying we should meet evil by justice. Lāo-tsze denounces the wisdom of those who seek justice, benevolence, integrity, and “propriety” (that is to say, Confucian ethics), and insists on personal salvation by contemplation (see Hypnotism). He taught that all things sprang from a formless essence—but this was not Tao ; and he was Agnostik as to the means of such creation (chaps. xix-xx), speaking however of Tāo as the “great mother.” The Tao-teh-king was first translated into Latin in 1788, and has since been studied by several great scholars. See details in our *Short Studies*.

Laps. Lapps. Lapland is now the N. coast of Sweden, adjoining Finland which lies S.E. of it. The Lapps are Turanians like the Finns (see Japan), coming probably in pre-historic times from Central Asia. They are now said to number only 27,000 to 30,000, and are much mixed with Finns and Aryans. The pure Lapp is short legged, rather dark, and with a very short head, high cheek bones, deep-set small eyes, and scanty but glossy waving hair. They are classed as fisher, mountain, and forest Lapps. They do not, however, use this name, which is Swedish for “enchanter,” but call themselves Same-lats, and their country Same—perhaps the Finnish *Suome* for “swamp.” They came, according to their own tradition, from the East, and they may be Samoyeds ; they have rude legends of conflicts with the Norsemen on the W., and the Karelians on the E. [The early Neolithik race of Auvergne in France resembled the Lapps, and like them had tamed the reindeer and probably the dog.—ED.] The word *lappah* signifies a “cave,” and they have been regarded as pre-historic cave men : but *lappi* means “the end,” and they were a people who had reached the land’s end in Europe. Their civilisation was mainly derived from the Skandinavians. Christianity was pressed on them in our 13th century, and they are now reckoned as Lutheran Protestants, being under Sweden. The Lapp language is of the same stock with Finnish, and like it has become full of Aryan loan words, while retaining its Turanian grammar. It was reduced to writing in our 17th century, when the songs and sagas of the Lapps were found to be much like those of the Finns. In one saga (or “saying”) about ‘Pishan son of Peshan’ there is said to be a distinct reference to

“Lake Baikal and the Altai mountains” (see *Encyclop. Brit.*). The Lapps have always been famous as enchanters, holding ecstatic meetings like other Asiatics, and using the Kana or divining drum (see Drums). This has been adopted by Finns (see *Folk-Lore Quarterly*, March 1893): it is square shaped, and hung with charms, tufts of wool, teeth, and claws. The surface is divided into three parts, celestial, terrestrial, and human. The sun is represented by a square; and Thor (borrowed from the Aryans) by two crossed banners. The figures of Christ, the Virgin, and the Holy Ghost, are now added. An *Arpa*, or divining rod, is laid on a definite part of this drum, which is then struck with Thor’s hammer. Any grown person may strike the drum, when desiring to divine. The Lapps worship earth as *Mada* (Akkadian *Mad* “earth”), and have many other deities good and evil, such as the wise god of the meadows (Gied-degoes-galgo), and the foolish but beautiful Njavis-œdne, who was deceived by Hakis: she was the daughter of the sun, and her story is connected with the taming of the reindeer.

Lar. Lars. Lares. In Etruskan Lars (from the root Lar) meant “Lord”; and the Roman Lares, or ancestral spirits, were of Etruskan origin. [In the Kassite texts the Akkadian word *lar* is rendered *B’elu*, “lord” in Semitic speech.—ED.] The Etruskan language was Turanian, and Acca-Larentia (see Aka) thus signifies “mother of Lars,” or “noble mother,” being the name of the nurse of Romulus. The Lares were represented by small human images (Teraphīm) such as are equally common in W. and E., and still used in many death rites: they may be seen in niches in Hindu houses, especially near the hearth, as images of household gods. They are usually of baked clay (like those found in Babylonian and Phœnician tombs) and are brought out, and cleaned for worship, at festivals of Siva. Mania in Etruria was also mother of Lares, and of the Manes. The poppy was a common offering to the Lares, and sacred to Venus. They were also “children of Mercury” (see Hermes and Mercury) the god of the stone. In Rome the Sacellum Larum or “Lar shrine” adjoined the Compitum on the Via Sacra; and the Lar images stood in every important street and market place, just as in India to-day. They were classed as Lares-Viales (in road ways), Lares-Compitales (in meeting places), Lares Rurales (in fields), and Lares Urbani (in towns), everywhere connected with the Penates. The Lares Familiares were household gods connected with the Lemures (see Lamia), or good ghosts, as distinguished from Larvæ or evil spectres. The name of the Penates is usually derived from Penes (*Penitus* “within”), or

might come from Penis : but, like Lar, it may have a Turanian origin (*Pan* “spirit” : see Penates). Lalara (“the babbler”) was popularly said to have borne the Lares to Zeus, who deprived her of speech (Ovid’s *Fasti*, ii, 600). Macrobius calls Janus the Lars presiding over roads and doors (see Janus) : Diana and Mercury are also called Lares. The Etruskans no doubt brought their Lares from their home in Lydia (see Lud), and the eldest son of every Etruskan family was called a Lar. Their god Mars was also Laran (Akkadian *Lar-an* or “Lord God”), and royal cities were named Laranda and Larissa.

Las. Laz. Lasa Rakuneta is the title of Etruskan deities who accompanied the dead, bearing cosmetics and writing materials. [Probably from the Akkadian *la* to “present,” and *Rak* or *Rik* “value,” meaning “presenters of valuable things.”—ED.] Laz is a deity mentioned by Tiglath Pileser II of Assyria in the 8th century B.C.

Lāt. In Sanskrit, and Pāli, is a “staff,” “pillar,” or lingam : an obelisk for inscriptions (see Āsōka). In addition to the important Āsōka Lāts of the 3rd century B.C., there are others of much interest in India. The Iron Lāt at Delhi is 22 ft. high, but is said to be sunk to an equal depth below the surface (44 ft. in all), and till recently had its guard of honour as the Palladium of empire. The original short inscription says that it was erected by King Dava, a worshiper of Vishnu, in 317 A.C., to commemorate a victory. On the heights close by is the beautiful Kuṭub Minar (“Kuṭub’s tower”) a relic of the worship of Turanian Moslem conquerors, one of whom placed the Firūz-Shah Lāt, named after him, but made by Āsōka, on the top of his palace as the Savālik-Lāt, brought from the Savālik range—above the Jamuna—at great expense, and erected as a lingam between two domes (see *Rivers of Life*, i, p. 337, fig. 186) : in its western temple it had been known as Minar-Zārin, or “tower of gold,” but Timur stripped off the gold plates that covered it : it is a cylindrical column of hard red sandstone, 37ft. high, tapering from a base 10ft. 4 in. in circumference. On it are several texts besides the original one, the latest being written in Sanskrit characters, and dated 9th April 1164 A.C., to record how the Rajput king Visala-deva had “exterminated all Mlechhas,” or “heretics,” meaning Mughals or Turanian Mongols. The inscription on the Pālian Baoli Lāt, dating from 1393 A.C., again records the history of Delhi, as anciently called Hari-Yanaka, and ruled by Tomaras, and then by Chahamānas led by Visala-deva ; and it speaks of the conquest of the city by the Ghorian dynasty (see India).

Law. Anglo-Saxon : *Hlawe* “mound,” or “dune,” as in the Ringing-Law, or “mound of the circle.”

Laz. See Las.

Le. See Li and Lu. In Akkadian, and in Hittite, the emblem *le* is a bull's head symbolic of “power.”

Leach. Lech. Keltic : a “stone.” It is still used of shingle (leck) in Scotland.

Lemures. See Lamia, and Lar.

Lent. The name of this fast in spring comes from the Anglo-Saxon *Lencten* (German *Lenz* ; Dutch *Lente*) for “spring,” when the days begin to “lengthen.” The fast begins with Ash Wednesday (the day when men repented in the ashes), and ends with Easter (see *Rivers of Life*, i, pp. 436 to 444). The carnival (see that heading) ends with Shrove Tuesday, when men are “shriven” of their sins, as Lent begins with penitence next day, in sackcloth and ashes, and with abstinence for 40 days from all flesh save fish. The old custom of the “Jack o’ Lent,” round which Christians danced before throwing it into a pond, resembled the Roman Lupercalia, when little ozier figures of men were thrown from the Milvian bridge into the Tiber—a relic of human sacrifices to the river. The Jack o’ Lent, or Jack in the Green, was called Judas Iscariot by priests ; and his figure is still exploded with fireworks in the Easter rites of Greek Christians, in Cyprus and elsewhere, or is cast into a river (see Quarles, *Shepherd’s Oracles*, 1646, p. 188 ; *Notes and Queries*, 4th August, 1st September 1888). In S. Italy scarecrows are hung up at cross-roads, and in streets, adorned with six black feathers and sundry white ones. A white and a black feather are pulled out each Sunday in Lent, and one white one on Easter Sunday. The evil thing is then blown up with gunpowder. Lenten sports, as late as the time of George I in England, included “cock-fighting, cock-crowing, and cock-throwing.” The cock was tied to a stake, and youths and maidens pelted it, while others went about crowing like cocks (Brady, *Calendaria*).

The custom of mourning in ashes was common in the East (as mentioned in the Bible), and the sprinkling of ashes in India, on Wednesday, as the day of the ascetik ash-covered Siva, still is practised. Ash Wednesday was established by Pope Gregory in 1091 A.C., as the Dies Cinerum (“day of ashes”), when all men were ordered to sprinkle ashes and to repent. Sundays in Lent were not

to be counted in the Fast, to which Pope Felix, in 487 A.C., therefore added four days. If fasting is advantageous to health it should be recommended by the physician, and not by the priest. It is not for the latter to grant "indulgences" to those who are sick, or weak, and unfit for fasting: though even Church of England priests now grant such indulgences, on the understanding that so many penitential psalms are read, or church rites attended, forgetting that the fast originated in pagan days, when men were afraid lest the sun should not recover its powers, and endeavoured to pacify the gods by their austerities.

Lesbos. A triangular island S. of Troy, close to the W. coast of Mysia, anciently known as Issa, Pelasgia, or Aithiopē. Since the Middle Ages it has been called Metelino or Mitylenē. Diodorus believed that the inhabitants had written laws 200 years before the Trojan War, or about 1400 B.C. It was peopled by the Pelasgi, and famous from early times for wines, beautiful women, music, and religion. Phallic worship is denoted by Lesbian coins (Payne Knight, *Priapus*, p. 105).

Lethem. An Etruskan god appearing with Tina and Menerva. [Perhaps from the Akkadian *Lat* "mountain": Finnic *Lada* "peak," or from Akkadian *Lit* "moon": Mongolic *Lah*.—ED.]

Leviathan. Hebrew: "the coiling monster." In Job the crocodile is so called (xli, 1-32), and Leviathan appears to be also a mythical dragon (iii, 8): for Job, cursing his birthday, says: "Let them speak evil of it who curse a day, who shout at Leviathan"; as the Chinese and others try to frighten the dragon about to devour the sun or moon in an eclipse (see Isaiah xxvii, 1).

Levi. Levites. The root in Hebrew means "to join," to "bind" (see Lui-than "snaky-monster"), as understood by the author who speaks of Levi, son of Jacob (Gen. xxix, 34). In a Minæan Arab text, however (Dr Sayce, *Contempy. Review*, Decr. 1890), the *Lawān* appear as early priests or magicians; and Goldziher regards the Levites as originally serpent priests, like modern Dervishes who charm snakes. The serpent Neḥushtan ("snake monster") was worshiped in the Jerusalem temple (2 Kings xviii, 4) with incense, and was traditionally said, about 726 B.C., to be the copper, or bronze, serpent-symbol made by Moses in the desert: Moses himself being a Levite. [The word Levi may also signify a "band" or "order" of priests.—ED.] We are told (Num. iii, 6-10) that the Levites were "wholly given" to Aaron as assistants (viii, 19), and they were thus consecrated as Nethinīm or "given ones," instead of the first born,

who were “redeemed” (Exod. xiii, 13) from the fate of sacrifice (verse 15) : they were “wholly given” (Num. viii, 16) for this purpose, according to the later legislation. In the awful chapter on the fate of Midian (Num. xxxi), we learn that 32 persons, “the Lord’s tribute,” were “given” to Eleazar the priest (verses 40, 41). But the Levites were helped by Hivite “hewers of wood and drawers of water” (Josh. ix, 27) ; and, after the captivity, by certain subordinate *Nethinīm*, who superseded these (Neh. x, 28), who lived in Ophel, “the knoll” south of the temple (iii, 26) ; and who were then believed to have been appointed by David (Ezra viii, 20).

Leviticus. This division of the Pentateuch in the Hebrew is named from the words “and He (the Lord) called” : it is devoted to the rites of the Levites, and is now generally regarded as containing laws framed during and after the captivity : “a writing of Ezra’s time—a law framed by priests and matured during exilement, and in which the ethical teaching of the prophets, though not contradicted, is overladen with ritual.” The so-called “Law of Holiness” (xvii-xxv inclusive) is believed to be rather earlier than the time of Ezekiel (600 B.C.), but the book as a whole to belong to the Babylonian “ghetto,” being a priestly manual, as Genesis was the compiled account of national traditions. No poor desert wanderers could have elaborated so complex a system of rites, when they were wandering among the stony wadies near Sinai. They originated rather in Babylonian ritual, as known to Ezra, whose book Dr Driver puts “after, rather than before 300 B.C.” (see our *Short Studies*, p. 345). In Leviticus we find all details of the bloody sacrifices required by Yahveh. [Such is the ordinary critical view. But Dr Hommel, and other scholars, point out that the language of this book is not that of Ezra’s age, nor of 300 B.C.; but, like the rites described, such as the charms (xiv, 52) ; the scapegoat (xvi, 26) ; Moloch worship (xviii, 21), and the booths (xxiii, 34 ; Hosea xii, 9), represents ancient conditions, such as may have been prevalent under Solomon. It seems unlikely that Hebrews would have elaborated a ritual when they had no temple ; and the Assyrian tablets show the early existence of similar rites and customs. These laws were known only to priests, and were, apparently, never generally observed by the Hebrews in any age.—ED.]

Lhāsa. The sacred capital of Tibet (see Lamas). [During the British expedition of 1904 this city was reached, and the great Potala monastery, on the hill above the town and its sacred parks, was visited. Perhaps the most remarkable discovery was that of a precipice beside the river (described by the *Times* correspondent), on which are some

20,000 images of Buddha-votive offerings of all sizes.—ED.] See Tibet.

Li. The phallus in Barmese speech : Chinese *lik* (see Le).

Liberalia. Roman “libertine” festivals, in March and in October, when men and women rejoiced in unseemly fashion. The fêtes were those of Bacchus, and the phallus was then borne in procession by naked men to the temple of Venus, outside the Colline gate, where women met it with songs and dances.

Libra. The “balance” : in the Greek zodiak this was represented by the “claws” of Scorpio (see Zodiak).

Libraries. The unlettered adherents of young and uncultured faiths have never liked a more ancient literature. Christians called Greek learning “foolishness” : for God had revealed to babes what was hidden from the wise and prudent. Muḥammad was “unlearned,” though he loved to listen to other religious teachings than those of the ignorant Koreish. It is improbable, however, that the Khalif 'Omar actually ordered the burning of the Alexandrian library. The Ptolemaic library of the Serapeum was accidentally destroyed in 47 B.C. by fire, when Julius Cæsar conquered the city. 'Amr, the Moslem general, who won it for the Khalif 'Omar in 641 A.C., is said, by the historian Ibn Khaldūn, to have given orders as to the books of the library then extant, saying : “Throw them into the water. If they contain anything which can guide men to the truth, we have received from God what will guide us much better. If they contain errors we shall be rid of them, thank God” (see *Quarterly*, July 1895 ; *Fortnightly Review*, Octr. 1895). 'Amr's destruction is such as we might expect from an ignorant Arab of the age ; and, in like manner, the first Crusaders in 1109 A.C. destroyed the valuable library of later Moslems at Tripoli. The Christians of the age of Hypatia (412 A.C.) also tore up every Greek philosophik work on which they could lay hands.

Libu. Libyans. The Libu known to the Egyptians (see Egypt) included fair tribes akin to the Aryans of Asia Minor and Greece (see Krete), who were probably colonists, like those Dorians whom Battos, about 640 B.C., afterwards led to Cyrene (Pindar, *Pythian Ode*, v, 69-98). The Romans penetrated into Libya as far as the sources of the Niger River, which they named. Recent explorations show, in Libya, a civilisation similar to that of Egypt.

Ligues. Ligurians. The Ligures are noticed, by Roman

writers, on the Gulf of Genoa or Ligusticus Sinus (see Italy, Rome, Umbrii) : they were a maritime people dominating the W. coasts of Italy, as far as Massilia (Marseilles) in Gaul, and the islands as far as Sicily, before the Siculi arrived. They were perhaps akin to the Lingones who, even in Roman times, held all the S. bank of the lower Po from the Adriatic to Mantua, and who appear to have been Kelts. They fraternised in historic times with the Taurini of Turin, and along the Ticinus (Ticino) River ; but fought the Rhœti, Engones, and other Alpine tribes. Strabo says that they were neither Iberi nor Gauls ; but neither he, Dionysius, nor Cato, knew who they were, though they were regarded as “one of the most ancient people of Italy.” Hesiod speaks of Ligues with Scythians and Aithiopes. They may have been akin to the Ligues of the Taurus in Kappadokia. In an Amarna tablet of the 15th century B.C., the Laki appear near Alasiya (Elishah or Cilicia), and the Leku are noticed in the same region in later Egyptian texts; being apparently the Ligues of Herodotos (vii, 72) who, according to Col. Conder (*Tell Amarna Tablets*), bordered on Matiene the kingdom of the Turanian King Dusratta. They were known to Thothmes III, and to Rameses II ; and Herodotos speaks of them as “adjoining the Matienians.” They may also have been connected with the Lukians or Lycians. [This name has been supposed to come from *Lukos* “wolf” ; and in Akkadian *lig* is “dog” (as also in some American languages) ; but perhaps a better derivation is from the Aryan root *Lag* “to lie,” “to be low,” whence the Keltik *lagan*, “low land.”—ED.]

Lilith. A female monster in Hebrew, and in later Jewish, tradition. The word is usually connected with the Semitic *lilith* “night” ; but the Assyrian *lilitu* is borrowed from the Akkadian *lil* (Vogul *lil*, Hungarian *lilak*, Esthonian *liel*, Livonian *lāol*), meaning “spirit” or “ghost.” The Latin Vulgate (see Lamia) connects this word rendered “screech owl” (Isaiah xxxiv, 14) with such spirits, though the Greek reads only “onokentaurs.” Lilith is the terror of parents ; and modern Jews write the words “avaunt Lilith” on the walls of a room where there is a new born babe. If the infant smiles in its sleep Lilith is present, and the child must be smitten thrice on the nose, with the words “Away cursed Lilith, thou hast no place here.” According to Talmudists, Lilith sinned in refusing to be submissive to man, saying that she was created with Adam, and that he should not rule her. She learned the holy “name” (of Yahveh), and so obtained wings, and flew from Paradise : angels found her hovering over the Red Sea. She refused to return to Adam, and the curse on

her was pronounced to be that every child she bore should die in infancy. She tried to destroy herself, and God then granted her power over all infants till 8 days old, save those protected by the angels Sanoi, Sansenoi, and Sanmangalaph. The Jews therefore hang to the necks of infants amulets marked “Sen, Sam, San,” that Lilith may make no mistakes. She has special powers over illegitimate children, and over all babes on the 1st of the month, and on Sabbath evenings. She snares youths with amorous kisses, giving them pleasant dreams, but (as with the Lamia, and the Succuba) they die afterwards of vain longings. Lilith became the consort of Samael (see *Ḳabbala*), and together they are “the Beast,” and the producers of evil beings. She appears as the richly robed bride of this evil angel, captivating men with her sparkling eyes of love, and her beauty, and making the home unhappy. Hence she is called “the harlot,” and she was the spirit of jealousy, hating Adam, and his meek consort Eve, and introducing the apple of discord. She appeared on the tree of life—as a human headed serpent—in mediæval missals (Conway, *Demonol.*, ii, pp. 96,301).

Lily. See Fleur-de-lys. Lilies flowered on the staff of St Joseph when he became the Virgin’s husband (see *Gospel of the Nativity of Mary*), as Aaron’s rod also budded.

Lingam. Sanskrit *ling* “essence”: “pith”: the “phallus.” No idea of indecency attached to its worship in India: for the Saivites, and Siva himself, are strict ascetiks, unlike the Vishnūva worshippers of the Yoni. In Sanskrit grammar the word *lingam* is used for gender in nouns, and Hindu scriptures speak of the worship of this emblem as “spiritual and mystical, and the object is liberation from carnal passions,” though austerities like those of Sanyāsis and Yōgis. Lingam shrines are built in groups of 6, 8, or 12, or in multiples of these numbers, such as the 108 built by the Rāja of Bardwān, at Kalma. They are all much alike, with a square cell having a symbolic pyramidal roof, adorned by a sloping flagstaff with streamers. A small lamp burns in the cell, and before the lingam of white or grey stone or of marble for Siva, or of blue black adorned 'sometimes with gold lines, for Krishna. The lingam may rise from an Argha, called Bhaga-Sakti (“the female power of God”), or Adhara-Sakti (see Argha); and a serpent is often carved in the Argha (see *Rivers of Life*, i, p. 123, fig. 42). A specimen of such a “Lingam in Yoni” has been sketched by the author from the outside of a mission school near Lucknow, to which emblem the children bowed, and offered flowers as they passed. Such gifts are laid on, and round,

the Argha which is also called Bhavanī (“female existence”—a consort of Siva) as the receptive principle of nature. The Argha is usually filled with *ghee* (melted butter), spices, flowers, grains, and holy water, which drip from its spout, before which kneels often the sacred Nandi bull, carved to represent “power.” The worshipers anoint themselves with this exudation. The lingam itself is anointed, or water is allowed to trickle over it from above. Such anointed stones were used also by Hebrews (see Bethel). Gorius (*Etruscan Antiq.*, ii, p. 144) figures two phalli very like those of India. The “Ruber Porrectus” of Horace was imitated by the phalli of red leather worn by clowns, and actors (according to Suidas who calls them “ithyphallic”) much as they are worn by Hindus at the Holi fêtes to-day. Those desiring offspring anoint their own phalli from the Argha.

There are many “stations” round lingam shrines—as in Christian holy places—including sacred wells, footprints, etc. The pious Siva-worshiping pilgrims must visit them all. At Banāras there are 47 main objects of devotion, with hundreds of others, constituting the “lesser,” and the “greater round” (see Banāras). The Tri-linga, or “three-lingas,” typifies the Triune Siva, as creator, preserver, and destroyer. The lingam is also the “pillar of fire,” and the “tree of life”; and all tree stems are sacred to Siva. Lingaites prefer indeed “natural lingams,” such as trees, or pointed rocks and stones, to those made artificially. Ancient graves also, like those of modern Moslems, or even of Buddhists at Buddha-gyā, or beside the Kamaon temple, or the great Nāga shrine of Banaras, where priests were buried, and not burned, are marked by a lingam. Poles and pillars outside temples have the same significance; and to these even Vishnūvas and Buddhists kneel (especially when praying for offspring) as specimens of the “Davja Stambh,” or “holy pillar” which is found in every shrine. We have seen women lying stark naked before such a pillar in the Chandra-gutha temple in N.W. Mysore. Mr Nara-simmiyen-gar (*Indian Antiq.*, May 1882) describes such worship, often leading to immorality. At Deo-garh (see that heading) we were assured that women anxious for offspring sometimes strip in their homes, and smearing themselves with pigments go, in troops, naked to the shrines, lying before the sacred pillars and poles till priests and attendants give them an ablution, and garments in which they rise to worship. This rite is a form of “sitting Dharnā,” or self “murder” (Hatya), since they die if neglected, when punishment is inflicted by Government on all concerned. The reputation of a temple suffers if such devotions do not result in the desired boon, and priests do their best to avoid this.

When the Tartars, and the Moslems, invaded India they despoiled the rich lingam shrines, and especially the “Twelve great Lings,” after the three greatest of which the Tri-linga, or Telagu land was named. Some of these symbols were very large (see Banāras), and in this sacred city, at the Baidya-nāth temple, some 300,000 persons will assemble on “Siva’s night” (14th of Phalgun), to celebrate his “enlargement” when he became an infinite column (see *Bengal Rl. Asiatic Socy. Journal*, LII, i : and *Rivers of Life*, ii, p. 475). The twelve great lingams of India are noticed in the Kedara Kalpa (of the Nandi Upa-Purāna), in which Siva says, “I am omnipresent, but especially in these 12 forms, and places” :—

1. *Soma-nātha*, in Surāshtra (Gujerāt) : destroyed by Maḥmūd of Ghazni, but restored.
2. *Mallikārjuna*, in Sri-saila (“Mount Sri”) on the upper Krishna river.
3. *Mahā-kāla*, at Ujjain. Taken to Delhi, but destroyed in 1231 A.C. by the Emperor Altamash.
4. *Om-kāra*, said to be at Om-kāla-mandāta, perhaps Amar-ēsvara in Ujjain.
5. *Kedāra-nāth*, in the Himālayas, a natural lingam, or shapeless mass of rock.
6. *Bhīma-sankara*, at Dākinī, perhaps Dracharam.
7. *Visv-ēsvara* : “the universal being,” at Banāras—the Jyotir lingam.
8. *Triambaka*, on the banks of the Gotami, called also Triaksha or “three eyed.”
9. *Vaidya-nātha* : “lord of physicians,” at Deogarh ; a stone only 4 inches high and 5 feet across.
10. *Nāj-ēsu*, at Dvārka, in N.W. India.
11. *Rām-ēsvara*, “the being of Rām,” at Setu-bandha, in the island of Rām-isa, or Rāma, near Ceylon, said to have been set up by Rāma.
12. *Ghusrin-ēsu*, in Sivalaya.

When once a lingam is established on mother earth it must never be removed for any non-religious reason. The author had to make expensive deviations of roads and canals, to avoid some tiny lingam, or fragment of a lingam, all the more sacred for its antiquity, however neglected the shrine may appear. He once offered in vain to build a far more sumptuous house for the god, in order to save such a deviation : he was told that it would be sacrilege; and inspired writings were quoted as denouncing any who removed this lingam.

None were to worship it if the shrine were removed, and it must be cast into some holy tank, or river. It is commendable to restore or enlarge such a temple, but no part must be pulled down. This objection was however overlooked when Aurangzēb desecrated the Visv-ēsvara, and Maḥmūd of Ghazni that at Soma-nāth, because of the great renown of these lingams, though their desecrations were lamented. There is no objection to the removal of an image to a new temple ; but a lingam is immovable.

The lingam and the Yoni are indispensable emblems at weddings, especially in S. India (see Rev. S. Mateer, *Journal Anthropol. Instit.*, February 1883, p. 294), and they are marked on the ground before the couple. Some lingam stones are naturalistic in design, others are conventional, like the “five faced” type (*Rivers of Life*, ii, p. 464, fig. 14, plate xvi), or that of Uchah near Banda, also “five faced” (*Journal Rl. Asiatic Socy.*, xvii, pp. 177-198; lvii, October 1882). Indian lingams are of all sizes and shapes, the four commonest being : (1) the Human, (2) the Horse, as at Elora where Indra is the seven-headed horse of the sun, (3) the Bull, and (4) the Ovate lingam as at Elora also. A smooth stone from the brook (see Isaiah lvii, 6) makes a temporary lingam for the daily offering of meal or rice by the hamlet, such egg stones being usually set with the pointed end downwards. In the Buddhist age lingams were disguised as tusks or teeth, like the Tooth of the Salsette caves, or that at Danta-pūra on the Krishna river ; or others at Puri, and in Ceylon. Linga worshipers wear teeth (usually of tigers) as charms, and the smaller the lingam the more sacred it seems to be, as in the case of the so called “toe of Siva” (see Abu) which he graciously stretched out to steady the quaking earth, in a region still subject to earthquakes. The height and diameter have no prescribed proportions : the Deo-Garh lingam is 5 feet in diameter, but only 4 inches high above the Argha base. The Delhi lingam is tooth-like ; this we were never able to see as it was secreted by ladies of the Moslem court. The last emperor, as the author’s state prisoner in Barmah, confessed in prison that he had never seen it, though he had often heard of it among the ladies. It was a gem, studded with diamonds and rubies, seized by Kuṭub-ed-Dīn when he plundered Delhi in 1193 A.C., having been adored in its temple for a thousand years, as a sure cure of sterility. It was sold later to Messrs Phillips in London (*Times*, 6th December 1888) and is described as a cats-eye fixed in a topaz, and mounted on a pyramidal base studded with precious stones, and made of solid gold. The base is $2\frac{1}{2}$ inches high, and at the point of the pyramid—which is set with diamonds—is a topaz about 2 inches by $\frac{1}{2}$ inch in measurement : this

forms a horse-shoe or Argha, in which the cats-eye stands, being nearly an inch in height, shaped like a pear, and of a dark brown color with an opalescent light in it. The gems on the base include a diamond, a ruby, a sapphire, a cats-eye, a coral, a pearl, a hyacinth garnet, a yellow sapphire, and an emerald—nine in all, besides those at the base of the pyramid itself. Such was the remarkable lingam-jewel seized by Moslems when Kuṭub-ed-Dīn destroyed 27 Hindu shrines.

All Saivites wear lingam symbols of stone, bone, ivory, or silver, secreted on their persons ; but Vira-Saivites especially, as an ascetik sect, wear it in a gold or silver case on the neck or arm. They say it symbolises the invisible world. Badagas wear a small black cone concealed, and will not touch meat. Such Lingaites need no priest, but claim direct intercourse with deity. Coins struck by the Lingaite rulers of Kalayana date from 1160 A.C., having the lingam on one side with a snake coiled on it; and on the other the Lingam in Yoni (Dr Bidie, *Bengal Rl. Asiatic Socy. Journal*, Jany. 1883). The lingam was given to the lower castes in the 11th or 12th century (see Basava).

Linga-pūja. Sanskrit : “lingam worship” (see Lingam). The lingam is adored, like any other image, as being the ahode of a god : on certain occasions eyes, nose, and mouth are marked on its summit, with the favourite local *tilaka* or “caste marks.” This adornment is done by a priest behind a curtain, none being allowed to see the lingam touched: the marks are made with sandal wood paste, and spices, by the second and fourth fingers of the priest's right hand. The service then begins at sun-rise, when the *shank* or conch shell is blown, and the temple bells are rung. Trumpets and drums are also used on special occasions. The shrine is opened for the priests : the lamps are lit : food for the day is given out, including a large quantity for poor worshipers, or for those who come from afar, and cannot cook for themselves. The priest on duty for the day prostrates himself before the curtain, or the closed door concealing the lingam, praying for pardon and grace. He washes the shrine with holy water, brought in a gold or silver vessel by an attendant. It has been brought from the Ganges, or from some holy stream or well, on a camel or elephant. Hymns and texts are next chanted with equal reverence, and after this the doors are opened to the public, the musicians and dancing girls play their parts, and the priest cries : “Awake, Lord of the Universe, the world's joy, giver of all good; and accept our daily service of song and praise.” Priests and attendants meanwhile prepare incense, and offer fruits, ghee, honey, curds, rice, sugar, tobacco, and leaves of the

betel nut : they purify sacred vessels; and they perform strange rites with the Dūb, or Durva, grass, the roots of which are specially protected by Siva, as without it cattle in India could not live through the hot season. Strands of this grass are reverently placed by the lingam, or “waved” before it—as Hebrews and Babylonians waved offerings. Gum benzoin, and other sweet essences and herbs, are waved in like manner. The temple floor, the vessels, offerings, and sacred Nandi (the image of the bull that kneels before the lingam), are respectfully incensed with a swinging censer, as well as the foremost worshipers, just as in Roman Catholic churches: sticks of camphor are often placed in these censers. Leaves of the Bēl, and of other sacred trees, are used for lustrations, and are spread with garlands round the lingam and its Argha : but nothing is placed on the lingam itself unless the doors have been first closed. A small portion of each offering is placed before the god. The worshipers lie prostrate, with joined palms, repeating the prayers they hear, or uttering ejaculations on their own behalf. Various prayers and chants are peculiar to each offering (as among Christians), with various rites. The floors are often adorned with beautifully colored diagrams ; and when grain is strewn it is carefully arranged in the forms of marigolds, daisies, roses, etc., combined with leaves and flowers of the mango, and with Kusa grass, or Dūb grass, the attendants singing joyfully meantime, and ever and again clasping their hands, and turning their eyes to the deity.

Many of the temple vessels—especially the *ganta* or bell—are also worshiped, with all symbols that can drive away evil spirits (see Bells). A mystical rite is connected with the *Pancha-gavya* or “five cow products” : these are placed in cups—milk in the centre, cow’s urine to the north, *ghee* or butter to the south, curds to the east, and cow-dung to the west. Each of the five is invoked, the priest turning in the direction required. There are also special rites for the offering of rice, grain, and various flowers. Scrupulous cleanliness of person, and frequent changes of garments, are required ; and when approaching the deity the breathing must be repressed, and the mouth, nostrils, and ears incensed and covered over. The meaning of the lingam is well understood by all, and we have seen respectable elderly women, before joining in the worship, salute the phallus of a sacred naked mendicant in a temple porch. The same rite has been described in Egypt among modern Moslems (*Proc. Bib. Arch. Socy., Jany.* 1886, p. 78). But neither the Hindus nor their lawgivers see anything offensive or obscene in this worship of sex (see Sir W. Jones, *Works*, ii, p. 311), and both men and women see in the lingam only the symbol of an universal creative power, not connecting it with any licentious ideas at any time,

and horrified that common names, and vulgar language, should be used about the sacred emblem. Saivites are ascetiks, and the lingam is *Svayam-bhu* "the self-existent," or *Anandi* "without beginning." It is the "Pillar of Fire" that burns but is never consumed (*Siva Purāna*, i).

The elaborate and ornate rites require holy water, holy fire, fruits, flowers, songs, music, dances, prayers, and prostrations, to produce illusion. After such rites a voice was heard crying "Om, Om, Om!" and Siva burst out of the temple pillar as a column of fire (*Linga Purāna*, ch. 16).

Lioid. Anglo-Saxon : "people" (see Lad).

Lion. In mythology the lion is an emblem of the sun in full strength at midsummer. It is a frequent symbol on early Hittite monuments ; and the pillar flanked by two lions is found at Mycenæ, and also at eight other sites in Asia Minor. The Akkadian Nergal was lion-headed, and the Babylonian Gilgames conquered the lion like Hēraklēs or Samson, and wore its skin. Bes and Bast in Egypt are also lion-headed. The lion still existed as far N.W. as Thrace in the time of Herodotos. It is the type of the fierce sun that slays his own children. But he is also the "waterer," because he fills the rivers with melted snow: hence honey issues from the lion (see Bees), and a lion's head is considered appropriate at a fountain, the water issuing—like the bee—from its mouth. The lion is also an emblem of sterility, the lioness being supposed to bear only one cub, and the fierce summer heat drying up the waters. The crowing of cocks was thought to frighten lions, and they could not endure garlic, which is a charm against the evil eye. In the Florentine Gallery the lion may be seen sculptured as bearing the mundane phallus, hung round with types of animal creation. The lion is also a Christian emblem for both Christ and Satan.

Lodur. A form of Loki among Skandinavians; otherwise Hlödr or Lodder, a fire god, represented helmeted and sword in hand. He imparts blood and ruddy complexion to mankind, aiding Odin and Henir in their creation. Lodur will also finally consume the world with fire.

Logos. Greek : "word," "reason," "method," "cause." It answers to the Hebrew *Dābār*, "word," "method," "act." In the Zendavesta (see Bee) Honover is the personified word of God, which was incarnate in Gushtasp. This term, as used in the New Testament, came to educated Jews from Greek philosophy ; and the Logos

answered to their conception of wisdom (Hokmah), as uttered by God, and existing in God from the beginning. The author of the fourth Gospel was a Jew acquainted with Palestine ; but, whether writing from Ephesus or from Alexandria, was also acquainted with Platonic philosophy. He begins his gospel by a philosophic paraphrase of the first chapter of Genesis, seeking (like Philo or Josephus) to reconcile Jewish and Greek conceptions, and identifying his Lord as the Incarnate Cause, Word, or Wisdom of God. Philo had already called the Logos “Thought, Expression, the Energy of Wisdom ; a manifestation of intelligence, secret, remote, and wonderful : a pure influence flowing from the glory of the eternal : Brightness and everlasting Light : the unspotted mirror of the power of God, and the image of his goodness : incarnated spirit (or spirituality) ; and the companion and propitiator.” The Logos was in fact the Holy Ghost who inspired Jesus (see further Spirits).

Pythagoras spoke of a “spirit, light, or life, pervading all things ; a god vivifying the universe—a light of heaven, and father of all, producing, and giving motion to his own immensity.” Parmenides (500 B.C.) speaks of the Logos as a deification of Reason, in which he urged men to trust rather than in the senses or the imagination (Prof. L. Mills, *Rl. Asiatic Socy. Journal*, Oct. 1902). Anaxagoras (460 B.C.) is said by the Greeks to have been the first to recognise the Logos. Herakleitos of Ephesus (450 B.C.), and others, spoke of the Logos as a powerful and eternal heat or fire, without which there is no life or motion. He regarded it as the Reason, and eternal Law, of motion in the strife of the elements, dividing and uniting. By such strife alone life becomes possible. The Logos as Cause, Fate, Creator, or Reason, directs all such conflict. The term was familiarised by the writings of Plato about 350 B.C.: and his philosophy was adopted by Philo (50 B.C.) the Alexandrian Jew. Philo knew the idea of an Incarnate Divine One (see Philo) who would “mediate between God and man.” “The head and sum of propitiation,” he said, “resides in the holy Logos, in which when one dwells one does not directly reach the Infinite God, as he is in essence, but one sees him as from afar. The divine Logos, manifesting itself on a sudden, brings an unexpected joy, as being about to become way-companion to the desolate soul.” Just so does a Christian canon say “Christ is one with God—the companion and friend of man.” Philo adds : “The man who follows God does of necessity enjoy, as the companion of his way, the words (*Logoi*) which are his attendants, whom we are wont to call angels. . . . Those who are unable to bear the sight of God regard his image—his Messenger or Logos—as himself.”

These teachings then shed light on the opening paragraph of the fourth Gospel (John i, 1-15). "In the beginning was the Cause (Logos), and the Cause was with God, and God was the Cause. This was first with God. All things were made by it, and without it nothing that was, was made. In it was life, and the life was the light of men; and the light shone in the darkness, and the darkness did not surround it." The word Logos occurs 194 times in the four Gospels and Acts, generally meaning "word," but in some cases "reason," or "cause," or "method." Tyndale in his prologue to the fourth Gospel said, in our 16th century: "The Word or Thing was at the beginning. . . . It was made flesh: that is to say became very man, and dwelt among us, and we saw his glory."

Zeno (in the 3rd century B.C.) wrote about the "Logos through all things"; and Virgil (*Æn.*, vi, 724) believed in an "animus-mundi," or soul of the world, of which (says Dr Bryce in his notes, p. 146) "the human soul was held to be an emanation—a spark from the parent fire." Inasmuch as the Logos was thus regarded as a fire, or a light (the fire of immortality which, according to the Persian scriptures, brings the pious dead again to life) it is perhaps not remarkable that our own ancestors appear to have confused the Logos (brought to them by Greek monks) with their own deity Loki, the god of fire and light; and, according to the Earl of Southesk, the "Priest of Lug" on the Newton stone represents this confusion (*Soc’y. of Antiq. Scotland Proc.*, 1885, p. 33). "The revived Druidism," he adds, "which appears in its final struggle . . . after the withdrawal of the Roman legions (in 400 A.C.) as set forth in the Poems of Taliesin of the 7th century, is a religion offering, in many points, a wonderful analogy to the ancient Persian tenets."

Mr A. Lang (*Longman’s Mag.*, December 1901, p. 191), gives a peculiar instance of these mixed ideas. A north Lincolnshire farmer used, when a boy, to be sent by his mother to dispense quinine to rheumatic neighbours (about the middle of the 19th century); but one old dame rejected it for her grandson with scorn, and showed him her own prescription at the foot of the bed. "On the bottom board were fixed three horseshoes—points upwards, with a hammer laid 'sloshways' over them. Taking it in her hand she said—

‘ Feyther, Son, an’ Holy Ghost
 Naale t’owd divvel tow this poast.
 Thrice I stroikes with holy crock.
 With this mell I thrice du knock.
 One for God
 An’ one for Wod
 An’ one for Lok.’ ”

Mr Lang says that this is “an extraordinary mingle-mangle of old Norse Paganism and Christianity—Thor’s Mell (or hammer), and Christ’s Cross ; the Christian Trinity, and Thor, Woden, and Loki.” [The author supposes that Lok may here refer to the Logos, a word derived from the Aryan root *Lug* “to call” : since the Logos was also the fire, heat, and light, of the world ; while Loki is from the Aryan root *Luk*, whence “light,” and the Latin *luka* or *lux*.—ED.]

The Jews of the 3rd century B.C., identified the Wisdom of the Book of Proverbs, and Job, with the Logos, as we see in the “Wisdom of Jesus Ben Sirah,” where we read (ix, 1), that God made all in his Logos—or wisdom—and that wisdom made man. Jerome believed this work to have been written by Philo (which is hardly confirmed by the discovery of the Semitic original) ; but even the earliest date is later than the time when Buddha said that wisdom divides darkness from light. The Logos was a masculine noun, whereas Wisdom was feminine in both Hebrew and Greek (see *Contemporary Review*, May 1876) ; but the Holy Ghost is represented as either masculine or feminine (see *Spirits*). In the Talmud the Logos (Dābār or “word”), becomes a “tower of light” (see *Mīmra*) ; and Wisdom (see Adam Qadmon), is one of the emanations of Deity (Franks, *La Cabbala*, p. 178). The Alexandrians—Greek and Jewish—knew much that is now lost to us as to this symbolism ; and Paul, like the author of the fourth Gospel, might gather much from the philosophers of Tarsus, and Ephesus, or from Philo. The comparison between the views of this Jewish philosopher and the language of the New Testament has been clearly stated by the Rev. J. W. Lake ; and according to Baur the writers of the Targums (4th century A.C. and later), identified the “word of Yahveh” with the Shekīna or “presence” of God.

<i>Philo.</i>	<i>New Testament.</i>
The Logos is the most ancient of beings.	The first born of all creation. Colos. i, 15.
The first begotten of God.	The first begotten. Heb. i, 6.
The image and likeness of God.	The image of the invisible God. Colos. i, 15.
Superior to the angels.	Better than the angels. Heb. i, 4.
The instrument by which the world was created.	By whom also he made the worlds. Heb. i, 2 (1 Cor. viii, 6).
The Light of the World.	The true light. John i, 9.
The Logos only can see God.	He hath seen the Father. John vi, 46.
The Logos is esteemed the same as God.	The Logos was God. John i, 1 (see Heb. i, 8).

It is without sin: the Seal of God.	Christ without spot. Heb. ix, 14 : Christ the Seal. Ephes. i, 13 (see John vi, 27).
The source of immortal life.	In him is life. John i, 4.
The true high priest.	Christ the high priest. Heb. iv, 14; vii, 26.
The Companion and Propitiator, who stands between man and God, whom no man can understand.	The Holy Spirit is the Paraclete, or Comforter (John xiv, 26), or the Advocate (1 John ii, 1).

The Logos, in short, was the Jewish philosophical conception which harmonised their idea of divine wisdom with the Greek idea of a reason or cause.

Loh. The ruined city of *Tell-Loh* ("tablet mound"), represents the ancient Zirgul, the name of which survives hard by in the village of *Zirghul*. It stands on the Shāt el Hai, between the Tigris and the Euphrates, S.E. of Babylon. It was excavated by M. de Sarzec in and after 1887; and the fine granite statues of Gudea, covered with Akkadian texts of historic value, were brought thence to the Louvre. Door sockets of diorite, statues of alabaster, tablets, and other remains, were also found in the ruins, which include the remains of a great Ziggurat, or stepped pyramid, of burnt brick like the Birs Nimrūd at Borsippa, outside Babylon.

According to the Babylonians of the 6th century B.C., Dungi, King of Ur, lived about 2800 B.C. The Zirgul texts show that Gudea was his contemporary, being a Patesi, or subordinate ruler, the office being apparently hereditary, and probably given to princes of the royal house: for Urbau, father of Dungi, appears both as a Patesi and also as a king of Ur. Other names of princes—or perhaps titles—occur at Zirgul, at Nipūr, and at Susa, which have been supposed to represent an ancient dynasty; but the dates and succession of these are at present uncertain, as no list resembling that of the Babylonian kings is known to exist. [These names or titles include Ur-nina ("servant of Nina"), A-kur-gal ("son of the great Lord"), Ba-du ("the one who causes work"), Urukagina ("hero of the world"), Entena ("lord of the shrine"), En-annadu ("the heaven-sent prince"), Nam-uru-ni ("of heroic appearance"), Urbau ("worshipper of Bau"), Gudea ("spirit of power"), and Ur-ninib—the servant of the god called Adaru by Babylonians. As in the case of Maanistusu (mentioned at Susa and elsewhere), it is often doubtful if these names are to be considered personal.—ED.] Fragments from a temple of E-annadu ("the house sent from heaven"), exist in the Louvre, on which texts A-kur-gal appears as the name of the king. The Zirgul texts

are treated by Col. Conder (*Quarterly Stat. Pal. Expl. Fund*, April 1893), and they show that, in the reign of Dungi, the power of Ur extended over N. Syria, while granite was brought from Māgan (probably Sinai) in ships, and gold dust from Melukhkha (probably Upper Egypt): Gudea prince of Zirgul represents himself as ruling from the “sea of the high land” (*A-abba Sinim-ta*), to the “lower sea” (*A-abba Sigga*), perhaps meaning from the Caspian to the Persian Gulf; or otherwise “from the sea of Elam to the sea or sunset,” which would be from the Persian Gulf to the Mediterranean. The granite of his statues is the same diorite found in Sinai.

Urbau and his son Dungi built, at Zirgul, a temple to Nin-gir-su (or Ningirsir), a title of doubtful meaning: [perhaps “lord of the pyramid,” or perhaps “lord of the long sword”—ED.]. The dedication tablet is to “Nin-gir-su the mighty power, king of the deep. I the faithful servant of Nina, receiving power from Ningirsu: I the Patesi favoured by Aku and Istar (moon deities), by the lady of the tree of life, the lady of the mountain top, the lady of the silver bow, the home-blessor, by Dumzi (the sun), by the lady of sunset (inscribe this), to En-lil,” that is to the “spiritual lord,” usually identified with Ba'al. Prince Gudea, in other texts, records the bringing of cedars from Lebanon, gold from Mount Khakhum, hard stone from Magan, gold dust from Melukhkha, building stone from the Minya mountains, marble from the west, copper and silver from Kā-gal-adda, which seems, from the Susa texts, to have been in Elam. His ships must have circumnavigated Arabia, and the artistic and building capacity of these Turanians is dearly indicated. The hairless faces, high cheek bones, and slanting eyes, on statues and bas-reliefs, show the Mongol character of the race equally with the language of the texts, in an age when Semitic tribes had not as yet attained to power in Babylonia. Gudea also relates his vision, his founding of the temple on soil not rendered impure by any tomb, and the endowments which he established for the maintenance of the shrine (see M. Amiaud's translations, *Rec. of Past*, New Series, ii, pp. 73-109). One statue has, on the lap of the seated figure, a plan of the city, with a scale attached, which was no doubt intended as a standard. This scale probably gives the length of the cubit used by the Akkadians, which the Babylonians may have adopted, and of their foot of 10.53 inches.

Loka. Sanskrit: “the world” (see Latin *locum* “place”). Every Hindu god has his Para-loka or heaven.

Loki. The Skandinavian god of fire. [From the old root Luk.

Akkadian *lakh* "bright": Egyptian *lekhu* "fire": Aryan *luk* "shine": Hebrew *lavakh*, Arabic *lah*, "shine."—ED.] He is generally an evil god, though in Sœmund's Edda Loki reminds Wodin of his former blood covenant saying: "Dost thou forget Od in when, in early days, we blended our blood together." He is a devouring fire, and is to arise in the day of Ragnarok (see Edda), to consume the wicked. He is the enemy of the sun god (see Baldur), and allied to the powers of hell.

Loḵmān. The traditional founder of the empire of the 'Ad people, who established the great irrigation tank of M'arib (see Arabia, and Esop). Fables are attributed to him by Arabs.

Lono. The third of the Polynesian triad-Kane, Ku, and Lono (see Hawaii): he controls thunder, rain, and darkness. In 1778 Capt. Cook found him to be symbolised, at Hawaii, by a pole with a knob at the top, placed on a mound.

Losna. A form of Luna, "the moon," in ancient Italy. Probably from the same root Luk (see Loki). Otherwise Lucna.

Lotus. See Padma.

Love. See Kāma.

Lox. A deity of American Indians (see Eskimo).

Lu. An ancient term for "man." Akkadian *lu*, Barmese *lu* "man": Mongol *ulut* "people." Perhaps connected with the Turkish root *ol* "to be." In Etruskan also, *lu-cumo* means a "noble" [Akkadian *lu* "man," *gum* "ruler."—ED.]

Lucina. Latin: "bright." A goddess who is now represented by Santa Lucia. She protected the blind, and brought babes to light. Her festival was on the 13th of December, but that of Sta. Lucia is now held about the 20th December. She is represented holding a babe, and she was a form of Juno, and of Diana. Santa Lucia also has a day on the 15th of September, when none must work at night, }r their work will be found undone again in the morning. The red "lady bird" is her emblem (see Beetle), and also sacred to St Nicholas (see Prof. A. de Gubernatis, *Zool. Mythol.*, i, pp. 212-214).

Lucretius. The famous Roman philosopher, T. Lucretius Carus, was born, according to later accounts, about 94 B.C.: but earlier if he was 44 when he died from the effects of a love philtre, administered to him apparently about 55 B.C. He is known as the founder of the

“atomic theory,” which however was known earlier about 420 B.C. in Greece (see Dēmokritos), and to the “laughing philosopher” (see Empedoklēs), and the “poor schoolmaster of Samos” (see Epikouros). The great poem of Lucretius (“De Rerum Natura,” or “On the Nature of Things”) was written 200 years after the death of Epikouros. It urges the abandonment of superstition, and reliance on the laws that govern all things. Lucretius insists that “ex nihilo, nihil fit,” or “nothing is the only product of nothing,” and that what is once existent can never become nothing. All things consist of atoms which are indestructible, which form, separate, and reform according to affinities governed by laws. Prof. Tyndall (at Belfast. in 1874) said that Lucretius “combated the notion that the constitution of nature has been in any way determined by intelligent design,” believing that infinite time alone was needful to render every kind of combination possible, as far as the affinities allow ; and that all things come about spontaneously, or mechanically, without the interference either of gods or of chance. “His vaguely grand conception of atoms falling eternally through space suggested the nebular hypothesis to Kant, its first propounder.” He recognised no forces separate from matter, and was thus a Monist, regarding “mind” as a function of matter, hut denying any conscious continuity unconnected with cellular individuality, in passing from life to death. He said:

“ This All consists of Body and of Space.
This moves, and that affords the movement place.
But some dull souls think matter cannot move
Into fit shapes without the Powers above.
And therefore fancy that the gods did make,
And rule this All. How great is their mistake !”

“ ’Tis death alone dissolves and breaks the chain.
Scattering all things to their first seeds again.
’Tis plain that souls and minds are born and grow,
And all, by age or accident, decay as bodies do.”

Lucus. Latin : “a wood.” The origin of the word is uncertain (see Lu “to be,” and Lad or Ludh “to grow”).

Lud. Lydia. The Ludim of the Old Testament (Gen. x, 13) were probably inhabitants of Luden or Ruten, the Egyptian name for Palestine and Syria ; but Lud (verse 22) appears to be Lydia, on the E. shores of the Aigēan Sea, opposite Greece. The Lydian kings (called Hēraklidai) claimed descent from Ninus son of Bel (Herod., i, 7), which suggests a Babylonian origin, such as is supposed for Lud in

the Bible. Yet, earlier, the Etruskans set out from Lydia (i, 94), and many rude Hittite monuments, with Hittite seal cylinders are found in Lydia (see Etruskans). The Lydians also had temple women (i, 93) like the Baby Ionians (see Kadesh), and used brick. Their later coins (of electrum, or gold mixed with silver) were commensurate with Babylonian weights; and votive double axes are found in Lydia, as well as in Karia, in Krete, and among Hittites (see Krete). Lydian history, however, begins with the Aryan dynasty of Gyges, who is mentioned by Assur-bani-pal of Assyria about 660 B.C. as Gugu of the Ludī, who was a tributary of Assyria. Lydian power increased with the decay of Nineveh; and Gyges was followed by Ardys, Sadyattes, Alyattes, and finally by Crcesus, who was famous for his wealth and power, meeting Cyrus on the Halys river in 546 B.C., when he was defeated, having till then ruled over nearly the whole of Asia Minor (see Kurus). The population of Lydia seems to have been first Turanian (as represented also by the "short-headed" skull in the lowest strata at Troy), and afterwards partly Semitic. Some Lydian words are non-Aryan, and apparently Turanian, others are Aryan, and the later kings worshiped the Phrygian Attys (see Atus).

Luk. An ancient root for "light" (see Loki).

Lukaios. Lycreus. A title of Apollo, and of Pan, worshiped on sacred Lukaian hills. [The root may be Luk "light," or otherwise connected with Lucus a "grove."—ED.] Those who entered the cave-shrine of Pan must remain a year, or were stoned and hunted as stags. They were said to lose their shadows, which connects the name with the idea of "light."

Lukāōn. Lycaon. A son of Pelasgos, or of Argeus, at Lukosourē, changed into a wolf (*lukos*), because he offered human flesh to Zeus. From him sprang the Titan enemies of the gods.

Lukastos. A son of Minos and Itōnē in Krete. He was fabled to have married Mt. Ida, and Lukatos in Krete is connected with his name, which may come from the root *Luk* for "light."

Luke, Gospel of. The Greek Loukās. He is traditionally the author of the third gospel, "according to Loukas," and identified with Loukios of Kurēnē (Acts xiii, 1), a companion of Paul (Rom. xvi, 21), and with Loukas (Colos. iv, 14) "the beloved physician," also a comrade of Paul (2 Tim. iv, 11; Phil. 24). The writer who addresses Theophilos in the first verses of Acts, and of the third gospel, does not give his name; and if the two books be by the same author, yet the

inclusion in Acts of passages written by a companion of Paul would not suffice to settle the date of either composition. The writer does not claim either inspiration or early date: he says that as "many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which, from the beginning, were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order" (Luke i, 1, 2). He appears therefore to wish to sift the traditions, and to state those most commonly believed (see Gospels).

It is waste of time to consider legends common to many rude peoples, and which educated persons, as Bacon said, "only believe that they believe." Luke and Matthew agree best when stating matters to be found in Mark. They both believed in the Virgin birth of Christ, but their traditions are contradictory. In Luke we find the story of the shepherds and other legends—like those of the Annunciation and of the walk to Emmaus—peculiar to this gospel. Marcion, however, seems to have had a copy which did not include the first chapter—perhaps a later addition conflicting with other passages (ii, 41; iii, 23). The legend of Virgin birth attaches to Zoroaster, Buddha, Plato, Alexander, and many other heroes, as well as to Christ, and is abandoned even by dignitaries of the Church of England (see *Times*, 3rd to 23rd November 1902).

St Luke has the bull as his emblem, and at Charlton, near London, a "horn fair" is still held on St Luke's day. (See Marcion.)

Lukē. Lycē. A child of Artemis Lukeia, to whom Hippolūtos, son of Thēseus, built a mountain shrine at Troizene in Argolis (see Loki).

Lukia. Lycia. A small promontory in the S.W. of Asia-Minor, well sheltered on the land side by almost inaccessible mountains, and suited for a brave race extending its commerce seaward. Herodotos speaks of the original inhabitants as Milui, with legends of a Lukos and a Sarpedon. These were replaced by the Tremilæ or Termilæ, mentioned also in the great inscription of Xanthos—their seaport—written about 400 B.C. Homer speaks of Lukians with Solumoi, and with Bellerophon. They are thought to have been originally Semitic (see Lud). The region is famous for its rock-cut tombs, and its bas-reliefs of Greek type, including the "Harpy tomb" near Xanthos. The Kuklopēs (or "round faced" people) from Lycia were said to have built the walls of Mycenre, which are of that "cyclopean" (unsquared) masonry, found also in Etruria and through-

out Asia Minor and Syria, and still in use even in Roman times. Apollo, and his mother Leto, had a great shrine at Xanthos ; and Greeks borrowed much from the Lycians. The Lycian custom of tracing descent from the mother, instead of the father, is one found chiefly among Turanians, in India and elsewhere. The character of their later art may be seen from the remains in the British Museum. The Chimæra, with its three heads of goat, dog, and lion, is conspicuous in Lycian mythology. The language of the Tremilæ is discussed by Col. Conder (*Journal Rl. Asiatic Socy.*, October 1891), who establishes, by comparative study of grammar, inflexions, and vocabulary, and by aid of Greek bilinguals, the fact that it is an Iranian dialect. He compares it with the Vannic, Medic, and Persian, establishing the E. Aryan affinities of the race, which was mingled with the Greeks before the conquest of Lycia by Harpagos (see Kuras). [The meaning of the name Lukia is uncertain. Possibly "low lying" (see Ligues).—ED.]

Lukos. Lycus. Lupus. A "wolf," in Greek and in Latin. There is often a confusion between this word and words for "light" and for "grove" (see Loki and Lucus), or else a play on the resemblances of sound. [Lukos may be connected with the Akkadian *Lig* "dog," from the old root meaning "to lick": and Lupus from *Lab* "to loll"; both referring to' the distinctive lolling tongue of canine species.—ED.] In classic mythology wolves are both good and bad. The she-wolf of the Lupercal cave nourished the twins Romulus and Remus, and the legend is told of Tartar heroes, while Cyrus also is nourished by a bitch. In India the belief in wolf-nourished children still survives. An iron wolf stood before the altar (called Lukoreia) of Apollo at Delphi, and Deukalion founded the shrine, being guided by the howling of wolves (see Floods). More usually the wolf is an emblem of darkness, winter, and hunger. His ears loom on dark horizons ; his shadow is fatal to women with child. Horace records that the wolf's glance turned men to stone (with terror) ; and the wolf was a favourite form taken by wizards and evil spirits. Hence arose the dread of the "lycanthrope," or "wolf-man," common in Europe in the Middle Ages, and especially in the 16th century in France. [Italian peasants still believe in the "uomo-cane," or "man-dog," with a shining forehead, whom dogs howl at by night. But in the Norman tale of "William and the Wolf," about 1200 A.C., the "were-wolf" is beneficent to the hero.—ED.] The fox, and jackal, are allied to the wolf, all hating the dog who is man's friend. The Norse Edda relates that two wolves vowed to devour

the sun and moon, and were pacified only by the gift of the sun's daughter. Wolves will take the forms of sheep, of shepherds, of priests, or of penitents. The wolf in the old woman's house deceives and devours "Red Riding Hood," who is however rescued from its belly—a myth of darkness and of the aurora. The priests of Ceres were called wolves; and pious wolves, in the Middle Ages, aided the Inquisition by devouring heretics. They could be exorcised and would then go about singing psalms, and shepherding the flocks. Strong heroes were proven by resisting the wolf's bite, and the Aurora was said to clothe herself in the wolf's skin. A bad woman was called "lupa" or "she-wolf," and everywhere the wolf was the type of treachery and violence.

Lukumo. See Lu.

Luna. Lunus. The female and male moon, in Latin, from the root *Luk* (see Loki): for Lucna, see Losna.

Lupercalia. The great Italian festival first of Pan, afterwards of Jove, Apollo, or Lucius. It began in the middle of February, at the season of the first ploughing. The Luperci priests then sacrificed goats to Apollo, and smeared the blood on the faces of young men to make them strong. The elders next gave them wool dipped in the blood, and in milk, with thongs of hide; and the youths ran stark naked through town and country, whipping all the women they met—brides especially were pleased, as the beating was supposed to ensure offspring. The women then offered sacrifices to J uno, and to Luperca the goddess of pregnancy. Cicero accused Antony of so running naked when he was a consul; and Augustus forbade any lad over 14 years of age to perform these rites.

Luzi. The Persian name for Gipsies, first given to wandering minstrels and conjurors who were sent (according to Firdūsi) from India about 420 A.C., as a present to Shah Behram Gaur (see Gipsies).

Luther. Martin Luther, the famous son of a miner, was born at Eisleben in Thuringia, 10th November 1483, and became a student at Erfurt in 1501. Shocked by a comrade's death he retired to an Augustine monastery, in. 1505. Studying the Bible he found it impossible to get a complete copy. In 1507 he was made a Professor in the new Wittenberg University, and his lectures became famous. Visiting Rome he was disgusted with the greed, immorality, ignorance, and tyranny, of the Roman Church of which

all Europe was then complaining. In 1512 he received the degree of Doctor of Divinity. His study of the Latin Bible had led him to the belief that the Christian faith had become corrupted. In 1517 Leo X, intent on building the great cathedral of St Peter, issued indulgences which were sold in Germany by Tetzels, a shameless mountebank, and a Dominican. Luther denounced the traffic in a thesis which received very general popular approval, though condemned by the emperor and the clergy. Leo X—a highly educated Medici of liberal views, who had caused the Psalms to be translated—did not understand the critical conditions of German thought as to Church scandals. He ordered Luther to Rome; but the bold monk refused to enter the lion's den, and compared Leo himself to "Daniel among the lions." At Augsburg, in 1518, Luther was charged not only with opposing the indulgences, but also with declaring that obedience without Faith was not enough to secure the benefits of the communion. The Bull issued against him in Rome, on the 15th of June, was publicly burned by Luther at Wittenberg on the 10th December 1520. He was summoned before the Diet of Worms in January 1521, under safe conduct from the Emperor Charles V. [Luther's contention is clearly explained in the last words of his Latin speech at Worms. "I cannot submit my faith to either Pope or Councils, since it is as clear as day that they have fallen into error, and even into great contradictions with themselves. If then I am not convinced by testimonies of scripture, or by evident reasons: if I am not persuaded by the very passages I have cited: and if my conscience is not made captive by the Word of God; I can and will retract nothing. For it is not safe for a Christian to speak against his conscience." To this he added in German: "Here I stand. I can no otherwise. God help me. Amen."—ED.]

The emperor denounced him, as the Pope had done, calling him "not a man but Satan himself." On leaving Worms he was carried away to a castle of the friendly Elector of Saxony. He appeared in a year's time at Wittenberg, with a complete translation of the Bible into German. He had been accused, at Worms, of denying not only the Pope's authority, but also the Papal doctrine of Free-will; and Erasmus—the friend of princes—controverted his view in 1524 (see Free-will). On 11th June 1525 he married Catherine von Bora, an escaped nun, to the horror of priests. The great "Protest" dates from 1526, and the "Confession of Augsburg" was drawn up by his peaceable friend Melancthon (Schwartz-erde) in 1530. In 1535 Luther's German Bible was published, and Protestantism was tolerated at the Diet of Spires in 1544, when the emperor was in sore need of

Protestant aid against the invading Turks, Pope Leo's attempt to rouse a Crusade having entirely failed. Luther lived to see the calling of a Council which he had always demanded, and died on 18th February 1546. But the Council was not representative of anything but Roman Christianity. Neither Protestants nor any Eastern Christians were represented. It met at Trent on 13th December 1545, and it lingered on till 4th December 1563, when it endorsed Papal dogmas (see Creeds), thus stereotyping Roman teaching. [Don Francisco Vargas, a good Catholic, wrote to a bishop about this Council as follows: "Words and persuasions do signify but little in this place, and I suppose. are not of much greater force at Rome; these people having shut their eyes, with a resolution, notwithstanding all things should go rack, not to understand anything that does not suit with their interests."—ED.]

Luther set up an infallible Bible against an infallible Pope. He insisted on Faith because Works had come to mean taxation. He agreed with Paul that the Will was enslaved by sin, while Aristotle—who said that it was free—was followed by Erasmus and the Pope. He distrusted Reason, and even said it should be destroyed in every Christian. He believed in miracles and in devils, and threw his ink bottle at Satan on one occasion when he saw him. He was dogmatic as a theologian, and violent in language; and he had, naturally enough, no knowledge of true science. But he fought on the side of freedom. Cardinal Newman on the other hand said to his flock: "Avoid inquiry, it will lead you where there is no light, no peace, no hope . . . only into the black pit where is perpetual desolation." Mrs Besant said to Dr Pusey: "I must find out for myself what is true"; and his reply was: "It is not your duty to ascertain the truth. The responsibility is not yours, so long as you accept what the Church has laid down." (But see Church.)

Lycia. See Lukia.

Lydia. See Lud.

M

The letter M interchanges with *N*, *L*, and *V*: and when joined to these is often not sounded.

Ma. See Am. An ancient word for "mother" and "being."

Ma. A name of Kubēlē, or "mother earth": Akkadian *Ma*, Finnish *ma* "abode," "earth."

Mace. See Danda, Dor-jē, Rods. A club, originally carried by those who guarded officials : the club of Hercules is often an euphuism for the phallus : French *mache*, *massue* : Latin *matea* “mallet.”

Madagascar. See Malagasis.

Madai. Medes. See Ekbātana, and Kuras. The Medes are noticed N. of Assyria, by Shalmaneser II, as early as 840 B.C. (see Gen. x, 2 : Isa. xiii, 17). We know little of them, except that Medic names are Aryan, as are Medic words such as *Bag* “god,” and *Spaka* “bitch.” They are said to have been very luxurious, and to have painted their faces. They already held the lands S.W. of the Kaspian in the reign of Tiglath Pileser II of Assyria, about 735 B.C. In this region however Darius I set up his Behistun text in three languages, Persian, Semitic, and Turanian. Hence Dr Oppert supposes the “Proto-Medes” to have been a Turanian race, akin to the old population of Susa further south, and to the Akkadians. They never appear to have formed any empire, or to have ruled outside Media ; for Cyrus was a Persian.

Mādhavachārya. This great Brāhman was a Vishnūva reformer about 1200 A.C.; he was born at Udupi, 60 miles N. of Mangalōr, and there educated by priests of Ānant-isvara. He opposed the Pantheistic doctrine of Ā-dvaita (“not dual”), then taught by the great Vedik scholars Vyāsa, and Sankarāchārya : he called Vishnu the “supreme,” and regarded man’s soul as part of that of God. He was long prime-minister of the Rāja of Vijaya-nagar, and had a distinguished brother who shared his views. They opposed the Saivite sects, and some of their views were so near to Christian doctrines as to be thought derived from the West ; but both wrote commentaries on the Vedas, and studied the Hindu philosophies of the 6th and 7th centuries B.C.

Madava. Sanskrit ; “mad,” a title often of Siva and Kāli.

Madhava. Krishna as slayer of a demon Madhu.

Mādhneh. Arabic : “place for hearing.” The proper term for a *Minārah*, “light-tower” or minaret, as being the place whence the *Muedhdhin* (“he who causes to hear”) chants the call to prayer for Moslems (see Minaret).

Madra. A familiar Dravid name for Siva, or for one of his four sons, whence the name of Madras.

Mag. An ancient word for “great.” [Akkadian *Makh* “great” ;

Turkish *makh* “noble”; Aryan *magh* “great”; Hebrew *makh* “noble”; Assyrian *makhkhu* “great.”—ED.] Herodotos speaks of Magoi as a Medic tribe; but in the great inscription of Darius the Magi appear as priests. Darmesteter, in his introduction to the Zend Avesta (*Sacred Books of East*, iv), says that the word Magūs is connected with the Vedic *Magha*, and with godliness, whence Magos in Greek meant a priest.

Māgadha. The land of the Ikshvāku or “sugar-cane” dynasty from Pātala on the Indus, in 315 or 312 B.C. The main events connected with this region are fairly ascertained as follows :—

Accession of Pālaka in Gujerat, and death of Mahā-Vira the Jain saint	527 B.C.
Death of Pālaka, who was followed by nine Nanda princes (155 years)	467 „
Accession of Chandra-gupta the Maurya	316 „
Accession of Āsōka, grandson of the last	263 „
End of the Mauryas	207 „
Puspa-Mitra, Bala-Mitra, and Nara-Vāpana, kings of Gujerāt and the West, for 130 years till	74 „
Death of Garda-bhilla, successor of Nara-Vāpana. Scythians enter India	61 „
Samvat Era. Kramāditya expels the Saka or Scythians	56 „
Kramāditya, King of Ujjain, is succeeded by his son	29 A.C.
Sāka Era. Kanishka, emperor	78 „
Bāla-Mitra “the pious” accedes	128 „
The Chauras attain to power	228 „
Chalukyas attain power first under King Mularāja (who reigned 55 years)	941 „
Chalukyas move South	1241 „

Māgadha was a Buddhist empire from 260 B.C. till our 9th century. This was indeed still the state religion of Mahi-Pāla in 1026 A.C.; or till the Moslem conquest according to General Cunningham (see *India*). In 1199 “the monasteries were destroyed, and the monks put to death.” Buddhist texts in mediæval characters attest this view (see *Arch. Survey Report*, iii, p. 119; and Dr Waddell, *Beng. Royal Asiatic Socy. Journal*, Jan. 1892). Local tradition at Uren, near Mungir, attributes the destruction of the temples to Pathān soldiers in

1195. Behār traditions point to the dominance of non-Aryan Cherūs in Māgadha in the same age (Mr Edgar, *Fortnightly Rev.*, June 1880).

Mā-gan. Akkadian: “ship enclosure.” Apparently a port whence Gudea, about 2800 B.C., brought granite to Zirgul (see Loḥ). In later Assyrian texts, of the 7th century B.C., it is placed on the borders of Egypt, and may have been at Suez.

Magpie. In mythology a bird of omen, whence the common saying: “One’s joy: two’s grief: three’s a wedding: four’s death.” Teutons regarded it as a bird of evil omen, to be killed between Christmas and Epiphany. Pliny (*Hist. Nat.*, ii) says that they sometimes die if they are unable to speak; and Italians call the bird *gazza*, as the “publisher” of secrets. They were sacred to Bacchus.

Mah. Mas. The moon as “measurer” in Aryan speech.

Mahā. Sanskrit: “great” (see Mag).

Mahā-bāli-pūr. “Great Bali town” (Mr Chambers in *Asiatic Res.*, i: Muir’s *Sanskrit Texts*, iv, p. 133: *Indian Antiq.*, Feb. 1881). A city connected with the war of Vishnu in his 5th Avatāra against Bāli, and noticed in the Ramāyana, and in the Bhagavat Purāna. It is now best known as the “Seven Pagodas,” having remains of celebrated rock-cut temples. It lies 35 miles S. of Madras. It was a sacred place down to our 2nd century, traditionally founded by Ban-āsura, son of Bāli. Siva guarded the gates of this monarch’s capital when war was caused by the seduction of Bāli’s daughter by the grandson of Krishna. But Krishna cut off “the thousand arms of great Bāli, all save two,” and he died at Dvāra, while prince Mali-Cheren seized Mahā-Bāli-pūr, and restored its magnificence. It was independent till conquered by the Pālavas in our 7th century. The chief Jain and Buddhist shrines belong, according to Mr Fergusson, to about this period, the inscriptions being in Sanskrit, and not in Tamil, as they would have been later. The peculiarly long apses of these temples connect them with those of Barhut, as early as the 2nd century B.C. One bas-relief is covered with Nāga serpents, and measures 90 feet in length by 40 feet in height. The later name Mā-māla-pūr—if not merely a corruption—may mean “great Māla town” (see Rev. W. Taylor, Madras Govt. Publications, *Historical Papers*, 1869—the *Seven Pagodas*, pp. 111-117). The Mālas came S. in 502 A.C. (see Mālis).

Mahā-Bhārata. “Great Bharata.” The Hindu epik, named

after Bhārata, ruler of Bhārata-Varsha or India. In addition to the fierce wars described, it presents—as we now have it—a picture of social and political life, with profound religious speculations (see Bhāgavad-Gita, and Krishna). It is a great source for history, tradition, and folk-lore. Bharata was an incarnation of Visva-Mitra, a warrior (Kshatriya) who “worked his way up to Brāhman-hood.” The epik is mentioned in the Asvata-Yama Sutra, and in the writings of Pānini—or about the 5th or 6th century B.C.; and is called “the Fifth Veda.” Dr John Muir says that: “The date of the ancient epic . . . cannot be determined with certainty, and it is no doubt, in its present form, made up of materials dating from very different periods. Prof. Lassen is of opinion (*Indische Alterthums Kunde*, i, 589, 2nd edit.) that, with the exception of pure interpolations, which have no real connection with the substance of the work, we have the old story of the Mahā-bhārata before us in its essential elements, as it existed in the pre-Buddhist period, *i.e.* several centuries before Christ. The subsequent additions he considers to have reference chiefly to the exclusive worship of Vishnu, and the deification of Krishna, as an incarnation of that deity (p. 586). . . . Prof. Goldstticker (*Chambers's Cyclopædia*) has the following remarks. ‘That this huge composition was not the work of one single individual, but a production of successive ages, clearly results from the multifariousness of its contents, from the difference of style which characterises its various parts, and even from contradictions which disturb its harmony.’”

Hindus believe that it was known in 3000 B.C., and represents the India of that time. The language, like that of the earliest Ramāyana, is said to be that of Vedic writings—but these also were not written down till about 500 B.C. No exhaustive study has however been yet scientifically carried out of its contents. Throughout the epik a strong tone of priestly prejudice and of dogmatic Brāhmanism is to be noted, inculcating restraints especially as regards food, drink, and female freedom. The old polyandry is condemned; for though Draupadi marries the five Pandu princes, it is against her will, as she is lauded for virtue and wisdom. It is however clear from the last book (Hari-Vansa) that the sexes mixed freely in public; they feasted, and danced, and bathed together; they ate buffalo meat, if not cow's flesh, as well as venison and birds; and drank strong drink. Communal feasts resembled those of Sparta and Krete, and such conditions of society were quite unknown in the time of Buddha. Yet in other parts of the work we find accounts of a superior civilisation on the plains of the Ganges and Jamuna, with study of philosophy and mystical religious speculation. The supposed author (or compiler)

Vyāsa, says that he gleans from ancient and later discourses, tales, and legends. He introduces, with King Indra-prasta, a sage who teaches logic and philosophy from six treatises. We need not then wonder at Vyāsa's having accomplished a poem of 215,000 lines—a work 20 times the length of Milton's *Paradise Lost*, or 7 times as long as the *Iliad*.

The hero of the poem is Hari, incarnate as Krishna ; and Hari was known to Megasthenes, the Greek ambassador, about 300 B.C. The 9th, or Buddha, incarnation of Vishnu is never noticed. Brāhmanism throughout exalts itself above other castes, whereas in Buddha's age it aimed only at piety and good life. The latest critic, Dr Dahlemann (1895), places the composition of the epik as late as the 5th century B.C. The Bhāgavad Gita is regarded as still later. Krishna, after much metaphysical discourse, is made to prophecy that “in the latter days Truth will fail : Atheists will abound: the life of man will be shortened, class rising against class, father against son, and wives against their husbands: that the temples will be ruined : that low castes will preach, and Brāhmans be their followers ; but that when sin, ignorance, and misery prevail there will be floods, signs in the heavens, and then a mighty fire will consume all, and on the ruins a new world will arise, and Kalki appear on his white horse ” (see Kalki). This recalls the beliefs of Persians and Jews about 500 B.C., or later, but in some respects may be ancient, tracing to a common Aryan belief (see Loki).

Mahā-Deva. “Great god,” a name of Siva.

Mahā-nama. A king of Ceylon (410 to 432 A.C., according to Turmour) very celebrated in Buddhist history (see Mahā-vansa and Buddha-ghosha).

Mahā-rājas. See Gosains and Vallabhācharya.

Mahā-rattas. See Rattas.

Mahā-sena. “Great leader ” : a name of Siva's warrior son Kartikeya : also of a king of Ceylon (270 to 302 A.C.) famous in Buddhist history (see Max Müller, *Buddha-ghosha's Parables*, *Intro.*, xi). See Mahā-vansa.

Mahā-at. Mahat. Sanskrit : “the great one,” Brāhma ; and a form of the first divine man (see Purusha).

Mahā-atma. Sanskrit : “great soul,” or “noble-minded.” A title for Yōgi or Sanyāsi ascetiks.

Mahā-vansa. Sanskrit : “great genealogy,” a Buddhist sacred history in Pāli speech. The first part, down to the reign of Mahā-sena (275 to 302 A.C.), was written by Mahā-nama, King of Ceylon (410 to 432 A.C.), beginning with the first known king of the island in 540 B.C. (see Anurādha-pūr). The second part was begun by order of King Pra-krama-bahu in 1266 A.C., and continued down to 1728 A.C., when Buddhist history in Ceylon ceases. The epik (as Prof. Weber calls it) opens with the landing of Prince Yijaya with 700 men in Lanka—or Ceylon—he having been banished by his father, Siha-bahu, King of Lala. Vishnu appeared to him sitting under a tree, as Upala-vāna, the deity of Ceylon, in the form of an ascetik, who baptised the prince and his followers with water from his own pitcher, and then vanished, after tying threads, as charms, round their arms. The followers of Vijaya however were beguiled by Yaksha (or Nāga) females, who shut them up in a cave ; for Kuvera then ruled Lanka (see Kuvera) : the prince obtained their release by aid of Vishnu, and married the beautiful chief Yakshini, and also a daughter of Pāndava, king of Madūra, whom the Yakshini slew.

Mahā-vāli-pur. See Mahā-Bāli-pur.

Mahā-vira. “The great man” : the last of the Jain Tirthankaras (see Jains), whose real name was apparently Vardhmana. He is frequently mentioned with Gotama Buddha in Gaura Sanskrit inscriptions of caves sacred to Nāg-Arjuna, which date from about 150 B.C. to the 2nd century A.C. The Jain legend represents his soul to have passed through six lives, being born finally of the virgin Trisalā affianced to Siddhārtha, of the Ikshvāku dynasty—a prince of Ravana. He would appear to have been born (about 598 B.C.) near Vaisali, the capital of Videha, and to have been related through his mother to the ruling dynasty of Māgadha. He appears to have lived at home till the death of his parents, when his elder brother, Nandi-Vardhana, succeeded as a prince. At the age of 28 he became an ascetik, and led a life full of austerities for 12 years under a Sal tree on the bank of the Riju-paliku river, where he maintained complete silence for the first 9 years, and after the first went completely naked. Thus he attained to Kevala, or “perfect knowledge,” and then wandered as a teacher of Jain philosophy even among the wild tribes of the land of Radha. He was regarded as omniscient, and called a Jina or a Mahā-vira, titles also given to Gotama Buddha. He exhorted all to purity of heart and life, and suppression of all passions. He bade them not to hurt anything that has life, whether beast, bird, fish, insect, or even plant : not to resist evil or to retort abuse, but to

overcome evil with good. He was believed to have fasted for several months, sitting in silence with his eyes fixed on his nose (see Hypnotism) : during this time Indra posted a Yaksha, or angel, beside him to watch over his safety and to speak for him. He disapproved of self-torture, but was willing to submit to tortures inflicted on him by others. After many years Indra, and Sakra, visited him under the tree, and set a pulpit there from which he might preach, a model of which appears in several Jain temples. He called the world an ocean, into the depths of which our bodies (Jiva) are continually sinking, because of our ignorance and impurity : our spirits however can ascend if we are assiduous in virtuous life, harmless, and cherishing others rather than ourselves.

Maha-vira was in fact a Jain Buddha, and is mentioned in Buddhist works, under his well-known name of Nata-putta, as the head of Jains or Nirgranthas (Pāli Nigantas), and as a rival of his contemporary Gotama Buddha. Like Gotama he combatted the Brāhmans of Māgadha, or won them to his teaching. The canonical books of the Jains mention his victory over Gosala, son of Makkhali, and call the place where he died, at the age of 70 years, Papa—a small town. He spent the rainy seasons in Māgadha, but travelled as far N.W. as Srāvasti, and to the foot of the Himālayas. The names of the 11 Ganadharas, or apostles of the faith, are given in the Kalpa Sutra. The legend says that Sakra, and other deities, performed his funeral rites burning his body ; and that they built the shrine where his disciples placed his ashes, bones, and teeth. At his death many miracles occurred, and his whole life is transformed into a legend. We have often tried to ascertain real facts from learned Jains, about this fanatical but no doubt good Yōgi. He is called the last and greatest of the 24 Jinas, or Tirthankars, but we learn nothing about the others. In the Ramāyana, Rāma-Chandra stigmatises the precepts of Rishi Jabali, as those of Ārhats or Jainas (see *Anjuman-i-Panjāb* Journal, 21st Aug. 1885) which may indicate a date before 500 B.C.; and, in the Bhagavat, Rishabha, the first Jina is said to have been an incarnation of deity respected by all Hindus. Buddha himself seems to have come under Jain influence, though he advanced beyond their ideas. Both Jains and Buddhists believe in the approach to a divine life through abstraction, and intense thought (see Yoga). The complete legend of Mahā-vira is given in the Mahā-bīr-charita, answering to the Buddhist Lalita-Vistara. Both masters founded ascetik orders, but Jains never attained to the second stage of Buddha's teaching (see Pref., *Sacred Books of the East*, xxii, by Dr Hermann Jacobi). The Jains believe

that Siddartha—father of Mahā-vira—was a powerful monarch, but he appears to have been no more than a provincial ruler, allied to Chetaka, King of Vaisali, by his marriage. The later extension of the empire of Māgadha permitted the rapid spread of both the Jain and the Buddhist systems (about 260 B.C.), and Āsōka in early edicts proclaims toleration of all sects. Mahā-vira's followers were specially numerous in Vaisali, which is equally famous in the history of Buddha. But we must remember that Jain books may have incorporated Buddhist traditions.

Mahā-yana. Pāli : “great vehicle.” The later High Church Buddhism of the reign of Kanishka (10 to 78 A.C.), when the original simplicity was corrupted, by ritualism and pagan superstition. Tibetan Buddhists of this school teach that neither matter, spirit, nor conduct (Karma) is self-created : they are all properties of the One and unchangeable being, the living force being never separated from some form of matter. They speak of countless Buddhas who have become Tathāgātās (“gone on the way”), and have attained “perfect purity,” which is one meaning of Nirvāna (see Buddha).

Mahdi. Arabic : “guided one.” The name of the religious guide—a Moslem Messiah—who is expected to appear in the last days, and will be “guided” by God.

Mah-Endrā. Mahā-Indrī. Names for the Sakti (female power, or consort) of Indra, delighting in sacrifices of blood, and in wine, thus indicating the influence of older nature worship on the cultus of the Vedic Indra.

Mah-ēsha. Sanskrit. “Great being.” A demon in buffalo form destroyed by the goddess Durga.

Mah-ēshvara. Mah-Mandala : “great spirit.” Titles of Siva as Creator. Near Serampūr we have mingled with 100,000 of his devotees at the Jaga-nāth festivals ; but Āsōka is said to have made 40,000 converts to Buddhism at his temple in Maha-mandala, the ancient capital on the Narbada river.

Mahī. Sanskrit : “great one” (feminine) : the “great mother,” or earth.

Mahīla. Sanskrit : the “great round one” ; a title of Pārvati, wife of Siva.

Mahina. The son of the Emperor Āsōka, and the first great Buddhist missionary (see Asoka), is said to have gone with his

sister Sangha-mitta—(“friendly to the order”) to Ceylon in 260 B.C., converting princes and peoples, and translating into the Ceylon language the scriptures of northern Buddhists. Mahina’s principal work was the *At-tha Kathā*, or “Commentaries”; and he is said to have planted the Bo tree of Ceylon (see *Anu-rādha-pūr*). He was probably converted as a child in Ujjain, when his father was as yet only a Viceroy: with him he went to the court, at Pātali-putra, when 10 years old, and at 20 he joined the Sangha or “order” of Buddha, leaving shortly after for Ceylon as an ascetik (Beal, *Bud. Lit.*, p. 46). The faith seems to have been already known in the island (Oldenberg, *Bud.*, p. 75). This prince was severely ascetik; and magnificently carved caves are believed to have been hewn for him by the king and nobles of Ceylon.

Maia. A name for Kubele as “mother earth” (see Ma). She is also variously called, in classic mythology, a mother or a daughter of Hermes, a wife of Hēphaistos, and one of the Pleiades beloved by Zeus (see Maya).

Maimonides. The Greek form for Ben-Maimon, the name of the great Jewish rabbi and philosopher Rabbinu (“our lord”), or Rambam, Moshe, son of Maimon. He is called “the second Moses,” and the “second Ezra”; he was born at Cordova in Spain (then a great centre of Moslem learning) in 1135 A.C. (30th March): and he died at Cairo in Egypt in 1204 (12th Dec.). He is also known as *had-Daiyān* or “the judge.” Maimonides is said to have professed Islām at one time, to avoid persecution: he was a very broad minded man, and a philosopher of the school of Philo or Josephus (as regards the allegorical treatment of Bible miracles and legends), greatly influencing the schools of the Ḳabbala in the 13th century. He was a mathematician and an astronomer, as well as a physician of great repute, and author of several medical works. This led to his receiving a lucrative appointment as physician to the court of Saladin in Egypt about 1170 A.C. Even while studying medicine, at the age of 22 years, he is said to have brought out an elaborate work on the calendar. He was a great linguist, and wrote about Greek, and Arab philosophy, and on “technical terms of logic.” He commented on the Hebrew Mishnah in Arabic; and his *Guide for the Perplexed* (Moreh-han-Nebukhīm) is an attempt to reconcile Scripture with philosophy.

His great work was the Mishnah-Torah, a commentary on the Hebrew Scriptures, embracing all that could be found in the Talmud, and in other earlier works of repute among the Rabbis. Jewish

scholars constantly quote "Rambam," especially those of Yaman or Arabia, and it is still a mark of erudition to refer to his opinion as to any difficulty in either the Torah or the Mishnah. In the *Guide for the Perplexed*, Maimonides (like the school of Averroes) speaks so highly of Aristotle that many Jews were disgusted, and even burnt the book, saying that Aristotle was made greater than Moses by the author. Yet it is an immortal work, which still aids the Jew who comes in collision with other systems of religion : Maimonides therein treats fully of the Moslem *Ḳalām* (or theology as to the "Word," or Logos) ; and the whole is regarded as a marvel of pious scholarship for its age (Prof. Friedlander's translation, 1885). Followers of Rambam were, however, often excommunicated, in the 13th and 14th centuries, for maintaining that the early scriptural history was merely allegoric. While Christian churches were disputing as to the nature of their Trinity, Maimonides was teaching that "the idea of deity was altogether inconceivable by the human intellect," which indeed is the teaching of every creed that calls God the Incomprehensible, or the Unknowable.

M'āin. Arabic : "place of springs" (see Arabia).

Mainyo-i-Kard. Minokhired. A sacred commentary, in Pāhlavi dialect, on the Zend Avesta of Persia, composed after the reign of Shapur II (309-380 A.C.).

Maitra-Varuna. These two deities (sun and sky) produced the sage so named (or Agastya) as a small fish (*māna*) in a water jar, and he is said to have written many hymns of the Rig Veda, as the great Rīhī Agasti.

Maitrī. Sanskrit : "love," "kindness." The god Mithra ("the friend") is named from the same root.

Maitri. Maitreya. The Buddha who is yet to come, and the last of five. When Gotama was dying he is said to have given his yellow robe to a favourite disciple Mahā-kāsyapa, that he might hereafter become Maitri (Beal, *Buddhism*, ii, p. 142) : he was fabled to have met this disciple in a former life in the Tushita heaven, where Maitri is now awaiting his future return to earth ; in which happy age a thousand thrones are to be made ready for all the Buddhas. Gotama related Maitri's history in a discourse called the Anāgata-vansa. He is the incarnation of love, pity, and maternal tenderness, now in Tushita "the joyful place."

Maka. Makka. The capital of Islām 45 miles east of the

port of Jeddah on the W. central coast of Arabia (see Arabia, Habal, Ka'aba, Muḥammad). The scenery and rites are fully treated in our *Short Studies*, x. [The meaning of the name, as a Semitic word, is unknown. It may be an ancient term, like the Akkadian *Muk* "building"; and the site was an early caravan station, the Ka'aba being already ancient in the time of Muḥammad. The feasts at 'Arafāt, Ḳozah, and Makka, were held in the travelling season; but Muḥammad changed the calendar to one purely lunar, so that the year now loses $11\frac{1}{4}$ days annually, and the month Dhu-el-hijja ("that of the pilgrimage"), like the others, goes slowly round the seasons of the solar year. Makka stands in very barren mountains occupying—as said in the Ḳorān (xiv, 10)—a sterile valley, to the E. of which, about 6 hours distant, the isolated Mt. 'Arafāt rises in a plain (see 'Arafāt). The hills of Ṣafa and Marwah (where two lovers were turned to stone, according to the legend, for having desecrated the Ka'aba) are S.E. of the Ḥaram ("sanctuary"), and one of the customs of the place is that of rushing from one of their platforms across a valley to the other. The "Valley of Mena" leads to the pass whereby Makka is reached from 'Arafāt, and here is the Jamrat el 'Aḳabah ("end of the ascent") with its cairn of stones. These are the sacred places of the holy region, in addition to those of the Ḥaram itself including the small fragment of the "black stone," the sacred well Zemzem and other wonders (see Ka'aba).

The rites, as reformed by Muḥammad, have been reduced to visits for prayer to the sacred spots. The population of Makka is about 60,000, and the number of pilgrims is about the same in addition. The Ka'aba however is still apparently the scene of rites belonging to the old worship of Allāt the Arab Venus (see Ḳadesh), as in the days of Burckhardt who says: "The holy Ka'aba is the scene of such indecencies, and criminal acts, as cannot with propriety be here more particularly noticed. . . . They are not only practiced with impunity but . . . almost publicly . . . and passing spectators merely laughed . . . in spite of my expressed indignation."

The pilgrim having assumed the *Iḥrām*, or "sacred" dress, before entering the limits of the sacred territory, proceeds to visit the holy sites. Leaving the city at midday he reaches 'Arafāt in the evening, and on the 9th of Dhu-el-Hijja, after a night spent in prayer, he takes his stand on the mountain at dawn, and there recites texts and prayers till sunset. The pilgrims then rush westwards with utmost haste to Muzdalifa, where, before dawn on the 10th, they go in procession with torches round the mosk. This is the great "day of the sacrifice"—the only one in the year on which some Moslems taste flesh. The

pilgrims proceed to Mena where each must cast seven stones at the cairn—as if at Iblis (Satan) according to their modern ideas. But of the orthodox Moslem sects (the four Sunni sects, Shafi, Ḥanbali, Malaki, and Ḥanifi, who differ in minor points) the Shafi will cast 49, and the Ḥanifi 70 (both multiples of the seven), and these stones must include 7 brought from Muzdalifa, the rest being from the Mena valley, and all being washed seven times. The victim is then slain at Mena, and a sacrificial feast follows, some of the flesh (often of a camel) being dried to distribute to the poor. After this the pilgrim shaves, and the rites are concluded. They rush back to Makka, and perform the Ṭowāf or 7 “perambulations” of the Ka’aba (see Habal), going back to Mena for the night. There are two other cairns in the valley of Mena at which also stones must be thrown. The origin of this rite appears to be the leaving of a memorial pebble at a cairn round a menhir, which is common to Moslems and Jews in Palestine, and practiced also by Kelts and others. Every Moslem shrine in Syria has round it—at the first place on any road where it becomes visible—a group of Meshāhid or “witness” pillars, consisting of small stones piled on each other. The Jews cast stones at “Absolom’s pillar,” but also pile them up at the tomb of Simon the Just at Jerusalem.—ED.]

Makara. The marine monster on which Vishnu rides—his *Vāhana* or “bearer.” It has the head and forelegs of a deer, and the body and tail of a fish [as also on Kassite boundary stones in Babylonia—ED.], being the Capricornus of the Hindu zodiak. It is also called “black teeth,” “water form,” and Kantika.

Mala. Sanskrit : “strong,” “excellent,” applied to a cup, a woman, and a rosary. From this root may come *Malum* (Latin), *Melon* (Greek), for “apple,” *Mālus* “mast” (Latin), *Malus* “evil” “violent” (Latin), and *Malu* the Polynesian god (*Journ. Anthropol. Instit.*, Aug., Nov. 1898).

Māla-bār. The “Māla coast,” a word of Arab origin (*bara* “outland”), for the coast of the Malis in India.

Malagasi. The inhabitants of the island of Madagascar, which is the third largest in the world, extending some 980 miles N. and S., by 350 miles at its greatest width, or 230,000 square miles in all. The population is probably of $3\frac{1}{2}$ million persons. Madagascar appears in the geography of Ptolemy (2nd century A.C.), and Arab traders reached it perhaps as early; but to Europe it was unknown till 1506 A.C., when the Portuguese discovered it. English traders reached it

in the 17th century but abandoned their settlement on the, N.W. coast after a few years. The inhabitants are of African, Arab, and Malay origin : the first colonists being probab]y the Sakalavas now found on the N.W., who appear to have belonged to the African pigmy (or bushman) race, resembling the Wazambas of the Congo, and called Vazimbas. They were probably driven before the Malay Hovas, and are now only found in a few villages. The Hovas first established a regular government in the central granitic highlands of Imerino, from their capital of Antananarivo. In 1880 they claimed to rule the whole island. Hovas (now subject to France) are divided into three classes ; Andriana, or nobles ; Hovas, or commoners ; and Andevos, or slaves, who are usually captives or criminals. All speak the Hova language which is Malay (as shown very clearly by the numerals, which are always a very distinctive feature of any speech) including some Indian and Arab words. It is said that, in the 16th century A.C., they possessed some form of pictorial script ; but in 1820 English missionaries introduced the European alphabet. The religion of the island is a form of Fetishism, with charms, divination, and stone emblems. The Hovas believe in one "great spirit," called Andria-ma-nitra, who is the Zanahary or "creator." The Rev. J. Sibree says that before 1865 thousands of victims, mostly innocent, perished every year, by poison ordeals. Sacrifices propitiatory, or as thanksgivings, consist of cattle, sheep, and fowls, offered at sacred stones, and tombs, which it is customary to anoint with blood and fat. These include tombs of the Vazimbas who claimed rule over the island till the 19th century : their graves still represent the abode of the ancestral spirits of the island. Circumcision used to be a Malagasi rite before the introduction of Christianity. Cattle were only killed for religious rites.

The great fête is that of the new year, when all bathe ceremonially, whence it is called Fandroona, or "bath." The circumcision rites are licentious (see Australians), occurring every few years, and ending in drunkenness and immorality : yet as a rule the Malagasi are as truthful, kind, and hospitable as other peoples. From 1820 to 1835 Christianity was tolerated, but. the Hova queen Rāna-Vālonā then declared it illegal, dismissing the missionaries and killing about 200 Hova Christians : others were degraded, fined, and imprisoned. On her death in 1861 her son Radama I tolerated all religions and traders, which probably led to his assassination in 1861. His queen ruled till 1868, when her cousin became Rāna-Vālonā II, and this queen was baptised with her husband, the native shrines and idols being then destroyed.

Since 1868 the Hovas have advanced in civilisation round the

capital. Polygamy and licence have been repressed : education and literature have improved : laws have become less arbitrary ; and divorce less easy. Judges and officers received salaries (before the French conquest) and Hova power was extended.

The island abounds in rude-stone monuments (Rev. J. Sibree, *Journal Anthropol. Instit.*, February 1892): these vary from 10 to 20 ft. in height of the stones, which are called Vatolahy (“male stones”); and “the shape of the stones may indicate phallic worship”: they are also called Teza, or “firm upright things.” Those near Imēriño are of blue undressed rock, and those in Betsilēo of fine white granite—recalling the dark lingams of Krishna, and the white ones of Siva, in India. Malagasy words, such as Rāna for “queen” (Hindu *Ranī*), also suggest Hindu influence, and the sacred tree of the Malagasy grows out of a rude-stone altar as among Hindus and Buddhists. Cattle also are sacred (as in India) and the stones are adorned with heads, and horns, of bulls : the king too was called Ombelahy or “bull.” Mr Sibree figures ornaments like those of India, and a sacred stone surrounded by four lesser ones (see Khonds) is surmounted with vases of budding flowers. [Malays are not exclusively found (in this part of the world) in Madagascar. Moslem Malays are numerous at the Cape, and the Hottentots appear, by type and by mythology and customs, to represent a mingled Malay-Bushman stock. The Hovas have a list of at least 35 kings, so that their arrival may date back to 700 A.C. The language is said to compare with early Malay speech, having few Sanskrit loan words—according to Prof. Keane—but, on the other hand, the Hova type is not pure Malay, and indicates not only African admixture but very clearly also a Hindu strain. The Hovas were among the adventurous Malay sailors who sailed all over Polynesia and the western ocean, and the Hova kings, it is said, used to be buried in a silver canoe (like the canoe coffin of the Sakalavas) which points to their maritime character.—ED.]

Malak. Moloch. Milcom. The Hebrew *Melek* means “an adviser,” “ruler,” or “king,” and from it the names of Moloch, and Milcom, are usually derived. In Amos (v, 26) we read of the “booths” of Moloch, resembling the shrines in which Assyrian deities were carried abroad. [Moloch was a Ba’al, or god of earth and hell, and the name. may—as Lenormant thought—come from the Akkadian *Mul-ge* or “lord below.”—ED.] According to Rabbinical accounts Moloch was represented as bull-headed, with outstretched arms. The body of this brazen idol was hollow, with seven divisions, one for

each of the seven planets. It was made hot and filled—the 1st division with fine flour : the 2nd with bones : the 3rd with a sheep : the 4th with a ram : the 5th with a calf : the 6th with an ox : while in the 7th a child—the peculiar victim of Ba'al and Moloch—was offered as a burnt offering. In Yukatan the Americans in like manner (especially the Itzaek tribe) immolated human Qeings in conical cases of metal, and the Kelts down to Christian times burned men inside huge ozier idols. Babes cremated in jars, in Palestine, are thought to have been so offered (see Gezer) at shrines where the name of Moloch occurs in the dedicatory texts of pottery vase-handles. In Carthage as many as 200 children were offered at one time to Mēlḡarth (see Hēraklēs). The valley of Tophet (Isa. xxx, 33) was an ancient shrine of Moloch (“the king” in our version) where these horrible rites were performed just S. of Jerusalem, and the name is supposed to mean “a pyre.” Milcom is noticed in a Phœnician text in Cyprus, and David apparently took the crown of Milcom from such an idol (2 Sam. xii, 30), at Rabbath 'Ammon.

Malays. See Mali. The Malays are of Turanian stock, and include Malays proper, and others in Java, the Celebes, the Philippines, Formosa, and Madagascar (see Malagasy). They are connected with the Drāvidians, and widely spread, even to Easter Island and Peru. They are the great civilisers of the Eastern Archipelago, and include (1) Orang Benu, “men of the soil,” (2) Orang Laut, “men of the sea,” and (3) Orang Outan, “men of the woods,” who are however Negritos chiefly. [It is worthy of notice that two distinctive Malay customs—head-hunting, and the use of the blow-pipe for shooting—are found widely spread in the regions thus indicated as reached by Malays. Thus the use of jade, and of the blow-pipe, is found among Papuans, and the latter also in S. America with the “Couvade” custom, which is also Turanian. Polynesian and Australian languages also compare with the Malay very closely.—ED.] The Malays seem evidently connected with the Mali non-Aryans of India. The Malay annals (*Sejara Malayu*, Raffles, *History of Java*, ii, pp. 108-112) begin by tracing the Mālās of regions E. of India, as descendants of Alexander the Great by the daughter of the great Rāja-Kideh-Hindi. This account however, according to Sir Stamford Raffles, dates only from our 17th century. The princess had, we are told, a son Aristan Shāh, whose dynasty endured about 600 years, or to 280 A.C., when the ruling Rāja-Saren set out to subdue China, marching down the Ganges and then S. to the land of the “Klang Kins” (probably Klings), and settling at Bis-Nagar—no doubt our Vijra-nagar. These

Malas were probably the E. Chalukyas, who reached Tellingana about the same time. Rāja Suren's eldest son, Bechatrow, was dissatisfied with his share of the empire, and on his father's death fitted out a fleet of twenty vessels, determined to carve out a kingdom for himself E. of India. A storm scattered the ships ; but, with a few followers, he reached Palembang, where he found an Indian prince who, with his people, did him honour. This prince's daughter he married, and succeeded him probably about 340 A.C., ruling long in Java and elsewhere, and known as a descendant of "Sultān Sekander," or Alexander the Great. This tradition serves at least to connect the Malays with N.W. India, according to their own account.

The Malays appear to have been always unsettled and piratical, as they still are, being bold sailors who explored all the Pacific Ocean. They established a state at Singa-pūr ("Lion-town") in 1160 A.C., and preyed thence on the maritime traders, until Majā-pāhit, a powerful King of Java, drove out their king Sri-sin-derga (whose name is clearly Indian), and founded the Malay state of Mala-ka, or Malacca. In 1276 the race accepted Islām through Arab influence ; but, till recently, they knew very little of its tenets. In features, complexion, and temper, the Malay shows his Mongolic origin, though with Hindu and Arab admixture, and (in some regions) a Negrito strain, due to inter-breeding with Melanesians such as the Papuans. Custom, religion, and language, tell the same story. He has been the virtual ruler of the S. Archipelago since at least our 4th century. Though he seems to have had no literature till our Middle Ages, his language has been the common speech of all these widely scattered regions for at least 1500 years. He brought with him the worship of trees, serpents, and lingams. Other Gujerat races from N.W. India followed, and the Sabeian traders of S.W. Arabia traded with them from the Roman age, followed by Arab Moslems, who introduced a religion which has always appealed to Malays on account of its simplicity. The Malays of Cape Town adorn their tombstones with Arab Moslem inscriptions. Mr Crawford (*Eastern Archipelago*, ii, p. 267) describes, however, Malay Moslems who did not even know the name of Muḥammad. They retain their early superstitions; and charms, or idols, are hung in cages, or shrines, from the centre of the house roofs, these shrines representing small canoes, and *sakits* (*sukkoth* or "booths," as among Hebrews) in which the spirits are said to dwell, or to move about. These charms avert the evil eye, and appease spirits of whom heaven, earth, seas, rivers, trees, and rocks are said to be full, most of them being ill-disposed beings. For this reason small altars are erected, and food, wine, and tobacco offered on them to the

spirits, with prayers to the good beings. These altars occur in groves, and under shady trees, and the shrines are sometimes hung up, while little ladders of cocoanut fibre are stretched from the tree, that angels may ascend and descend as they did on Jacob's ladder at Bethel. But the Sakits, or shrines, are places dangerous to man, only to be approached with awe and reverence. Souls of men and animals are believed to quit the sleeping body, or to leave it at death, and must be captured by wizard priests well paid. Sometimes the soul returns at once when the priest sings, whistles, or dances, or if he waves attractive colored cloths. If this fails the cloth is put on a spear, and a sacred image above it: the enchanter waves it madly as he rushes about, till the high priest—by a mystic sign—declares the soul to be in the image. A priestess then stealthily approaches, and wraps it in the colored cloth, placing it over the patient's head, and anxiously awaiting the result. If after a time he does not recover consciousness he is abandoned, because the soul has gone to his forefathers; and elaborate funeral rites then follow. Angry spirits are enticed into the Sakits by offerings of goats, fowls, or pigeons; and the shrines are then removed, weighted with stones, and sunk in deep water. Sometimes the ghosts may be seen rowing about in small vessels; and food should then if possible be sent to them, to keep them away. When great epidemics prevail special boats, gaily garnished, and well provisioned, are pushed out to sea, with clamour and shouts, bidding the spirits to "go away to another land": and the noise is kept up, day and night, till the poor ghosts can endure it no longer, but board the boats and sail away. Men, women, and children, then bathe, and return to their homes with confidence. Some diseases require that a white cock should peck the body of the patient; other rites are phallic or solar.

Māli. Malla. The Malis, or Mālavas, are a widespread Turanian race, entering India from the N.W. and N. through the passes of the Himālayas. The word is often rendered "men," but may come from the Drāvidian term *māla* "mountain": for the Malayalis are still a considerable people in the central highlands of India. Mala tribes mingled with the Kolarians (see Kols), and settled by the 4th century A.C., at the "Mons Malleus" of Latin writers (Paris-nāth). Thence some established Māli states in the valley of the Ganges, and on the Mālini or Mali River, the sources of both being near each other: they extended over Behār and to Banāras, and over Rohil-kand, the Mala kingdom thus embracing some 60,000 square miles. From Delhi they proceeded to Māla-tāna (Multan).

Mālwa, and the Māla-bār coast. Their central capital in the north was Srāvasti, while on the S.W. at Mālani they occupied the rich province of Jodh-pūr, bordering on the Ran of Katch. The deity of this branch was Māla-nāth-ji. The Yavana-Mālis ("foreign" Mālis) lived along the Rapti and Sutlej rivers. Nine Mala tribes confederated with nine Drāvidian Likchavis (*Sacred Books of the East*, xxii, p. 266), against the kings of Kosāla and Māgadha, founding the Videha kingdom, with its capital at Vaisala, overlooking Patali-putra (Patna); but they were finally absorbed in the Buddhist empire of the 3rd century B.C. (see Mr Hewitt's Map, *Journal Rl. Asiatic Socy.*, July 1889). Thence probably they moved into Mālwa, holding Ujjain, and as far S. as the Narbada River: or they may have reached Mālwa from the Dammuda. That the Malis came from N. of Delhi is shown by the notice in the Mahā-bhārata, where (say about 500 B.C.) the Multānis are called "Southern Malis." The Western Ghāts about Bombay are still called Malayan mountains. The Malis were serpent worshippers, and tree worshippers, and (like other Turanians) hard working agriculturists. A gardener is called a *Mali* in India—*Mal* meaning a "flower." Fusion of the Turanian and Aryan stocks is traceable as early as the time of Buddha (6th century B.C.), as when Prasenjit, king of Banaras, married Mallika a Māli maiden.

Mam. Muma. Moumis. A Babylonian word for "water," rendered *moumis* by Greek writers. It answers to the Hebrew *Mīm*, "waters," "sea"; and comes from the old word *ma* or *wa*, which here has the "mimination" or demonstrative *m* added. [Mongol *mu*, Malay *wa*, American *ma*, Polynesian *wai*, Keltic *ma*, Egyptian *ma*, African *ma*, Semitic *me*, *mi* "water."—ED.] The Babylonian creation tablet (Dr E. Schrader, *Cuneif Inscript. and Old Test.*, i, p. 2) says "*Mummu tiamat* gave birth to all," that is to say "the waters of the deep."

Mamitu. The Babylonian translation of the Akkadian *Sag-ba*, meaning a "vow." [Compare the Hebrew *Emeth* "faith."—ED.] One of the bilingual magic texts reads: "The vow! the vow! The aid of the gods is an everlasting help: the aid of Heaven and Earth never fails. God only is unchanging. God is not understood by men. The snare for the wicked is not removed: an impassable decree is set against the sinner" (see Col. Conder, *Hittites and their Language*, 1898, p. 123).

Man. Several distinct roots are often confused having similar sounds: (1) *Man*, *Maen*, "stone," as among Kelts, or in the Poly-

nesian *meni* for a "stone": (2) Man, "being," "man," and "mind." [Akkadian *men* "be," Egyptian *men* "create," Aryan *man* "man," Latin *mens* "mind," Arabic *mana* "meaning."—ED.] Hence in Egypt Men or Min is the creator, and Mani is Horus: while Menes, Manu, Minos, and others are the first "man," among Egyptians and Aryans: (3) Man "measure," whence the Greek *mēnē*, Lithuanian *menu*, and English *moon* for the "measurer" of the month; and the Babylonian *manah* (a measure of weight), and Hebrew *Meni* a deity of fate—the Arab Manāt in the valley of Mena at Makkah: and the Minyeh of Moab, a place where stone shrines of great antiquity are found. The Egyptian *men* for "shaft," or obelisk, may come from the first of these roots, but the connection between the upright stone and the idea of creation is easily understood when the phallic origin of these monuments is remembered. It is not probable that rude tribes like Kols, or others, would have derived the name of man from the abstract idea of "mind": Man "to be" is connected with *ma* "parent" (usually "mother," but in some languages "father"), and with *an* "to breathe" (see An and Ma). The word *manna*, and the Arabic *mann* for "sperm," may also be ultimately connected with *ma* "to make" (see Manna). In India *mana* or *mani* is a "gem" (from *man* "stone"), and a charm, or divine emblem like the Polynesian *manava*. The Mani stones may vary from a few inches to 4 or 5 feet in diameter (see Mr Knight, *Where Three Empires Meet*, 1893, pp. 144, 194). This writer says that on approaching Leh "the whole road was lined with chortens, manis, and cairns." In literary Sanskrit the roots are distinguished by different letters for the final *n*; but such distinctions are comparatively late refinements. The Sarpa-mani, or "snake-stone," is a jewel in the head of the phallic serpent, and Manis are everywhere set up in fields, forests, or at dangerous defiles, to ward off the evil eye. Even in the Vedas we find the god Rudra appearing as a Manē, and Mr Aynsley (*Indian Antiq.*, May 1886) follows the author's view (*Rivers of Life*) when he says that "Manē is but an augmentation of *men* or *maen*, stone." The American Indians of Dakōta, who set up and anoint lingam stones, call a spirit, or a wizard, a *Manitu* or "Great Mani" (see Prof. E. B. Tylor, *Journal Anthropol. Instit.*, Feb. 1892): and among Algonkins every nature—good or bad—superior to that of ordinary human beings is a Manitu. The Rev. Dr Codrington (*Melanesians*, 1891) says that, in Polynesia, Mana is "the universal power, force, and influence, supernatural and physical, which it essentially belongs to personal beings to originate, but which may act through the medium of water, a stone,

or bone, and be conveyed to any thing, person, or spirit, disembodied, or supernatural." "The Melanesian religion consists in getting this *mana* for one's self . . . this is the object of all sacrifices, prayers, and rites." [In the Turanian languages *man* also means "first," or "principal," as in the Akkadian *man* "king," and Turkish *manap* "chief."—ED.]

The connection of the moon (Lydian *mēn*, Phrygian *maneros*) with the idea of measurement may go back (like Meni the deity of "number," and of "fate") to the older idea of "that which is"—the reality; and the idea of the "mind" is again founded on that of life and existence, created by the *mann* or living sperm, and symbolised by the *maen* or erect stone.

Manaf. An Arabian sun god. [Probably the "fierce."—ED.]

Manak-meya. The name of an ancient sacred book, in Java, describing the creation of the first man. The supreme god, Sangyang, created an egg or sphere (see Eggs), whence issued the sun, moon, and man (Fornander, *Polyn.*, i, p. 213).

Manasa. A name of Vishnu as "lord of water." He is especially the deity of the Kulin Brāhmans of Dakka ; but all castes in lower Bangāl worship him on the 5th and 20th days of the four rainy months—from mid June to mid October—especially at the Nāg-Panchāmi, or snake feast of the latter half of August (see Nāga).

Manasarawar. An ancient Paradise near Mt. Meru at the sources of four rivers. Thence the Brāhma-putra flows east, the sacred Sarāyu (or Gogra) and the Malinda (or "Māla river") break through the Srāvasti gorge to central Oudh, and the mighty Indus goes forth 1800 miles westwards (see Meru). The four rivers of this Eden are said to issue from the mouth of a cow, a horse, an elephant, and a tiger respectively (see Prof. Beal, *Records of Western Countries*, i, p. 12 ; *Asiatic Res.*, vi, p. 488).

Manchus. Mantchus. A branch of the Tunguse (see Tunguse), occupying Manchuria, a region which stretches from China to the Amūr river, embracing 400,000 square miles. They became distinguishable in our 13th century, organising various rude nomad tribes who are first noticed in the time of the Chinese Kau dynasty (1122 to 1225 B.C.) as Sushin (Tunguse proper), Yih-lo, Niichin, K'etan, etc. Before 1100 B.C. the Sushin were attaining power in N.W. China. In the 1st century B.C. the Chinese conquered Mukden, the Manchurian capital, and Korea, and in 263 and 291 A.C. Tunguse ambassadors were sent to the Tsin emperor at Nanking. The Chinese

only drove back these Tartars from their lands about 470 A.C., and the historian Tso says that they were the strongest race in Tartary in the 6th century B.C. The K'etans established their dynasty in N. China about 920 A.C (see Kheta), and this lasted 200 years, till overthrown by the Nii-chin Tunguse, who are the direct ancestors of Manchus. They founded the Kin or "gold" dynasty (see China), and after the Mongol conquest the Manchus recovered power, finally founding the present dynasty. The Manchus use a form of the Mongol alphabet, which is derived from that of the early Uigur Turks, who learned the use of letters from the Nestorian missionaries. It is thus traceable to the Syriak (Dr Isaac Taylor, *Alphabet*, i, pp. 297-304).

Manda. Mandap. Sanskrit. A temple or shrine, also called Mandir, and signifying a "core" or "essence," and also a "bower."

Manda. See Kuras.

Mandæans. A Gnostik sect in Babylonia, who included—as late as the 17th century—some 20,000 families, now reduced to 800 or less. They were Şabians or "baptisers" (the *Şabiūn* noticed as "people of a book" in the *Ḳorān*) called consequently in the Middle Ages "Christians of St John," and also Nazarenes, being descended from the early sect, so called, of Judaic Christians (see Ebionites). They are more properly called Manæans, after the celebrated Gnostik (see Manes), or from their god Māna-rabba "the great intelligence," the "god of life and light," or "Māna-rabba-di-ekāra," the "great mind of glory." He is the first of three great Aions, the second being Pēra or Pir "the old," and the third Ayarziva "the shining ether."

The Mandreans, or Mendaïtes, also say that this god Mana had a female emanation called Damutha ("appearance" or "likeness"). His "messenger of life" was the Aion named Yu-Shamēn ("Yahveh of the heavens"), who strove for mastery over Māna (as the Gnostiks taught also regarding the Jewish Yahveh and their Supreme God), and was consequently degraded to the "world of inferior light." Māna was himself incarnate as Abel (Hibel), Seth, Enos, and John the Baptist. The Mendaïte creator of matter—or Demiurge—is called Ptaḥ-il ("the sculpturing god"), who answers to the Gnostik Il-de-baoth ("god of the depths"). The Mendaïtes, according to Prof. Kessler, "represent the older type of Gnostik Ophites or Naḥassenes" (serpent worshipers), but preserve Christian rites including repeated baptisms in running water, and an eucharist of bread and wine. They have six annual festivals, and they sacrifice doves at the consecrations in their churches. The Mendaïtes have an Aramean alphabet, and their

sacred language is Aramaik like that of the Talmud. In this they preserve the Şabian *Book of Adam* (see Şabians.)

Mandala. Mander. S. Tamil words for a cairn, or sacrificial circle (see Manda).

Mandara. The great stone or mountain with which Vishnu churned the “sea of milk” (see Vishnu), by means of the Vasūka, or serpent rope (see *Journal Rl. Asiatic Socy.*, xi, p. 133).

Mandrakes. See Dūdaīm.

Manes. The founder of the Manichæan sect. [See Gnostiks. This was one of the most important attempts to found an universal reJigion, and to reconcile the Christian, Buddhist, and Mazdean, with the Greek philosophy. It presented the same syncretic ideas found later among Moslem Druzes, and among Sikhs. It failed in the East because Islām presented a much simpler system, and in the West because Christianity was already developing, in the time of Manes, a religion which aimed at reconciling the paganism of Italy and of Gaul with the ethics of Christ, thus presenting a simpler and more familiar faith.—ED.] Manes was a notable philosopher and religious teacher, born about 216 A.C.; and he was crucified and flayed alive by the Persian Magi, under Bahram I, in 277 A.C. His Persian name was Shnraik, rendered Cubricus in Latin. He was of high birth, and a native of Ekbātana; he became a great traveller, and a voluminous writer, having studied the religions of Trans-Oxiana, India, and W. China. He was carefully educated by his learned and pious father, at Ctesiphon; and they appear to have belonged to the Şabian or “baptising” sect of Mesopotamia (see Mandæans). He was thus well acquainted with Gnostik Christianity. As a boy he seems to have seen visions, and to have early shown a keenly critical spirit. In 242 A.C. he proclaimed a new religion at the court of Sapor I (see Prof. Harnack, *Encyclop. Brit.*). His “Acta Archelai” became the Manichæan Bible, with sundry added epistles. He taught the Mazdean dualism of the powers of light and darkness, as representing good and evil beings, and an asceticism which aimed at the control of all passions. The spirit of God is Light, according to Manes, radiant with the virtues of love, faith, fidelity, high mindedness, wisdom, meekness, knowledge, understanding, mystery, and insight. The first man was armed with five pure elements (apparently the five senses), but deceived by Satan, and falling into the abyss, till God redeemed him and set him in the sun. The second Adam was begotten by Satan in his own image (or, as Gnostiks said, by the Demiurge, who is the

father of Satan, and also the Hebrew Yahveh) ; and Adam therefore was full of passion and sin, and seduced by Eve. But good spirits, or Aiōns, were set to guard the race, and became incarnations of God : among these Christ was one, and sent to aid man in resisting sensual sin, and to teach the true Gnosis, or knowledge of God and of nature. This Christ—as Jesus—was not truly incarnate, but a phantom “impassible,” and never suffering or dying when on the cross—a Gnostik belief which Muḥammad appears also to have taken from the Ṣabians. Jesus was succeeded by Māni (Manes) himself, as the last and greatest of prophets, and of divine emanations—the Paraklete or “advocate,” and the ambassador of Light. Without such a redeemer none can see light, yet he too must be purified after death.

Severe asceticism, fasts, and prayers, were enjoined by Manes, who established two orders, one of the Elect or perfect (the initiated), and the other of Hearers or probationers—the masses who had no time or ability to perfect themselves. The aim of all was self-salvation. All pleasures were forbidden; and marriage even was prohibited : nor might the life of any being be taken. The Manichæan Church had its festivals, rites, and symbols, its priests and bishops, whose duty it was to teach the Hearers. Sunday was devoted to prayer, fasting, and ceremonies. The Elect were half-worshiped by the Hearers : in March (on the day on which Manes was crucified) his later followers established a commemorative rite of the Bema or teacher’s chair. This was placed on a platform with five steps, and after long fasting all were permitted to kneel before it, in adoration of the unseen Master. Baptism and the Eucharist were celebrated in spring. Manes repudiated Judaism, and (like the Gnostiks) regarded Yahveh as an evil god. There can be no doubt that he was acquainted with Buddhism, and he speaks of “Buddas” by name. The Manichæans were more feared and hated by Catholic Christians than any other early sect. They were still in existence, in spite of constant persecution, as late as our 10th century ; and their influence was felt from China to Spain and Gaul : it still lingers in Asia ; and, among the “Christians of St Thomas” in Madras, it survived till the 15th century. St Augustine had listened for nine years to Manes ; but the Roman empire felt the force of this system chiefly in 280 A.C. The Romans knew it in 330 A.C.; and Faustus became its missionary among them. Many clung to the Manichæan belief till 440 A.C., when Leo the Great found that he must stamp it out, if the Roman creed was not to be extinguished. It was the basis of Paulician heresy, and of that of the Albigenses, in the S. of France, which was only quenched by blood in the 13th century.

Manes. See Man and Lar. “Minds,” “souls.”

Manētho, or Men-Thoth, the celebrated Egyptian historian, was a priest at Heliopolis about 270 B.C., in the reign of Ptolemy II. He compiled his account from earlier materials (such as the Turin historical papyrus), but his authorities are so far unknown to us beyond a few fragments. Extracts from Manetho are found in Josephus, Julius Africanus, Eusebius, and George the Syncellus (or monk), from the 1st to the 9th centuries A.C.; but our present text in each case is corrupt. Renouf (*Hibbert Lect.*, 1880) says: “There is not the slightest reason for questioning the fact that Manetho had access to authentic historical records.” But Dr Rinks has pointed out a series of deliberate falsifications of the lists. [The names and numerals are often entirely in disaccord with those of the Turin Papyrus.—ED.]

Mani. Sanskrit. A great serpent borne by Kadru, daughter of Daksha, identified with Kanda the moon god of Balis, in Ceylon. The name is connected with that of the “moon” (see Daksha, Kadru, and Man).

Mania. See Etruskans. A moon goddess, and among Greeks the daughter of night, evoked from Tartaros, and sprung from the blood of Cœlus (heaven); whom Juno converted into a Gorgon. Among the Etruskans she was the honoured mother of Lares and Manes. But she was a maddening goddess, probably to those who were “moon struck” by sleeping in moonlight; and the heads of children were offered to Mania till the time of Junius Brutus, when the sleep-giving poppy was substituted as an offering.

Manichæans. See Manes.

Manko - kapak. Manco - capac. The Peruvian divine teacher of religion, agriculture, weaving, and civilisation. His sacred capital was at Kusko (see Peru), and he became the deity of the four quarters of earth. Some said that he was the eldest of two brothers, and two sisters, who came out of a rock at Kusko; and with his sister-wife, Mama-Oello, he was guided by a “golden wedge” (like the Persian Yima’s gold wedge), which stuck fast in the earth, in the valley of the Yuka river, where the city of Kusko was founded.

Manna. This mysterious food from heaven (Exod. xvi, 15) bore a name (*man*) which the writer apparently did not understand, as he renders it *man-hu* (“what is it?”). [The name is applied now to the product of an insect like the cochineal insect (*Coccus manniparus*),

which punctures the tamarisk bush (*Tamarix mannifera*), causing a gummy secretion which hardens and drops, being collected for sale.—ED.] It is described as like white coriander seed, tasting like a honeyed wafer. In Egypt a substance called *men* was used for incense. The mythical manna appears to be the dew, which disappears when the sun becomes hot. It is thus connected with the Arabic word *mann* for “sperm”; and Talmudic legends state that a rain of manna will fertilise the bone Luz (*Os coccygis*) for those who are to rise in new bodies at the last day.

Manth. Sanskrit : “the borer” (see Arāni, Mandara, Pramatha, and Prometheus).

Mantra. Sanskrit : a “charm,” hymn, or prayer, which “reminds” the deity (see Man).

Manu. The “man.” Hindus say that 14 Manus preside over every Kalpa or age. The present age is that of the 7th Manu (see Kalpa). Manu was saved from the flood by Vishnu (see Floods). The first Manu was the “self-existent,” when Brāhma divided himself (see Brāhma) calling up Ida as his consort from the waters, and producing the ten Prajā-patis, or creators.

Manu - shastra. The “Laws of Manu”; attributed to a mythical legislator, like the Hebrew Law. The age of the code is equally doubtful in both cases, both having been manipulated by later priests, and modernised to suit later ideas. Sir William Jones, the first translator of the code of Manu, thought that it originally belonged to the Vedic age about 1200 B.C. Later writers suppose that, as it now exists, it belongs to the 4th century A.C. Many of the laws appear to have been known to early Buddhists, and Indian philosophers. Others, like Dr Max Müller, and Dr Burnell, place it as a whole about the Christian era (see *Sacred Books of the East*, xxv). Megasthenes, in the 4th century B.C., said that no written laws were known in India. But many British rulers pass half a lifetime in India knowing nothing of such literature, nor are the laws of Manu recognised by Drāvid races in the south. The authors were Mānava Brāhmans of N. India, who formed the Dharma Sutra or “book of duty,” whence the code of Manu is supposed to have arisen. Their great authority was the Black Yajur Veda. Half at least of the work is late, but the older part is noticed in the Mahā-bhārata epik, or at least some laws of the kind. The Manu code never mentions Sati (Suttee) or the self-immolation of the widow, but on the contrary (ix, 4) directs the son to protect the widowed mother. There are

many allusions to torments in hell ; and the wife occupies a subordinate, or enslaved, condition, women being regarded as quite untrustworthy. These indications seem to point to early ages. Our legislators, unfortunately, have appealed to many of the disgracefully tyrannous laws of the code, exalting the power of Brāhmans. The author himself commanded part of a large force which surrounded the gibbet on which a Brāhman murderer was hanged ; but our rulers, influenced by the Laws of Manu, have not always dared such a deed. In this code Brāhmans are called “ lords of the world ” ; the Kshatriya or warrior caste is to defend them ; the Vaisya caste to collect wealth for them ; the Sudra caste to perform for them menial offices. Kings are only useful as conferring gifts on Brāhmans. The great epiks are unnoticed in these laws, as are the gods Siva and Vishnu, Vedic deities alone being noticed. The account of the four castes resembles that in Sutras of the Yajur Veda, compiled perhaps as early as 500 B.C. The Manu Shastra is described (*Scotsman*, Dec. 1884) as recording the creation of the world, the origin of the four castes, the duties of the householder, student, and ascetik, family relations, laws of property, rules for kings, and the sins and crimes of all classes, with their punishments, and means of expiation. “ There is nothing omitted from this remarkable code—from birth to marriage, on to death ; from hell to heaven ; from the breaking of the moral law down to the breaking of the axle of a cart ; from the beginning of time till the absorption in the universal essence. The Brāhman—who proceeded from the mouth of God—is the lord of all castes . . . for him life is easier, privileges are greater, punishments are lighter—as with the *noblesse* in France before the Revolution. If a Sudra—the lowest order—speak violently against any of the higher castes his tongue is cut out ; while if a Brāhman insult a Sudra he pays no penalty at all, and only 50 *panas* if he insult one of the caste nearest his own. The highest posts on earth, the highest places in heaven, are his. . . . There is no distinction between moral sins and ceremonial crimes—it bears with as heavy a hand on the man who overturns a pot of ghee as on him who murders and slanders. . . . The Brāhman practices the same penance for killing a daw, a frog, or a lizard, as for killing a Sudra. We find in these laws a spirit, and practice, of savage unproportioned cruelty, difficult to harmonise with traces of a high civilisation, and elevated ideas of ethics. . . . Every part of life, every attitude, every act of existence however slight, is the subject of these inquisitorial laws. . . it is difficult to see how a Brāhman could walk, eat, sit, or lie down, without falling into some sin or breaking some minute law. How these laws arose is a strange problem. [But

the same is found among Jews and Persians, while traces of such class legislation are as old as 2100 B.C. in the Laws of 'Ammurabi.—ED.] That many were originally begun, like Jewish laws, for sanitary purposes . . . is evident: that many are survivals of superstitions whose origin is lost in the remote past of the Aryan race, or from contact with other races, is also clear: that others are additions, to hedge and safeguard the law, as was done by Pharisees, and to exact more sacrifices and fines, as was done by priests, may be believed readily." Metempsychosis as purgatorial is taught in minute particulars. The whole picture of social tyranny, due to religious beliefs, is full of importance to the student.

Mānū-skīhar. A term now often applied to a teacher among Persian Mazdēans, but especially applied to a celebrated high priest in Pārs, and Kirmān, who wrote in Pāhlavi certain epistles called Dadistāni-i-Dīnīk or "Doctrines of Religion." These include the whole priestly doctrine of Zoroastrians (*Sacred Books of the East*, xviii). From the 3rd Epistle we learn that, about 881 A.C., this author was attempting to answer 92 questions put to him by Mitrō-kurshed, an ecclesiastic who had doubts, on matters that no one has ever been able to explain in some of the cases. The doubter asked why a righteous man is better than any other creature in the sight of heaven: why the righteous were created, and how they should act: how their temporal troubles are to be explained; and why the good often suffer more than the bad: why all men were created; and how all should conduct themselves towards him who made them: what is to be the retribution or fate of men after death: what are the pleasures of heaven, and what the pains of hell: should we, and do the angels, grieve and rejoice at the death of good and bad men: are good and evil spirits to war together till the Resurrection: what will then become of the world; and what advantage will it be to a good man to have credit for good works beyond what are absolutely required. In reply much stress is laid on ritual and ceremonies, and on the proper wearing of the sacred girdle (*Kosti*), and the distance from which the sacred fire should be addressed; on the use of a lamp; and on the proper order of propitiatory dedications in consecrating a sacred cake. The high priest is asked also if it is lawful to buy corn and keep it, in order to gain profit from a rise in price, and whether a trader must fulfil his contract at famine prices: whether a man without a son can leave property to his daughter on his deathbed, with other questions as to laws of inheritance and adoption. Other questions are scientific,

referring to the cause of the rainbow, of the phases of the moon, eclipses, river beds, the material nature of the sky, and how ocean water becomes rain. The teacher in reply often goes beyond his depth. As to the end of the world he says: "Near to the time of the Renovation the bodily existences desist from eating, and live without food; and the offspring who are born from them are immortal, for they possess durable and bloodless bodies. Such are they who are the bodily existing men that are in the world when men passed away, rise, and live again." Regarding the evil power of the fiend we learn that the creator allows it only for a time, and that it is certain that he will prevail over this devil, by the aid of his army of angels. Mr West, in his Introduction to the three Epistles translated in the volume above cited, says: "The reader will search in vain for any confirmation of the foreign notion that Mazdā worship is decidedly more dualistic than Christianity is usually shown to be by orthodox writers, or for any allusion to the descent of the good and evil spirits from a personification of 'boundless time,' as asserted by strangers to the faith. No attempt is made to account for either spirit; but the temporary character of the power of the evil one, and of the punishment in hell, is distinctly asserted."

Comparing the older books of the Zend Avesta we find that these doctrines were in existence probably as early at least as 500 B.C., in Persia. Manu-skiḡar's epistles were due to complaints from Mazdēans of Sirkān, directed against his own younger brother Zād-spāram, who was a high priest, but regarded as heretical in matters of ritual. The first epistle is addressed to these Mazdēans, the second to the brother, and the third to all the faithful. The brother is mildly, but firmly condemned, as Mr West says: "with the moderation and tact of a statesman, the burning zeal of a well informed priest, and the affection of a brother."

Māo. Maonh. Māh. The moon among the Mazdēans in Persia, and in Baktria where the word occurs on the Kanērki coinage of Hushka, about 65 to 15 B.C. In the Yasna, Māo is said to guard the "seed of Mithra" (the god of light), as Soma—the Hindu moon—guards the ambrosia, or dew.

Maol. Maulagh. Keltik: "a hill" or "high place" (see Mali), like the Indian *mala* "hill."

Māoris. Mārae. The Maories are New Zealanders; and among Polynesians generally *Mārae* means a "stone circle." Māori worshipers are differentiated from the Negrito Pāpuas or Pāpa-langis,

who are regarded by the former as foreigners, and pagans, being earlier inhabitants of Melanesia. In the island of Oroa (Fornander, ii, pp. 51, 52), the Mārae circles were dedicated to Oro, and Mā-ori may mean "the people of Oro." "A *mārae* dedicated to Lono was a solid pile of stones 40 by 20 feet base, and 14 feet high, with a flat summit for sacrifice, all railed round," and comparable (see Fornander, ii, p. 174), to the sacrificial pyramids of Canadian Indians (see Stones). Mr Ellis (see Miss Gordon Cumming, *Fire Fountains*), noticed such a shrine at Kawaihai, in the Hawaii group of islands, the base measuring 224 by 100 feet, and the enclosing wall being 12 feet thick and 20 feet high; it was erected by King Kamehameha to the war god Tairi. Here sacrifices were offered in security, in presence of idols—which are usually of wood and adorned with feathers (see *Rivers of Life*, ii, p. 230, fig. 31), being placed in inner chapels or courts. On the altars of the chief gods human victims were offered as well as hogs, dogs, grain, fruit, and flowers; and diviners foretold future events by inspection of the victim's entrails, uttering oracles from beneath a pyramidal frame work. The human victims were usually prisoners, or sinners who had broken the laws of Tapu (or Tabu) "custom," as established by priests.

At Rua-pua the Mārae, or Heiau, was 150 by 70 feet, and at Pakiha 270 by 21 feet, at the base; many such shrines were in sacred groves; and one 200 feet square was in a sacred pond, used for ablutions and baptisms. All were made of huge well-carved blocks of lava, and they are attributed to "a very ancient race who came from the west"—no doubt Malays or Malas (see *Short Studies*, i), as the Polynesian race is a mixed Malay-negrato stock. Papuans here and there resisted the invaders, and refused to marry the brown men, but they conquered New Zealand and all the Chatham group of islands, 500 miles further east, spreading all over the Pacific. The comparison of Polynesian and Malay speech agrees philologically with the evidence of racial type. The New Zealand Māori affirms that Tonga grew out of a sacred stone, which "his ancestors brought in a canoe, and fixed there, in the beginning of time." All agree that these ancestors came from Hawaiki—otherwise Arawa—which is perhaps a name connected with that of Hawaii in the Sandwich group, far away N.E. Tonga is the chief island of the Friendly group, N. of New Zealand. [The populations of the Pacific are divided by anthropologists into three classes: (1) Malays on the W.; (2) Melanesians further S. and E.; (3) Polynesians, as far as New Zealand on S., and the Sandwich Islands in the far N.E.: of these the Melanesians are much more purely negrito (including the Australians) than are the brown Poly-

nesians.—ED.] The Maoris speak of their “Hawaiki father,” or “Tonga parent,” as Tāpu or “holy 2 (Mr K. Nicholls, *Journal Anthropol. Instit.*, Novr. 1885). The time at which the Maoris invaded the earlier Melanesians of New Zealand has been variously supposed to be 3000, or only 600, years ago. Tradition says that a chief named Ngahue was driven from Hawaiki, and discovered the N. island of New Zealand. He went back, taking with him jade, and bones of the now extinct Moa ostrich, and induced many to emigrate, in canoes filled with seeds of sweet potatoes, gourds, berries, dogs, parrots, rats, and sacred red paint.

The Maori religion is animistic, with fire, water, serpent, and phallic rites. All beings, including sun, moon, stars, and wind, have *Aitus* or “spirits,” some being *Atuas*, or divine souls who must be propitiated by sacrifices and religious services. “The great spirit is said to haunt the forest depths, and mountain tops: he floats in the air, in rivers and lakes; rides in the storm; and works all good and evil.” Only the Tohunga high-priest, or his ministers, can treat with this spirit. Two stone *Atuas* were brought from the fatherland in a canoe, the chief one being *Matua Tonga* (“the Tonga father”), whose symbol was recently dug up on the island of Mokoia, by the lake Rotorna, representing a man squatting on his haunches with the knees drawn up against the breast, on which rests the palm of one hand, while the other supports his chin. The whole figure is about 4 feet high, and 6 feet in girth. Mr Nicholls gives the names of other Māori gods. *Matas* turned the world upside down: *Maui* fished up the N. island from the sea: *Papa* is god of sea and rivers, and *Ru* of lakes, rivers, and earthquakes: *Kanika* placed “the seed of fire” in trees: *Maru* is god of the great Whanganui river: *Irawaru* of dogs, rats, and reptiles; *Patiki* protects infants: *Tangaroa* is the fish god: *Taue* god of birds: *Tolē* of sudden death: *Tu* of the wind: *Tau-potiki* is the creator of sun, moon, and stars: *Rehua* is god of the sick, and ever demanding prayers and sacrifices: *Rongomai* is god of war, and the chief deity of Taupo.

The first man *Tiki* also became a deity. There is no lack of evil demons called *Taniwhas*—fierce monsters usually of lizard or serpent form, frequenting dark caves, waters, lone mountains, or dangerous rivers, and ever seeking to devour mankind. The gods are satisfied with *Mata*, or first fruits, or by an occasional cock; but the *Taniwhas* demand burnt offerings and bloody sacrifices. Yet even among Mēoris unbelievers are said to have always existed, who thought only of “fat pork and potatoes.” *Lingam* worship is clearly indicated (Taylor, *New Zealand*, p. 72) by “a small image about 18 inches long, resembling

a carved head, with a fillet of red parrots' feathers under the god's chin, held by a bandage of sennet tied in a peculiar way." "The Atua, or divine spirit, is believed to enter into this image when it is stuck into the ground ; and the Karakia—a powerful prayer—is then offered up ; and the symbol vibrates, a sitting priest having hold of a string attached to the neck. The jerking is supposed to arrest the god's attention." "This god made use of the priest's tongue in giving replies, and the divine affiatus (*atua*) was only supposed to enter the image for the occasion ; it was not always worshiped, and only used as a mode of approaching the deity."

The Maoris say that they knew, before Christianity reached them, of a superior being presiding over their destinies, and of a beautiful and peaceful heaven (*Reinga*), the gate of which is at the N. cape of the N. island. Here all ghosts assemble, and float peacefully away to a home where there is no war, or trouble, or want, but sunshine, joy, and rest. Maoris lament the dead, and have a sacred dance (*Tanji*) over the grave. After a time they disinter the corpse, and place the bones in caves which are strictly *Tāpu*, or holy. Christianity was first introduced among them in 1814. In 1864 they are described as chanting, shouting, and ejaculating as they circumambulated an upright pole reared in the centre of a circle. The Māoris, like the Malays, are skilled designers, carvers, and builders ; and they had schools of art before Europeans knew them (*Hamilton, New Zealand Instit.*, 1897-8). Such exquisite taste as is shown by their delicate, and elaborate, work is now mainly devoted to the adornment of the figureheads and stern posts of canoes, to door posts, porches, and agricultural instruments, usually in illustration of popular mythology. Mr Hamilton says that "some of the subjects must have taken years, if not generations, to complete, and . . . though peculiar to New Zealand they agree in many features with South Sea and Polynesian art in general." Many Maoris are still in the communistic stage, but they are exogamous, though having no name for family. They speak only of the offspring of a tribe or islet ; but they pay most respect to the first born, regarding such as often possessing supernatural powers (see Mr Best, *Journal Anthropol. Instit.*, Jany.-June 1902, p. 184).

Mar. [Two roots are to be distinguished : (1) *Mar* "to shine," Aryan *mar* : Assyrian *amar* "see" (also *Ar*, *Var*, and *Bar*) : (2) *Mar* to "crumble" or "decay" : Egyptian *Mer* "die" : Aryan *mar*, *mal*, "to rot," "melt," "die" (also *Mat*), whence perhaps the Egyptian *mer*, and Latin *mare*, for "sea," as being putrid : Hebrew *marr* "bitter."—ED.]

Māra. Sanskrit “death” (Latin *Mors*), a mighty demon, or devil, who tempted Buddha under the tree (see Lalita Vistara).

Marcion. A very influential heretic of our 2nd century, mentioned by Justin Martyr, Irenreus, and Tertullian. He was a Pauline (as contrasted with the Judaic) Christian. His father is said to have been a bishop at Sinope in Pontus, where he was born about 130 A.C.—or earlier, as he visited Rome about 140 A.C., where he was taught by Cerdo the Syrian, whom Judean Christians regarded as a heretic. Polycarp is said to have regarded Marcion with horror. He made use only of the third Gospel, but of a text apparently not including the first chapter about the virgin birth of Christ. He died about 165 or 180 A.C., and was acquainted with the Pauline epistles (*Supernat. Relig.*, ii, p. 81), including that to Philemon, but not those to Timothy and Titus. We however only hear of his gospel from the accounts of his enemies, and later Marcionites attributed it to Paul. His sect spread from Italy to W. Asia and Egypt, and was numerous uown to 250 A.C., surviving even till the 5th century, when it was stamped out by the Catholic emperors of Byzantium.

Marcion—like many Gnostiks—believed in two gods (see Mandæans), the creator of man, from *hūlē* (“matter”), being a god of justice and wrath. The higher god was “love,” unknown until he sent his son—a divine phantom—to earth, where he was crucified by the Demiurge, or god of wrath. Christ being glorified compelled this god to deliver up the souls of the good to the higher god.

The Marcionites were severe ascetiks, who refrained from meat and wine, and who forbade marriage. They would not baptise any married person, or accept them as pupils: they said that they did this for love of the God of Love, whom they desired to resemble (see Essenes and Gnostiks). Marcion celebrated the Eucharist without wine; he allowed fish to be eaten: and he fasted on the Jewish Sabbath, observing the next day as the Lord’s day of rest. He did not attempt to reconcile Jewish law with the teaching of Paul. He held that there was no resurrection of the dead body; but the soul returned to the true God. The idea that “God is Love,” or the command “love your enemies,” he thought to be quite inconsistent with the character of the Hebrew Yahveh—the Demiurge—a deity of limited intelligence as shown by his asking Adam, “Where art thou?” He did not deny the truth of Hebrew prophecy, but saw no connection between the son of the true God and the Hebrew Messiah. There were many angels ministering to the Demiurge, and beneath all was Hūlē (“matter”), a female principle through which creation became

possible. Hūlē made man, and the Creator breathed his spirit into him, forbidding him to touch Hūlē. She then in wrath produced many gods and many devils. Adam fell, and was cast into hell, but was redeemed 3000 years later by the son of the true God, who however saved Ẹain, Esau, Korah, and others, whom the Demiurge hated, but not the saints who await the spiritual resurrection in Hades. Marcion observed the old rite of baptism with unction (see Baptism), and held that it ought to be repeated after any had fallen into some great sin. If the catechumen died before baptism some other person might be baptised in his stead (see 1 Cor. xv, 29). Such variations of belief did not interest the early philosophers : for Cicero said that “mankind are mostly fools, and their general opinions folly.”

Marduk. Merodach. The Babylonian name of the sun god, apparently from the Akkadian *Amar-uduk*, or “sun disk.” He is the son of the ocean god Ea, represented as the creator, and as the champion who defeated Tiamat the demon goddess of chaos. He is armed with lightning and a sickle (see Babylon).

Marī. Sanskrit : “death” (feminine. See Māra). Marī-ama, or “mother death” is the goddess of diseases, especially infectious ones. She is usually represented at defiles, or in hills and woods, with four hands, and holding the *tri-sul*, or “trident” of Siva as god of death, with a skull, a rope, and a drum-like object—the Damaru. Her festival lasts eight days, with dances and rejoicings intended to please or pacify her.

Marī. Maree. Mourī. An ancient Keltik deity adored in the N.W. of Scotland in connection with sacred wells, trees, and stones ; and enshrined in the islet of Maree (Loch Maree, or as Highlanders pronounce it, Mourī ; see *Folk-Lore Quarterly*, Decr. 1893). Miss Godden gives in this serial an interesting account of the later worship of Saint Mulrubha, who came from Ulster about 670 to 640 A.C.; and Mr Hartland, of the “pins and rags” which were affixed to an oak, or thrown into the well of Maree, as emblems of visits by devotees. The well, now neglected, is only a hole overgrown with vegetation ; but the “wishing oak” is a bare trunk the clefts in which are full of coins and bits of iron still brought, though the priests and Presbytery of Dingwall began “to utter bitter anathemas against the worship from the middle of the 10th century.” Till the close of the 17th century bulls were here sacrificed, with processions and libations of milk, near small kilns (chapels) and sacred stones :

some of the latter had in them holes, into which the sick, and lovers, or those desiring offspring, thrust their heads. The margin of the well used to be smeared with red paint—as, in India, the Yoni stones of Pārvati are still painted. The site was famous along 50 miles of coast, as consecrated to Rufus Mul-rubha (Mulray), whose day was the 28th of August, or otherwise the 21st of April. He was said to have been martyred by Norsemen in 722 A.C., and buried in a mound (Claodh Marī), the earth of which cured many ills. Till the 17th century lunatics used to be rowed round the sacred island, and were thrown, with a rope round them, into the holy water at intervals. The well dried up because desecrated by a mad dog. Queen Victoria wrote (*Life in Highlands*, 1884, p. 352) that: “After scrambling through thickets we came upon the well—nearly dry (Sept. 1875), celebrated for the cure of insanity. We hammered some pennies into the old oak tree which stands close to the well, for it has been the custom from time immemorial to insert copper coins into the bark as a sort of offering to the Saint Maol-ruabh, or Mulray, who lived here in the 8th century.” Rags and ribbons are also tied to the tree, just as to so many sacred trees in Asia.

Mari. Latin (*mas*, gen. *maris*) a grown person (compare Ar), whence the *maritus* or bridegroom, and the *marita*, or bride. Dr Westermarck says (*History of Human Marriage*, 1891) that the institution is derived from the pairing of animals which is necessary for preservation of the young. Marriage is still temporary among many rude peoples. The preference for wives outside the family is believed to be due to the desire to preserve the purity of family life, but may also be founded on observation of the evils of inbreeding. Among Australians and Māoris no such objections were felt. [The rites which are classed as the survival of “marriage by capture”—or the raiding for wives on other tribes—are sometimes better explained (as among Arabs) by the reluctance which is considered modest by brides (see Badawī).—ED.]

Maricha. A Daityā who, in the disguise of a gazelle, tempted Rāma to pursue him, while Rāvana was carrying away Sīta. He was a form of Māra, or the Hindu Satan.

Mark. Eusebius says that the “gospel according to Mark” was written by Marcus a Latin, who was the “interpreter of Peter.” He is supposed to have gone to Rome—apparently because of a single allusion (2 Tim. iv, 11), and of a forced identification of Rome with Babylon (1 Pet. v, 13). He is otherwise represented as a Hebrew

(Acts xii, 12 ; xiii, 5, 13), who left Paul and afterwards rejoined him (Colos. iv, 10), his native name being John. The final passage in this gospel (xvi, 9-20) is absent from the earliest known MSS. which end with the words "they were afraid." Mr Bent found a highly prized codex of Mark in the monastery of St John at Patmos, but this is yet more imperfect (ending with xv, 22). This gospel begins with the baptism, and has no allusion to the birth of Christ. The Greek is rude, and it can "scarcely be called a book, but rather a collection of graphic anecdotes" (Rev. Dr Abbott, *Encyclop. Brit.*). Luke and Matthew are most in accord when they relate details found in Mark, and the second gospel is very generally regarded as being nearest to the common source of synoptic tradition (see Gospels). The Church dedicates the 25th April to St Mark, a season when animals are said to converse, and foretell the future, as at Christmas also. The emblem of the saint is a lion.

Markand. A fine group of temples on the banks of the Wain-ganga, in Central India.

Markata. A name of the sun (Amen-ra) in Egypt.

Markulim. Apparently a corrupt pronunciation of the Latin Mercurius among the Jews of our 2nd century. In the Mishna ('Abodah Zarah—"strange worship"—iv, 1), Markulim is symbolised by three stones—apparently a dolmen ; and an image of this idol was found at Şidon under a tree, by a gal or stone heap (see Hermes), where the idolatrous object was declared to be the image, and not the tree (see Col. Conder, *Quart. Stat. Pal. Expl. Fund.*, April 1882, p. 84). Stone heaps (see Makka) are commonly connected with Arab and Jewish superstition. Jerome finds the custom mentioned in the Bible (Prov. xxvi, 8) where the Vulgate reads "as one who casts a stone on the stone heap." The cairns were often gradually formed round a central Hermes or menhir.

Maronites. The Christians of the Lebanon, followers of a patriarch John Marūn (680 to 707 A.C.). They were Monothelites believing in the "single will" of Christ, but in 1182, when the power of the Latins was at its greatest height in Syria, they renounced this tenet, and were reconciled with Rome, the Pope conceding to them the right to retain a married clergy, the priests (as among the Greeks) being married before ordination. They claim a yet earlier origin as disciples of Mar Marūn, a hermit of the 6th century A.C. His celebrated hermitage—a labyrinth of rock-cut caves, immediately E. of the main sources of the Orontes, as described by Col. Conder

(*Heth and Moab*)—is still much revered though deserted. The Maronites were massacred by the Druzes in 1860, which led to the establishment of the Christian “Province of the Lebanon” where they now form the large majority of the population (see Druzes). In 1584 a Maronite college was established at Rome. It is said that some 8000 of the Maronites (or 1 in 30 of the population) are either priests, monks, or nuns. The slopes of Lebanon are covered with their monasteries and churches. After legal enquiry in 1766 (see Mr Bliss, *Quart. Stat. Pal. Expl. Fund.*, April 1892) the Roman propaganda reported “infamous scenes of debauchery, and horrid cruelties” in this region. The Church now owns a sixth of the lands, and the monks lead a useless and idle life, while the priests are little esteemed by the laity. Many curious superstitions, charms, and legends, survive among Maronites, in connection with St Antony, and Mar Marūn. They light fires on the hillsides in autumn (see John) as a religious custom.

Mars. Latin. See Ares, Mar, and Maruts. He is the “crusher,” and god of war and of storm, among Romans.

Martan. Martand. Matan. A lingam temple near Islām-abad, at the foot of the Takt-i-Suleimān (“Solomon’s throne”) which overlooks Sri-nagar. On the summit of the mountain (or throne of Solomon) is a square platform, with a pillar at each angle, and a lingam in a Yoni in the centre, all these being of rock. The temple of Martand is roofless, but the central lingam is covered by a dome, and is daily anointed. Arab inscriptions speak of Mughal worship at the site. Gen. Cunningham thinks that the shrine is as old as about 370 A.C. It stands in a quadrangle measuring 220 by 124 feet, and the black marble pillars are fluted, and carved with quaint figures.

Martu. Akkadian: “way down,” or “west.” The name of a deity who presided over the west. The word was rendered *Akharu* (“west”) in Semitic speech, and the god was identified with the Semitic Rimmon, as deity of the west wind, and of storms.

Maruts. Sanskrit: “the crushers” or “pounders” (see Mars), who were stormy winds (see Ganesa): they were sons of Kāśyapa (the sun), and of Diti—moist air. They were separated in the womb by Indra, and aided him in his wars (see Vritra) armed with lightning. They are also called “Rudras, fierce impetuous rain gods, sons of ocean and earth.” Siva is said to have found them as “shapeless births of Diti,” and—at the request of Parvati—to have changed them into comely boys, and worshippers of Agni.

Mary. Miriam. As a Semitic name this has no true derivation, though it has been connected with Marah "bitter." [As Egyptian, however, *Meri-amu* may mean "mother's love," and Miriam the sister of Moses, after whom Mary was called, has been thought to bear an Egyptian name.—ED.] St Jerome (who was fond of playing on words) calls her "Stella Maris" or "star of the sea." Roman Catholics, delighting in mysticism, call her the "gate of heaven," and the "mystic rose" (see the *Glories of Mary*; and Waterton's *Pietas Mariana Britannica*, 1879). She stands on the crescent moon, and treads on the serpent (Gen. iii, 13; Rev. xii, 1). She carries the infant deity (like so many pagan mother-deities); and, in a famous picture, Christ offers her the apple, no longer that of sin but of holy fruit (Waterton, p. 231). The mother and child are often shown within the Vesica Piscis or oval nimbus—which at York Minster is supported by four angels. In Fownhope church (Waterton, p. 237) she rises like Aphroditē from a shell, and is "known as the new Eve when on a globe, a boat, or a crescent moon" (see *Rivers of Life*, i, p. 202, fig. 81). She rests one foot on earth, and the other on a tortoise, and appears crowned with stars. St Bridget heard Christ say that Mary could obtain God's grace even for the devil. Nicephorus assured the faithful that God might refuse our direct prayers to himself, but would grant them on the intercession of Mary. St Damian said that "God would not have become man without Mary's consent" (*Glories of Mary*, pp. 95, 106). But, like Ceres, Mary is the Mater Dolorosa, mourning her child, as 'Ashtoreth also was the "mourning Venus" of Apeḥa on Lebanon. The legend of virgin birth was at least as old as the 2nd century A.C. among Christians; but Buddha, Zoroaster, Plato, Alexander, and even Tartar emperors and Pharaohs, were called the children of virgins by some god, as well as Christ.

[Muḥammad—following the Gnostiks—supposed Miriam, mother of Aisa, to be a reincarnation of Miriam, sister of Moses. The legend of the Virgin's life is chiefly taken from the apocryphal "Gospel of the Nativity of Mary," famous in the 5th century, which tells how she span scarlet and purple in the temple, and how Joseph was chosen as her husband because his rod flowered with lilies, and a dove sat on it.—ED.] Dr Dollinger says that "the adoration of Mary only began to take root in the Middle Ages." But she was called the Theotokos, or "mother of God," in the east by the 5th century; and the doctrine of her "perpetual virginity" was doubtfully held by Clement of Alexandria in the 2nd (*Strom.*, vii, 16). According to Brady (*Clar. Cal.*, ii, p. 305), "public prayers were offered up to, and through her," at Antioch and Constantinople, by order of Bishop Gnapheus, in 480 A.C.

The Collyridian Christians in Arabia were so named from the twisted cake (*Kolluris*) which they offered to Mary, as the Hebrews offered cakes to the "Queen of Heaven" (see Buns).

In Europe the Virgin was very frequently represented by a black image ; and mystics who connected the Song of Solomon with Christ's love for the church, quoted the words "I am black but comely." So also Isis, Hekatē, Artemis at Ephesus, or in Rome, Juno, Mētis, Ceres, or Kubēlē, were represented by images of black basalt. Thousands still flock to adore the black Virgin of Loreto, in S.W. Italy. In the Cathedral of Moulins, at Augsburg, Genoa, Pisa, Madrid, in the Borghese chapel of Santa Maria Maggiore ; in the Pantheon ; and in a small chapel at St Peter's in Rome, there were other black virgins ; but yet further east, at Moscow, the huge black Madonna is borne to the dying, by black horses, and a black escort. "Black Madonnas swarm in all countries of the Eastern Church, and are included in the holy *eikons* (images) in every place where the Russian and Greek images are sold" (*Notes and Queries*, 12th and 15th Nov. 1898). Some of these, however, are paintings which have become black with age. In the Cardiff Museum is preserved a black Madonna whose infant has negro features and woolly hair, the painting being apparently Abyssinian. Pilgrims who wear an oval emblem (the Vesica Piscis) visit the black Virgin of Amadou in France (Dr Inman, *Ancient Faiths*, i, p. 159 ; ii, pp. 262-266) ; and 100,000 persons, annually, are said to worship the black babe in the abbey on Lake Zurich. Notre Dame at Paris was the shrine of an ancient black Isis.

Many emblems of the ancient goddesses have become those of Mary. The "lady-bird" was once Freya's (see Beetle) : the Speculum Veneris is "Our Lady's glass" : the Pecten Veneris is "Mary's comb." Even the milk of the Virgin is supposed to have tinged the walls of the "milk grotto" at Bethlehem, and the chalk rock is sold as a charm.

As the mother of God it became needful to suppose for Mary also an "Immaculate Conception," and this feast was founded about 1100 A.C. on the 8th of December, though the dogma was not fully authorised till the 19th century : Mary's birthday on the 8th of September was however kept as early as 695, and regularly established in 1244 A.C. The 15th of August is the date of her death, or rather of her Assumption or Ascension (according to the spurious legend) : for her body remained on earth in its tomb till 40 days later. The Assumption festival dates from the 8th century, and was decreed in 813 A.C. Other feasts connected with Mary include those of the Annunciation on 25th March, of the Visitation (the meeting of Mary

and Elisabeth) on the 2nd July, and of the Nativity on the 25th of December, on which the others depend. As regards the true history of Miriam, or Mariam, wife of Joseph, we know nothing beyond the gospel notices and legends, for she is never mentioned in the Epistles (see Joseph).

Marwah. See Makka.

Mas. Akkadian : rendered “warrior” and “bull” in Assyrian. A name for certain spirits, and heroes, and an element in Hittite proper names.

Māsa. Sanskrit : “moon.” Persian *mas* or *mah*, from a root meaning to “shine” (see Mithra).

Mass. The “offering of the mass” is that of the Hostia, “host,” or “victim” (see Eucharist). The Rev. W. C. King (*Gnostics*, p. 53) says that it is “absurd in the extreme” to think that Mass stands for *missa* (“dismissed”); and that “the object sacrificed gives its name to the rite.” Whether the Latin words “*Ite missa est*” (“Go thou away, it is dismissal”) end the rite, or should occur before it when the unbaptized were sent out of the church, the orthodox explanation is equally unsatisfactory. The *missa* might be the “cake” (from *massein* “to knead”); or more probably the word is the Hebrew *maṣṣah* for the “unleavened cake” of the Passover. In Egypt the *mest* cakes offered to Osiris were similar emblems of the god of corn and bread. They were also offered to Mithra, with the sacred Haoma drink. The mass in fact is a “mass” of paste. The celebration of Mass in England is first noticed in 680 A.C., and in 1201 A.C. all were required to prostrate themselves when the host was elevated—which properly speaking is done only at consecration, while the sun is still not past the zenith. No priest should celebrate it more than once a day, and this not after midday, though he may begin at midnight at feasts such as Christmas, or Easter, provided that the wine, and the wafer, are not touched till after midnight. But any number of celebrations may go on, at different altars in the same church, at one time.

Maṣṣebah. Hebrew : “a monument” or erect stone (see Bamah) : otherwise Neṣeb “post.”

Massorah. Masorah. Hebrew : “tradition,” the orthodox exposition of the Old Testament by the Massoretic scholars, who were Rabbis of Tiberias on the Sea of Galilee, through whose labours the received canon and text were finally established about 550 to 650 A.C.

The traditional pronunciation of the Hebrew was then marked by “points”—that is dots and lines to represent the short vowels and other grammatical niceties. Such points had been used as early as 370 A.C.; but the Massoretic system dates only from the end of our 6th century (Dr Isaac Taylor, *Alphabet*, i, p. 280); and the variations of the Greek Septuagint (as seen in personal names) show that there was much difference of opinion as to the precise sound of many words ; while it is clear, from the blunders of the Massorettes, that the original meaning had at times ceased to be intelligible to these erudite Rabbis. They divided the books into portions convenient for reading ; but the present Hebrew chapters—independent of these sections—are not always the same as ours, and the Samaritans divide Genesis into 150 sections (see Bible). Dr Ginsburg, in his edition of the Masorah, finds himself mainly on the labours of Jacob ben Ohayim (1524 A.C.), while collecting all available Massoretic commentaries. It is becoming clear, however, that actual progress in the critical study of the Old Testament cannot be reconciled with the assumption that the authority of the Masorah is to be taken as indisputable.

Mast. See Arks, and Rivers of Life, i, p. 361.

Māt. Egyptian : “justice,” represented by a feather in the scale (see Amenti).

Māt. Maut. Egyptian : “mother.” A name of Isis. The symbol of Maut is the vulture. [Compare the Arabic *Rahm*, for “pity,” “womb,” and “vulture.”—ED.]

Materialism. This word, often misused to mean either a non-belief in the existence of anything but Matter, or again to denote love of material pleasures, and selfishness, means properly the recognition that no perceptible phenomena exist apart from matter, and that what we commonly call “spirit” is force or movement in matter. Goethe claimed to be a Theist, but he said : “There is no spirit without matter, and no matter without spirit,” evidently meaning by “spirit” a power inherent in organic and inorganic matter alike, though, in the former, men confuse it with the idea of some unknown “soul”—the individuality being created by the fact that the organism is limited and distinct. This imaginary “soul” has ever rendered unsound the arguments of the past, and has stood in the way of scientific research. Plato wandered among the stars, following the imaginations of Anaximander (570 B.C.), but Aristotle attempts to qualify his teaching, and to define the nature of the mind. The older philosophers sought to explain life by study of “elements.” Thales (600 B.C.) thought that

water was the origin of all matter : Hērakleitos said air (495 B.C.) ; and others added earth and fire. [We still talk of “elements,” forgetting that water is a chemical compound, air a mechanical mixture of gases, earth a yet ruder mixture of chemical modes of matter, and fire not matter at all, but a force in matter.—ED.] But such speculation brings us to the old Hindu question : “If earth be supported on an elephant, on what does the elephant stand ?” The old mystery was embodied in the ancient statue of Isis (Plutarch, *Isis and Osiris*) with its inscription : “Behold I am everything that has been, that is, and that shall be: nor has any mortal been able to discover what is under my veil.” She remains to us, as to the Hindu, “Maya” or “illusion,” ever described anew yet without any true approach to reality. Matter is the Sanskrit Prakriti, the “all receptive,” never dying, but instinct with universal energy also imperishable, and ever producing new forms or combinations. Matter not only exists in visible outward phenomena, but equally controls what we call “mental” phenomena, and “emotions” ; the effects of material heredity ; and every action and thought. Hence early philosophers thought of the earth, and of all heavenly bodies, as being living things. The poverty of language, and scientific ignorance, have prevented mankind from expressing, or recognising, the infinitely delicate modes of material motion ; but we no longer think of matter as dead because inorganic, knowing it to be full of sensibility, such as we may study in chemical attractions and repulsions. For matter is never stable or unchangeable—like the gods, or sometimes like the ideas of man. She is in ceaseless motion, ever creating not only new forms but new forces of thought, by the repetition of former sensations or movements. It is the complexity of her action which puzzles us, especially in our rude classification of the organic and inorganic.

The minutest cell, or even the white corpuscle of the blood, has purpose in it when it rejects or selects matter that presents itself from without. It is in vain that we attempt to separate the action of mind or thought from that of matter : all within her is forever wrestling for new life and varied modes of being. Hence Materialism is better named Monism—the recognition of “singleness” in ever moving matter—the denial of any faith or philosophy that seeks to establish a dualism of spirit and matter, or which regards force and spirit, as in some sense another kind of matter.

Yet though we cannot acknowledge any such separation as a scientific possibility, we may accept as a poetic term—necessitated by the rudeness of human language—the idea of the “soul-force,” which even Goethe imagines (though laying down the axiom, “No matter no

force”), especially when we speak to those not scientifically educated. But to accept the assumptions of the theologian, or of those who believe in personal gods and disembodied spirits, is not science; and it involves us in false logic. If we speak of such spirits, we must either explain the how, why, and where, or we must admit that we are unable to understand what we mean. Asserted visions are of no value to those who see them not. We are at once forced to materialise, for if a spirit is perceived, it must be perceived by one or more of our senses. [Imperceptible matter and force are easily conceivable, but of such we could have no perception.—ED.] Beyond the testimony of the senses we cannot advance a single step even in imagination. Science can only deal with matter as studied in its molecular movements, watching its attractions and repulsions; for as Huxley says (*Lay Sermons*), all phenomena of life “are in their ultimate analysis questions of molecular physics. What we call the operations of the mind are but functions of the brain, and all the materials of consciousness are but products of cerebral activity” (p. 5). Force and matter are but words to describe the properties of the single thing that fashions alike all that we call alive, and all that we call dead, or “inanimate”: it is a difference not of kind but only of degree—a difference between the active and the latent, as we say in speaking of the motion called heat. Descartes said a century ago: “It is no more necessary to suppose that there is a soul in our bodies than in a clock”—words which, as Huxley says, “might be taken as a motto for any treatise on modern physiology . . . all living bodies are machines, the operations of which will sooner or later be explained on physical principles . . . all states of consciousness, in man and brutes are immediately caused by molecular changes in the brain substance.” The nerve centres—of brain and spine—are agitated by new impressions, producing the repetition of old combinations, till memories and thoughts are produced. How these phenomena—internal to the individual, and external—act and react on one another, is the great mystery as yet not comprehended, and therefore not explained. We may be on the right track when we measure consciousness in terms of heat, as Prof. Lombard measured the heat thrown off during various mental operations; which may startle us, but is only disturbing to those who prefer ancient assumptions which are fated to be disproved by a knowledge as yet in its infancy. For true science is but of yesterday, and few even now care to speak plainly, discarding the trammels of old beliefs. We are still haters of ideas, which Plato said is worse than to be haters of men (*Phædr.*, i, p. 467, Dr Jowett’s translation).

Consciousness grows from a mere glimmer to the full light, through repetition of sensations, and fluctuates with the conditions of the body, in health or sickness, in full maturity or in imperfection, and with the body it decays. [Consciousness must be defined therefore as the result of sensitive power. The force being a constant, the matter is more or less able to receive its impression—the friction is greater or less, the elasticity of the organism differs, as we say when speaking of simpler forces.—ED.] The study of matter is overturning all older assumptions concerning spirit, and leads to the connection of intellectual action with other actions or movements of the universe. Prof. Tyndall said: “I am a physical philosopher, and as such, a pure materialist, acknowledging that all mental manifestations—of which the brain is the great source—depend on physical conditions alone.” He says again (Weale’s Series, 1885): “I believe now as firmly as I did in 1874, that we have in matter the promise and potency of all terrestrial life. I believe in the nebular theory, and that the life which we now see upon the earth is the development of a power resident in matter before it shaped itself into worlds.” This idea of Bio-genesis (or development of organic life without any sudden origin) is, according to Prof. Huxley, “victorious along the whole line, with some expressed limitations.” The progress of science means extended knowledge of matter and of causation, and the banishment of what is called “spontaneity” from all regions of human thought. To the theologian Prof. Tyndall says: “Keep to the region of the human heart, which I willingly confess is the region of man’s greatest nobleness and sublime achievements; cultivate this. . . . Love and manhood are better than science, and they may render you less unworthy than many of those who possess three times your natural knowledge. But, unless you come as a learner, keep away from physical nature . . . at present you are ill-informed, self-deluded, and likely to delude others. Farewell.” (*Fortnightly Rev.*, June 1867.) But elsewhere he adds: “Let us reverently but honestly look the question in the face. Divorced from matter where is life? Whatever our faith may say, our knowledge shows them to be indissolubly joined. Every meal we eat, and every cup we drink, illustrate the mysterious control of mind by matter.”

“It is idle,” says Prof. Karl Pearson, “to postulate unknowables behind the real world of sense-impressions.” Such unknowables (or imperceptibles) do not aid us to understand, being practically non-existent to us. “We cannot pass from the known to something entirely unlike it in the unknown.” Science cannot help us, and the mind cannot pass the wall created by the senses. It is only the savage

who thinks the reflexion in the mirror to be a man, or a god, on the other side of the glass. Materialism is only a term used in contrast to Ordinary ideals as to spirits, just as Monism is opposed to Dualism, or Naturalism to Supernaturalism. It is not the name of a creed, or of a science, or of any attempt to solve the problem of matter. The term will die out when the philosophy of science is more generally understood; and, having been given a bad meaning by those opposed to progress in knowledge, it is now better replaced by the term Monism. Neither science nor any "ism" can fully explain the facts of the universe, and true knowledge knows neither creed nor finality. Those who are led by faith, fears, or priests, ignore the dry facts of nature, and they describe the beginning and end of all things, disregarding the eternity of matter and of force. Ontology (the study of being) thus becomes, as Mr Justice Stephen well says, "a barren region haunted by shadowy chimæras—spectres which have not life enough in them even to be wrong . . . nonentities veiled under dexterously woven masses of verbiage" (*Science and Ethics*, p. 447). Those who believe like Paley in virtue, truth, and goodness, and also in such chimæras, resort as this writer says to "the driving wheel of material torment." They are forced to materialise, and seek to lead men by hope and fear. They create a "posthumous prison" answering to those of earth, and Paley appeals—as do earlier religions—to selfish motives, to "a thorough-going egoism, or disbelief in the efficacy, or reality, of unselfish motives." If we are not quite sure of retribution in this world we must be made quite sure of it in the next.

Only through the five senses—the material organs and their impressions—do we attain to memory of experiences, and thus to thought. The wise man pauses, being diffident as to the unexperienced: how much more then should those who have little or no scientific education, or accurate knowledge, pause in the attempt to solve problems of the spiritual world. If we understand not what we experience, how can we understand what we have never experienced at all? The enquirer should have no preconceived theory to support, whether philosophical or religious. We have not discovered the origin of life, nor do we know what follows when it ceases to animate the body. It represents the operation of some inscrutable power but, as Prof. Tyndall says: "So far as the eye of science has hitherto ranged through nature, no intrusion of a purely creative power into any series of phenomena has ever been observed." [In other words no inconsistency or caprice.—ED.] Arbitrary action—mere display of power—is contrary to all our ideas of a great, uniform,

unchangeable, Law Giver. For the present at least we must accept the fact that we are not capable of comprehending what is evidently behind appearances in the coming and going of life. Yet we need not sit idle with folded hands, though it is well to be silent, rather than incur the danger of misleading the ignorant. The truth of Materialism is founded on facts patent to all, nor need it raise a shudder in the most timid. Nature is matter in ever rhythmic motion, forming ever new life from that which has gone before, and not "creating out of nothing." That which is indestructible can never have been made or created, and we know of no power apart from matter, nor could we perceive such if it existed. We only repeat vain words when we speak of the "incomprehensible," "the unknown," the "first cause"; for though there is much, no doubt, that is incomprehensible and unknown, we are only in fact seeking to understand the ultimate nature of matter—though Mr Herbert Spencer declares that this is "absolutely inconceivable" (*First Principles*, I, iii, 16).

By matter we now understand only that of which we have cognisance through perceived phenomena. We cannot understand infinity, of either matter, space, or time, or any matter not perceptible by our organs of sense. We cannot think of any existence apart from matter, since existence means the action of something—that is of some matter. We only think that we define a cause when we separate such existence from matter, but if we suppose a First Cause we still require to know how it arose, and what preceded its appearance; all this being far beyond our powers of thought as being outside any phenomena known to our experiences; and even these we fail to understand correctly except by aid of a very high culture. The spirit is like the yeast that stirs the dough, but it is only by the action of matter on matter that the highest forms of life, and of thought, are produced. There are dark mountains on our path, but the light is increasing; some heights we have already scaled; and in the end men may perhaps understand how it was that life first appeared in a world of strange and terrible forces, amid stormy thermal conditions. We are told that "there are properties inherent in the elements of protoplasm which, under certain special circumstances, will not only combine, but that the products of their combination will live" (Archbishop Temple, *Religion of Science*, p. 198); but this means only that life is inherent in matter, and that the gap between what was once called living, and dead matter—a gap not always very marked—has yet to be bridged. There is an ultimate affinity between the formation of the crystal, and that of the cell, both producing

definite forms through natural action. But the nature of the cell nuclei still escapes us. The ultimate unit of consciousness has been called a "shock or tremor," like the shock of heat or light. All we really know is that the two parent cells bestow on the cell that springs from their union—whether animal or vegetable—an indescribable energy and power of growth. Thus "man's soul is derived from an hereditary source"; and his power of understanding depends on the energy which forms a brain more or less deeply convoluted. We can only conclude that his intelligence is inseparable from matter. Apart from some such connection no experience, or thought based on knowledge, is conceivable. When Kapila argued that God must be either absolute or conditioned (see Kapila), we see that like us he thought of a material deity; but as our vision widens the gods retire into the unknown, where alone they can range at will. The chemistry of protoplasm shows us that organic life is peculiar to a combination of oxygen, hydrogen, nitrogen, sulphur, and carbon, ever present in what we call living matter. No other material produces organisms, any more than a piece of glass becomes a magnet. But we can as little conceive life without matter, as magnetism without a magnetic substance. If we could understand the nature of this power in the cell nucleus we might be able to create life, as we do create chemical compounds. We do not attribute a supernatural origin to that which we can ourselves create. But we as yet hardly understand more of the causes that act so invariably in the formation of crystals than we do of those which act in the yeast plant, or in the amoeba. We do not speak of a "bile spirit," as controlling the action of the hepatic cells (as a savage might do), or of a "brain spirit" ruling the brain. The how we may trace; the cause is unknown; and the cause of life may remain for ever unintelligible to our limited understanding. The Theist speaks of two existences—bodily and disembodied—which is a speculative belief. The Realist—called a Materialist—speaks of one, namely of ever moving matter. Both refer to the same phenomenon—the unknown thing which is only perceptible through our material organs. Reason asks for a basis to connect all phenomena, but it does not demand two bases: it is satisfied by the two aspects of the single thing, as explaining both what is objective—or outside the individual organism—and what is subjective or internal to that organism: while that which is unknown—or unperceived—cannot really be divided into two. We are but parts of an infinite being, and were that being limited it must be limited by some other. Whether we call it God or Nature the Infinite must be single. We must leave it to those who, like Cardinal

Newman, seek rest in the old faiths and assumptions, to prove the contrary : for it is evident that unless proof of some reality unconnected with matter can be adduced the ancient religions will die out. Only through the healthy action of the nerve centres can realities be perceived by any, and when this fails madness, delusion, and inconsequence, are the only real results. Even in health we are not fully conscious of reality, when the brain cells act imperfectly through the slower circulation of the blood. Hence, at the moment of reawakened consciousness, we see visions and dream dreams which, to the ancients, seemed as real as the facts of waking life. Our love and hate, our fear and expectation, depend on nervous action ; our mind, soul, or life, depends on our body. [Jewish philosophers conceived the idea (see *Kabbala*) that our individuality may be but part of one that existed before : so that we seek its complement on earth, and may be reunited therewith after death.—ED.]

Sir Noel Paton, in his picture “ Faith and Reason,” portrays the latter as a man fully armed, testing the ground under his feet as he moves slowly forward, holding back his star gazing sister who, heedless of the pitfalls dug by ages of error, attempts a flight into the unknown.

Matsya. See Vishnu and Fish.

Matthew. The first gospel—that “ according to Matthew ”—is traditionally ascribed to the “ publican,” or tax-gatherer, who was an apostle (Matt. x, 3). The Greek *Matthaios* represents the Hebrew *Mattithiah* (1 Chron. xxv, 3, 21) “ given by Yahveh ” ; but the story of his call (Matt. ix, 9) is elsewhere told of Levi, son of Alphæus (Mark ii, 14 : Luke v, 27). Eusebius, in our 4th century, says that Papias, bishop of Hierapolis, said, in the 2nd century, that “ Matthew composed the oracles in the Hebrew tongue, and that everyone interpreted them as he was able.” Irenæus also says the gospel was originally in Hebrew ; and other fathers—Clement of Alexandria, Origen, Jerome, and Epiphanius, said the same, if we may trust the text of their writings. But the canonical Greek Matthew is not thought to show any traces of having been translated from Hebrew (or from Aramaik) on which we can rely ; and the quotations from a “ gospel of the Hebrews,” preserved by the Christian Fathers, show at least that it contained things not in the Greek Matthew (see Gospels). Jerome speaks of this as : “ The Gospel according to the Hebrews which I recently translated into Greek and Latin ” (*Agst. Pelagius*, iii, 1), and again he says (on Matt. xii, 13) : “ In the gospel which the Nazarenes and Ebionites use, which I lately

translated from Hebrew into Greek, and which is called by very many the original Gospel of Matthew, the man with the withered hand is described as a mason." Epiphanius, in 376, says (*Her.*, xxx, 13) that the Ebionite gospel, "called the Gospel according to Matthew," was falsified and mutilated, and called by them the Hebrew Gospel. Origen (230 A.C.) asserts that, in the Hebrew Gospel, the brethren of Jesus (Matt. xiii, 55) were said to be sons of Joseph by a former marriage. Clement of Alexandria (200 A.C.) says (*Strom.*, II, ix) : "So also in the Gospel of the Hebrews it is written." Irenæus states (185 A.C., *Her.*, i, 26) that the Ebionites "use the Gospel of Matthew only, and repudiate Paul" and again (*Her.*, v, 1, 3) that these Jewish Christians "asserted that Jesus was begotten by Joseph," and "do not choose to understand that the Holy Ghost came upon Mary." Even Eusebius relates (*Hist. Eccles.*, iii, 39) that Papias "also gives a story of a woman who was accused of many sins before the Lord, which is to be found in the Gospel according to the Hebrews." It seems that the Hebrew Gospel included also the statements that Christ was baptised with fire in Jordan, and that his "mother the Holy Ghost" carried him by a lock of his hair to Mt. Tabor. Hence it appears that the Hebrew Gospel (whether in Hebrew or Aramaic) contained no account of the Virgin Birth of Christ, and was not identical with our text of the Gospel according to Matthew in Greek. Jerome was a sound scholar, but evidently regarded the Hebrew Gospel as uncanonical. Some scholars are now disposed to agree, not with Epiphanius, but with the Ebionites, and to regard the first two chapters of the Greek Matthew as later additions. The genealogy of Christ in this gospel is quite different to that in the third Gospel, though both trace his descent from David through Joseph. Nothing is known of Matthew beyond what is to be found in the Gospels and Acts, and we have no text (save a short fragment of our 2nd century on a papyrus in Egypt) that dates earlier than our 4th century, so that the question of text and language remains in great doubt. The account of Christ's childhood disagrees with that in Luke, and that of the Resurrection is equally different. In Matthew alone do we hear that the graves then opened and the dead came out (xxvii, 52), and here only are the Logia or sayings of Christ arranged as a single "Sermon on the Mount." The old Syrian version recently recovered reads (i, 16) : "Jacob begat Joseph, and Joseph begat Jesus, by Mary a virgin."

Matuta. A title of Juno, apparently as goddess of "morning." King Servius (579 to 535 b.c.) erected a temple to her, which the

Dictator Camillus restored in 395 B.C., when he captured the Etruskan city of Veii. Mater Matuta ("mother dawn") is noticed in connection with the festival of the Matralia, on 11th June, and her rites resembled those of Leukothea the "light goddess" of the Greeks.

Mau. Egyptian : "cat" (see Bas).

Māu. The god of sky and light among Polynesians and New Zealand Māoris. He was baptised in the waters, but was vulnerable like other sun gods, and died in the lap of his ancestress Hine-niu-tepo, the "woman of night." Another ancestress, Muri-ranga-whenna, gave him a jawbone as a weapon, wherewith he wounded the "great man sun," making him move slowly ; he also fished up with it the island of New Zealand, which is still called Te-ika-a-Maui or "Maui's fish." He once grasped fire and sprang into the sea, when the world became dark ; but at dawn he rose again like a fish. He burns in the volcanoes, and brought new fire to earth, at the request of his mother Mahuika, or Ta-ranga. His father made an error in the baptismal prayer, which is the cause of most of the evils in the world. He was the youngest of four brothers, each of whom is called a Māui. He hid himself till night, seeing his mother rise at dawn ; and then crept out and closed every crevice, so that Ta-ranga slept till he was high in heaven. When Māu (or Māui) was very little he was aided by Ru—the dawn—to lift the sky, or the covering of darkness, off the earth: when this was partly done he killed Ru, and scattered his bones, which are found in the hills and vales of Mangaia. The murdered Ru was his father (Gill, *Polyn. Myths.*, p. 71).

Maut. See Mat.

May. May-poles. This month, regarded as unlucky for marriage, was called "the month of bastards," in consequence of the liberties which were then allowed between the sexes. It was sacred to Flora ; and the Floralia or "flower feast" was held by Romans at the season when flowers were in bloom. The first of May was a great day also among Kelts and other Europeans (see Bel-tein) ; and in this month Romulus, the Roman hero, was said to have performed rites to appease the manes of his murdered brother Remus, so that it became a funereal month, and as such unlucky. The nights of the 9th, 11th, and 13th, were celebrated in silence and mourning. On the 9th the devotees walked barefoot, and flung 9 beans behind their backs to ghosts (see Beans) : on the 11th they held games in honour of Mars : on the 13th they flung

little ozier mannikins from the Pons Sublicius into the Tiber, in honour of Mercury whose shrine was as old as 500 B.C. Throughout the month none might marry "for fear of the Lemures" (or ghosts), but all must choose mates in the next month, which was sacred to Juno the goddess of marriage. This probably was due to the necessity of providing for the results of May licence of which we find evidence elsewhere. Ovid describes the Lemuralia of the 9th to 13th May above noticed (*Fasti*, v, 489-490), and says that "the vulgar say May is a bad month in which to marry," probably because prudent maidens then held aloof, but professedly because the ghosts must then be adored. She who married in May would, it was thought, either die early or be divorced.

In every British village the May-pole used to stand on the green, with its surrounding ring, and its adornments of fruit and flowers, streamers and other symbols. It was also erected on the Mut-hill, or in glades, or by sacred wells such as the "mapple well" (*Country Folk-Lore*, 1895, i, p. 29): such tree emblems were not however peculiar to Europe (see Gonds), being even described in America among natives (Bancroft, *Nat. Races*, ii, pp. 329-331, 713, 714; see *Notes and Queries*, 4th January 1896). At the beginning of the month, when the fête of the fire god was celebrated in Mexico, certain priests went to the mountain and selected the tallest and straightest tree they could find. This was cut down, and dragged on rollers to the temple, where it was set up. After twenty days it was lowered, and dressed smooth, the branches being left at the top, below which a long cross-yard was fixed. It was adorned with colored papers, and on the summit was placed the image of the fire god, made of a dough of amaranth seeds, robed, and bound with a sash of paper. In its head were inserted three rods, on each of which was spitted a *tamale* or native magpie. The pole was then again raised erect. Those about to sacrifice captives appeared dancing with them, and grotesquely dressed and painted. The dance ceased at sunset: the captives were delivered over at midnight; and at dawn were stripped of dress and ornaments by the priests. They were dragged to the foot of the temple steps, partly stupefied by a powder thrown into their faces, carried to the top of the temple, and burned nearly to death. Each was then thrown on the stone of sacrifice, and the heart torn out. The skulls were spitted on poles, and the people then came together to dance and sing in the temple court-yard. The youths raced to climb the great pole, and the first at the top scattered the dough image, and its ornaments, on the applauding crowd below, and became the hero of the day. The pole was next

dragged down with rejoicings by the multitude. The Teapanecs—according to Duran—had a similar custom, offering incense to a tree—set at the entrance of the town—for a month before the fête. It was then raised, with a dough bird on the top. Food and wine were offered, warriors and women in their finest dresses danced round it, holding small dough idols, and youths struggled to reach and to knock down the bird image, the pole being afterwards overthrown.

Miniature poles decked with flowers are still carried (in Dorset and in other parts of England) by children on old May-Day. In 1902 the Vicar of Billesdon, we are told, dismissed the head master of his school, on the plea that he refused to maintain a May-pole, which he said was an old sacred symbol (*Truth*, 11th December 1902). On April 30th, at midnight, youths and maidens used to visit the woods in couples to “find the May-dew.” The May-pole was decked next morning, and borne in joyous procession, being dragged by gaily caparisoned oxen, on a car, with dances, songs, and music (*Notes and Queries*, May and August 1883; March 1891). Men and maids in Cornwall still dance and sing round the May-pole at Landrake and Treryn. Till recently these poles were preserved in Yorkshire, Berkshire, Worcestershire, Wilts, and Gloucestershire. The May-pole was part of the church furniture (see Peacock, *Church Furniture*), and the clergy taught that “these were pleasing ancient rites.” But Dr Stubbes (*Anatomie of Abuses*, 1595) said: “As regards the May-Day eve and morn rites in woods and groves. . . . not one-third of the maidens who entered them returned as they went.” We wonder not therefore that the Puritans decreed (6th April 1644) that May-poles should be abolished, as “heathen vanities full of superstition and wickednesse.” The May-poles were restored by Charles II; and it is recorded that “the great Strand May-pole” was brought on May-Day, 1661, from Scotland Yard, with music and rejoicings, by sailors sent by the Duke of York; and it was erected opposite Somerset House, in “May-pole alley,” as a “type of golden days.” This pole was of cedar, and 134 ft. high, having three golden crowns, and other rich ornaments. It appears in a picture as late as 1713, but it was sold four years later to Sir Isaac Newton, for use in connection with his great telescope (see Pennant; and Chambers’s *Book of Days*). Its original position was on the E. of the “ancient cross” opposite Chester Inn, W. of Catherine Street. Another May-pole was near a sacred well in “Holy-well Street, Strand,” no doubt near the “May-pole Tavern.” The London parish of Under-shaft was named from the “great shaft of Cornhill,” mentioned by Chaucer. Stow says that this “was set

up every May-Day morn . . . in midstreet, before the S. door of the church, and was higher than the steeple." It was kept in "Shaft Alley," and was destroyed by Puritans in 1549 A.C. Another in Basing Lane, near St Paul's, was called the "giant's staff," and set up at "Gerard's Hall." A new May-pole was set up at Fenchurch in 1552. Parishes vied in the height of these great fir trees, which were hung with bells and charms. May-poles can still be seen at Hemswell in Lincolnshire, and at Wellford, near Stratford-on-Avon, near Donnington Wood in Shropshire, and in Pendleton churchyard, Manchester, this latter being surmounted by a cock.

On "Yellow May-Day" the need-fire was lighted, and the May-poles were painted black and yellow. The Morris-dancers then wore black dresses with yellow hoods in England. The 1st of May was the day of Robin Hood, and Maid Marian, Friar Tuck, and Little John. The fool wore a green hood (*Scotsman*, 7th April 1885). The May Queen was the goddess of the rite, represented by a maiden of good repute robed in white; but she also appeared in Malkin, or Mad Moll, the Bona Dea of Rome. In this month also a bull with gilt horns, and decorated with flowers, used to be led to the Temple at Jerusalem for sacrifice, by the later Jews (see *Jewish World*, 15th May 1885).

Maya. Sanskrit: "illusion," represented as a woman. It is also the name of Buddha's mother; and Mahā-Maya, or Maya-devī, is the goddess Durga in India. Maya-vati, the wife of a demon, reared a son of Krishna, and an incarnation of Kāma (love), whom she recovered from the ocean and wedded. Krishna then recognised her as a virtuous wife, and an incarnation of Rati or "passion." Durga Maya is thus called "a daughter of vice" (Ā-dharma), and "of falsehood" (An-rita), sweet in springtime, but bringing troubles in autumn.

Mayas. An early race of Central America (see Aztecs). They preserved an alphabet supposed to be connected with Aztek hieroglyphics. Five brief chronicles of Yukatan, in the agglutinative Maya language, carry back their history many centuries before the Spanish conquest, soon after which they were written. A history of the conquest was also written by a Maya chief in 1562 (Dr D. G. Brinton, *Maya Chronicles*). The Mayas were conquered by the Aztecs. The language belongs to the same class with others in America, which present similarities of both grammar and vocabulary with Mongolian speech.

Mazār. Arabic. From *zor* "to visit," or "go round": a shrine

“visited,” or circumambulated, often called a *Mukām* or “station.” These little cubical domed shrines, in Syrian villages, are the real peasant temples, named after some prophet, or hero of Islām, who is the local saint. Sometimes Christian shrines of St Paul, St George, and others, have been taken. Sacrifices are still offered at them in times of sickness, and the elders of the village dance solemnly round them. The interior contains the saint’s tomb, and a Mihrab niche in the direction of Makkah. They have been specially described with their legends by Col. Conder (*Mem. of Survey of W. Pal. and Tent Work in Palestine*).

Mazbah. Hebrew : “altar”—Arabic *Medhbaḥ*—a “place of slaying.” The Hebrews were to have altars “on the ground,” without any steps (Exod. xx, 24, 25), and if not of rock or earth they must at least not be of hewn stone.

Mazdean. A common term for the Persian religion, from the name of Ahura-mazdā, “the being of great knowledge” (see that heading).

Me. Japanese. The mother goddess (see Japan).

Me. Mi. Barmese : “fire.” Akkadian *mu* “burn.”

Mean. An Etruskan spirit of comfort like Lasa. She carries palms in her hands. [Probably “mother goddess.” Akkadian *eme-an*.—ED.]

Mecca. See Makka.

Medes. See Madai.

Medha. Sanskrit : “sacrifice” (see Andromeda, Asva-medha, and Ganumēdēs).

Megasthenes. A friend of Seleukos Nikator, sent as ambassador to Chandra-gupta in N.W. India (315 to 294 B.C.): he appears to have lived at the Magadha court from 306 to 298 B.C., and to have concluded an alliance between the Greek and Indian emperors in 302 B.C. Arrian speaks of his having accompanied Alexander to India (327 B.C.), and says that he lived with Sibyrtius, the Satrap of Arakhosia and Gedrosia, in 323 B.C. (Max Müller, *India*, p. 297). Megasthenes wrote *Ta-Indika* (“the Indian matters”) in the Attik dialect, and is said to have been surprised by the honesty and truthfulness of Indians. Buddhism was then the prevailing religion. There was, we learn, no slavery in the Māgadha empire,

“the women are chaste, and the men excel all Asiatics in courage : honour, truth, and virtue, are highly esteemed . . . the doors have no locks, yet theft is rare, and no Indian is ever known to tell a lie. The people are sober and industrious, good farmers, and skilful artizans : they scarcely ever go to law, and live peaceably under their chiefs.” The laws were, he says, unwritten ; but Nearkhos (the admiral of Alexander the Great) is quoted as saying “they write on cotton cloth.” As yet we have no texts in India earlier than about 250 B.C., but the antiquity of writing—back to 500 or 600 B.C.—is not doubted (see Alphabets, Deva-nāgari, Kharoshthi). Megasthenes is known by the quotations in works of Pliny, Strabo, Diodorus, and Arrian.

Mehtar. Originally this meant “great one,” but the word has gradually come to be applied to the lowest Pariah, or sweeper caste, who are scavengers, living in a village near any town, and properly called Pachpirya : the name of their patron deity or saint is Bāle-Shāh, or Ghāzi Miyān. His son Jivan was converted by the Guru Govind (see Sikhs), and founded the Sikh sweeper caste called Mazabis. Jivan is said to have had 7 sons who founded 7 sub-castes : one being Moslem, and the other six Hindu or Sikh. Some of these sub-castes will not inter-marry. The degradation of the Mehtars was no doubt the result of conquest and persecution. They consider themselves of high caste, and have a high priest at Banāras who possesses their scriptures and traditions, and prescribes social and religious regulations. They meet at night, and hand round a pipe to be smoked by each in turn (see *Knights of the Broom*, by Mr Greeven, R.C.S., Banāras, 1894). The sub-caste of Helas will not touch dogs, though these are usually in charge of Mehtars. All the caste consider their duties sacred, as symbolising spiritual cleanliness. They say that their royal founder Jivan swept roads, and sprinkled water, on account of his humility of heart, and was therefore raised to heaven which he now cleanses of the filth of Satan. When this labour is completed a millennium of purity, holiness, peace, and chastity will begin : the prophets of all ages will reappear on earth—the Bālmik of Mehtars first, and after him the Hindu Mārkan-deva, the Christian Christ, and the Moslem Mahdi.

Melanesia. Greek : “black isles.” A modern name for the islands N.E. and E. of Australia, the largest being Papua or New Guinea, and the furthest east the Fiji group. It includes the Admiralty, Solomon, Banks, and Loyalty isles, with New Ireland, New Hebrides, and New Caledonia. The inhabitants belong to the Papuan negro

race, with frizzled hair and hideous features, akin to Australians and Tasmanians, and having a less infusion of Malay blood than the brown Polynesians and Māoris. Their languages are supposed to be akin to those of the aborigines of India, and to the Drāvidian, with some Malay terms. The area occupied stretches some 3500 miles in a S.E. direction from New Guinea. Though sometimes sharp traders, and often skilful carvers, the Melanesians, who have received the rudiments of their civilisation from the Malays, are still cannibals, and without any organisation. Their religion is mere Fetishism, and they regard every object as possessing a spirit or Mana, including rocks and trees as well as animals and men. The Mana can go anywhere, and enter into any person or thing, traversing water and air. The Vui is a non-human spirit, as powerful as the Mana. The Tindalo is a ghost, which becomes very active and mischievous when it loses its human body. They may be seen at shrines, and at tombs, but soon sink into oblivion as the dead are forgotten. All must strive to keep the Mana, which lives after death in Panoi or Elysium. Suretupa is the place of good ghosts, and Surelumagar of those who die young. It is a beautiful world of sweet flowers, fruits, song, and dance.

Memnon. A deity, or hero, whom the Greeks connected with Egypt. He was a son of the sun and dawn, and built a Memnonium in the city founded by his father Tithōnos. The two gigantic statues at Luxor in Egypt, now known as representing Amenophis III, were connected with Memnon by the Greeks; and many Greek, Karian, and Phœnician names are scrawled (since about 600 B.C.) on the legs. Memnon's father Tithōnos was the half-brother of Priam—sons of Laomedon. At the siege of Troy Memnon slew Antilokhos, and was slain by Akhilleus. He could travel through air, and could cross seas and rivers dry shod. He died in many places and ways; Ajax also killed him, and Eōs (the dawn mother) wept dew drops for him. Zeus made him immortal; Pallas gathered his ashes at Paphos in Cyprus. His tomb was shown on the Belus river near 'Akka in Palestine. Hepbaistos made "bright armour and a magic sword" for Memnon, and all wept his death, while from his funeral pile birds (or souls) flew out, but fell back again after fighting each other. Virgil (*Æn.*, i, 493) speaks of "the weapons of black Memnon," and in Egypt no doubt his statues were of black basalt. The Memnon statue at Luxor was said to utter a note at sunrise, which has been supposed to have been due to the sudden heating of the stone by the rays of the rising sun: but after Septimus Severus repaired the statue about 196 A.C. it ceased to be a "vocal Memnon" (see Prof. Goldziher,

Academy, 6th November 1886). There was a sacred pillar in the Arabian mosk at Ṭaif which gave a Naḳīd, or “note,” when the sun rose, and another at Askalon. The Jews in Arabia also said that the statues in the castle of Ghumdān roared like lions when the wind blew on them. In the Arab romance of ’Anṭar, which preserves many folk legends, we read of the hero who encamped “near a mountain—one of the wonders of the world, from which black clouds and smoke rise, summer and winter; and that when the new moon rises it at once utters a cry, like that of a mother bereaved of her children.” The name Memnon may be connected with that of Agamemnon.

Memphis. An ancient capital of Egypt S. of Cairo, near the mouth of the Nile before the formation of its delta. The name is thought to have been originally *Men-nofr*, or “Fair-haven” as the Greeks understood it. The whole nome or district was sacred to the triad of Osiris with his son and his wife. Memphis was one of the largest of ancient cities, and the reputed capital of the first king Menes; but little now remains, and even in the time of Strabo (about 50 B.C.) it had become ruinous, though still flourishing under the Ptolemies. ’Abd-el-Latif (about 1100 A.C.) speaks of its great size, and of the many marvels, and innumerable buildings and images, still to be seen. Diodorus found its palaces in ruins, but its temples still kept up with some of the old magnificence. Seventy pyramids on the plains of Memphis range in antiquity from Senefru to Amen-emhat III (3rd to 12th dynasties), and hard by is the rock-cut Serapeum, with the tombs of the sacred Apis bulls (see Egypt) a vast vault 600 feet long, containing black granite sarcophagi, in separate chambers, well polished, and weighing 60 tons each. The divine bulls—symbols of the sun god—were here preserved (as discovered by Mariette) from the time of the 18th dynasty down to about 50 B.C., under the Ptolemies—a period of 1600 years.

Men. Min. Egyptian. A name of Khem (see Khem, Knouphis).

Mena. See Makka.

Menāt. The third goddess of the Arab triad, with Allāt and ’Uzzah. She was the goddess of “numbers” or “fate” (see Man), typified by the stone monument in the Valley of Mena, and by similar stones at Tāif and elsewhere.

Mencius. The Latin form for the Chinese Mangtze, or “Mang the teacher.” He is the great exponent of Confucian philosophy (371

to 288 B.C.), making the welfare of the people his constant theme. For this, he said, kings ruled ; and, if they waged war, and sacrificed their subjects, they were inexcusable, unless the general happiness of the nation was involved (see Dr Edkins, *Asiatic Quarterly*, Oct. 1886). Mencius courted argument, and laid down definite political axioms. He was born in Shan-tung, 14 miles S.E. of the home of his master. Both discarded any sectarian title, but Mencius became the founder of the literary class, the Ju school who said—following Confucius—that the king's power came from heaven (Tien), and must resemble that of heaven in rectitude and goodness. They held that the will of heaven was to be discovered by the study of events—historical, meteorological, oracular, or retributory, and thus required knowledge of antiquity. The emperor who did not win the hearts of his people was unworthy to rule : for “the human heart possesses in itself the germs of perfect virtue and wisdom.” Mencius thought that if Duty, Love, and Morality were supreme, armies might be disbanded, and their vast cost saved : so that land taxes, and frontier dues, would not be needed. Men, he held, were naturally inclined to goodness, reverence, loyalty, love, and pity ; to prudence and courtesy ; and only the pangs of hunger, and the instinct of self-preservation, prevented their attaining to such a happy state. This opinion was strongly opposed by many in China, both before and after the time of Mencius. Among the earliest disputants was Si-un-king, who said : “Man is clay which the potter must work up for use and beauty—a horse that requires a good rider armed with whip and spur, bit and bridle : that requires to be trained early and always ; for then there is no limit to its capacity for good.” But Yang-Chu, the bitter Tāoist contemporary of Mencius, said : “The world and mankind are utter and hopeless failures ; let us keep to ourselves, as well as we can, and leave the world alone ; if by plucking out a hair of my head I could confer benefit on the whole world of men I would not do it.” Mencius, on the other hand, followed Mitzi (450 to 500 B.C.), who said (see Metse) : “Love all men equally; do all for love, and seek the good of the whole world, not limiting your love to those who can claim it on special grounds, but extending it to those who have no claim on you. Befriend the widow, the orphan, the friendless and lonely ; feed the hungry, clothe the naked, nurse the sick, and bury the dead.” Mencius, however, says that “this is too much to expect of any. It is unpractical, and therefore an unbecoming teaching for a statesman, and likely to be destructive of filial piety, if not also of loyalty to kings and rulers.” “There is,” he said, “a nobility of heaven and also of men. Benevolence, righteousness, self-consecration, and fidelity, with unwearied

delight in these virtues, constitute the nobility of heaven . . . the great man is one who does not lose his child-heart. Respect others and they will respect you. Love both life and righteousness ; but if thou must choose between them, choose the latter. Respect the old, and be kind to the young, not forgetful of strangers and travellers. The great charge is the charge of one's self. He who knows well his own nature knows that of heaven. He who delights in heaven will affect a whole empire by his love and protection. When heaven is about to confer a great charge on a man it first exercises his mind with toil and suffering, his body with hunger and poverty . . . thus to stimulate his nature, and to supply his incompletenesses. . . . Therefore let us reflect that happiness often springs from misery." The Tāoists (see Lāo-tze) were powerful, in the time of Mencius, as mystics ; and of them he says : " Let their stories spread, if only they contain sound principles." The seed of philosophy fell at the time on unrecptive soil, and his system only became famous long after his death.

Mendaites. See Mandæans.

Mēnē. Greek : " moon." Supposed to come from an Aryan root *Mih* " to shine " (see Man).

Menes. The first king of Egypt according to Manetho (see Egypt). Dr Borchardt (see *Times*, 22nd Novr. 1897) claimed to read the name of King Menes on a tomb at Nagada found by M. de Morgan. It is, however, a matter in dispute whether the text is rightly understood, or the tomb that of a king.

Men-hir. Keltik : " long stone," an erect monumental stone.

Meni. Hebrew : " number " or " fate " (see Man).

Mennonites. An American sect, chiefly in Pennsylvania, who in 1891 numbered about 40,000 persons. Many joined them from Russia, and they have gradually developed half a dozen sub-sects. In the census return Dr Carroll tells us that Menno Simons, a native of Friesland in Holland, was born in 1492, and educated as a Roman Catholic priest ; he became a Waldensee pastor in 1536, but soon began to preach the doctrine of non-resistance to evil, and against infant baptism. In 1683, attracted by the success of Penn's colony, Mennonites crossed the ocean and settled in German's-town. They forbade marriage outside their sect, as well as any resistance to violence, or the taking of oaths. They inculcated the washing of saints' feet, and the kiss of peace, seeking to establish a Christianity in strict accord with the Gospels. Their ministers are chosen out of the con-

gregation they are to serve; and if the election, over which the bishop presides, is not unanimous, some of the Russian congregations accept a majority vote, but others take as many books as there are proposed candidates, and place a slip of paper in one, on which is written, "Herewith God has called thee to the ministry of the Gospel." The candidates take a book each, and by such divination the minister is selected, the books being all just like each other. Disputes are settled by arbitration, and Mennonites accept no public offices except such as are connected with the management of schools. Their Eucharist is celebrated twice a year, and is followed by the washing of feet, women washing those of women, and men those of men. The same ceremony is still also observed by both Greeks and Romanists at Easter.

Mentu. The Egyptian Mars, a form of Amen-Ra, hawk-headed, with a winged solar disk above his head, and carrying a sword.

Mer. Akkadian: "wind" (see Mar, and Maruts).

Mer. Mera. Egyptian: "sea" (see Mar). The Nile deity was Mera, and the word is found in the names of Lake Moeris (see Egypt), and of Lake Mareotis, as also at Meroe.

Meriah. See Khonds.

Mercury. The Latin god of "marks," boundaries, coins, and merchants (see Hermes). Cæsar recognised a Keltik Mercury. Dulaure says (*Hist. des Cultes*, i, p. 359) that Mercury "stole the sceptre of Jupiter, the hammer of Vulcan, the trident of Neptune, the sword of Mars, the arrows and cows of Apollo, and the girdle of Venus," being natural appropriations for a phallic deity.

Mermaid. Merman. See Nix.

Merodach. See Marduk.

Meropēs. A very ancient people according to the Greeks. [Probably "bright eyed" (see Mar).—ED.] They lived in innocent happiness to a great age, under a King Merops who saved them from a deluge (see M. F. Lenormant, *Contempy. Review*, Sept. 1881). The island of Kos was called Meropis, and Siphnos was Meropia, the inhabitants being said to be very licentious, but to live to the age of 120 years. Strabo, quoting Theopompos, says that Merops was a king of the Aithiopes, and ruled the Hyperboreans (or Northerners), the "dusky faced" subjects being perhaps contrasted with a "bright" ruler.

Merti. Milt. An Egyptian deity carrying lotus flowers or papyrus.

Meru. The great Hindu mountain of Paradise, the name perhaps meaning "bright" (see Mar). It has one sacred river only, called Mandā-Sini, and is identified with the triple peaks of the Himālayas called Ila-vatta, the home of Brāhma; By-kant of Vishnu; and Kailāsa of Siva. But the site of the heaven mountain was variously pointed out, for it rose from the centre of the Madhya-dvipa, or "sweet region," a heaven of untold joys. It is the abode of Ila mother of all, and daughter of Manu—"mother earth." Its rivers are also said to water four continents (see Mountains). Meru is not mentioned in the Rig Veda, but seems first to appear in the Ramāyana epik. It is compared to a bell-shaped Dhatura fruit, which is sweet to taste and produces slumber, and to a lotus—the gem of the Jambu-Dvipa, or region of the golden apple tree of life, placed also in the centre of the "Jewel India."

Meryeks. Miriyeks. See Korea.

Meshio and Meshia. The Persian Adam and Eve (see the Pāhlavi Bundahīsh), who grew united out of a sacred rhubarb tree (as in Talmudic legends of Adam and Eve, which make them to have been originally united as a single being): they were created by Ahūra-Mazda; but Meshia mistook Angro-mainyus (or Ahriman) for the creator, and ate fruit by the advice of this Satan. The pair discovered fire, and made an axe and a hut, but quarrelled and wounded each other, and lived a long time apart.

Messiah. Hebrew: "anointed" (see Christ). In early times both priests and kings were anointed. In Exodus (xxx, 22-30) the unction of the Hebrew High Priest, and of other priests, is described; but the earliest notice of unction is that of Jacob's stone at Bethel (Gen. xxviii, 18). Hebrew kings were anointed from the time of Saul downwards, and David did not dare to touch "the Lord's anointed," though we are told he had already been anointed himself. The "anointed ones" (Psalm cv, 15) is apparently a term for the early patriarchs; and the pagan Cyrus is also a Messiah (Isaiah xlv, 1). When we read of the Messiah in Daniel (ix, 25, 26), as a prince who is "cut off," we cannot suppose that he is the "branch," or human successor of David, of whom the earlier Hebrew prophets speak (see Isaiah) as a future king. [The allusion seems to be to the destruction of Hasmonean priest-princes by Herod after 37 B.C.—ED.]; but the belief in a mysterious Son of God and Messiah was arising among the

Jews before Christ was born, and the doctrine becomes important in later Talmudic literature. The pre-existent Messiah is to appear at the end of the world as an universal monarch, ruling a restored Israel; and at his great feast Behemoth and Leviathan will be eaten, while grapes of enormous size, and gigantic corn, will furnish food for all. Some said that he would rise from the Sea of Galilee. The Moslems adopt these legends, and apply them to their Mahdi, but the idea is much older and is found in Persia (Pahlavi Bahman Yast, and Bundahīsh), where Zoroaster will be born of a virgin (in an eastern lake) as Sosiosh, and will defeat the powers of evil, becoming the ruler of the righteous on earth. Such a "world king" was also expected in India in Buddha's time, and in Europe we have endless legends of the return of great heroes, such as Marco Kralievich the Serb, Frederic Barbarossa in Germany, Holgar Dänse in Denmark, Charlemagne in France, Don Sebastian in Spain, the Italian Lasseretti, and our own Arthur.

Metempsychosis, or Transmigration. The Greek term signifies the passage of the soul to another body; and the Latin its "migration." The belief common to most early peoples was however very hazy. Our forefathers believed that old women could change into cats or hares (see *Rivers of Life*, ii, p. 281), and this idea, which lies at the base of much Greek and Indian philosophy, is found in its earliest crude forms in the beast worship of Egypt, and in what is commonly called Totemism in Africa, Australia, and America (see Animal Worship), savages supposing that chiefs and ancestors, after a human life, transmitted their souls into the bodies of beasts or of plants. There is no allusion to this belief in Vedic hymns, but it appears later among Vedanta scholars as part of the doctrine of Immortality.

Transmigration was anciently regarded as purgatorial, which is an advance on the savage theory, and involves a belief in the moral government of the universe. Early Hindus taught that there were three futures possible for anyone: (1) in heaven with the gods, after a life of virtue on earth: (2) on earth, a continuance of anxious weary lives, for those who have lived the ordinary busy worldly life: (3) on earth in animal forms, more or less degraded according to the degree of wickedness in the previous human life. Each of these three phases was again subdivided into three: and these nine classes were known to Plato, whose doctrine is explained at the end of the *Republic* (see Er). Prof. Max Müller says (*Vedanta Lectures*, 1894) that: "If a man feels that what—without any fault of his own—he suffers in this life can only be the result of some of his

former acts, he will bear his sufferings with more resignation, like a debtor who is paying off an old debt. And, if he knows besides that, in this life, he may be suffering not only to pay off his old debts, but actually to lay by moral capital for the future, he has a motive for goodness which is not more selfish than it ought to be." [This is the Catholic doctrine of "works of supererogation."—ED.] But this assumes that we carry into future lives a consciousness of personal identity, and a memory of the past, with many other assumptions (see Sou)].

Sir Le Page Renouf warns us against supposing the metempsychosis of Indians and Greeks to be discoverable in Egyptian allusions to transformations (see Egypt). These are "expressly said to be entirely voluntary: the nature of them depends upon the will and pleasure of the glorified personage" (see *Proc. Bib. Arch. Socy.*, May 1893): the unglorified suffered the "second death," being given over to the "devourer," a monster shown awaiting his prey in the hall of Judgment. All mediæval Europe believed in such transformations, and that the soul could leave the body during sleep. Endless legends occur (as also in Arab tales) about such changes of shape; and souls were seen stealing from the mouths of sleepers in the form of mice. Men were cautioned not to go to sleep thirsty, for if the soul—so stealing out to drink—was chased away it might never find its way back. The Teutonic goddess Holda, who was the guardian of souls, was symbolised as a mouse, and scared evil mice from sleeping maidens and children. With her, as the White Lady, departed souls spend the first night, and the second with St Michael, leaving for their future home on the third. Dryden alludes to such beliefs when he says—

" Here and there the unembodied spirit flies
And lodges where it lights in man or beast."

Thus no existence was thought to cease, but only to undergo a metamorphosis or "change of form." Even Buddhists accepted the theories of the Vedānta and Darsana schools on this subject. Kapila said that: "Joy, fear, and grief, arise to him that is born, through return to his memory of things previously experienced": so that Gotama remarked that: "If joy arises before causes for joy are experienced, the child must have existed in a previous life." This doctrine was known to the Jews, but is set aside by Christ (John ix, 2, 3). The Nyāya school (see Darsanas) argued that the soul "must be eternal: if otherwise it would be mortal: for whatever has a beginning has of necessity an end." In the Bhāgavad-gīta

Krishna is made to say : “ One cannot say of the soul it has been, or is about to be, or is to be hereafter ; it is a thing without birth.” Plato also (*Phædrus*) says that the soul “ is deathless. Evil may attack or corrupt it, but cannot waste its substance : it is one thing, not composite, and must therefore live for ever.” The logic and the assertion alike may be disputed ; but the idea was yet earlier brought to the West by Pythagoras, who begged that a dog might not be beaten, lest it should have in it the soul of some former friend. The followers of Swedenborg (18th century A.C.) said that the cunning would become foxes, and the timid hares, and this idea is everywhere traceable from savage ages. The Rig Veda speaks of the dead as “ being glorified, and putting on a body,” for “ the good man shall be born in the next world with his entire body ” (*Sarvatanu*). This is nearer to the belief of Christ and of Paul as to a spiritual body. Origen was condemned for speaking of the soul as corporeal, asserting that it had been seen issuing from the mouth of the dying in the form of a child. He wrote that : “ Corporeal matter, in whatsoever quality (or form) it is placed, is necessary to the soul, now indeed carnal, though hereafter it will become subtle, and purer, and what is termed spiritual.”

In the Buddhist *Jātaka* (or “ birth ”) tales, Gotama is made to describe the transmigrations of himself and of other sages. But Buddhist philosophy is concerned with the surviving effect of conduct (see Karma), not with the immortality of an individual identity or soul. Buddhists teach the existence of a definite number of beings, which exist in various conditions (see Buddhism), and this number is only occasionally diminished when some one being attains to Nirvāna, and is born no more. The Buddhists thus attempt to avoid two extremes, that of belief in a soul, and that of disbelief in retribution. They believed that “ if a man reaps sorrow, disappointment, and pain, he himself—and no other—must at some time have sown folly, error, and sin ; and if not in this life, then in some former birth.” Metempsychosis was a prominent feature of neo-Platonic teaching at Alexandria. Prof. Knight tells us that : “ Philo of the first century (B.C.) held it : Plotinus and Porphyry in the third (A.C.) : Jamblichus in the fourth : Hierocles, and Proclus in the 5th century.” It was a Gnostik, and especially a Manichæan, dogma : “ It was held by Nemesius who emphatically declared that all Greeks believing in immortality believed in (metempsychosis) ; and we have hints of it in Boethius.” The 2nd Council of Constantinople (553 A.C.) condemned it as beld by Origen, but the idea survived late among the Christian schoolmen. It found an earnest advocate in Lessing :

Herder maintained it, and it fascinated the minds of Fourier, and Leroux. Soame Jenyns, Chevalier Ramsay, and Mr Cox, have written in its defence. It appears as a belief in Mexico, and Tibet, among Negroes, and in the Sandwich Islands, among ancient Druids and extinct Tasmanians. If the truth of a belief depended on its being of general acceptance "ever, everywhere, and among all," then Metempsychosis would be true.

The advocates of the theory deny that "if we cannot remember our past lives it is all the same as if they never were ours." This was Cicero's view ; but on the other hand it is argued that we forget even the events of our present existence. The doctrine of Metempsychosis is so far scientific that it recognises the indestructibility of force, and supposes only a change of form. Prof. Knight says that according to this theory: "Every creature in which there is the faintest adumbration of intelligence . . . the intelligence of the dog, the beaver, the bee, and the ant, which does not 'perish everlastingly,' is conserved somewhere after the dissolution of their bodies." It may be admitted that, if we reject the idea of dissolution of the forces which animate a body, there is more to be said in favour of Metempsychosis than in favour of the idea of continual creation of new additional souls out of nothing. [But if evolution teaches us that there is a purpose and a unity in the universe, though we may not understand it, we can rest in confidence about the future, while admitting our limited powers of comprehension, whether the life be preserved as a single force, or otherwise.—ED.] The idea that a personal creator is compelled to furnish a new soul for every new body, which soul must last forever after, is ancient but crude. The theory of Transmission implies that every soul has two sources, being derived from those of its parents.

Mētis. A daughter of Okeanos and Thetis, who, to Orphic mystics, personified the power of creation, but whom the Greeks called "Prudence," the first love of Zeus. She was the mother of Athēnē (the dawn and the later abstract personification of Wisdom), and before Athene was born Zeus swallowed Mētis, so that Athēnē sprang from his head. It was Mētis also who caused Kronos (as Khronos or "time") to disgorge his own children (see Kronos).

Metse. Mitzi. A great Chinese teacher about 500 to 400 B.C. (see Confucius and Mencius). He advocated prayer and sacrifice which, he said, God or heaven (Tien) accepts from men for their good. He blamed Confucius for encouraging singing and dancing as alleviations of the sorrows of life, saying that the time would be

better spent in helping the miserable. He was himself a maker and inventor of weapons and machines for use by land and sea : he urged the necessity of building comfortable houses for the people, and also forts with improved armaments for their protection. He advocated justice, and respect towards foes as well as friends, and kindness towards the people, as the best way of ruling them. He said that love “ without distinction should be the guiding principle of sage and statesman alike ; and governments should only levy taxes (*li*) in order to execute, and aid all works which are a benefit to the people.” He thought that the school of Confucius was wrong in holding back from the people a teaching about things spiritual, and in their ideas about fate : that they did not sufficiently point out how happiness is the natural consequence of good, and misery of bad actions. Yet Mitzi has been called “ the exponent of the doctrine of expediency ” by Dr Edkins.

Mexico. See Azteks. The city of Mexico (Te-mix-titlan) had four quarters, the chief one being the Teo-pan or “ god-place.” The later Azteks called it Mexi-ko, after Meshi (or Mixi), their god of the sun and of war ; whence the Spanish Mejico. It was also called the “ central place of the Maguey ”—the invaluable agave or aloe used for so many purposes, including the manufacture of a kind of paper. Mexico was known in China in our 6th and 7th centuries as Ve-shi-ko, Bu-shi-ko, and Fu-sang-ko (Vining, *Inglorious Columbus*). In 1520 A.C. the Spaniards found the Azteks in possession of the city, and understood that they had conquered the earlier Tolteks about 1050 to 1150 A.C., occupying the whole kingdom of Anahuak. The Tolteks were supposed to be traceable as early as 650 A.C., as writers of hieroglyphics using the Nahuatl language, and as having erected the pyramids of Cholula, Teo-ti-huakan, and others. The Spanish conquest was effected between 1519 and 1535, but the last descendant of the Aztek emperors died in 1820 A.C. Cortez entered the city of Mexico as a conqueror in 1519, and called it Vera Cruz (“ true cross ”) : all Yukatān was finally annexed as “ New Spain ” in 1540. The Asiatic derivation of Mexican civilisation is indicated by the resemblance of their astronomical ideas to those of India and Tibet, as Mr Vining shows (pp. 144-154, 555); and it appears to have reached Mexico from the N.E. of Asia. [See for instance the comparison of the Manchu and Aztek cycle of years.

<i>Tibet.</i>	<i>Manchu.</i>	<i>Aztek.</i>
<i>ky</i> “ dog ”	<i>nokoi</i> “ dog ”	<i>izanitli</i> “ dog ”
<i>pah</i> “ hog ”	<i>gacai</i> “ hog ”	<i>calli</i> “ house ”

<i>Tibet.</i>	<i>Manchu.</i>	<i>Aztek.</i>
<i>tchip</i> "water-rat"	<i>singueri</i> "water-rat"	<i>atli</i> "water"
<i>lang</i> "ox"	<i>onker</i> "ox"	<i>cipactli</i> "sea monster"
<i>tah</i> "tiger"	<i>pan</i> "tiger"	<i>ocelotli</i> "tiger"
<i>io</i> "hare"	<i>taulal</i> "hare"	<i>tochtli</i> "rabbit"
<i>brou</i> "dragon"	<i>lon</i> "dragon"	<i>cohatli</i> "snake"
<i>proul</i> "serpent"	<i>mogai</i> "snake"	<i>acatli</i> "reed"
<i>tha</i> "horse"	<i>morin</i> "horse"	<i>tecpatli</i> "flint"
<i>lon</i> "goat"	<i>kom</i> "goat"	<i>ollin</i> "sun path"
<i>spra</i> "monkey"	<i>patchi</i> "monkey"	<i>ozomatli</i> "monkey"
<i>tcha</i> "bird"	<i>tulia</i> "bird"	<i>quantli</i> "bird"

In thus comparing we must remember that there were no hogs, oxen, horses, or goats in Mexico, so that other signs had, in these cases, to be adopted. The Mexicans, however, had a distinct system of dividing the year into 18 months of 20 days, with 5 additional days, or 365 in all. This was revised to suit the solar seasons in 1091 A.C.—ED.]

Father John René, a missionary on the Yukon in Alaska (*Daily Mail*, 11th October 1901), discovered that the language of the Nulato Indians who live within the Arctic circle, and that of the Apaches of New Mexico, is the same. [Such comparisons had however been pointed out earlier—see *Compar. Philol.*, H. P. Greg, 1893—and the resemblance of vocabulary between the American and Tartar languages is very close, and extends through hundreds of words.—ED.] The Chevalier de Paravey reported to the French Academy of Sciences, as early as 1840, that: "On an island of the Colorado river was a sanctuary, and a Lāma like one of Tibet, called Quatu-zaka—'he who never eats'—meaning (thinks the Chevalier) the Sakya Buddha of Cathay": *zaka* however is probably the Chinese *shi-kia*, applied to "persons who abstain from flesh, eat only three or four kinds of fruits, and never wage war." Whenever this Lāma arrived, his presence illustrates what may easily have happened in earlier times: and even the Chama-naui, or "peaceful ones" of the Tolteks (*Inglorious Columbus*, p. 74) may have been Buddhist Shamans. American antiquaries have again and again pointed out the resemblances between the old western native tribes and the N. Asian Tartars and Mongols. The Denes, in N.W. America, show (says Father Morice of British Columbia) their Asiatic origin in marriage and divorce customs, mode of dressing the hair, washing hands and face; in the forms of their buildings, amusements, banquets, and articles of food, as well as in customs connected with births and with women (see *Proc. Canadian Instit.*, October 1889).

Mr Purchas, in his "Pilgrimage" of 1613, found "within the circuit of the principal Mexican temple two cloisters, one for men and one for women. . . . Virgins of 12 or 13 years of age, called 'maids of penance'"—corresponding to the Bhikshuni of India, and the Gelong-ma, or nuns, of Tibet. They were dedicated to the service of the god, swept the temple, prepared the food, and collected alms: they held services at midnight, and performed various penances. They were habited in white; were under an abbess; and, if they desired, might leave after a year for the purpose of being married. The young men entered the cloister at the age of 18 or 20; they had shaven crowns, and tied up the side hair in bunches. They lived meagrely and chastely, ministering to priests and altars, to the sacred fire and the altar lamps, which must never go out. They might not look at women, and in public must keep their eyes on the ground. They wore linen garments, and went daily through the city in fours, or sixes, to gather alms. They rose at midnight, and sounded trumpets to wake the people. The neophyte remained a year, or as long as he had vowed to remain; the rule was the same for him as for those who were to become priests or monks; for all lived together, in chastity, on alms, and never tasting wine or strong drink. Those most renowned for sanctity were called Tlama-kazkayotl, dedicated to the god of peace (see Kuetzal-koatl). Their superior lived on the coarsest food, dressed in black, and worked very hard, but never issued from seclusion except to confer with the king (Bancroft's *Native Races*, iii, p. 436: Vining, *Inglorious Columbus*, p. 565). The resemblance to Buddhist manners is evident (see Barmah, Buddha, Palenque, Peru).

The ancient remains of Mexican art and architecture are exquisite and colossal. They are scattered over a distance of 2000 miles, and include flat topped pyramids like those of India and Babylonia (see Architecture), of masonry accurately hewn. The oldest remains are probably those of Maya-pan, and Uxmal; Palenque and Cholula come next, in Yukatān, with Papantla, Hoxikalko, Mizantla, Quemada, and many others in tangled forests or on unexplored mountains. Torquemada said that Mexico had 40,000 temples: Clavigero thought there were more; and Mexico, with its islands, covers 744,000 square miles of country. The early Spaniards speak of the city of Mexico, and its suburbs, as having a population of one-third of a million, with 600 temples; to the, principle ones 5000 priests were attached. Their system was Polytheism as regards the masses, but Theism among the learned; and their ritual included many horrible and cruel rites of sacrifice. Their priests appear to have cultivated many virtues, in

spite of this terrible belief (see May) : they were celibates and ascetics, and taught a high morality. They had a goddess of love like many other nations, and her votaries were not few. Yet they taught purity and benevolence, and established hospitals for the sick. They inculcated confession of sins, and taught men thus : “ Clothe the naked, and feed the hungry, whatever privations it may cost thee : for remember that their flesh is like thine, and they are men like thee : cherish the sick for they are the image of God.” Yet the penitent is commanded (as Mr J. Robertson says) to procure a slave for sacrifice to the deity. This is but the priestly idea that “ without the shedding of blood there is no remission of sins ” : neither the penitent nor the State could be saved unless these hateful services were performed with a willing heart (see Khonds). They sacrificed victims specially fed and pampered to Tezkatli-poka, the soul of the universe, an ever-young god, and to Centeotl the corn goddess, a beautiful maiden. The victim (a youth or a maiden respectively) was accorded—as among Khonds—the honours of a god, and clad in gorgeous garments, carried in procession in a car or barge, and eaten sacramentally by the congregation (see *Hibbert Lectures*, 1884). The life of a foreigner, or of a captive taken in war, was less valuable to Mexicans than that of an animal. In the atonement (or reconciliation) of Centeotl, the skin of the maiden victim was flayed off that the worshiping priest might be therewith robed (Bancroft, *Native Races*, iii, p. 355). The gods numbered some 200, of whom the sun, and his 12 attendants, were the greatest.

The Mexicans practised infant baptism, and Centeotl was then specially invoked. But the rain god Tlalok demanded infant victims (like Moloch), who were either purchased or dedicated as a return for benefits received or expected : the greater the weeping of infants and mothers, in the great processions for babe-sacrifice, the more certainly would Tlalok send rain on the thirsty land. Uit (or Huitzilo-poktli) was the god of winds and of the State. Uizilin, the humming bird, was an emblem of this god, and of the spring sun who became a war god, uattling by aid of winds in spring time. Huitzilo-poktli also became incarnate for the salvation of mankind, being born of the virgin Koatlikue, who played with a ball of bright feathers ; and his wintry brother Tezkatli-poka (Réville, *Hibbert Lect.*, 1884) was “ the shining stone,” or mirror, able to produce greenness even in the woodpecker (see Prof. A. de Gubetnatis, *Zool. Mythol.*, ii, p. 268). Hue-hue-teotl, or “ the god of days,” was also Ziuhte-kutli the “ lord of fire.” He was adored as the dough image (see Cross and May), which was also the emblem of Tlalok the “ rain god,” torn in pieces and eaten

as an eucharistic rite, just as the dough image of a god is torn and eaten by Tibetans, who call themselves Buddhists. His cross was called "the tree of our life," and the dough image was kneaded with blood (see Eucharist). The Aztek Venus was the consort of Tlalok, carried off by the wintry Tezkatli-poka. Teo-tl ("the god") was the sun, depicted with a large mouth and a protruded tongue, which (says Réville) was an emblem of life (see *Rivers of Life*, ii, p. 454, fig. 303). The pedestal of the statue of Teo-tl was colored blue, and had serpents carved at the corners. His shrine was the Teo-calli or "god's house."

The Mexican pyramid shrines were correctly oriented. Two of these at St Juan (Teo-ti-huakan), in the plain of Otumba, are each 682 feet square at the base, and rise 180 feet, being nearly as large as the Egyptian great pyramid. [The pyramids of Babylon—reproduced in India—are however the true prototypes of both Egyptian and Mexican examples.—ED.] On the top of each of these pyramids was a shrine 75 feet square, for sun and moon respectively. The whole was built of hard basalt or trachyte. Round such shrines are found weapons of stone, knives and arrows of obsidian (a material found in Asia Minor also, and used in Krete), with terra-cotta heads, masks, and beads, representing grotesque deities: or such a mysterious object as the *candelero* ("candlestick"), with rows of holes in a square stone.

The Spaniards ruled Mexico till 1810, when revolution broke out. In 1823 a Republic was established: in 1863 the unhappy Archduke Maximilian was made emperor, and, abandoned by France, was executed in 1867. For the third time, Juarez became president, and Mexico is still a Republic, with a mixed population of some 2 million Europeans, 4 million American Indians, and 5 million mixed tribes.

Michael. The Christian soldier angel (see Dan. x, 13, 21; xii, 1). Fürst regards the usual etymology as doubtful. [Hebrew *Mi-ki-al* "who is like God?" the name, if unpointed, is merely *M-i-k-a-l*, and may signify "he who strikes for God."—ED.] He is one of four angels, with Raphael ("the highness of God"), Suriel ("God's command"), and Uriel ("God's light"). He fought with Satan for the body of Moses (Jude 9), and is ever warring with the dragon (Rev. xii. 7). Moslems rank him with Israïl and Jibraïl. He was the patron saint of France after St Denys failed to overcome St George (see Denys), for "by the power of St Michael," did Charles V, in 1425, overcome those who had seized the Abbey of St Denys in

1419. The shrines of St Michael are usually on steep rocks, as at St Michael's Mount in Cornwall, at Mont St Michel opposite it on the French coast, and at St Malo. He is symbolised as a lion, and like St George he tramples on a serpent and dragon, being always in full armour. He was pursued as a bull to the cave of Monte Gargano, but the arrows of the pursuers flew back to the archers, who fell trembling on their knees, and after three days (early in May) the arch-angel appeared to a bishop by night, and commanded the erection of a shrine. This miracle dates about 492 to 536 A.C. As the sun in the cave is connected with autumn, so St Michael is worshiped in the end of September, when the goose is his victim at Michael-mass. The feast was appointed in 813 A.C. by the Council of Mentz, and in England by Ethelred III in 1000 A.C. From Monday till Wednesday all must then go barefoot to church, on pain of being flogged. According to the annals of Eutychius the bishop, about 900 A.C., Alexander, Patriarch of Alexandria, was unable to stop the worship of Serapis in Egypt, till he substituted that of St Michael, and induced the Egyptians to destroy their older idol. Pope Gregory the Great saw Michael sheathing his sword where the tower of St Angelo still stands. In Wales the lofty summit of Caderidris is St Michael's "chair": another shrine of St Michel is found at Le Puy, in the Haute Loire department, S.W. of Lyons, a rock reached by 271 steps near the town gate; and a small church of St Michael, on a vertical cliff, overlooks Torbay in Devonshire. On Arran Isle, at the foot of Goat Fell, is the Kil-vighal or "Michael's cell," where Mr Carmichael saw naked dances round the shrine (*Scottish Geogr. Mag.*, Fe by. 1887) celebrated in the end of September.

Mid-gard. Norse: "the central region" or earth (see Hel and Yggdrasil).

Midian. [This is apparently a geographical and not an ethnical name; it applies to the country E. of Jordan, including Moab and Edom. Its inhabitants were descendants of Abraham, Lot, and Ishmael, according to the Hebrew Scriptures. The meaning of the word is not known—possibly *Mad-yanu*, as in Assyrian, meaning "land of no one," or "of nothing." This region is still called the Belka or "empty" land.—ED.] The great Midianite god, worshiped near Mt. Nebo and in the Jordan plains at Shiṭṭim, was the phallic deity (see Ba'al-Pe'or).

Midrash. The Jewish "teaching," or commentary on the Scriptures (see Haggadah, Halakah, Hebrews). The Midrashim (*Rabbah*

and *Pesikta*) became known in Europe about 700 to 1100 A.C. The first of these comments on the law, the latter on the festivals. The various Midrashim are founded on the Hebrew canon, on the Mishna, am! on the Jerusalem and Babylonian Talmuds. They include both the "decisions" on legal points (Halakah) and the "stories" (Haggadah) in illustration or enlargement of Bible legends, with those referring to the future Messiah. Thus the Jews say: "In adversity we bang on the consolations of the Haggadah, and in prosperity cling to the law of the Halakah."

Miktlan. Mitla. The ancient capital of Salvador, on the Pacific, S. of the Gulf of Honduras, where the god of Hades was known as Miktlan-teuktli (or Miktlan-tekutli), the "Lord of Miktlan," transformed into St Michael (Miguel) by the Spaniards (Vining, *Inglorious Columbus*, pp. 411, 546). His consort was Miktlan-cihuatl, resembling the Indian Kāli in character. Nothing but shapeless ruins here remain, but the high priest of Miktlan was once second only to the king. He bore a sceptre, and had a diadem of feathers, and a long blue robe (Bancroft, *Native Races*, iii, p. 489). The founders of Miktlan, according to the Abbe Brasseur de Bourbourg, were followers of the god of peace (see Kuetzal-Koatl).

Melinda. Pali for the Greek Menander (see Nāga-sēna).

Milcom. Milkom. See Malak.

Milukha. Melukhka. The name of a region near Sinai (Māgan) and Egypt, noticed both in the 15th century B.C. and also in the 7th. It appears to have been part of Nubia, or of Aithiopia. [Probably the Akkadian Mi-lukha, "land of slaves."—ED.]

Mīmānsā. See Darsana. A school of Hindu philosophy. The Pūrva is the oldest work of this system, and is attributed to Jaimini, a celebrated disciple of Viyāsa founder of Vedanta philosophy. Some however attribute the second (or Uttara), Mīmānsa to Viyāsa himself. These works uphold the inspiration of the Vedas; they permit images, but hold that rites are matters of indifference, the important question being the state of the heart, whence vice or virtue comes; and religion is a matter of creating the greatest happiness for all. Jaimini held that the universe had no beginning and no end: that God is the omnipotent, and omnipresent cause, the supporter, and the destroyer of all things; and that creation is the manifestation of his will and action.

Mimir. The Skandinavian giant of "memory," or wisdom, who sits under the World Tree (see Odin and Yggdrasil).

Mīmra. Aramaik : “spoken” or “ordered” : the later Jewish word for the Logos or “reason” of God (see Logos), which heals all (Wisdom of Sol., xvi, 12) and leaps from the throne of God in heaven (xviii, 15).

Minaret. Arabic *Minārah*, or “place of fire,” applied to a lighthouse. The term is incorrectly used by Europeans of the towers of a Mosk, which are called *Mādhneh*, or “place of hearing” the call to prayer (see *Mādhneh*).

Minas. A tribe of Rājputāna, in Meywar, Jeypūr, Bundi, and Katā, including 340 clans, or about 430,000 persons (*Journal Bengal Rl. Asiatic Socy.*, 1886: lv, i-iii). They worship spirits, especially Siva and his consorts, and certain warrior ancestors such as Mālāji, or Mānjatji, who was conquered because his wife, Bhatyān, betrayed his vulnerable point—the foot—which reminds us of 'Akhilleus, Krishna, and Hēphaistos.

Mind. See Man.

Minerva. The Roman goddess of wisdom, who is identified with the Greek Athēnē. She is the Etruskan Menerva (see Etruskans).

Minos. The son of Zeus and Europa, born in Krete. He had two brothers Sarpedon and Rhadamanthos, and was said to have succeeded Astērios (“the starry”), as King of Knossos. Poseidōn gave him a bull from the sea, which he was to sacrifice; but he failed to do so. His queen Pasiphaē (“all shining”) was changed into a cow, and from this bull and cow was born the Minotaur or “man bull,” a monster. Minos was said to have received laws from Zeus on the summit of Mt. Ida, and after death became a judge in Hades with Aiakos, and Rhadamanthos.

Minotaur. “The man bull” (see Minos). This monster dwelt in the labyrinth (see Krete), and devoured youths and maidens—who were probably human sacrifices to the bull form of Minos. [As there were good and bad wolves (see Lukos) so there were good and bad man bulls (see Ea-bani).—ED.]

Minyans. These are not connected with the Arab Minæans (see Arabia), nor certainly with the Minyans known to the Greeks, but were a people living near Lake Van in Armenia (“the land of Minyans”), and noticed as early as the 15th century B.C., as well as by Jeremiah (li, 27). The Minuai of the Greeks dwelt in Boiōtia,

Thessaly, and Lemnos, and most of the Argonaut heroes were Minuai. The letters which occur in the Tell Amarna collection from Dusratta, king of Mitanni, to his contemporaries and kinsmen Amenophis III and Amenophis IV of Egypt, are mostly in Semitic speech; but one is in the native language of Mitanni (the Matiène of Herodotos, or S.W. Armenia), which is an agglutinative dialect like the Akkadian and the Hittite (see Col. Conder's translation, *Journal Rl. Asiatic Socy.*, Oct. 1892). The writer invokes the god Tessub, who was also worshiped by Kassites, with others, and writes about his daughter Tadukhepa, who was about to marry Amenophis IV. In this letter his subjects are called Minni or Minyans, ruled by Khakhans (an ancient title for "chiefs" in Turkish also); and Dusratta appears to have conquered the Hittites of N. Syria, where however he recognised the Pharaoh as a suzerain.

Miracles. See Agnostiks, Atheism, Bible, Christianity, Gospels. A miracle was a "wonder," usually supposed due to divine action with the intent of striking awe, or of showing special favour. Education is now gradually convincing even the most religious that the miracles of the ancients were stories due to general ignorance, and belief in spirits ever busy in interfering with natural events. The Asiatic peasant is still as firmly convinced of the constant occurrence of such miracles as were his ignorant ancestors. Those who recorded such miracles no doubt believed in them, though they usually speak of them as occurring in times earlier than those in which they lived. The assertion of miracles weakens our confidence in their own statements on historical questions. Monumental inscriptions may confirm what they say as to natural events, but we do not find in them any allusion to contemporary miracles. Cardinal Newman, referring to miracles attributed to Christian saints, says quite truly: "If the miracles in our church history cannot be defended by the arguments of Leslie, Paley, etc., how many scripture miracles can satisfy these conditions?" (*Miracles, Eccles. Hist.*, p. 107). Professor Huxley (*Nineteenth Cent.*, June 1889), answers "none," adding: "from the levitation of the axe at one end of a period of 3000 years (2 Kings vi, 6), to the levitation of present spiritualists at the other end, there is a complete continuity of the miraculous, with every gradation from the childish to the stupendous; from the gratification of a caprice to the illustration of a sublime truth. There is no drawing a line in the series. . . . If one is true all may be true; if one is false all may be false." Cardinal Newman saw the force of the argument, and therefore said "to be deep in history (that is in

ecclesiastical tradition) is to cease to be a Protestant . . . the multiplication of the pieces of the True Cross with which, said Bishop Cyril of Jerusalem, the whole world is filled is no more wonderful than that of the loaves and fishes." [But Cyril, in his lecture, does not call this a miracle—he only uses a hyperbolic expression.—ED.]

All religions have in like manner created legends and miraculous stories, even when the founders did not desire to do so, as in the cases of Buddha and Confucius. These wonders arose from fear of the mysterious and unknown, and from the belief in spirits. Mr Lecky (*Histy. of European Morals*, i, pp. 397,412) says that "Christianity was floated into the Roman empire on a wave of credulity that brought with it a long train of superstitions, fears, and prophecies. It proclaimed with thrilling horror the immediate destruction of the globe ; the damnation of all who opposed Christians ; and the glory that awaited these ; and such beliefs continued ever and again to stir up Europe down to Reformation times, however much the educated smiled." It is apparently enough answer to satisfy the masses that they should object that science is not able to explain all the phenomena of the universe ; but this is not to prove the historical occurrence of any miracle.

We hear even more of miracles in our 4th and 5th centuries than in the time of Christ. It was an age of ignorance in Europe, and the monks encouraged and shared such superstitious beliefs (see Christianity) until the Reformation. Holy persons were believed (as they still are) to be able to rise in the air, like Indian Rīshis, or Jewish Rabbis, who fly to heaven. Many believed they saw Christ, the Virgin, or a saint, during their devotions. Sacred statues and crucifixes sweated, or the hair grew on them and was regularly shorn : relics cured disease, or restored amputated limbs : the fishes came to shore to hear St Antony preach ; and pious persons falling from heights were supported in the air. The diffusion of knowledge has not only led all but the most ignorant now to discredit such superstitions, but has also softened our hearts, and has made us hate cruel gods as well as cruel men. The horrors of a priestly hell, in which "infants a span long" were said to roast, no longer terrify. The miraculous is a name for the unknown, and misunderstood, and its home is amid the myths and legends of the past.

Mirror. A sacred emblem not only in Japan but in Egypt, Phoenicia, Etruria, and elsewhere, as we see from the figures engraved on the ancient mirrors of bronze. It is the emblem of Venus, and of

woman : of Maya or “illusion,” and of light. The Egyptians offered mirrors and combs (see Kteis) to goddesses, and metal mirrors are found beside idols in America. In China mirrors on house roofs scare away demons. Buddhists and Shinto worshipers alike use them (see Japan).

Miru. The Polynesian queen of Hell—perhaps the same as Māri in India. See Mar, Mara, and Mari.

Mishnah. The Jewish collection of the rules and sayings of famous Rabbis, some of whom lived before the Jerusalem temple was destroyed. It is written in Hebrew, and was compiled by Rabbi Judah, and others, at Tiberias about 150 to 200 B.C., after the Sanhedrin had retired from Jamnia, S. of Joppa, to Galilee, on the death of Rabbi Akibah in the revolt of 135 A.C. The Talmud includes the Mishnah as text, with the commentary either of Jerusalem (about 390 A.C.) or of Babylon (365 to 427 A.C. or, in part, perhaps as late as 800 A.C.), these two commentaries being in Aramaik (see E. Deutsch, *Lity. Remains*, p. 40). The Babylonian Gemāra (“completion”) is four times as long as that of Jerusalem (see Hebrews).

The word Mishna (or Mishnah) signifies “repetition,” or “tradition” (like the Moslem Sunna, or comment on the *Ḳorān*): the subject is the study of the law, with decisions (Halaka) on disputed details. The older decisions were those of the schools of Hillel and Shammai (see Hillel), followed by Gamaliel, whose son, Rabbi Simon, about 166 A.C. began to collect all existing materials for study of the law, the work being continued by Rabbi Judah han-Nāsi, down to 219 A.C.

[The language of the Mishnah is late Hebrew, and remarkable for the inclusion of many Greek and of some Latin loan words (see Col. Conder, *Quart. Stat. Pal. Expl. Fund*, October 1890, pp. 310-326)—ED.] The tracts of the Mishnah are divided into six “orders”: (1) *Zer'aīm* “seeds,” or agriculture—11 tracts: (2) *Mo'ed* “festivals”—12 tracts: (3) *Neshīm* “women”—7 tracts: (4) *Neziḳīm* “damages”—10 tracts: (5) *Ḳodashīm* “holy things”—11 tracts: (6) *Ṭahoroth* “purifications”—12 tracts; or 63 tractates in all. Among the more important of these may be noticed those on Blessings, the Sabbath, the Red Heifer, the Passover, the Sanhedrin, the Temple measurements, the New Year, the Day of Atonement, and Strange Worship. These inform us of the later Jewish rites and customs, superstitions and Rabbinical regulations, from the Herodian period down to that of the great Antonine emperors of Rome. But the legends of the Talmud are mostly found in the Babylonian Gemāra.

In time the Mishnah or “oral law” became second only to the Torah, or law of Moses, in Jewish estimation; and it was claimed that the traditions had been also (orally) delivered to Moses during forty days on Sinai. The Rabbis themselves were also said often to hear a Bath Kōl (“daughter of speech”), or divine voice from heaven, announcing the decision of the Holy Spirit.

Misor. A figure in the legendary genealogy of the Phœnicians, as recorded by Sanchoniathon, and Philo of Byblos (see Cory’s *Ancient Fragments*), answering to the Hebrew Mišraïm (see Egypt).

Mista. Nista. Norse Fates who supplied the gods with mead or ambrosia.

Mistletoe. The sacred *Viscus album*, a parasitic plant growing on the oak, whence the Druids prepared a magic drink. It was called the “all heal,” and the viscous juice of the white berries was rubbed on the bark of fruit trees, such as the apple. It was also the “spectre wand” which enabled the holder to see ghosts, and to force them to speak. The juice imparted fertility according to Pliny, and made cattle fat, if they survived the purgations it caused: it was also an antidote to all poisons. The Druids cut it only on the 4th and 6th days of the moon. They went in procession to the sacred oak, and on an altar covered with grass (see Grass) they inscribed the names of gods, and offered sacrifices. Two white bulls were bound to the tree by their horns, and a priest ascended it, and cut the mistletoe with a golden sickle, letting it drop into a white consecrated cloth held by another priest; for it must not be defiled by touching the earth which was the abode of demons. It was dipped in holy water; and the bulls—with human sacrifices at times in addition—were offered, after which the pieces of the mistletoe were distributed among the worshippers, who therewith consecrated their homes, flocks, and fields (see Aricia). No woman caught under it could refuse an embrace; and still, if not so kissed, she will not be married during the year. With every kiss a berry should be plucked, and for this reason none liked to be the last to pass under it. Especially at Christmas was this rite observed, as it still is in places. In later times men were sent to gather it.

“For to the woods must merry men go
To gather in the mistletoe.”

If they failed to do so their trousers were stolen, and hung up instead of it.

It was by the mistletoe alone that the sun god Baldur could be slain (see Baldur).

Mithra. Mitra. Mihir. The god of “light” among Aryans, especially in Persia. The name comes from the Aryan root *Mah* or *Mih* “to shine” (as seen in the Pahlavi form Mihir), but was understood later to mean “friend.” The “two Mithras” (“shiners” or “friends”) were the sun and moon. In India, Mitra is the “friend” of Varuna (or heaven), but the root is seen also in the Latin *micare* “to sparkle” (see Mr Grierson, *Indian Antiq.*, Jan. 1889). In Persia, Mithra was only one of 28 Izeds, spirits, or angels, surrounding the throne of Ahūra-Mazda in heaven. He rises from a paradise in the East, and has ten thousand eyes and ears; nothing escapes his notice; he hates darkness, deceit, and lies; and demons flee before his light; he knows our secret thoughts, and watches over family life.

[The worship of Mithra, however, was introduced into Rome by the soldiers of Pompey about 60 B.C., from Pontus where—and indeed all over Asia Minor—Mithra appears to have been the supreme god of the Persian population. A bas-relief of Mithra in the Phrygian cap, accompanied by the sacred dog, still exists at Hamanli on the Hermus river in Phrygia; and a text of the 1st century B.C., at Apollonia a little further S., gives, in Greek, the name of Mithradates (“Mithra-given”) as “archpriest of Asia” (see W. J. Hamilton, *Researches in Asia Minor*, 1842, vol. i, text No. 160; vol. ii, p. 140). The worship of Mithra in cave chapels included certain ordeals; and cakes were offered to him with the sacred Haoma drink, whence Tertullian regards the rites as a parody of the Christian Eucharist. The tombs of Mithra worshipers occur in the Roman catacombs, mingled with those of Christians. The chief design on Mithraic bas-reliefs represents the god as a youth with a Phrygian cap, stabbing the bull which represents the original Gayo-mard, or “bull-mortal,” who was slain that the world might be fertilised by its blood, according to Persian mythology.—ED.] Mithra as the sun is able to cross rivers dry shod, and Mitra in the Indian Puranas is one of the 12 Ādityas or “boundless ones.” Mithraic worship became so important in Rome that it seemed for a time destined to be the only faith of the empire. It presented mystery, and also an ethical system (for truth was the great characteristic of Mithra, who hates all liars), and it had its “baptism of blood” in the horrible *Taurobolia*, when the penitent in a cave, or hole beneath, was drenched with the blood of the slain bull. An altar erected in the 3rd Consulate of Trajan in honour of Mithra

bore the title “Deo Solis invicto,” or “to the unconquered sun god,” whose birthday was said to be the 25th of December (see Christmas) : his chariot was drawn by four horses.

Temples to Mithra are found in all parts of the Roman Empire in Europe. The old church of St Clement in Rome is built over a Mithræum, or cave chapel of Mithra. He had a grotto in Milan, and a temple in Naples, the pillars of which are now in Santa Maria a Capella. Socrates, the historian of our 5th century, says that in his time the Christians of Alexandria found many human skulls in an old Mithræum. The mysteries were supposed to be terrible, as noticed by Tertullian, Jerome, and Augustine. On the threshold of the cave-tunnel the candidate found a drawn sword, from which—if he pressed on,—he received more than one wound. He had then to pass through flames, and to endure a long fast—some said of 50 days—being obliged to remain far away from human habitations, and to eat only a little coarse food. He was beaten with rods for two whole days ; and, for twenty days in conclusion of the ordeal, was buried to the neck in snow. When he had triumphed, a golden serpent was placed in his bosom, as a symbol of regeneration. These accounts are however perhaps not very reliable. The serpent, the dog, and the crow, together with other emblems, constantly accompany his figure. The bull is represented with a tail ending in a wheat ear—being the earth bull—and attacked by the dog, the serpent, and the scorpion, who aid Mithra to slay it. Two attendant genii bear torches, one erect the other reversed—for dawn and sunset, or spring and autumn. He is connected with the tree of life (see *Rivers of Life*, i, p. 461), and appears on the white marble bas-relief of the Villa Albani at Rome, as well as in the Torso at Arles in France ; his statue was found between the Viminal and Quirinal hills in the 16th century, in one of his usual circular temples. He there appears as a lion-headed man, with a serpent twined round his body ; thus standing on a globe, he presses two keys to his breast, and lamps were hung round this figure (Mr Murray Aynsley, *Indian Antiq.*, March, April, 1886). Sig. Gatti excavated a fine Mithræum at Ostia (see *Athenæum*, 6th Nov. 1886), having a serpentine avenue of approach : this passage led from the refectory of a Roman villa to a half hidden flight of steps, descending to a square chapel, with seats along its walls, and a little shrine at the further end. Figures on the wall have respectively a lamp and upturned face, and a reversed torch and downcast countenance—representing spring and autumn as before. Stars and zodiacal signs also occur on the walls, and on the pavement of black tessere on a white ground.

Mithraic tablets are to be found in the British Museum, and in those of the Louvre, Vatican, and at Metz. (See *Open Court*, Dec. 1903.) The Vatican. Mithra (No. 1412) shows him killing the bull, with aid from the dog, serpent, and scorpion. The London group is the same, with two torch-bearers added. The Aquilæa tablet gives instead figures of the sun and moon in chariots, with the central group as before, the bull's tail having a corn ear at the end. The Borghese group gives four horses to the sun chariot, and two to that of the moon. In another case a crab is said to take the place of the scorpion, and a fish and urn appear in one example. At Mayence Mithra bears a bow. The fine statue at Naples came from the celebrated cave temple of Mithra in the island of Capri. Several of the symbols, such as the scorpion, crab, fish, and urn, may be zodiacal. St Augustine, in describing the mysteries, says that the assistants represented eagles, crows, doves, and lions—according to Sig. A. D. Grimaldi.

Mitzraim. Mišraim. See Egypt.

Mlakukh. Malakuka. An Etruskan Venus, consort of Hercules. [Perhaps *Mul-Akulca* “moon lady,” as in Akkadian. From *Mul* and *Aku*, the final *ka* being the case ending.—ED.]

Mlechhas. Mlechchas. Sanskrit: “outcasts,” excommunicated persons, or heretics, not allowed to hear the Vedas read, a term applying generally to non-Aryans.

Mnevis. The black bull of Lower Egypt, which, at Heliopolis, bears the sun-disk on its horns, with feathers, and uræi or snakes (see Apis).

Moab. The region E. of the Dead Sea, between the Arnon and the “waters of Nimrim,” from which however the Moabites were expelled by the Amorites before the Hebrew conquest. According to the legend of Lot and his daughters (Gen. xix, 37) the Moabites were allied to the Hebrews by race, though they opposed their advance from Edom. Solomon married Moabite women, and worshiped their god Kemosh. Moab rebelled from Israel in the 9th century B.C., after the death of Ahab; and the Hebrew prophets denounced Moab, whereas in the Pentateuch the relationship of the nation to the Hebrews is often admitted. The famous inscription of Mesha, king of Moab (see 2 Kings iii, 4) was discovered by the Rev. F. Klein in 1868, at Dibon (Dhibān) on the Arnon river. Unfortunately the monument was broken up by the Arabs before it was secured,

and part of the text—about $\frac{2}{5}$ th in all—was lost. The remains are now in the Louvre, the stone being 3 feet 10 inches high, 2 feet wide, and 1 foot 2 inches thick. There are 34 lines of text, in alphabetic writing from right to left. It dates from about 890 B.C. and is the oldest dated text in alphabetic writing in the world. The language is very similar to Hebrew, but presents some Aramaik features in grammar and vocabulary alike. The words are carefully divided by dots. The various translators are in general accord, except as to the meaning of the words *Dodah* and *Aralīn* (see Aral). The latest translation is that of Dr Smend, and Dr Socin, in 1886. King Mesha calls the stone a *bamah* (see Bamoth) and says that his father Kemosh-melek was oppressed by “Omri, King of Israel,” for a long time; and “his son,” in the time of Mesha, desired to oppress, but during this reign—or at least in Mesha’s time—“Israel perished forever.” Omri occupied Medeba (*Mādeba* as now called), and his reign, with that of his son (called Ahab in the Bible), lasted 40 years in Moab. Mesha built Baal-meon (*M’āin*), and Kiriathaim (*Ḳurietein*). The king of Israel built Ataroth (*Aṭarūs*), where “men of Gad” had once dwelt (see Num. xxxii, 3), but Mesha took it, and “slew all the people of the city in sight of Kemosh and Moab.” He adds (line 12), “I brought thence the *Arel* of *Dōdah*, and dragged it (or him) before Kemosh in Kiriath, and I settled there the men of Sharon (‘the plain’), and the men of Mokhrath.” He next took Nebo (*Jebel Nebā*), and slew 7000 men, boys, women, girls, and (other) females: “for I devoted them to Astar-Kemosh; and I took thence the *Aralīn* of Yahveh, and dragged them before Kemosh.” Jahaz (Yakhaz) was next conquered by 200 chief men of Moab, and subjected to Dibon. Walls were built at Kirkhah with a palace and reservoir, and wells ordered to be dug in each house of the city. The fosse of this place—an uncertain site—was dug “by prisoners of Israel”: [or “as a check to Israel”—ED.]; and Mesha also built Aroer (*Araīr*), the road over Arnon (*Wādy Mojib*), Beth Bamoth, and Bezer, Beth Diblathaim, and Beth Ba’al Me’on (*M’āin*). The broken part continues to describe a victory at Horonaim.

The geography is easily understood, representing a gradual extension of Mesha’s rule northwards: it agrees with that of the Old Testament, and the sites for the most part still retain their names. The general history is also in accord, and the whole would read like a chapter out of the Bible if we substituted the name of Yahveh for that of Kemosh. For Mesha on two occasions says (lines 14, 32) “Kemosh said to me go,” and he was as fully persuaded of the favour of his god as he was of the failure of Yahveh to help Israel.

Mohini. A female form assumed by Vishnu, exciting Siva to the creation of Hanuman (see Hanuman).

Moirai. The Greek fates, daughters of night and sunset (Erebus), or of Zeus and Themis according to Hesiod (see Erinues). They are named Klotho, Lakheisis, and Atropos, presiding over birth, life, and death. The gods are subject to the fates. They sit in hell, or star-crowned in heaven. They are three old women with fillets of wool : the first with a distaff, the second with a spindle, the third with shears to cut the thread. Homer spoke of one fate, and at Delphi there were two—good and evil.

Moksha. Sanskrit. Absorption into deity, by means of penance.

Moloch. See Malak.

Monachism. Monk. From the Greek monas “alone.” It originally meant a hermit living alone. The ancient Egyptians, Babylonians, and Hebrews, had no monks : they were neither celibate nor ascetik in their ideas. The ascetik first seems to have appeared in India, before the time of Gotama Buddha ; and, as Dr Isaac Taylor (*Ancient Christianity*) has said, the monastic idea was brought to the west by Buddhists, and spread by them (we may add) far east as well, in China, Mexico, and Peru (see Buddha, Essenes, Mexico). The intention of Gotama was to unite the various anchorites and hermits of India, and to convert them into an order busy in practical work for the help of the suffering. Christian monachism, founded in Egypt on the asceticism of the Therapeutai, and in Palestine on that of the Essenes, only began to become common in the 3rd century A.C. The disciples who gathered round some famous hermit—such as Antony in Egypt, or Hilarion in the Beer-sheba desert—gradually instituted a system of communal life whence sprang monasteries and nunneries. Tertullian however, about 220 A.C., says : “We are not Indian Brahmans or gymnosophists, dwellers in woods and exiles from life. . . we sojourn with you in the world” (*Apol.*, xlii). The first Christians had “all things in common,” but this was not monachism, nor were their widows nuns. The “dwellers alone” appeared in Egypt (see Antony), and both monks and nuns were very numerous in Palestine after 326 A.C., as Jerome records. Asceticism was a common feature of Gnostik sects, such as the Montanists of Phrygia (see Mandreans, and Manes). After the Decian persecution (250 A.C.) the movement received a great impetus, and retreat to the desert was due (1) to persecution, (2) to the doctrine

that matter is impure and the body vile. So the Indian Yōgis also had long preached ; and they, claimed, like the Christian sects, to lay up merit by their austerities. Paul, a native of the Lower Thebaid in Egypt, was a man of good family and wealth, who retired to a cave (290 to 340 A.C.); and his example was followed by the more celebrated Antony: these were true “monachi,” or “lonely ones.” The second stage was reached when ascetiks gathered round the hermits’ caves, and formed groups of cave dwellers. Pachomius was born about 292, and joined the hermit Palremon, about 320 A.C., in his cell on the island of Tabennre in the Nile. He instituted the true system of Cœnobites (Greek *Koinos* “common” and *bios* “life”), who were called monks, as dwelling apart from the world. Cells were erected, and the brethren were called Syncelli (“celled together”), having a Laura, or common room for meals, near their caves, which in time grew into a large establishment with a church. At the Laura of St Saba, S.E. of Jerusalem, the caves still line the precipice within the fortress walls of the Laura. Rules as to dress, food, and worship naturally developed—much as among Buddhists. Holy women sought the anchorites, and lived near the monks for protection. Pachomius induced his sister to found a nunnery ; and, when he died (348 or 360 A.C.), his rules were accepted by 7000 monks, of whom 1500 lived at his own cœnobium. From this centre monachism proper spread to Palestine, Syria, Mesopotamia, and Armenia. The rule, slightly altered by the great Basil, was adopted in Pontus and Kappadokia in our 4th century. Athanasius (in 340) brought such a rule to Italy, and by the 5th century there were 100,000 celibates—three-quarters of them being men—in Egypt. Jerome (about 400 A.C.) speaks of 50,000 monks. Their life gradually became one of sloth and ignorance, as the first zeal died out. The Roman orders date mostly from the Middle Ages. The good Francis of Assisi (1182 to 1226) aimed at creating a new order, not of monks, but of “little brethren of the poor,” who were to have no house or property, to live on alms, and to aid the wretched. He was coldly regarded at first by the Church, and when the movement became popular it fell into the hands of others, so that before his death he saw with sorrow that these Minorites, or Franciscans, were settling down to life in a monastery like other monks.

Monfras. A great god of Kelts and Eritons, still remembered in Cornwall. The name occurs in many dedicatory inscriptions, on stones, in caves, and on the wall of Hadrian.

Mongols. A Turanian people N. of China and Tibet, and E. of

the Turks of Central Asia. The name Mon-gul signifies "heavenly race"; and, according to their legends, their ancestor was born of a tree, or a virgin transformed into a tree, at their capital of Karakorum, the father being a god—as in the legend of Adonis born of the tree virgin Myrrha. The Chinese called them Mun-ku or "braves," and in Persian the word became Mughal. They were also called "sons of the blue wolf" (the northern heaven), and are noticed as early as the T'ang dynasty (618 to 690 A.C.), but did not become a dominant race till the end of the 12th century, under Yesukai, who claimed to be the 8th in descent from Budant-Sar, the first great leader of Mongols in our 8th century. Yesukai had a son called Timurji ("the hardy"), afterwards known as Tchengiz-Khau, "the strong king." He was born in 1154 (see Vambéry, *Hist. of Bokhara*, p. 119), and first became famous in 1202 by the defeat of Ung-Khan, who was the chief of the Kara-Khitai Turks (see Kheta) W. of the Mongols. He was the historical "Prester John" of the West, and appears to have been a Nestorian Christian. Even down to 1272 the Europeans believed the Mongols to be Christians generally, but Tchengiz-Khan and his successors were skeptical philosophers, who tolerated both Buddhism and Islām, as well as Nestorian Christianity, and the Shaman superstitions of Mongols. Tchengiz married his son to the daughter of Ung-Khan, who had claimed to be a Gur-Khan ("world king"), or suzerain of Central Asia. From these Khitai the Mongols learned civilisation, and adopted the alphabet of the Uigur Turks, which had been taught to the Khitai by Nestorians. They wrote in vertical lines—a custom common in the Syriak inscriptions—and the Nestorian alphabet was of Syriak origin.

The conquests of Tchengiz-Khan extended eastwards over Honan and China, to Shan-tung. In 1214 only Pekin remained to the Kin Emperor, and the dynasty terminated in 1223. On the west this same great leader reconciled the E. Uigurs, and defeated the W. Uigurs and other Turkish tribes. His power spread over Kashgar, Khoten, and Kharezm. He took Bokhāra in 1220, when he called himself the "scourge of God," and tore up all the Korān. Samarkand, Balkh, and Merv fell before him, and a bloody massacre revenged the revolt of Herāt. In 1222 the Mongols invaded Georgia, and raided S. Russia. Tchengiz-Khan died in 1226, while attacking Tanghut rebels, being over 70 years of age. The empire, thus embracing Central and N.E. Asia, was maintained and enlarged for three-quarters of a century, and revived again in our 14th century by Timur. Tchengiz-Khan had four sons, of whom Oktai succeeded him, though only second by birth (1227 to 1241). Under his rule the western

Mongol armies reached Moscow in 1238, Pesth and Poland in 1241. Kuyuk, son of Oktai, followed (1241 to 1250), and was succeeded by Mangu Khan, nephew of Oktai (1251 to 1259). His court is described by the Franciscan friar Rubruquis, whom St Louis of France sent from Palestine in 1250, as far as Karakorum in Mongolia, to find out if the Khan was a Christian. The empire rose to its greatest prosperity and civilisation under Kublai, son of Mangu (1259 to 1294), and the state of Central Asia and China was then described to Europe by Marco Polo. But gradually the western "golden horde," in Russia, settled down and became estranged from the "silver horde" in Asia—these terms denoting the colour of the ordu or "camp": for Mongol pavilions were magnificent. Under Kuyuk in 1245 the Panjāb, Delhi, and N. Sind were ravaged. In 1263 Kublai devastated rebellious Baghdād, and it is said that the Mongols under Hulagu then massacred 800,000 Moslems. The Popes continued, down to 1282, to hope that Hulagu and Abagha would aid the Christians in Palestine, but the latter was driven out of N. Syria by Egyptian Moslems, in 1281, and Acre fell to Egypt twenty years later. Kuluk, the successor of Kublai (1294 to 1311), tolerated all religions in his empire and befriended John of Monte Corvino as archbishop of Pekin, though the latter showed no such tolerance of Nestorians. Buyantu, nephew of Kuluk, was a patron of Chinese literature (1311 to 1320), and rescued from destruction the ancient "stone drums" with texts of the Kau dynasty (1122 to 256 B.C.), placing them in the temple of Confucius at Pekin, where they still are. Buyantu was succeeded by his son Gegen (1320 to 1323), who was the first Mongol emperor to die by assassination, for the family had ruled with strict justice and consideration for their subjects, though savage in the treatment of enemies. Yissun Timur was a good emperor in China, but retired to a monastery when Timur the Tartar usurped power.

Timur himself was not a Mongol but a Turk. He was employed under the Mongol emperor, and was called in Persia Timur-Ienk (Tamerlane, or "Timur the lame") having been lamed by a wound in the foot. He was born in 1333, and at 18 was distinguished as a student of the *Ḳorān*, and a pious Moslem. He was made prince of Kesh by the Mongol ruler of W. Turkestān, and fought his way to independence by 1359, fixing his capital at Samarkand. He was an emperor from 1363 to 1405 A.C., and is chiefly remembered in Europe for the massacre of Christians and Moslems in Georgia, Armenia, and Asia Minor. But his court at Samarkand was a centre of Moslem civilisation, literature, and art, and he traded not only with the Italian republics but also with Hanseatic towns,

through Moscow. Under him the "white horde" regained its power in Asia. In 1386 he ruled Afghanistan to Herat, and in 1392 he began a five years' war in the West. His troops swam the Tigris, and Baghdād fell, the last Khalif being put to death. The Mongol tide swept over Armenia and Georgia, and Moscow was sacked. He turned his arms to the East, and came home victorious from Delhi in 1399. In 1402 he defeated the Turkish Osmanli Sultan at Angora, and returned to Samarkand which he then entered in triumph for the 9th time. In January 1405 he set out for China, but died on the 17th February at the age of 72, after a life of triumph, having caught a chill in crossing the Iaxartes river. His dynasty lasted till 1500 A.C.

The Mongol language—remarkable for its long compound words—is akin to that of the Turkish Tartars, and also to the Chinese, but distinct from both. Their religion was Animism, or belief in many spirits, the supreme gods being the ancient pair heaven and earth. The word for heaven (Tengri) is the same as in Turkish—the Akkadian Dingir. Under this god were many others, and Mongols said that the sun was fed with light by the moon, and should be adored as fire. Every gift was purified by being passed over the fire. The camp gods (Natagai) had images of felt (see Natagai), with libations of *Kumis* or fermented "mare's milk," the ancient drink of Central Asia. Rubruquis says that "close to the women's quarters was an image with a cow's teat, and adjoining the men's quarters a mare's teat . . . all of which are continually sprinkled on bended knees." The luxury of the camps was then as remarkable as the organisation of the empire with its systems of post and reports. Europeans dwelt at Karakorum; and Chinese, Moslems, and Nestorians held public disputations as to religion, and afterwards "drank and sang together." The Shamans invoked the Fire by sprinkling the libation thrice towards the south, the Air towards the east, the Water towards the north. They set up a tabernacle for their images (carried in arks or carts) at each camp, and tents were then pitched round it—as by the Hebrews. Gradually Buddhism has replaced—or mingled with—the rites of their Shamans, and the Buriats E. of Lake Baikal, who represent one of the purest Mongol stocks, speaking the oldest Mongol dialect, now claim to be Buddhists. They have many curious customs, purifying by fire any place where a woman has sat. None may look at the holy fire when seated. Each man must pass west of it; having it on his right. They use small images (*Ougous*) of brick or of wood in every hut, decking them in felt or cloth: these images are only about 6 inches high, and are

set on a little oval mound with a fence of birch wood. The Buriats and Tunguses have practically the same faith and customs, and speak of a supreme god Tengri, Bur-kan, or Oktorgan, as the creator. They believe that the soul takes various forms after death, especially those of bears, birds, and bees, none of which will they willingly injure (see Metempsychosis). Various Mongol tribes have various sacred animals (or totems as they are usually, but incorrectly, called); all believe in a future life very much like that of the present, but better. They tell weird stories of the painful wanderings of the lone soul; and place cups and food in, or on the grave, wishing the soul a safe journey and a happy marriage in the next world, and (like the Akkadians) begging it not to return, or show enmity to the living. They carefully efface all marks on a road by which a corpse passes, that the ghost may not be able to trace its way back. They have tree and stone emblems to which sacrifices are offered. The Shamans who preside are a sordid and ignorant caste of wizards, who often excite themselves to fall into ecstasies (see Samans).

The Mongols became acquainted with the Arabic characters from Moslems, and with the N. Indian alphabet from Buddhists, but the old texts found on the Yenisei river in Siberia (see *Anjuman-i-Panjab*, 10th July 1885) which were rather wildly described as "Hittite," are in the Uigur alphabet, of Nestorian origin. Prof. Vozdnéeff (*Rl. Geogr. Socy. of St Petersburg*, 1896) says that Buddhism was established in N.W. Mongolia (Khalkha) in 1635. They then established a Dalai Lāma (see Lāmas), or reincarnate infant deity, at Urga on the highlands S. of Lake Baikal. He is said to have been reincarnate (*Khubil-gan*) 15 times since the time of Sakya Muni, whom they place about 700 B.C. The professor found at Urga monasteries containing 13,850 lamas, and a colossal image of Māidari (see Maitri), 51 feet high. The election of this infant (called Khutukhta) costs £50,000, and is ratified by the Chinese emperor in the same way as that of the Dalai Lama of Tibet.

Monism. See Materialism. The term is now applied to the belief in the unity of matter and force. It is wrongly compared with Pantheism, since it is a scientific and not a religious term, mind being regarded as a property and motion of matter. We no longer speak like Descartes of a "concursum divinum" when the body acts on the mind, and the mind on the body; and the enquiry is only complicated by introducing the idea of the external action of some personal deity. Spinoza, like earlier philosophers, identified God with nature (as Paul

spoke of a God in all), but this practically explains nothing. His Pantheism was called Atheism, and men adhered to the old view of conscience as a divine voice in man (see Atheism and Conscience). But we still know nothing of the cause, though we may study the means. Kant is equally obscure, and Fichte seems to make the Ego the creator. Prof. Haeckel identifies Monism with Realism, or the belief that all things follow a consistent law and purpose. We may define it with Kant as “the principle of mechanism without which there can be no natural science at all.” “The law-abiding operation in nature,” says Prof. Huxley, “is more astoundingly miraculous than anything recounted in the mythologies” (see Agnostiks).

Monotheism. Greek: the belief in “one God only,” as distinguished from that of one god among many (see Henotheism). Neither the Egyptians, the Babylonians, nor the early Hebrews, were Monotheists. The Hebrew prophets however so taught when they attributed all that happened, whether good or bad, to one god. The Christian creed with its Trinity and Satan is not more Monotheistic than that of Persia or of the Gnostiks. The Monotheism of Muḥammad was purer; but no system that speaks of an evil power—even if inferior to the good power—is really Monotheism. The ordinary Hebrew (like the Moabite) regarded his deity as the greatest of gods, but as peculiar to Israel (see Exod. xxii, 20). “For what great nation hath a God so nigh unto them as Yahveh our God” (Deut. iv, 7). See Theism.

Mons. Mongs. Muns. Mughs. See Muns. Warlike Mongoloid tribes entering India from the Brahmapūtra, and Assām, and into Barmah down the Irāvadi, and down the Mekong into Kambodia. They are often confused with Drāvidian Telains, who came from the N. W. into India. Their dialects (see Mr Mason, *Burmah*, p. 130) are akin to those of the Kols.

Month. The month was naturally first connected with the course of the moon, and in all languages the two words are connected. The year began at the vernal equinox (see Zodiak), or at the first new moon of that season. As the lunar year lost about $11\frac{1}{4}$ days (roughly) each solar year, early astronomers like the Akkadians and Egyptians made up the difference either by adding a 13th month from time to time to the year, when the festivals began to occur too early (Akkadian and Babylonian system), or by fixing the month at 30 days, and adding 5 at the end of the year (as in Egypt), which was a rougher system found in time to fall short by about 1 day in 4 years. The names of

Akkadian months show that they were connected with the seasons; but the Egyptian year was vague. Muḥammad found the Babylonian calendar with its interpolated month in use in Arabia, and the fast of the month Ramaḍān then occurred in winter. He was ignorant of astronomy, and ordered the Moslem calendar to consist simply of 12 lunar months. This has caused much misery, since the fast now loses a month in less than 3 years, and goes round the seasons in about 33 years. When it occurs in the hot weather of September it is especially trying, as not only may no food be eaten but no water may be drunk, by Moslems, from sunrise to sunset. Some Arabs however retained the year as settled by Kitab, son of Mura (of the Koreish tribe) in 390 A.C., when the intercalary month was arranged so as to bring the month of pilgrimage (Dhu el Hijja) to a convenient season for the trading caravans (see Makka).

Moon. The moon bears names signifying either to “shine,” or “to measure” the month (see Man). It was regarded as self-luminous like the sun, and not merely as a barren cinder once thrown off from earth, having neither air nor water nor any life on its surface, and only reflecting sunlight. Yet in some early myths the moon is said to receive light, and ornaments, from the sun. The two are a pair, either brother and sister, or husband and wife. When the sun was regarded as female (as in Japan, or among Arabs and Teutons) the moon was male, but generally we find in the oldest mythologies two moon deities, one male and one female (Akkadian *Aku*, and *Aa*; Babylonian *Sinu*, and *Istaru*; Egyptian *Thoth* and *Isis*; Latin *Lunus* and *Luna*). The moon is also a cup full of water of life (the dew), and thus is Soma in India. She was also a capricious goddess who struck with madness those who slept exposed to her beams. She underwent great dangers, being pursued by the great dragon which threatens to swallow her at times of eclipse. Pythagoras said that she was the abode of departed spirits, and Porphyry says that some “believed that only through her as a gate could dead souls visit us.” For such spectres were easily conjured up in uncertain moonlight. Her offerings included cakes in the form of a disk (see Buns, or *Kavanīm*). The Chinese, Japanese, and Hindus, saw a hare or a rabbit in the moon. Europeans saw a human face, or a man with a thorn bush and a dog. He was said to be Cain. The male moon is also Suka the parrot, a son of Krishna. Chandra the moon rides in a chariot drawn by 10 milk white steeds. The moon is also a huntress with a silver bow (the crescent), as Istar among Akkadians, or Artemis among Greeks, attended by the stars as hand maids. She is the “night walker”

and so the cat (see Bas, and Cat). The question of sex was of no importance to the myth makers. Men used to sacrifice to Luna, and women to Lunus, the two sexes interchanging their garments.

In the Mishnah are described the customary arrangements for fixing the first day of the new moon by actual observation at Jerusalem, and it is pretended that a line of bonfires carried the news as far as Babylon, to the Jews of that city. The prayer offered at the new moon seems to have been only a modification of moon worship. (See Rev. T. Hurley, *Moon Lore*, p. 211; and Col. Conder, *Quart. Stat. Pal. Expl. Fund.*, July 1882). "When about to sanctify the new moon, one should stand with one foot on the other [an attitude also of Dervishes—ED.]; then give one glance at the moon and begin the ritual blessing, not again looking at her, 'In the name of the Holy and Blessed One, and of his Shekinah (presence), through the hidden and consecrated one (the Messiah), and in the name of all Israel.' Then the form of prayer for the new moon is to be word by word slowly and solemnly uttered, and when he repeats 'Blessed be thy former, blessed thy maker, blessed thy possessor, blessed thy creator' then must he meditate on the four divine epithets that form *y'-a-ḳ-b*: for the moon—the lesser light—is his symbol, and Amos (vii, 2) calls him 'little.' The devotee must repeat this three times, then skip three times forwards and backwards, saying with forward skips, 'Fear and dread shall fall upon them by the greatness of Thine arm: they shall be still as a stone'; and with the backward skips 'still as a stone may they be, by the greatness of Thine arm may fear and dread fall on them.' Then he must say to his neighbour three times 'Peace be unto you'; and the neighbour responds three times 'Unto you be peace': after which he must call aloud three times 'David King of Israel liveth and existeth'; and finally say three times 'May a good omen and good luck be on us and on all Israel. Amen.'" This superstitious rite belongs to the mediæval Kabbala.

The new moon was evidently an important festival among Hebrews in the 8th century B.C. Women wore "round tires like the moon" (Isaiah iii, 18), such as are found on statues of 'Ashtoreth in Palestine and Phœnicia. Hebrews feared moonstroke (Psalm cxxi, 6), and the "lunatic" (Matt. iv, 24) was so affected; but Paul attaches no importance to observing the new moon (Coloss. ii, 16). The Greeks thought that no child born when the moon was "sickle-shaped" could grow up strong, and a common superstition bids us not to see the new crescent through glass, or reflected in water, and to turn our money as soon as it is seen. The Chinese present the Vue-Ping ("moon cake") at the feast of the 8th month, when the emperor visits certain

temples (Rev. R. Morrison, *China*, p. 107). These cakes are stamped with figures of a horse and rider, a cone, a fish, a flower, a woman, or a tree, or of the lunar hare couched by trees. Young persons then play the game of "pursuing and congratulating," in honour of the Mother of Mercy (Dr Medhurst's *China*, p. 217). Missionaries naturally compared our "hot cross buns" with these moon cakes. Throughout Africa also the moon is worshiped, and at the new moon the idols are taken down and sprinkled with red powder (see Holi).

In Mexico, Meztli ("the moon") had her pyramid shrines like the sun, but in the city of Teotihuacan ("god stone") the shrine of Meztli is rather smaller than that of the sun. The Abipones honoured her with silver altars, Peruvian women carried her stone image (*huaco*) out of the sun temple. She was Pacha-kamak, and regarded as the sister and wife of the sun, who was inferior to her. In North America she is connected with cold, sleep, water, and death, but in hot countries she is the giver of milk, ambrosia, or dew, and is gau "the cow." Indu is the moon, and the frog her emblem (see Frog). The Japanese say that "she rules the new-born earth, the blue sea, and all salt waters"—in allusion to the tides. The nursery story of Jack and Jill comes from the old Norse myth of Kotar the man in the moon, who makes her grow (from crescent to full moon) by pouring out water. Anaxagoras was charged with Atheism by the Athenians, 'because he tried to explain the lunar phases as due to natural causes. Irenæus thought that only God could understand them. A Greek army refused to move against Syracuse because of an eclipse, and on such occasions the Romans, like the Chinese, beat brazen vessels together, and waved torches. In the Hebrides the "moon-stone"—a rock E. of Harris—waxes and wanes with the moon (Martin, *Western Islands*, p. 41). Gardeners still observe the moon when sowing or planting, and astrologers said that she ruled the brain.

Morality. Ethiks. From the Latin *mores*, "manners" or "ways," and the Greek *ēthos* "character" or "conduct"; both meaning our conduct to our fellow mortals. Morals have no immediate connection with any particular religious belief, though fear of the gods was early inculcated to restrain the violent, selfish, and treacherous. There is no absolute standard of morals, since they depend on the conditions of society, improving as ignorance is enlightened. The ethical system of the Egyptian idolaters was a high one (see Egypt), but we do not now approve of the deceptions practised by Hebrew patriarchs; for perfect reliance can only be placed in the perfectly

truthful. The ethiks of Plato's republic are those of a semi-barbarous race, including class communism, and the deliberate deception of the ignorant for political purposes. The ethiks of Aristotle are based on the sternest sense of justice, and of personal responsibility : those of Buddha, Confucius, and Christ, on love of our fellows, representing a standard not yet attained by the majority of mankind : for the newspaper writer who deceives, the speculator who swindles, and the politician who deludes, are as harmful to the general welfare as is a lying priest, or a treacherous libertine. The highest morality seeks to do good for the sake of promoting the happiness of mankind, and not for the sake of personal reward here or hereafter : yet there is no greater comfort than to feel that we have played our part well, and have done our "duty" (or that which we owe to others) throughout our lives. Theology is based on speculation alone, but morality—that is good thoughts, words, and deeds—rests on the firm foundation of reason and experience, being concerned only with social life. Gotama Buddha exhorted men to strive to attain that righteous attitude in which love, justice, and sympathy, become so much a part of our nature that it pains us to think, say, or do, what is cruel, and wrong, to others ; a state in which we no longer need rules and laws, as when one who knows a language speaks correctly without considering syntax and inflections. True love does not say "I ought to love," nor does true compassion stop to study some law of pity. The pure in heart are pure in deed, as far as their knowledge allows. Hating sin they yet pity the sinner, as one who has never understood the real reasons why certain actions are condemned by human experience of results. The moralist desires, by brave example as well as by true speech, to influence others even when he cannot make them fully understand why we must be reliable in word and deed. He feels a share of responsibility for the wrong doing of the society that surrounds him, and cannot isolate himself therefrom. He must live in and not out of the world, yet he must recognise that, like others, his moral code may not be absolute ; for ethikal writers agree that normal judgments depend on experience, and that though we need no special faculty to guide us in conduct to others, yet human experience is ever growing wider and deeper. Pleasure is not the aim of morals, in the opinion of any sensible person ; but general happiness is an aim ; and the formation of character is the goal. New light may enable us to follow reality better, but absolute morality could only belong to absolutely perfect character.

Early races believed, like the Hebrews, that the reward of virtue was prosperity in this life, and they were greatly puzzled when experience taught them that this was not so (see Job). Such a view

however strikes at the root of real morality, which teaches that if all men did what they ought they would be happy, and that some, who understand better what should be done than others do, must begin to set the example. Conduct must differ in different stages of the general advance, but the simple rule is to consider whether general benefit is the aim of anything said or done—that is (as Herbert Spencer says) whether our conduct tends to the infliction of pain. Religious teachers are strongly opposed to the severance of morality from belief: they do not reflect that beliefs are only of value when they influence conduct. If they are outgrown they must hinder rather than aid morality. Kant goes so far as to say that the birth of virtue can only take place on the death of dogma.

Moral and immoral persons are found among the believers in every creed, so that it is clear that religious belief does not of necessity lead to morality. Superstitious terrors are felt by pirates and brigands; priests and monks who “pray without ceasing” have often been immoral. Prof. Buchner says: “The most religious times and countries have produced the worst and greatest amount of crime and sin”; but by religion he means superstition and dogma. Some of the best and most moral of men have had no religious beliefs, and the masses on the other hand reject morality unless they fear the gods. Prof. Huxley (in July 1894) said that the science of ethiks “is as much a science as navigation, and not unlike it, in so far as it tells us how to steer through life. Theology professes only to be a science, furnishing truths which have to be taken into account for the guidance of conduct, in addition to those attainable by observation and experiment in the realm of nature. . . . It is based on unproved, and often highly improbable assumptions. . . . It is not religion, as a devotion to an ideal. . . the attainment of which calls forth all our energies.”

Whether or no Bibles be inspired, or immortality await us beyond the tomb, we must still love justice and mercy. The moral sentiment has always been of slow growth, for it depends on knowledge. It is very ancient in its origin, and even animals have been found to show dim ideas of justice, and of kindness to the weak (see Conscience). The moral law represents the highest ideal known to man in the stage of progress reached. It is therefore in a state of flux, the general advance being accompanied by local or temporary relapse, as waves of ignorance prevail. Every flood tide has many low and apparently receding waves, and so has the growth of human knowledge and morality. Moral evils are due to ignorance, and to want of human love. At the age of four score years and four, our dear old friend Prof. J. S. Blackie, the companion of many happy and studious

years, still thought that “growth in knowledge, and the search after truth, are the purest and most stimulating of human pleasures, and within the grasp of all.” Arthur Schopenhauer has bluntly told us that “the basis of morality is egoism . . . induced by the evil and wickedness of a bad world, which we try to make endurable by moral rules and devices, tending to thwart evil men, and the cruel callousness of nature.” [This is true enough of the Neomachian ethiks of Aristotle, taught at universities, but not true in the case when we are told to love our enemies.—ED.] The aim of the highest morality is not egoism, but the promotion of general happiness. Our motto should be: “Do good and be good, without hope of reward.” Moral laws are founded on human experience; and ethical guidance must, as Mr Herbert Spencer says, “in the main be obtained by a judicial balancing of requirements and avoidance of extremes.” We come in time to see that “it is best to act towards others as we would have them act towards us.” The weak, savage, and lawless, are swayed by the passion or emotion of the moment, but morality is the conduct of the strong and patient, who reflect and foresee, doing what is best under the circumstances for all concerned, as far as can be understood. Our ideal cannot be too high, but our action must often be based on a choice between evils.

The Hebrew, the Christian, and the Moslem alike, often lose sight of the foundation of morality, when they regard it as obedience to the will of God. If they lose faith in God, morality has no sanction in their eyes, unless they learn its real nature. The generosity of Christians, according to Herbert Spencer, has too often been prompted by the desire of buying Divine favour: for “He that hath pity on the poor lendeth unto the Lord” (Prov. xix, 17). The shrines and churches of the past were built with money given for such reasons; to compound for sins and crimes; to gain favour with God, or the applause of men. The welfare of the poor, as Mr Lecky says, was not in the thollghts of those who endowed such buildings. The Hebrew of the age of Jacob, or of Ahab, had little thought of reprobating lying. We can understand their writing “I will be a lying spirit in the mouth of all his prophets” (1 Kings xxii, 22), for yet later, Ezekiel says: “If the prophet be deceived when he hath spoken a thing, I Yahveh have deceived that prophet” (Ezek. xiv, 9). But Paul says: “Let God be true if every man is a liar . . . for if God’s truth were increased by my lie to his glory, why should I be called a sinner, and why not say (as we be slanderously reported, and as some affirm that we say) Let us do evil that good may come. Which things are justly condemned” (Rom. iii, 4, 7, 8). Our clergy

still denounce morality without belief, and cry that salvation is found only through the blood of Christ. This is not what the first Christians taught (see James), and the day of superstition is passing away. Morality is unconcerned with creeds. It is a supreme judge that looks deep into the motives of action. It is the highest ideal. We trust those whom we know to be reliable, and distrust those whose concealed egoism is discovered. The morality of Buddha, Confucius, and Christ, is largely that of Marcus Aurelius. Christ became a loving and loveable personal God, reconciling an angry Creator with man. He thus inspired that love which constitutes the evangelical faith of Europe, and this undoubtedly proved a good moral impulse for the busy working masses, embodying the ideas of the age, which alone could be understood by the race. But none may now forbid us to investigate freely the most sacred subjects, or to seek truth wherever it may be found. The Rev. Baring Gould says : " Criticism has put a lens in our eyes, which discloses to us, in the shining remote face of primitive Christianity rents and craters undreamt of in our old simplicity."

Charity, benevolence, self-denial even to asceticism, love, and sympathy, are peculiar to no creed: during the age of health and growth they have marked the progress of all religions, and have been their salvation. All have in time added something new to their ethical code. The gods, as being the creations of men, have themselves gradually improved in morality. They were ever the protectors of the poor and oppressed, and of those who loved truth and justice. The ethics of the tribal stage are tribal only. The universal ethics can belong only to an age when the common happiness of all the world is held in view. The Golden Rule was taught (in its negative form) very anciently in the East, and (in its positive form) by Confucius and Buddha ; by Thales in the West as early as the 7th century B.C. Rabbi Hillel said : " Do not to others what you would not wish them to do to you." Plato (in 420 B.C.) exclaimed : " May I do to others as I would have them do to me." Sextus (400 B.C.) said : " What you wish your neighbours to be to you, be such also to them " : the wise Aristotle wrote (in 385 B.C.) : " We should conduct ourselves towards others as we would have them act towards us."

These teachers summed up human experience ; yet we are still asked, " Why should we lead a moral life if there is no revelation commanding it, and no fear of Hell ?" But to be good for a purpose of so selfish a character is not morality. A good life is more useful to ourselves and to others, than is one that is inconsistent and without steady purpose. We therefore take pleasure in leading the wiser life,

which confers comforts and happiness both on ourselves and on those around us. If a Rationalist says: "I am not interested in the human race. I seek my own happiness, of which I am the best judge," no religious denunciation can touch him. Only a Rationalist can answer him, saying: "You cannot separate yourself from others." The man is better than his creed, and does care for some. He has no free-will in the matter, but is the creature of his circumstances (see Free-will). Even evil doers respect the good, and—as Buddha taught—evil is never overcome by evil, but only by good. "Each for all, and all for each," proves in the end better than "each for himself." To do justice and to love mercy, to be pure in thought, word, and deed, is more to be desired than rank or wealth.

We do not here concern ourselves with sexual morality. The word morals (as George Eliot remarked) has been limited in popular speech to this question alone. All sensible people know that treachery between the sexes is one of the worst forms of deceit, leading to the misery of parent and child. All civilised peoples call on both men and women to be faithful to their promises, and to care for their children, to reflect before they act, and to cause no pain to others. The wise man fulfils his duty—that which is due to others—and is kindly to his kind, rejoicing in their joy, and sorrowing for their sorrow. Not only in words but in deeds does he show his sympathy. He allies himself with all who seek righteousness, with a true enthusiasm or "God-fulness," and he neglects not to oppose all that tends to evil. If religious fancies aid others in practical morality let them keep them; but this must not deter us from good deeds because others do not think alike about such things. For deeds, and not beliefs, are required, and if this had been remembered by the hundred religions of the world they might have filled it with happiness, instead of drenching it with blood. The moralist must strive as far as possible to make a heaven on earth, and so to do requires the highest training and wisdom. Religions do not practically influence the actions of the majority of those who profess them. It may not be necessary or desirable that our bodies or souls should be immortal, but it is imperative that we should do immortal deeds of goodness if we can, leaving the world the better for our lives (see Karma). Let us bravely uphold all that we know to be true, and leave alone the unknown, or even the doubtful, lest perchance we waste our lives in trying to maintain a superstition or a lie. Our time is so short, and the hopes of youth, the busy age of bright maturity, so soon pass that we must hasten to make our little world happy, and if possible better, for our transitory existence. This we can do

even if there be for us no other life with sweet remembrance of the past.

Moriah. Hebrew. [Probably “lofty” as translated in the Greek. Gen. xxii, 2.—ED.] The mountain where Isaac was to be sacrificed. Jewish tradition identified it with that on which the temple was built (2 Chron. iii, 1), and Samaritan tradition with Mt. Gerizim S. of Shechem. The word Moreh (Gen. xii, 6) is probably connected [the Greek again reads “lofty oak” for “plain of Moreh”—ED.]; and this Moreh was at Shechem, while another Mount Moreh (J udg. vii, 1) was near J ezreel in Galilee. In the Targums however Moriah is understood to be “the land of worship,” and hence was taken a pinch of earth from which Adam was made. Here the ark rested, and here Kain and Abel offered sacrifices.

Mormons. This sect, like many others, was created by the visions of an ignorant man, whom however we have no right to call an impostor. Joseph Smith the founder was born, on 23rd Dec. 1805, at Sharon, Vermont, U.S. His parents were poor, and not too good, and settled in 1809 in New York. At 15 years of age he began to see visions. On the 23rd Sept. 1823, as he said, an angel Maroni (“our Lord” in Hebrew), son of an archangel Mormon (apparently “the most high” in Hebrew), appeared to him thrice, commanding him to go and find a supplement to the Bible near Manchester in the western forests. Some years later he announced that an angel had given him a book, consisting of gold leaves, in a stone box, covered with writings in the “reformed Egyptian writing.” It was an octavo, 8 inches by 7 inches and 6 inches thick. The leaves were fastened by three gold rings. With the book was a pair of spectacles with crystal lenses, which he called the Urim and Thummim, and by their aid he could read and understand the writings. No one was allowed to see it, and he dictated the contents to Oliver Cowdery, a friend, from behind a curtain. Cowdery and another disciple, Farmer Harris, were induced to pay for the publication of this “Book of Mormon”; but they afterwards denied that they had signed a statement to the effect that “an angel had shown them the plates of which the book was a translation.” The box and the plates mysteriously vanished, and no one ever saw them, but the writings are recognised as made up “principally from a rhapsodical romance written, in 1812, by a crack-brained ex-clergyman named Solomon Spalding” (see *Bible Myths*, p. 519, and *Encyclop. Brit.*).

The Church so established was called the “Church of Jesus Christ of the Latter Day Saints,” and founded at Manchester (New York)

in 1830. The Vermont prophet not only suffered ridicule, but was often shot at, though "delivered by the Lord" according to the saints. They won multitudes by preaching the near approach of the Millennium, and moved to the centre of the continent, declaring that they were sent to convert the heathen and to found the New Jerusalem. They were driven out of Kirtland (Ohio), and Commerce (Missouri), till they found a governor who favoured them in Illinois. They were now teaching the duty of polygamy, which was forbidden in the early Book of Mormon. The prophet received a new revelation on the subject in July 1843, when he had established his great temple at Nauvoo near Commerce, and had become the leader of 20,000 fanatics. He then established "sealed wives," in addition to his legitimate wife. A great many men, and lonely women, largely from Wales, joined the saints, who proved energetic colonists of new regions. Joseph Smith however was so enraged by tractates published by some brethren who began to dissent, that he destroyed their press, whereupon he and his brother Hiram were imprisoned. Popular wrath was roused, and the townspeople broke into the jail, on the night of the 27th June 1844, and shot both the brothers.

Martyrdom as usual was the "seed of the church," and a new leader of ability appeared in a youth named Brigham Young. He organised the Mormons under twelve apostles, with bishops, chapters, councils, and pastors. He led them into the desert to Salt Lake City (Utah), where he founded a colony on 24th July 1847. All who remained behind at Nauvoo were murdered or driven out, when the place was cannonaded. The wilderness, under the hands of the Mormons, soon began to be full of fruits and corn, but no wine was made. Here the saints prospered till, in 1885, they numbered three-quarters of a million of orderly, abstemious, and energetic colonists. Their leader died on 29th August 1887, leaving 56 children and a fortune of half a million sterling. The Government of the United States denied to polygamist Mormons the right of citizenship, and in 1891 their numbers had greatly decreased. A new sect has arisen denouncing Brigham Young, his revelations, and his "sealed wives," and fixing its centre at Lamoni, as the "Reorganised" Latter-Day Church. They accept the Book of Mormon as a revelation of the history of ancient America between 2000 B.C. and 400 A.C. They hold plurality of wives in abomination, and are represented in 36 states and in Utah. Their census in 1891 showed 21,773 members, 5303 being in Iowa. They thus threaten to supersede the original sect of Utah.

Joseph Smith was a pious youth though of ill-balanced mind.

When the angel came to him the house seemed full of fire, and he was told that his sins were forgiven, that the old covenant with the Jews was fulfilled, and that he must now prepare for the second coming of Christ, as a chosen instrument of the Lord. Mormon had been a prophet of God who died in 420 A.C., and who buried the gold plates on a hill near Palmyra. Good Mormons are to rise and reign with Christ at his coming, and are even able in this life to cast out devils though, in the case of unbelieving Americans, with difficulty. They are able to prophecy, and to speak with strange tongues, receiving the gift of the Holy Ghost. They are baptised by immersion when old enough to understand the faith, or at 8 years of age if children of believers. Muhammad, they are taught, is only second to Christ, and Joseph Smith is the third great prophet. But they know nothing of Buddha, Confucius, or Plato. The title-page of the first Book of Mormon has on it the following : “ Be it remembered in the 53rd year of the independence of the United States of America in A.D. 1829, Joseph Smith of the same district hath deposited in this office the title of a book, the right whereof he claims in the following words, to wit, ‘ The Book of Mormon written by the hand of Mormon upon plates taken from the plates of Nephi.’ ” In its “ genesis ” this book states that there were three migrations from Asia to America, the first immediately after the Dispersion, the last in the reign of Zedekiah, 600 B.C. These Mormons were called Jeredites, Lamanites, and Nephites, after their respective leaders. They first founded civilisations in S. and Central America, which perished from their own corruptions. Jesus visited America after his ascension, and Mormon in 400 A.C. (T. W. Curtis, *Boston Index*, 30th April 1885). The inspired record was finished by Maroni, son of Mormon. The style is Biblical, and Zion is in America where the New Jerusalem will be built when the Lord descends from heaven. Charity, love, and other moral principles, are inculcated ; envy, hatred, and vice, are condemned. Jew and Gentile are invited to seek the Lord while he may be found. Thousands of Red Indians have been baptised as descendants of Laman, and casting aside filthy habits “ are building the waste places of Zion.” Idleness is denounced, and a tenth must be given to the Lord. The huge Temple was not complete even in 1888. The profane are not admitted to its rites, but every Sunday afternoon the faithful partake of the eucharist of bread and water. Many rich Christians have settled at Ogden (central city) and have bought Mormon lands. They now are gaining on the Mormons, whom they denounce with the secret approval of many of the sect. The elders of the 270 wards have no longer their old control of every inhabitant,

and the sect is thus becoming absorbed in the general population of the country.

Moses. From the Latin form of the Greek *Mōusēs*, from the Hebrew *Mosheh*. [According to Exodus ii, 10, it means “drawn out,” because he was drawn from the water, being thus connected with the root *mashah* “to draw out” in Hebrew, whence *meshi* “silk.” But the Amarna tablets show that *masha* (as in Arabic) means “to go out”; and Moses may mean “he who went out,” or perhaps “brought out,” as the leader of the Exodus, or “going out,” from Egypt.—ED.] Some have supposed the name to be Egyptian as *mes-a* “child of the water.” The later Jewish legends (see Dr Wiedemann, *Proc. Bib. Arch. Socy.*, May 1889) make his mother a virgin, and say that he was born circumcised, and saved because a light from between his eyes brightened the whole chamber. He also sucked his thumb in his papyrus cradle (as the Egyptian Harpokrates is an infant with its finger in its mouth): he refused milk from the unclean, and prophesied, when three hours old, that he would receive the Law out of a fire. He took the crown of Pharaoh from his head as a child, and cured the Egyptian princess Merrig of leprosy. He persuaded Pharaoh to observe the Sabbath lest his slaves should die for want of rest. Josephus says that he conquered the Nubians by taking birds (the ibis) in cages to eat snakes which opposed him. The Bible legends are similar to those of other mythologies. Moses in his ark on the Nile recalls Sargina in his ark on the Euphrates, as also Perseus in Greece, and Darab in Persia. [It seems to have been a common custom to abandon infants in such boats or boxes on rivers, as well as to leave them a prey to wolves on mountains.—ED.] Zoroaster in Persia, and Minos in Krete, are also said, like Moses, to have ascended mountains and there to have received laws from God.

We cannot assert that there ever was an historical Moses (see Hebrews), or an exodus of a whole nation from Egypt. He is represented by Michael Angelo as having horns [for in Exodus (xxxiv, 29) we read “his skin shone” (*Karan*), otherwise rendered “was horned”—ED.]; and solar legends gathered round his name. He divided the sea, and made the marshy waters sweet. He produced manna (see Manna) and quails, and his magic rod brought water (see Goldziher, *Heb. Mythol.*, pp. 428-429: Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 276). So also the club of the Maruts broke open rocks and brought water. The later Jews said that he died on Nebo from “the kiss of God,” having ascended 12 steps—the 12 months of the year. Moslems however show his grave not in Moab but W. of the

Dead Sea, at Nebi Mūsa, where the angel of death overtook him as he fled; and a great pilgrimage to this shrine, from Jerusalem, is celebrated by them annually about Easter, when a lamb is sacrificed (*Quarterly Stat. Pal. Expl. Fund.*, Oct. 1888). The details of his death are given in the Mirlrash on Deuteronomy (Rev. A. Löwy, *Proc. Bib. Arch. Socy.*, Dec. 1887). All creation trembled when he was commanded to die, but God said: "The sun shineth forth, and the sun goeth down." He must die in the last month of the year. Death fled when he saw sparks from his lips; and was unable to stand before him because "his face beamed like a seraph in the heavenly chariots"; while, on the rod, with which Moses touched him, was written "the ineffable name." At last Michael (who wept for him), Zagzagel, and Gabriel, laid him on a couch, and he closed his eyes, and God called his soul saying: "My daughter, 120 years were appointed for thee to abide in this righteous man, tarry no longer."

Moses of Khorēnē. The famous historian of Armenia, a pupil of "the patriarch Sahak the great, and of the Vartabed Mesrōb." He was sent about 431 A.C. to study Greek at Alexandria, and thence to Edessa. He visited the sacred places in Palestine, and went to Rome, Athens, and Constantinople, returning home in 440 A.C. He seems to have been then about 20, and died in 490, though tradition says he lived 120 years like Moses. The Armenian history which he compiled exists only in MSS. of our 12th century, which are full of later interpolations, introducing tenets not earlier than the 7th century. It is to a great extent legendary, and Moses knew nothing of the history of Armenia from any of the Assyrian or Vannic inscriptions; he builds on Eusebius, whose notices he expands, but who was himself a doubtful authority. Yet the history is of considerable value politically and as a religious work.

Moslem. See Islām.

Moumis. In Greco-Phœnician mythology the "waters" (see Mam).

Mountains. The ancients chose mountains for worship as being nearer heaven, and adored great conical peaks as emblems of deity. They believed in Babylonia in a "world mountain," separating the flat plains from the surrounding ocean. The Akkadians called it *Kharsak Kalama* ("mountain peak of the world"): the Persians borrowed the idea, applying it to Elburz, and the Moslems also took it as *Kāf*, the mountain surrounding the world. [This may also be intended in Isaiah xiv, 13.—ED.] A change of faith does not make a mountain less holy (see Ararat, Elburz, Kailāsa, Meru).

Mouse. See Mus.

Mritya. Sanskrit : “death.” The son of Bhaya, and Maya (“being” and “illusion”), parent “of decay, sorrow, growth, and wrath.”

Mros. Myos. An early race of Upper Arakān, who ruled from the mouth of the Ganges to the Irāvadi. Their capital, Mrohuang, is “old Arakān,” on the highest tidal reach of the Akyab river. On one of their texts we read “to make war is improper,” which is said to be the meaning of the name of their city Tsit-tagoung, or Chittagong, with which Moslems traded in our 9th century. In the 12th century their kings ruled “100,000 Pegus,” and they took tribute from Bangāl and Dakkah down to 1400 A.C. In 1660 they fought the Moslems of Bangāl, who, aided by the Portuguese, drove them back to Arakān. The Barmese overran their country in 1784, and they are now found in mountains above Chittagong and the Akyab river. They are a large, strong, dark people, said to be neither Barmese nor Mongolian. They are given to sorcery and divination. They wear only a waist cloth, with a short petticoat for women. They say that they are dying out, living only to the age of 50 or 60, while their forefathers lived for 100 years (see Sir W. Hunter, *Statistics of Bangāl*). They are a timid people, never fighting, but calling on an exorcist to decide quarrels. They have three gods : Tarai the “great father” ; Sangtūng the hill spirit ; and Oreng the god of rivers. Their language is Turanian. They offer blades of grass, set up in earth, by rivers or on mountain passes (see Grass), but have no definite ideas as to the future. They swear by gun, axe, or tiger, or more solemnly by gods to whom a sacrifice is then made : such an oath—if broken—brings ill luck and death. A youth serves his father-in-law three years for a wife, or pays £20 to £30, which is repaid in case of divorce, the wife losing also all her jewels. Widows are not forbidden to remarry. The eldest male relative takes charge of the family of a man when he dies. The Mros bury the dead. They make slaves of captives and of debtors. The sites of villages are settled by visions ; to dream of fish is lucky, and to dream of a river betokens a plentiful crop ; but to dream of a dog or snake is unlucky, and the village must not be built where this occurs. They are now of mixed stock, mingling with Mugh and Khyens ; but they appear to be probably of Drāvidian origin, or connected with the Kols.

Muda. Sanskrit : “pleasure.” A son of Dharma (“duty”), and of “joy” the daughter of Daksha (see Daksha).

Mugs. See Muns.

Muḥammad. Arabic: "much praised." [This is a parent's exclamation on the birth of a son, meaning "God be much praised," from the root *Ḥamad*—whence *Aḥmad* "I praise," *Ḥamad* "praise be," *Maḥamad* "praise," *Maḥmūd* "praised": called incorrectly by Turks *Mahomet*: and by Europeans *Mohammed*.—ED.] The great religious genius of Arabia is fully treated of in our *Short Studies* (x, pp. 453-552). See also *Habal*, *Islām*, *Ka'aba*, and *Makka*.

[A short epitome may be added. As in other cases we have to depend on accounts not contemporary. The earliest biographies were written 200 years after the prophet's death, and even these are only known as quoted by yet later writers. The true sources are allusions in the *Ḷorān*, with certain "traditions," some of which, attributed to his young wife 'Aisha, and to his companions, appear to be probably genuine. Muḥammad was of the *Hāshem* clan of the *Beni Ḷoreish* tribe of *Makka*. His grandfather, 'Abd-el-Muṭṭalib, was a leader in resisting the attacks of the Christian Abyssinians who had conquered *San'a* in *Yaman*. His father 'Abd-allah appears to have been poor, and died before he was born; his mother *Amina* also died when he was a child. His birth occurred in 570 A.C., "the year of the elephant," when an army led by *Abraha* the Abyssinian met with disaster though bringing an elephant against *Makka*. The child was reared by his grandfather, and on his death by Muḥammad's uncle *Abu Ṭālib*. He was delicate, and some say epileptic, and was sent to an Arab camp where he tended sheep, and grew strong in the desert air. His uncle took him, at the age of 12, on a trading expedition to *Başrah S.* of *Damascus*, where he saw Byzantine Christianity. He became the caravan leader of his rich widowed cousin *Khadijah*, and gained the title *Amīn* or "faithful." He never forgot the mercies of his orphaned childhood (*Ḷorān* xciii, 6); and, when at the age of 40 he married *Khadijah*, he had become universally respected as a trustworthy and pious man, handsome in person, with black hair, and "teeth like hailstones"; and notable for his courage, modesty, and kindness. His two sons died, and *Fatima* his famous daughter married 'Ali the son of *Abu Ṭālib*.

Arabian towns were then full of Jews, and some Christians lived there, being either Arabs from *Bashan*, or *Şabiūn* ("baptisers"), from the *Euphrates* (see *Mandæans*), who held *Ebionite* and *Gnostik* opinions. Many of the *Ḷoreish* had begun to be dissatisfied with the savage worship of their stone gods *Habal*, *Allāt*, 'Uzzah, and *Menāt*, to whom they offered infant daughters buried alive. These enquirers were

called *Hanīf*, variously rendered “penitent” and “hypocrite” by friends and foes. Muḥammad was attracted by them, and said that “Abraham was a Ḥanīf.” He came to the conclusion that the true religion was a belief in One God only, and that it had been taught by all prophets since Abraham, but that the Jews had corrupted the faith by Rabbinical additions, while the Christians had failed to follow their prophet Aisa, and had invented monkish superstitions. His mind rebelled alike against the horrible rites of the Ḷoreish and the superstitions of the Rabbis, as also against the effete formalism of Byzantine priestly religion. It was a Ḷoreish custom to retreat to the desert during the fast of RamaḶān, and Muḥammad used to retire to the cave of Mt. Ḥira, where, after exhausting austerities, he began to see visions of the Angel Gabriel, and heard a voice that said (Ḷorān, xcvi) : “Cry in the name of thy Lord who created, created man from a drop. Cry for thy Lord is the most high, who hath taught by the pen : hath taught to man what he knew not. Nay truly man walks in delusion, when he deems he suffices for himself : to thy Lord they all must return.”

There was nothing new in Muḥammad’s belief beyond its negations. He believed in heaven and hell, in God as the source of all, and in angels and devils. Islām is thus the simplest of creeds, as taught by him ; and though the *Fathah*, or “opening” chapter of the Ḷorān, is not the earliest of his poetic outbursts, yet it is rightly placed first, as summing up his teaching.

“ In the name of God, merciful and pitying,
Praise be to God the Lord of worlds :
The King of doomsday, merciful and pitying,
Thee we serve, and Thee we ask for help.
Show us the way that is established :
The way of those on whom is grace :
No wrath on them, nor do they stray. Amen.”

Muḥammad was frightened by his visions, and doubted if he were mad or possessed ; but the good Khadijah believed in him, and encouraged him. He began to repeat his poems, and gathered a few of his own relatives round him as disciples. His course at first was uncertain, and the Ḷoreish were indignant at his scepticism—especially Abu Ṣofiān of the Ommeiyah clan of the Ḷoreish, with those who feared lest the Ka’aba should no longer be the great centre of annual pilgrimage. The “call” of Muhammad occurred in 610 A.C., and ten years later a ban was pronounced on those who began to believe in Islām or “salvation.” Then Khadijah died, and, soon after, 12 merchants from Medīnah became followers of Muḥammad, who then

drew up the first code of Moslem duties : (1) There is no god but The God ; (2) Steal not ; (3) Fornicate not ; (4) Murder not your children ; (5) Slander not ; (6) Obey the Messenger of God. Many disciples however now fled, to Abyssinia and elsewhere. The Medīnah Arabs invited him to their city, Yathrib (afterwards Medīnat-en-Nebi, or "the prophet's city"), and 73 swore to defend him. The flight of 150 Moslems to Medīnah began in April 622 A.C. Muḥammad followed, and hid for a time in Mt. Thaur (Ḳorān, ix, 40), reaching the northern city safely, and settling at Ḳobā, where the first mosk (*Mesjid*, or "place of prayer") was soon built. This famous "flight" (Hejirah), on 16th July 622, is the date of the Moslem era ; and to it the Ḳorān refers (vi, 2 ; xvii, 1), in allusion to the "distant sanctuary," which was otherwise explained later (see Jerusalem).

The Arab, like the Jew, considers it improper for a grown man to live without a wife. Muḥammad was faithful to Khadijah, but immediately after her death married the widow of a faithful follower, who had fled. He married later several widows of followers who fell in his service, thus providing them with homes ; and also a Christian slave girl from Abyssinia named Maria. At Medīnah he also married 'Aisha, the daughter of his friend Abu Bekr, who was quite young and long survived him, but had no children. He now became a law-giver, and instituted a creed which required : (1) belief in one God alone : (2) prayer : (3) alms which became a tithe. At Makka he had said "Let there be no compulsion in religion" (Ḳorān, ii, 57 ; x, 95), but at Medīnah he urged the Moslems to "fight for the cause of Allah" (xlvii, 4). His Ḳorān ("reading") had included ninety chapters, to which twenty-four were added when, at Medīnah, he became a political leader. The earlier poems are short, vigorous verses, which established his fame as a poet. These were followed by exhortations to the unbelieving Makkans, with tales showing how punishment always fell on those who rejected their prophets. Muḥammad called himself "unlettered," and his Ḳorān a new revelation for Arabia "in the Arab tongue." He drew from Arab traditions about the fate of the tribe of 'Ad, and of the wicked who rejected the prophet Saleḥ, and slew his camel. He took many legends from the Jews about Adam, Noah, Abraham, Joseph, and Moses, which are traceable in Rabbinical books (see Hughes' Dict. of Islām), but appear to have been orally related to him. His Christian legends, in like manner, were derived orally from the Ṣabiūn, whom he mentions as "people of a book," and who were Gnostik Christians. Thus he regarded Christ as a mysterious prophet, and he had even heard the legend of the "Seven Sleepers of Ephesus." He drew

very little from Persia, but the Makkan critics said that the "tale of Rustem" was better than his poems. He believed that the pious, and their wives and children, would all meet in the Garden of Paradise (Ḳorān, xl, 43), the nymphs of which are the only figures in the Ḳorān of Persian origin (see Houris). At Medīnah many of his ideas changed, in consequence of altered circumstances, and the poems became practical regulations for his followers, though the poetic form was still retained probably to assist the memory. In the time of doubt and fear at Makka he appeased the wrath of the Ḳoreish by saying of their goddesses ; "What think ye of Allāt, el 'Uzzah, and Menāt the third with them—the cranes on high, whose intercession may be hoped" ; but of this he was ashamed, and altered the verse : "The male for you the female for God—that were an unjust share" (liii). It is remarkable that the Koran does not inculcate circumcision, but this was an ancient Arab custom. The Social regulations, however primitive, marked a great advance on Ḳoreish practices; and Muḥammad freed his own slaves, and inculcated kindness to widows, orphans, and slaves alike. He made laws in Defence of the dowries and property of women, and allowed them to plead against bad husbands. We are however not able to make sure that the Ḳorān is exactly preserved : for, on the prophet's death, it was in great confusion, some poems being written on palm leaves, some on sheep shoulder-blades, and some apparently only recited and committed to memory. Abu Bekr ordered Zaīd to collect them ; and the authorised version was published under the Khalif 'Othmān (644-656 A.C.) or twenty years after the prophet's death. The oldest monumental extracts (in the Dome of the Rock at Jerusalem) date from 692 A.C.; and it is remarkable that these are not in exact accord with the received text. No attempt was made to place the poems in chronological order, and many of the oldest come at the end, according to length, while various distinguishing letters, or marks, are now unintelligible, and were apparently so to the earliest commentators. The language is that of the Ḳoreish, a somewhat archaic dialect ; and the alphabet used appears to have been a local form of the Aramean alphabet of N. Arabia.

The later beliefs in the Mahdi, and in the time of trouble to be followed by a millennium (see Hughes' *Dicty. of Islām*, and the introduction to Sale's Ḳorān), are not found in the Ḳorān itself. Moslems also differ in belief as to Predestination, which is not dogmatically taught in the Ḳorān, and some believe in Free-will. Mysticism is also a later growth (see Sūfis). The Ḳorān teaches abstinence from wine ; and true Moslems despise drunkards ; but its

greatest distinctive feature is the organisation of a religion without priests ; for, although officials are attached to mosks, prayer is an individual act, and the Imām, or “ example,” is not a priest, but the most respected of local elders.

The quarrel with Muḥammad and his supporters became a serious matter for the Ḳoreish, for Medīnah commanded their trade route to the north. In December 623, they were defeated at Bedr, when trying to recover a caravan load of leather, wine, and raisins, captured by Moslems. The fight at Oḥod, in February 625, was indecisive, and Muḥammad was wounded in the face. He next expelled the Beni Nadir Jews from Medīnah, and took their lands. They joined his foes at Khaibar, and Abu Ṣofiān made a supreme effort with a force of 10,000. Yet after “ the war of the Ditch,” when the Moslems defended a fortified position, the Makkans had to retreat in March 627, and next year a truce was concluded. Zainab the Jewess nearly succeeded in poisoning the prophet, and the murder of the Khaibar Jews, at the same time, gave great wealth to the cause. The peace of Ḥodaibiyeh gave Muḥammad the right of peaceful entry into Makka, and his triumph was now secured by defeat of the Ḥawazin tribe. In March 632, he performed the annual pilgrimage ; and Makka submitted without a blow when she saw the famous statue of Habal thrown down by this daring reformer, without any divine vengeance overtaking him (see Habal). The Moslems turned their arms to the north, where Khalid had met with defeat in the autumn of 629 A.C. Thirty thousand Arabs left for the front in Edom, and the last act of the prophet, who now was supreme in Arabia, was to bless them as they left. On Monday the 8th of June 632, after a last service in his mosk, Muḥammad died peacefully in the arms of 'Aisha, and was buried in his humble house at Medīnah, close to the Mosk, leaving a command that his tomb should never be made a place of worship. His last recorded whispers are said to have been : “ Lord grant me pardon and join me to the fellowship on high—Eternity—Paradise—Pardon—Yes the blessed fellowship—on high.”

Abu Bekr was his first “ successor ” (*Khalif*), but he also died on 22nd August 634. In the summer of 635, under the Khalif 'Omar, Damascus fell to the Moslems, and on the 20th August 636 the victory of the Yarmūk (the river S.E. of the Sea of Galilee) was secured by Khalid's wondrous march over the E. desert. The Byzantine rule in Syria was thus destroyed, and the road to Jerusalem and Egypt lay open to Moslems. The battle of Ḳadasīyah, in the end of 637, gave them Irāk, and Egypt was conquered in 641, while in the same year Persepolis was entered, and the Sassanian

dynasty of Persia overthrown. This glorious Khalifate ended in November 644, and 'Othmān, the third Khalif, proved a weak ruler, the empire being full of revolt till he was murdered at Medīnah in 656. For Islām now gradually divided into two great parties, Sunni ("traditionists") in the West, and Shi'ah ("sectarians") in the East. The former were pure Moslems, the latter were influenced by Persian Mazdean ideas. The former followed Mu'awiya, the son of Abu Ṣofiān, who was made ruler of Syria under 'Othmān; and politically this was the Ḳeis party. The latter were faithful to 'Ali, the son-in-law of the prophet, chosen as the 4th Khalif at Makka. They therefore were politically known as Yamani. 'Ali was assassinated on Friday the 15th of Ramaḍān (January) 661, and his son Ḥasan abdicated six months later (see Ḥasan). Thus for a time the family of Abu Ṣofiān reaped the results of Muḥammad's success, and ousted his family, founding the famous Ommeiyah dynasty of Khalifs at Damascus. Under Mu'awiya the Moslem victories extended to Bokhāra, Ḳabul, and Multan on the east, and in Africa to Kairwān. A treaty was made with Constantine IV in 678, and two years later Mu'awiya died. But the dynasty endured till 750 A.C. under his 12 successors. Spain was conquered in 710, and the islands of the Mediterranean were all held within 70 years of Muḥammad's death. The highest condition of prosperity and culture in Islām was reached, however, when Abu el 'Abbas, a descendant of the prophet's uncle, won the battle of the Zāb on 25th January 750, and founded the 'Abbaside dynasty of Khalifs in Baghdād. The study of Greek philosophy undermined Moslem orthodoxy, and the Arabs adopted the civilisation of Byzantium and of Persia. The great age of their art and science was that of the fifth 'Abbaside, Harūn er Rashid ("Aaron the Just," 786 to 809 A.C.), and of Mamun his son (813-833 A.C.). But after a century this great house in turn decayed, and Turkish Atabeks at Baghdād gradually usurped political sway. The Egyptian Khalifs (930 to 1170 A.C.) were usurpers, who claimed descent from Fatimah the prophet's daughter. The last true Khalif of Baghdād (37th of the house of 'Abbas) died in prison, when the Mongol Hulagu took the city, on 5th February 1258.—ED.]

Muḥarram. Arabic: "consecrated." The first month of the Moslem year, and one of four in which war was forbidden in Arabia. The first ten days are devoted to mourning (see Ḥasan) and the tenth (or 'Ashūrah) is a fast.

Muidhr. Midhr. Keltic: the "sun" stone (see Mithra): pronounced *mu'r* (see Mr Keane, *Towers and Temples of Ireland*,

pp. 65, 332). In the island of Innis Murray this emblem was adored (see Muri) as fully treated in *Rivers of Life* (i, p. 485, figs. 181, 182, 183).

Muk. Keltik : “ boar ” and also “ whale.”

Muḳām. Arabic : “ station ” (see Mazar). The Hebrew Maḳōm (“ place ” or “ shrine ”), as at Shechem (Gen. xii, 6). Any shrine of Yahveh was a Maḳōm (Exod. xx, 24).

Mukēnē. Mycenæ. The celebrated city N. of Argos, and N.W. of Tiruns, the capital of Agamemnon, which fell into ruins after the Dorian conquest of 1100 B.C. It was half deserted in the 5th century B.C.; its earliest remains are supposed to be as old as 1500 B.C.; its art resembles that of Asia Minor, but Egyptian objects show acquaintance with the Nile civilisation, such as we know the Aryan tribes must have had as early as 1300 B.C. (see Egypt). The uncut masonry is the same as that found in Asia Minor, N. Syria, and Etruria. The later polygonal masonry was the same as that used in Asia Minor down to the Roman age. Strabo (viii, 6) says that the Cyclopēs (“ round faced ” men) of Karia built the walls of Mycenæ. The chiefs of Mycenæ were apparently illiterate in the earliest age, and we find only a few signs of the “ Asianic syllabary ” on pottery, and short texts of about the 6th or 7th century B.C., such as *Hvaros*, and *To Heroos Emi* (“ I am a hero's ”). The designs and subjects on gems are Greek. The civilisation is the same as at Troy, and traditionally the descendants of Perseus, from Nauplia and the coasts of Argolis, founded Mycenæ and Tiruns (Herod., vi, 53), being succeeded by the sons of Pelops from Thrakia, akin to the Phrygian Aryans; so that Teucer told Agamemnon that “ his grandfather was a Phrygian barbarian.”

[Further discoveries were made at Mycenæ in 1886, after those of Dr Schliemann, a sixth tomb being discovered in the Akropolis (see *Mycenæ* by Dr H. Schliemann, 1878, and *Schliemann's Excavations* by Dr C. Schuchhardt, English translation, 1891). The lion gateway is found to resemble 8 similar instances in Asia Minor, in which two lions flank a pillar. The burials in the tombs (of both men and women) may have been successive. The bodies were cremated in the grave (see Dead); but near Tomb 3 were found many unburned bodies, possibly of slaves killed at the grave of a chief. The amount of gold, in the form of breastplates (for men), large diadems for women, masks, ribbons, shield-bosses, bracelets, etc., amounted to 100 lbs. Troy weight. The religion of the artists is

shown by figures of the naked Venus (as among Hittites and Akkadians), with doves, gems representing Hēraklēs and the lion, the garden of the Hesperides, and such figures as the sphynx, gryphon, and double eagle ; one design represents a winged man with horse's feet, playing a flute ; in another a pole is borne by three human figures having the heads of lions with the ears of the ass : these recall not only the ass-ears of Midas, but also those of Assyrian demons. The fylfot cross (see Svastika) is often found on the pottery, as at Troy, and the art generally is the same as that of Hittites and Minyans, or that found in Thera, Cyprus, Krete, Sicily, Etruria, and Asia Minor. The materials used include obsidian (from Asia Minor), amber (from Sicily), alabaster, diorite (for axes), glass beads and charms (from Egypt), and precious metals and stones ; but iron only occurs in the latest remains. There are no lamps (and lamps are unnoticed by Homer), nor any early swords, but only daggers. The gold masks which covered the faces of the dead (even of children) resemble some from Egypt, but such a mask has also been found at Arvad in Phœnicia, and a bronze mask at Nola in Italy, while a stone one was discovered in Palestine. The butterfly is represented in gold (see Butterfly), and doves appear on cup handles (see *Iliad*, xi, 632), while a lion hunt is shown in color. Paintings represent a palace with women sacrificing ; and enamels represent cats, ducks, fish, and papyri : a wooden fish, and horns of ivory, have also been found. One gravestone represents a man in a chariot drawn by a horse, and the clumsy sword is like those borne by Hittites on their monuments. The conclusion seems to be that an illiterate Aryan race was receiving its civilisation from the Turanians of Asia Minor. The description of the gold, and other ornaments, in the dowry lists of Tadukhepa (Amarna tablets) in the 15th century B.C. might often apply to the art of Mycenæ, but belongs to that of the Minyans (see Minyans) of Asia Minor and Armenia, possibly connected with Greek Minuans.—ED.] Mr Evans (*Journal Hellenic Socy.*, November 1900) points to the worship of pillars and trees at Mycenæ, which was common to all W. Asia.

Mula-Vriksha. An Indian tree of life, one of six Vrikshas, the others being Mandāra, Parijātaka, Santāna, Kalpa, and Hari-Chandana.

Mulge. Akkadian : “lord below” ; otherwise read Mul-lil, or En-lil, “ghost lord” (see Lilith). The Akkadian name of Ba'al, lord of earth and of hell. His son was Nam-tar, “fate” or “plague.” His wife was Nin-ki-gal (“lady of dead-land”). He is often invoked in Akkadian texts (see Loḥ, and Nipur).

Mulida. Mylitta. The Babylonian goddess of “bearing” offspring, who is the Mylitta of Herodotos, to whom the temple women were consecrated (see *Ḳadesh*).

Mungho. Mungo. A pet name for St Kentigern (516 to 603 A.C.), meaning “dearest friend.” His mother, Thenew, or Thenna, was the daughter of the pagan king of Laudonia (the Lothians), who desired to marry her to the king of Cambria, or Strath-Clyde (see Pinkerton, *Notes and Queries*, 7th Jany. 1888); but a beardless youth, disguised as a girl, made her a mother (as in the story of Akhilleus), while she wandered with swine herds. The angry king set her atloat in a leather coracle (see Perseus), which floated to the Isle of May, and was cast ashore finally at Kulross in Fifeshire, where her child was born. Here St Servanus (who, however, lived much later than Mungo) baptised the mother and her infant in 520 A.C., and the boy was known as Enoch, or as Kentigern—“the head master,” or “lord,” because of his royal descent. He lived with his mother at Glasgow (or Glasgu rendered “dear family”), then known as Cathures, at the site of the present cathedral. He became a pious ascetik in the cave chapel—said to have been built by St Ninian—probably the present crypt. Friends and disciples gathered round this “dear friend,” but they were expelled, and fled to S. Wales, settling at Menevia (St David’s), and founding the monastery of Llanelwy, afterwards St Asaph’s. Mungo returned to Scotland when Roderick became king of Cambria; and he became bishop at Haddam in Dumfriesshire, but died finally in his old home at Glasgow on 13th January 603, and was buried at Sancta Thamestis, or St Enoch, on Clyde side. His legend is evidently of pagan origin, and Thenna is perhaps connected with Tydein, a Druidical Apollo. The story of his ark is common in Semitic, Greek, and Persian mythology (see Moses); his mother appears as Cameda, Thenat, Thanes, and in Wales as Dwyenwen, among Kejtik goddesses. The spire of St Enoch’s once rose alone in the great square where is now the great railway station of that name (see Davies, *Brit. Druids*, p. 193).

Munin. The raven which sat on Odin’s shoulder as “memory.”

Munḵer and Naḵīr. Arabic: “the digger and the hewer”; two black angels who according to Moslems visit, and examine, the dead in the grave, which they open. They question the soul as to its faith, and if he can repeat the Teshāḥīd (or “testimony”—I bear witness there is no God but Allah, and Muḥammad is his messenger) they give him sweet repose, and fill up the grave, pressing down the

clay that the body may be consumed before the Resurrection. Then on the third day after death the soul departs to heaven. But if the soul is impious, these angels beat the corpse with clubs, till the cries of the dead can be heard by living believers ; but, though of equal importance to them, unbelievers and Jinns never hear these cries. [The same idea of an angel visiting the dead is found in the Talmud and in the Hadokht Nask of the Zend Avesta, and this angel in Persia is created by the good thought, word, and deed of the dead man, and leads him to the bridge of heaven. But the evil man, on the third night, is blown to a hell of darkness and mire by a stinking wind, and dwells with Ahriman and his devils.—ED.]

Muns. Munds. Mundas. A branch of the Kolarians (see Kols), the Monades of classic writers, also Mundals, or the classic Mandaloi, found in S.W. Bangāl, by the Da-munda or Dammuda river. They pushed W. into Central India, and along the Narbada, or Narmunda, river into Malwa and Surashtra. In N. Bangāl and Tīrhūt, they occupied the kingdom of Videha, and they were found in the capital at Vaisala and in Māgadha. All regions of the Ganges S. of Mathila, or Tīrhūt, were known as Mung-ir or “Mun land,” and their name may appear at Munipūr in Assam. The Kols are thought to come from Assam, which presents however impassable mountains on the north ; and Mongolic tribes would more easily congregate at Manasarwar, and follow the Sravasti river to the central part of N. India, or might come in by the Brāhma-putra valley. The Mundas, or Mundlas, are still numerous in the rocky jungles of Chutia Nagpūr and in Mundla, at the sources of the Narbada. This is the centre, of the Baigas, or priestly class of the Munds and Kols, who have shaven heads, whence *Mund* is now rendered “shaven” as a Sanskrit word; but the title is probably older (see Man) and Munda is known as a non-Aryan language (Col. Bloomfield, *Notes on Races of Central Provinces*, January 1885). They have, however, now adopted Aryan caste restrictions as to killing cattle, etc.

Munthukh. An Etruskan goddess of health (Hugeia) and one of the graces, carrying a dove, a stylus, and cosmetics. [Akkadian *Man-takh* “condition of firmness.”—ED.]

Mura. Vishnu as the sun. See next article.

Murī. Innis - Muidhr. Inch - Murray. See Mari and Muidhr. The island of St Geidhe (Innis-Kea) about 5 miles off the W. Sligo coast in Ireland. Remains of an ancient temple existed here a generation ago (Sir J. E. Tennent, *Notes and Queries*, v, 121,

1852). The menhir, or lingam, was surrounded by a dry-stone wall, 180 by 100 feet, 10 feet high, and 5 to 10 feet thick (see *Rivers of Life*, i, p. 485, fig. 183). Within this area were two chapels of St Molas, and one of St Columb-kill, with small cells and caves. The people used to flock thither to pray. The dead were brought to this spot from the mainland for burial. General Vallency (Preface to *Irish Dicty.*) gives a sketch of the lingam, and a plan of the chapels. This stone, according to Earl Roden (as quoted in Turner's *Samoa*), was a Fidh Nemad (see Fidh), and "an old woman priestess used to keep it well sewn round; and wrapped up in flannel" (like the Polynesian lingam stones): "its power was held to be immense, and it was prayed to for good and evil, in sickness, distress, and storms; sometimes it dashed a hapless vessel on the coast of these wreckers, and at other times it calmed the angry waves." Mr W. F. Wakeman (*Survey of Innis Murray*, 1893) says that this ancient cashel ("castle") contained the "Church of the Women," and the "Church of Fire"; in the latter (till destroyed) was a slab on which sacred fire used to burn perpetually, and near it were swearing stones, and two holed-stones at which pregnant women prayed, as well as "holy wells and other interesting remains." But in 1880-1882 the Board of Works pulled down the S.W. wall of this Fire Church (Teach na Teinidh), and the "fire stone" (Leach-na-Teinidh) was broken up for building purposes.

Murutas. Vurutas. Kassite: "hero Vuru." This was the name of a god, found in Kassite king's names (Nazi-murutas, and Katisman-vurus), rendered *Belu* (Ba'al) in Semitic speech, and Ninib in Akkadian. The same as Urus or Vurus, from *Ur* "bright," "fiery" (see Nimrod).

Mus. Musha. Latin and Sanskrit, the "stealthy," a symbol of night, and of Siva. The Greek Apollo treads on the mouse, as Ganesa in India rides a mouse or rat (for these are little distinguished in mythology), and Apollo is the "Pied Piper" who, with his music, charms away these night demons. The soul leaves the body at night as a mouse (see Metempsychosis), and it is the emblem of Holda or Berchta, and of St Gertrude. Mice are ghosts, and when they leave a house, or rats a sinking ship, it is a sign of death. They are wise and powerful and can free lions from snares, in return for being spared in a previous time of life (a Jātaka tale). They dip their tails in honey or butter, and dive into holes, being emblems of life and of the soul. They gnawed the robe of Pallas, and the shrew mouse was sacred to Sekhet in Egypt. But the cat destroys them (see Cat).

Musala. Musali. Sanskrit : “ pestle.” See Pestle.

Muslim. Arabic : “ saved.” See Islām.

Mut. Egyptian : “ matter.” See Maut.

Mygalē. Mugalē. The shrew mouse. See Mus.

Mythology. The study of myths, or “ sayings.” The myth has a natural origin in the belief that every natural object has a life or soul (see Animism), and in the imperfect language of early man. The first poets who described nature did not use similes. They said the cloud was a bellowing bull, and not that the thunder in the cloud bellowed like a bull. The meanings of the myths, when fairly clear, are explained in special articles on the various legends. Turanian and Semitic races have myths as well as Aryans, and the Greeks borrowed many of theirs from Akkadians, Hittites, Babylonians, and Phœnicians. Such tales were related by child-like men, and for the amusement and instruction of children ; but many myths use a very primitive phallic symbolism (as in the story of Lot, and in Greek tales, or especially in Hindu Purānas). Parents also frightened naughty children, or warned good ones of the terrors of nature, by primitive folk-tales. The foaming torrent had its kelpie, the sullen pool its corp. Savage men, beasts, and demons, lurked in forests and deserts. The Persians said that demons existed even in the sacred fire and water, and caused death. Myths founded on facts became terrible realities, and excited the imagination of savages and children, till they fancied they saw demons, ghosts, spirits, and guardian angels, when awake, as well as in sleep. The religions of the past survive in the nursery tales of Grimm and Andersen, or in the *Arabian Nights*. Ingersol speaks of the fair spirits of spring and summer ; but savages saw war in nature, and terrors in the unknown. The appreciation of beauty belonged to later and more civilised ages, and the Greek gods were at first phallic deities, and ferocious beings demanding human victims. Night and darkness caused fear, and sheltered evil men. The sun was the “ friend ” before whom, and before the rosy dawn, the devils fled. Clouds were cows, but also growlers, and archers pelting with hail, or slaying with the fiery arrow or serpent of the lightning. The wrath of gods was shown by flood, and tempest, and earthquake. Therefore must it be appeased by sacrifice (see Sacrifices), and devils propitiated by gifts. Thus religions grew—and not from ethiks. Mythology was formulated in dogma. The old gods could not be kept out of the new systems, as long as millions—whose fathers had believed in them for ages—could not read or write.

Priests, like their flocks, could not forget the past, or surrender their ancient powers founded on such superstitions. But the meaning of words and legends was often forgotten, and new false explanations and etymologies were so introduced, while savage symbolism, which had become indecent or discreditable, had to be explained away, and abstract ideas took the place of the crude primitive materialism.

Dr Tylor classes myths as : (1) Explanatory : (2) Descriptive : (3) Historical. Legends of sun and moon were transferred to national heroes—to Moses or Krishna, Buddha or Christ. Myths were converted into allegories and fables, with a moral explanation. Men in time fancied that all the gods once lived as heroes on earth (see Euhemeros). We must never forget that the myth-makers had neither the moral standard, nor the astronomical knowledge, often attributed to them. Not only has “every story had a definite origin,” but even every dream is based on something really seen. Materialism is the true explanation of mythology. But Dr Tylor says : “Even the fragments of real chronicle found embedded in the mythic structure are mostly in so corrupt a state that, far from elucidating history, they need history to elucidate them. Yet unconsciously, and in spite of themselves, the shapers, and transmitters of poetic legend have preserved for us masses of sound historical evidence. They moulded into mythic lives of gods and heroes their own ancestral heirlooms of thought and word : they displayed in the structure of their legends, the operations of their own minds : they placed on record the arts and manners, the philosophy and religion, of their own times, of which formal history has often lost the meaning. Myth is the history of its authors, not of its subjects. It records the lives not of superhuman heroes but of poetic nations.” We seek therefore for the Hebrew Paradise, and the Indian Meru, and for the home of Shem, Ham, and Japhet.

“written by Ani” (p. 19). Read “written for”; one of the scribes even manages to mis-spell his name at one point on the papyrus. As Forlong indicates in a confused way, the Turin text represents the more or less standardised, but somewhat corrupt, “Saïte rescension” of the Late Period and contains 165 of the “chapters” or spells now known. The Papyrus of Ani belongs to the so-called “Theban rescension” of the New Kingdom; individual exemplars of this period display significant difference in both the order and selection of chapters and in the contents of individual chapters (the Papyrus of Ani, for example omits a significant fraction of Chap. XVII) although the arrangement is not at hap-hazard and there is still evidence of sequence and thematic grouping of spells. The first “phase” identified by Naville corresponds to the “Coffin Texts” which while providing prototypes for about a third of the Chapters now known, do not constitute a “book” or “ritual”; any given burial would have a comparatively small number of spells.

(p. 21). This division into “Books” is at the earliest the work of an editor of the “Saïte Rescension” since the order of chapters in the New Kingdom papyri is completely different.

“The Turin copy of the Ritual belonged to this age” (p. 25). If the reference is to the well known copy of the “Saïte Rescension” of the Book of the Dead, this statement is not just wrong but spectacularly wrong; it is rather believed to belong to the Ptolemaic period.

As regards the appearance of the *Neter* symbol for “god” in the wisdom-literature as not apparently referring to any named deity, *contra* the recurring idea that it denotes a supreme God and indicates the fundamentally monotheistic nature of Egyptian religion, or alternatively that the priesthood secretly held a monotheistic doctrine while promoting a popular polytheism, it has been also argued that it is rather a neutral symbol for “whichever god you like,” or more specifically that the exemplars of the texts in which it occurs were perhaps scribal “master copies” and that scribes attached to temples of particular deities would, in copying out the document, substitute the names of their particular god.

“The Cainites” (p. 149). A work known as the “Gospel of Judas” and identified with the text of this title alluded to by early Christian heresiologists has recently (2006 C.E.) been translated into English and published from a Coptic codex which had been known for a few years.

A work known as “The Gospel of the Egyptians,” a.k.a. “The Holy Book of the Great Invisible Spirit” was found in a Coptic codex at Nag Hammadi in 1945; however the contents of this work bear no resemblance to the quotations or descriptions by Church Fathers. One of the quotations given by Clement of Alexandria has parallels with passages in the “Gospel of Thomas,” also found at Nag Hammadi in Coptic (a fragment in Greek was found in 1897 at Oxyrhynchus, and is noticed by Forlong at pp. 166-7, though its importance was not appreciated at the time).

“see *Ancient Worship of Priapus*, Chiswick Press, 1865.” (p. 153). The context strongly suggests that the work meant is in fact the edition of Payne Knight’s *Discourse on the Worship of Priapus &c. &c. &c.* issued this year, bound up with *An Essay on the Worship of the Generative Powers during the Middle Ages of Western Europe* (anonymous in the first edition but believed to be the work of Thomas Wright, assisted by John Camden Hotten, the publisher of the 1865 edition) which latter treated, somewhat credulously, of the charges of various kinds of sexual excess against Gnostics, Templars and witch-trial suspects. As regards the Manichæans, it is perhaps significant that Augustine of Hippo, a tireless polemicist against various “heretics” of the time, who had actually been a member of the sect prior to his conversion to Christianity, does not endorse any of the more lurid charges.

p. 202, art. "Head." Gods, how many different names does Forlong cite Knight & Wright by? In the 1894 edition (available as poor quality facsimile; probably also the 1865 edition), the figure alluded to appears as fig. 3 on plate II, and is discussed on p. 32.

p. 203, *idem*. Errors in Forlong's references to the "Keys of Basil Valentine" have been corrected. *De lapide sap. practica* was published in Frankfurt in 1618 in a collection called *Tripus Aureus*, edited by Michael Maier. The bulk of this work comprises twelve "Keys" or emblems, symbolic pictures each accompanied by a short and somewhat cryptic text, whose connection with the picture it is left to the reader to puzzle out. A.E. Waite in *Real History of the Rosicrucians* remarks of the twelfth Key, "... in the twelfth Clavis of Basil Valentine there is a vase or yoni with a pointed lingam rising from its centre, and having on each side a sprig surmounted by a Rose. About is the well-known emblem ☉ which signifies the accomplishment of the *Magnum Opus*, while through an open window the sun and moon shed down their benign influence and concur in the consummation of the ineffable act."

p. 302, art. "Isernia." William Hamilton's account of the festival of Ss. Cosmo and Damiano at Isernia was bound up with, and ostensibly the inspiration for, Richard Payne Knight's *Discourse on the Worship of Priapus*. Hamilton did not witness the festival in person; it was finally suppressed by the time he could get to Isernia, although he did manage to collect some specimens of the *ex-voto* phalloi, an engraving of which forms the frontispiece to *An Account of the Remains of the Worship of Priapus*. Hamilton's account appears to be largely a translation or paraphrase of one contained in a letter from a resident of Isernia, reproduced in the original Italian immediately following.

p. 348, art. "Ka." The *ka* ideograph of two raised arms with phallus determinative means "bull" as type of masculine power *par excellence*; see either Budge or Faulkner's dictionary. When the reference is to the "spirit" or "double" there is no determinative as such, merely a single vertical stroke to indicate the glyph is being used ideographically.

p. 390, art. "Khem." The reading *Min* is now preferred for the ithyphallic god of Thebes and Panopolis; the name has also been read *Amsu*. In his usual iconography he carries (or sometimes appears to balance on the fingertips of his raised right hand) the "scourge" (or flail, or fly-whisk, or whatever the hell it actually was); in the conventional profile renditions he appears to have no left arm, although in some of the better-preserved statues the latter is shown grasping the base of his phallus; he is not normally depicted with the crook of Osiris. *Min*, along with *Mentu* and most of the other male deities worshipped at Thebes was indeed assimilated to *Mentu* and wears the same headdress.

"Mr. Higgins in 1836" (p. 412, art "Krishna). The reference is probably to *Anacalypsis*, published in 1836. A skimming of the contents page (assuming 'Cristna' to be a, probably spurious, variant spelling of Krishna) suggests the subject is treated in books IV and V of vol. I.

[done to middle of p. 480, art. “Maka,” and top of p. 492 (art. “Manes”) to end.]

[note as printed this work uses f-i and f-l ligatures, possibly others which aren’t in the typeface I’m using.] $\frac{2}{5}$ $\frac{1}{4}$ $\frac{1}{2}$ $\frac{3}{4}$

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FAITHS OF MAN
A
CYCLOPÆDIA OF RELIGIONS

namely adaptation in a God are Eternal, they must
be independent of design. That we never began to exist
could not have been produced; it does not therefore ad-
mit of design. If therefore order, harmony, ~~order~~ order, ~~order~~
adaptation are independent of design in the divine mind,
it is certain that there exist ^{but afford} ~~no~~ evidence of a
pre-existent designing intelligence. ^(Understood) ~~Not~~ being produced
by design, that is designably thrust out, also a growth
of "The All Perfect & Eternal - the same yesterday today &
forever" is incapable of, it is unreasonable, illogical to
infer designing intelligence from apparent signs of order

ORIGINAL MANUSCRIPT

See Vol. I., p. 581.

FAITHS OF MAN

A CYCLOPÆDIA OF RELIGIONS

BY

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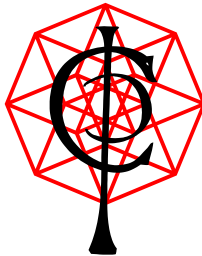
AND

"SHORT STUDIES IN THE SCIENCE OF COMPARATIVE RELIGIONS"

PUBLISHED BY HIS EXECUTORS

IN THREE VOLUMES

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Symbols

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May-poles, Mirror, Mountains, Muidhr : (Vol. III) Nails, Nama, Nimbus, Noose, Nudity, Obeliskos, Om, Omphalos, Orkos, Pad, Pakhad, Pāla (Phallos), Pall, Palladium, Parusha, Pas, Pasent (Pshent), Pavaka, Pegasos, Pestle, Phulakteria, Pillars, Pinaka, Pind, Pita, Pitha-veda, Plough, Puramidos, Pyx, Rakab, Rat, Ring, Rod, Rood, Rosaries, Rudder, Sālagrāma, Salt, Sambha, Sambhuka, Samva, Sankha, Scapular, Sea, Shekel, Shells, Shields, Shoes, Sila-na-gig, Sīmā, Sisna, Sistrum, Spear, Sphinx, Stēlē, Stole, Stones, Su-nanda, Sutrala, Svastika, Sword, Tail, Takē, Talē, Talisman, Teeth, Teraphim, Thigh, Threshold, Thumb, Thummim, Thunder, Thursos, Toe, Tonsure, Torii, Totems, Triangles, Trident, Triskelion, Trisul, Urim, Vājra, Vēdi, Vesica-Piscis, Vestments, Wheels, Wings, Yoni, Zikr.

WRITING

(Vol. I) See. A, Alphabets, Amarna, Arabia, Āsōka, Brahmi, C, China, Deva-nagari : (Vol. II) E, F, G, Gamma, Georgia, Gezer, Greeks, H, I, J, K, Kharoshthi, Krete, Kuneiform, Kupros, L, M, Mongols : (Vol. III) N, Nestorians, O, Ogham, Orthography, P, Q, R, Rosetta Stone, S, T, Tau, Z.

FAITHS OF MAN

N

THIS is a weak letter, interchanging with *M* and *L*, and often dropped.

Na. An ancient word for “he” and “the” in Aryan and Turanian speech (see *An*). In Kuneiform, and in Hittite, the sign for *Na* or *Ne* is the phallus; and in Egyptian this emblem has also the sound *Na* as well as *Ka*.

Na’aman. Na’amah. Hebrew: “pleasant.” The name was applied to Adonis; and the red anemone is still called *N’amein* in Arabic (see *Quarterly Stat. Pal. Expl. Fund*, July 1883, p. 128). The name *Na’amah* also applied to ’Ashtoreth.

Nab. An ancient root meaning “to swell.” [Egyptian *nebab* “flood,” *nef* “wind,” *nebi* “lord”: Aryan *nabh* “swell,” “burst”: Hebrew *nib* “sprout,” *nābā* “swell,” “bubble,” *nab’a* “spring,” “gush.”—ED.] It also signifies light—perhaps as spreading. [Akkadian *nap* “light”: Mongol *nup* “sun”: Egyptian *nub* “gold.”—ED.]

Nabatheans. An Aramean, or N. Arab people who lived near Petra in Edom. Hebrew tradition makes them akin to the Hebrews, as descendants of Nebaioth (“heights”) son of Ishmael (Gen. xxv, 13): they were probably inhabitants of “swelling” downs (see *Nab* and *Nabi*). M. Quatremère regards them as Arameans of Kaldea (S. Babylonia) who gradually moved into the desert as nomads. Josephus makes them extend from the Euphrates to the Red Sea. They were known to Greeks and Romans as a pastoral people, and also as great traders on the routes from S. Arabia to Syria and Egypt. They are mentioned by Sennacherib with the Hagarenes (“wanderers”), being attacked by him in 703 B.C., after they had ravaged Babylonia; and after a raid on Damascus they were driven back, and subdued by Assur-bani-pal about 645 B.C. The inscriptions of Edom and N. Arabia, in an Aramean alphabet, date from about 400 B.C. down to 80 A.C. (see Doughty, *Doc. Epigr. N. Arabia*, 1884). In the *Ḳorān*

such texts are attributed to the ancient race of Thamūd (see Arabia). In 312 B.C. the Greek general Antigonos found them a powerful and independent people; and Tiglath Pileser II (about 730 B.C.) had found them hard to conquer. Their trade was destroyed by Roman victories under Trajan about 115 A.C. We have coins of Nabathean kings of Petra; and the Sinaitic inscriptions (of Christian times) are in their alphabet. Their early rock-cut tombs show the influence of Babylonian art, and the later ones of Greek art—as also among the Jews of the 2nd century A.C.

Nabhi. Sanskrit: “navel” (see Nab).

Nabi. Hebrew: “prophet.” Arabic *nebi*. Assyrian *nabu* “to proclaim” (see Nab). The radical meaning is to “swell,” as seen in the names of the places called Nebo, and Nob, or “swelling” hills. The herald or preacher swells with inspiration, and “bursts forth” in speech. The prophet was at first called a *Roeh* (“seer”) or diviner (1 Sam. ix, 9), who had “second sight.” The bands, or order, of Nabaīm are said (1 Sam. x, 5, 10) to have first appeared in the time of Saul, being organised by Samuel, and these prophets fell into ecstasies, and went out with drums and pipes, lutes and harps, like modern Dervishes (1 Sam. xix, 20, 23, 24). Seers and prophets seeing visions are also noticed in Kuneiform texts from Babylonia (see Nebo).

Nag. An early root meaning to “bind” or “squeeze,” connected with *Ank* and *Ak* “to choke.” [Egyptian *nuk* “cord”; Aryan *nagh* “to bind”; Aryan *ang* “choke,” *ank* “bend”; Hebrew *ʾanak*, “compress,” “neck”; Chinese *ang* “press.”—ED.]

Nāga. The Indian sacred serpent (see Cobra), the worship of which still survives throughout India, the Malay Peninsula, Barmah, and Asia to the Kaspian, as also in Madagascar (see Serpent). The serpent in connection with the sacred tree is found on Babylonian seals, and the snake occurs with a female figure on a Hittite signet from Kappadokia. The hooded snake is a great Egyptian emblem, and represented on the Phœnician shrine of ʾAin el Ḥaiyāt (“the spring of serpents”). The Nāga tribes of India were serpent worshipers, but Angami Nāgas in Assam claim descent from the lingam (see *Journal Anthropol. Instit.*, August 1897), and we must be cautious in applying the term to tribes, for in Assam, as Prof. Beal points out (*Proc. Rl. Geogr. Socy.*, February 1889) the word Naga or Noja means “man” (see Na), either as “male,” or as “tribesman” (see Nag “to bind”), being interchanged with *log* (“folk”): the Nāga itself

is an emblem of the male, and of the phallus (*Bengal Rl. Asiatic Socy.*, January 1880, and *Lahore Gaz.*, 11th November 1879): while the Nāga ascetiks, who are naked, connect their name with the Sanskrit word *nagna* "naked." The ancient Nāga races appear to have been powerful Turanian tribes with walled cities (see Aryans).

Indra's favourite name is Indra-nāg, and by aid of Brahmā's arrow (Nāga-pasa) Rāma and his brother escaped their foes. The hero Arjuna was restored by the Nāga charm of his wife Ulūpi. The sun Kāsyapa was father of a thousand many-headed Nāgas, by his wife Kadru, daughter of Daksha, and among these were Sesha and Vāsuki. Neither Brāhmanism nor Buddhism could overcome Nāga worship, and both absorbed its symbolism. The Naga was "the biter" or "the strangler," the dragon (or "gazer"), the guardian of hidden treasures, and one who entered into secret places. It secretes poison, but "none but women know where its feet are" (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, chap. 5), though sacred footprints are common in Nāga shrines (see Pad). The Pancha-muke, or "five-faced," Nāga spreads his five hoods as a canopy over many gods. The feast of the Nāg-Panchamī ("serpent fifth") is held on the 5th of Savan, about the end of July. A whole district in Banāras is named from the Nāga-Kuān or "snake well"—one of the oldest "stations" in this sacred city—and here, at the Panchami-Mela, both sexes bathe in the dirty pool. [The Jews so bathe also in the pool of Gihon, where a serpent is said by Arab tradition to swallow the waters of the intermittent spring.—ED.] They present offerings to the Nāga, and carry home small Nāga images as charms. Strange scenes of licence occur at this dark square well with its steep, well-worn steps, when shepherds and ploughmen of the lower castes have bathed and begin to sport. The walls of the building are of massive masonry, with many niches for images of Hanumān, Ganesa, and Pārvati, sheltered by three or five headed Nāgas; and on the floor of one niche we observed a stone lingam round which a Nāga was represented as twining. Elsewhere the serpent also coils round the lingam, being carved in the Argha in which it stands. The dreaded snake was called by fair names (as the fairies were called "good people"), and was the Agatho-daimōn ("good spirit") in the west. Even the Buddhist "wheel" shows sacred snakes in heaven.

Many powerful tribes in India itself were called Nāgas, such as the founders of Nag-pur in Central India, or the natives of the Southern Nāga tracts. A Shān race of Nāgas invaded Assam in 1228 A.C. The Nāga-bushans or "Nāga-wearers" are a Saivite sect,

whose temples are carved over with wriggling serpents, like that at Nakon-vat, or like others in Java, Japan, and China. The Chinese are called Nāgas in the earliest chronicles of Tibet (*Proc. Bengal Rl. Asiatic Socy.*, Feby., 1892), speaking Nāga-bhāsha or “serpent speech,” and the dragon is the great Chinese symbol (see China, Korea, and Takshas). Indra-nāg, as a crowned king with a bow, is attended by Nāgas : he has many shrines in the hilly tracts above the Biās, Rāvi, or Vibali river (Dr Oldham, *Journal Rl. Asiatic Society*, July 1891), and is said to have been a Nāga chief who once reigned in Paradise, but came back to earth to rule Nāgas. The Naga kings once ruled in the N.W. of India, in Sind, Katch, Gujerāt, and on the Ganges, as Ahi-Kshatras or “serpent warriors” (see Ahi). The Tāka or Nāga kingdom embraced the country watered by the seven rivers flowing from Kailāsa (Mr Hewitt, *Journal Rl. Asiatic Socy.*, 1889-1890). In 1891, according to Dr Oldham (as above cited) the serpent gods Sesha, and Vāsuki were still worshiped with the ancient rites at the festival of the Nāg-Takshaka, just as in the days of Nāra Rāja, about 200 to 300 B.C. The temples are dedicated to Siva, but human figures decked with serpents represent the Nāga Rājas of the race, and over each is a canopy of cobras with 5, 7, or 9 hoods. In these temples the Nāga is the chief deity, and subordinate figures, such as Nāgas and Nagunis—men and women with serpent tails and human heads—do not appear. One of the Nāga-Rāja shrines contains a lingam, and Siva’s bull is represented outside others, but is not worshiped by the serpent worshippers. Goats and sheep are sacrificed to the Nāga, votive offerings are set up, lights and incense are used, and the deity is consulted by an attendant, the devotees being mainly non-Aryans. Only descendants of Takht-nāg, and of Bās-deo, act as priests at the rites, and (except Brāhmans) they alone approach the Kailās-Kund or holy tank. The names of Bāsak-nāg (Vāsuki) and Takshaka are household words from Kashmir to the Narbada, and further south, and Nāga-Rājas ruled also the valley of the Indus to Pātala, and the Himālayan regions. Their power extended “beneath the sea” according to their legends, and Nāgas dwelt in Indra’s Svarga, or “heaven.”

The cobra kills 20,000 to 30,000 persons annually in India, yet few Hindus will willingly hurt a Nāga. “It is an emblem of renewed life, life out of death, or life everlasting,” for it renews its skin. It is specially adored when haunting some sacred well or tank. Here the pious are baptised, and the lingam of Siva is placed close by. The Nāga-Ishvar shrine at Banaras is also sacred to Mahā-deva or Siva. Nāga forms consecrate the vessels of the sanctuary, its altars, and bells, and ward off evil if carved as a talisman on gems, door handles, and

posts. But there are also evil serpents, which swallow the waters, like Vrītra, against whom Indra made war. The 48 Nāgas, and Nāga kings of India, are enumerated by Prof. Hoernle (*Indian Antiq.*, December 1892), including many well-known names, such as that of Ananta, the serpent of Vishnu. Dr Oldbam (*Journal Rl. Asiatic Socy.*, July 1901) describes modern Nāga worship in the north. The Nāga temples are presided over by Kshatriya chiefs, and not by Brāhmins. These offer their own sacrifices, and the *desi* or local Brāhmins are not of any recognised clan, and are only respected as aged men. The real medium of communication with the Nāga deity is an inspired prophet, who may be of the lowest caste; and the instructor of this inspired priest is the Chela (or “disciple”) usually of pure Kshatriya caste. He is not elected, but “called” by God, being possessed by the divine spirit. He is a celibate who eats only food prepared by himself: he sleeps on the ground, and his feet are bare. He is always under the divine influence, and must not be touched by any. No priest has any power over him, or over the temple property, rites, and festivals. A council of elders is guided by the divine will, as announced by the Chela prophet. He speaks for Indra, not of his own accord. He is not a magician, and he dresses like other villagers, but wears a red cap and no shoes. He receives such grain as he needs from the village store, and usually the head of any victim offered in sacrifice. He often undergoes severe penances, scourging himself—till the blood flows—with the iron sūngal or gājā, closely resembling the whip with many lashes held by priests and gods in Egyptian pictures. He is the living representative of the ancient serpent worshiping priests and diviners of Western Asia.

Nagar. A common Indian term for a town.

Nāg-arjuna. A Buddhist teacher of importance, about 170 A.C., who has been confused with the earlier Nāga-sēna (150 B.C.). He was the son of a rich Brēhman of Vidarbha, and, according to the legend, the gods decreed he should only live 7 days, but this was extended to 7 years through the prayers of the parents and gifts bestowed on Brāhmins and Bhikshus. He was sent to a solitary place, where a Buddha met him, and sent him to the monastery of Kāleन्द्रa. The abbot’s attention was attracted by his recitation of sacred gāthas (hymns), and his history was made known. He was directed to recite without sleeping till the end of the fatal seven years, and his piety pleased Chandika (a goddess), who bestowed food on all the Bhikshus in consequence; she became frantically enamoured of Nāg-arjuna, and

urged him to leave the earth, but he preferred duty here to bliss in heaven. He built for her a lofty stone temple, in which he placed a thick wooden post (or lingam), which secured the affections of Chandika, who declared she would never leave him till it decayed and turned to dust. As a maiden of low degree she however enticed a Buddhist cook to burn this post, when she fled to heaven ; and Nag-arjuna was then reduced to beg of kings and peoples for the support of his monastery. He set out to distant countries to raise funds, in consequence of a famine, and was aided by two leaves of an enchanted tree, which guided him to a sage, who told him how to change base metals into gold. This enabled Nāg-arjuna to support the Nālendra monks, by whom he was called Siddhi or “ perfect.” He made a huge image of Mahā-kāla (“ great death ”), which enchanted even the Nāgas or snake spirits. His teaching refuted that of Sankar-āchārya (see that heading), and the Nāgas besought him to dwell among them, whence he was named the Arjuna of Nāgas. But he remained at Nālendra, and the Nāgas gave him rich gifts and a sacred book (the Nāga-sahasrikā). One of the oldest of sacred caves in India is that of Nāg-arjuna, near Rāja-griha, in Behar, called that of the “ Brahmanī milkmaids ” (see Krishna) ; it contains texts as old as 200 B.C., and the legend of the miraculous food supply granted by Chandika the goddess still attaches to it. Other caves, connected with Nāg-arjuna, contain Gauro-Sanskrit texts with salutations to Buddha, Mahā-vira, King Āsōka, and his brother. In one of these we find Nirvāna (or Nibutti) defined (see Nirvāna) as “ absorption of the soul in the Supreme being.” This dates only from the year 73 of the Samvat era, or in 17 of our 1st century ; another of these texts speaking of the dedication of images, to Siva and Devī, shows that the descendants of Chandragupta (namely Yajna and Ananta-varma) were not purely Buddhist rulers, though Nāg-arjuna is supposed to have been a Buddhist himself. He also composed works on astrology, medicine, and alchemy, and developed (on becoming an abbot) the Mādhyamika philosophy, which had been imperfectly taught by his predecessor, Sarah-Bhadra. He aided the “ lesser vehicle ” school of Buddhism, and enforced discipline, expelling 8000 immoral monks. The centre of this school was at Buddha-gayā, where he restored decayed monasteries, and propped up the holy Bodhi tree with two pillars, making finally a great stone railing round small chapels, and erecting 7 huge statues of Buddha. The encroaching river was so forced to change its course.

Owing to his teaching Manja, king of Orissa, and the king of Malwa, with thousands of their subjects, became Buddhists, and

monasteries sprang up everywhere. He visited S. India, and astonished Brahmans by his knowledge of the sacred books. He induced King De-chye (or Sankara) and two wealthy chiefs (Madhu and Supra-Madhu) to be converts and supporters of Buddhism, and at a great age he was taken up to heaven. Tibetan accounts say that the great Āndhra king Sāta-vāhana, in S. India, built the monastery where he spent his last years : it is now a Hindu shrine of Malik-arjuna in the "black mountain" near the Krishna river. This was called (as recorded by Hiuen-Tsang and Fa-hien) the "pigeon mountain," connecting it with Pārvati (probably Chandika) as the "black pigeon" (see Pārvati); and the legend relates that Sankara's son could only succeed his father by securing the head of Nāg-arjuna, who was on Pārvati's mountain. The saint consented that his head should be cut off, which others vainly attempted, till he himself did it with a blade of Kusa grass. A Yaksha, or, spirit, then flung it a distance of five miles, and it was turned to stone with the rest of the body. It is believed that the severed head and the body are ever drawing nearer ; and when they reunite the saint will reappear and preach for 100 years. He is regarded by Prof. Beal, and others, as the first Buddha of S. India (*Indian Antiq.*, June 1887), but his story is essentially at variance with original Buddhism. He was not only turned to stone, but is said to have set up stones to please the Nāgas. The legend is of value only as representing the popular beliefs of the age (166 to 200 A.C.).

Prof. Beal gives us a famous letter, supposed to be written by Nāg-arjuna to King Udayana of Shingtu, a friend of his youth, in S. India, which is full of pure Buddhist ethiks. This is said to be translated by I-tsing the Chinese pilgrim (700 A.C.), and supposed to have been written to convert King Jantaka—"one well versed from his youth in other teachings than that of Buddha." It was translated twice about 431 to 434 A.C. by the Srāman named Gunavarnam, and according to this account (some two centuries after his time) Nāg-arjuna in his "friendly letter" says that "he relies only on the true law" of Buddha, insisting on "the three gems, charity, morality, and thoughts about the Devas" (or gods), which last nevertheless is not Buddha's teaching. I-tsing adds : "this is the thousand letter classic of China, and is learned by heart by children in India."

Nāga-sēna. A distinguished Buddhist monk in Afghanistān about 150 B.C. He held disputations with King Menander (Melinda) as a true follower of Gotama Buddha (see Prof. Beal, *Journal Rl. Asiatic Socy.*, July 1855 : *Indian Antiq.*, Dec. 1886) ; and he is

very distinct from the semi-mythical student of magic some three centuries later (see Nāg-arjuna). In the Chinese work called *Questionings of Melinda* (Melinda-panho : 317 to 400 A.C.) Naga-sena (Na-sin) is called of “Kipin” (Kophene in Afghanistan), and Menander ruled from Pātala at the mouths of the Indus to Kophene, his capital being at Sāngala, where a controversy famous in Buddhist history occurred (Hardy, *Manual of Buddhism*): this city Hiuen Tsang found in ruins in 630 A.C., but still with a monastery of 100 Buddhist monks of the Hinayana (or “lesser vehicle”) sect. The footprints of four Buddhas were shown at a stupa 200 feet high, and another of the same height, a mile to, the N. W., was then attributed to Āsōka. In the Chinese work above mentioned the region is called Ta-tsin, a term applying to the Byzantine empire, but here meaning the Greek kingdom of Baktria. Menander is said to have been born at Alasāda, 1400 miles W. of his capital, or in Persia, and Nāga-sēna appears to have come to argue with him from the Buddhist caves of Bamian on the Kābul river.

Nag-panchami. See Naga.

Nahab. An Egyptian goddess who is serpent-headed. The Hab is the Ibis bird which kills snakes, and it was sacred to Thoth.

Nāhash. Hebrew : “serpent.” It is also a personal name, as among' Ammonites (1 Sam. xi, 1) ; and even David's father Jesse (“rich”) is called Nāhash (2 Sam. xvii, 25; see 1 Chron. ii, 12-16) ; but the word has a secondary meaning “lucky” or “prosperous,” the root meaning “good augury.”

Nahusha. An early legendary king in India (see Brāhma), ancestor of the Puru race, and grandson of Purūravas. He contended with Brāhmans, and sought to possess Indranī ; a thousand sages bore his litter, but he was thrown thence because he touched one of these (Agastya) with his foot, and he became a serpent (see Nāhash).

Naila. A goddess of Arabia (perhaps “the blue”) connected with the legend of Şafa and Marwah (see Makka).

Nails. It was customary to drive nails into sacred trees, or to throw them into wells, as memorials of a visit to some shrine—as at Vienna where only a fragment of the tree is left in a niche on the wall of a chapel. The head of the Roman state, on the Ides of March, celebrated the foundation of the temple of Jupiter Capitolinus by driving a nail into the right wall of the Cella Jovis. Similar rites—

or simple records of the years—are noticed in the Bible (Isaiah xxii, 23 : Ezra ix, 8 : Eccles. xii, 11). Even after this commemoration was abandoned the rite was observed in years of famine or pestilence, or after a great crime. The nail of fate is noticed by Horace (see Butterfly). The same memorial idea is found in the tying of rags to holy trees, common among Kelts and Syrians alike. They are stuck on poles, in cairns, wherever any important event, such as a murder, or the resting of an idol, occurred. The sacred wells (see Marī), and lakes, are full of pins and nails, and Highlanders say it pleases the saint at Loch Maree to drive nails into his oak tree. At Mechlenburg, to cure hernia, the patient on two successive Fridays must make the sign of the cross over the part affected, with nails; and, without saying a word, must then drive them into an oak or beech tree hard by, the nails being driven in over their heads : the patient will recover when the bark of the tree grows over the nail-heads (*Folk-Lore Journal*, Dec. 1893).

Nairs. A tribe of S. India, remarkable as being polyandrous like some in the Himālayas. The woman has several recognised husbands, and property descends to a sister's children. No one enters a Nair woman's house if a man's shoes are at the door. In like manner (see R. Smith, *Kinship and Marriage in Early Arabia*) the Yaman people who were polyandrous—and perhaps non-Semitic—respected privacy when a stick was left at the door.

Naḳarah. A god of the Ḥamyar race in S. Arabia. Perhaps “the hewer.”

Naḳir. See Munḳer.

Nakon-vat. A famous ancient serpent shrine in Kambodia (see Fergusson, *Hist. Indian Architect.*). Dr Kem (*Annual Report Journal Rl. Asiatic Socy.*, July 1883) gives 600 A.C. as the date when it already was known to exist, and notices a text of 589 of the Saka era (667 A.C.) at Ang-Chamnik, on the left bank of the Me-kong in S. Kambodia, which refers to a lingam erected to Siva. The characters are those used in India in our 6th century. The shrine is one of Naga worshipers, and no true Buddhist figures occur.

Naksh-i-Rustam. Persian : “carving of Rustam” (see Pasargadæ).

Nala. A common Indian word for a “channel” (hence our “nullah”) or “tube.” The lingam is called Nali.

Naladi-nannurru. A celebrated Tamil poem (600 to 800 A.C.) the composition of several poets, and esteemed by Drāvidians as second only to the Kural (see Tiruvalluvar). It is called “one of 8000,” and shows acquaintance with the Kural (Rev. G. U. Pope, *Indian Mag.*, Sept. 1888): it is concerned with questions of morality, penitence, forgiveness, vanity, “summer friends,” etc. ; and tells us that : “The unintelligent may read but are unread,” while “the unread intelligent are often men well read.” “Learning is a shoreless sea : the learner’s days are few : think calmly of this : lo evils wait around : with clear discrimination learn what is good for you.”

Nalina. The Lotus, or *Nelumbium speciosum*.

Nama. Sanskrit : “name.” A caste mark, such as the Trisul of Vishnu marked on the forehead with a red stroke flanked by two white ones.

Nami. The 21st Jina of Jains. See Nemi the 22nd of these Jinās, or Tirthankars (see Jains).

Namtar. Akkadian : “fixed condition” : fate, death, or plague (see Mulge). The gates of Hell open at his command. He had seven evil spirits as attendants, and a messenger Itak—perhaps “the arrow.”

Nana. Nina. Akkadian : “mother” or “lady,” the mother goddess. Assur-bani-pal of Assyria when he sacked Susa, about 630 B.C., discovered in this Elamite capital the image of Nana which an Elamite conqueror, Kudur-na-Khunti, had carried off from Erech about 2265 B.C. On the Gold Coast Nana means a “grandfather,” and Nana-nyan-kupon (“parent of the sky”) is the sun (Major Ellis) : for the word originally was of both genders.

Nanak. See Sikhs.

Nanar. Babylonian : “the fire maker” or “light maker,” a name of the moon (see Istar.).

Nand. Nanda. Sanskrit : “delight.” The foster father of Krishna, and brother of the fair Radha. Nandana (“delightful”), is also Indra’s paradise on Mt Meru. The dynasty overthrown by Chandra-gupta (315 B.C.), was called the Maha-nanda, and was said to have brought all the earth under one umbrella for 100 years.

Nāndi. Sanskrit : “benediction” (see Nand), or “gratification” of gods and men.

Nandi. The sacred white bull on which Siva rides. It kneels in adoration before the lingam in its Argha. Siva was angry with Nandi for making Parvati blush, but this bull was the emblem of “delight.”

Naos. Greek : “ship,” “hull,” “cell,” “shrine”; a common Aryan word (*nau*) for a “boat” (see Arks).

Nap. Nab. Akkadian : “light” (see Nab).

Nār. Arabic : “fire.” The common word for Hell.

Nāra. Nira. Sanskrit : “waters,” (compare the Semitic *nār nahar* “river”). Vishnu resting on the waters is called Nārāyana. Nāras are human figures with horse hoofs (see Kentauras), living in the waters, and created by Brāhma. Arjuna is also called Nara.

Narada. The Indian Orpheus who invented the *nara-vena* or “lyre.” He sprang from the thigh of Brāhma, and caused dissension by giving flowers of the Pari-jāta tree to women. He frustrated Daksha’s project for peopling earth, and was a friend to Krishna. A Nārada is also said to have written parts of the Rig Veda.

Naraka. In Sanskrit : “hell,” “fire” (see Nar).

Nara-Sinha. “The man lion.” The word Nara means “manly” like Mar. This is the 4th Avatar, or incarnation of Vishnu, who sprang out of a temple pillar to aid the convert Prahlada (see Vishnu) tearing the infidel and drinking his blood. The festival of Nara-Sinha is held on the 1st May.

Nārāyana-Svami. “The image of Vishnu.” A puritan reformer of the Vāllabhāchārya (see Gosains and Vāllabha). He was born 20 miles N.E. of Lucknow in 1780 A.C.; his real name was Sahaja-Nanda; and he settled at Junagarh in Katiawar about 1800. With his teacher Rāma-nanda he established himself at Aḥmad-abād about 1804, and became celebrated for his power of fascination, which entranced converts who compared him to Vishnu, and to his consort Lakshmi (Sir Monier Williams, *Journal Rt. Asiatic Socy.*, July 1882). Brāhman jealousy of his popularity led to his being thrown into prison, but the people sang his praises, cursed his enemies, and finally rose in arms and compelled his release. Monasteries were established where those who believed in him retired to learn the pure doctrine, and to imitate his ascetic life. Bishop Heber saw, and argued with him, and found him surrounded by multitudes of enthusiastic followers who “would willingly have shed

their blood rather than suffer a fringe of his garment to be touched roughly." He settled in the secluded village of Wartal, and built a temple to Krishna and Lakshmi. He then strove to purify the licentious Vāllabhāchārya system, and at last died of fever on 28th October 1829. He was greatly beloved, and deified after death. His shoes, clothes, bed, and footprints, are held 'as holy as those of Buddha, or of Muḥammad; but the sect only number about 25,000 persons, including 1000 Brāhma-hari ascetiks and 500 subordinate Pālas. They are faithful to his teaching of devotion to Krishna, with observance of religious rites, and of chastity, but have not been successful as missionaries to the Hindus, being more concerned with legends of Krishna than with the teaching of things spiritual. The Sikshapatri, or text-book of the sect, was given to Sir Monier Williams in 1875 by the chief Gosain, and was translated by him. It speaks of Krishna not as the supreme (see Krishna) but as alone able to understand the Impenetrable and Almighty Spirit, whom men fear; and thus as a mediator like Christ or the Virgin. The believer is to regard his prophet, and Siva alike, as forms of Brāhma (Sect. 49), and Nārāyana-Svami is Vishnu incarnate: but Vishnu, Siva, Ganesa, Pārvati, and the sun, are also to be adored (Sect. 84). Krishna is the energy of Māyā ("matter") and: "He who abides in the living personal soul, as the internal monitor dwells in the heart, is to be considered as the self-existent Supreme Being, the rewarder of all actions" (Sect. 106). "That being (Sect. 108) is Krishna, the supreme creator, god, and soul of being, the cause of all manifestations, and therefore to be adored as our one chosen deity" (see Henotheism). To worship him is to be absorbed in him (Sect. 121), as we read also in the Bhagavād-Gīta. Nārāyana-Svami recommends study of the Bhāgavāta-Purana: the commentary of Rāmānujāchārya on the Gīta; and the Saris-aka Sutras of Vyasa. He says that "Religious usages, business arrangements, and penances, should be adapted to the country, time, age, property, rank, and ability" of those concerned.

Natagai. The name of household gods among Mongols, represented by felt images. They preside over earth, house, cattle, and corn; and at every meal portions are placed in their mouths. They are adored with incense, and prayed to for good weather and prosperity, but not for health of body or mind. For health the Mongols pray before the tablet of Tengri, the supreme God of heaven (see Mongols), or according to Marco Polo (13th century A.C.) to Khor-muzda, or the Persian Ahūra-mazdā (see Sir H. Yule's *Marco Polo*, i, pp. 224, 404). The Natagai is the Nogat of Buriat Mongols, and the Ongot of the

Tunguses (“the mighty lord”) a tutelary spirit under the heaven god.

Nāth. Nāt. Sanskrit : “lord” or “god,” a common term for spirits or genii (see Barmah). A tribe of Nats in India are of low caste, and resemble Jāts. They live under trees in booths, and are believed by the settled population to commune with the Nāt spirits. They eschew beef and drink, and like Jāts they sing and dance, whence the term Nāth, or Nautch.

Nathu-ram. A phallic deity of Rājputāna, and the Gwalior States, as described in *Rivers of Life* (i, p. 47). We have seen his image worshiped by women in the bazārs of Gwalior, but he is hidden away when Europeans pass by. Every house has such an image ; and brides, or childless women, pray to him (*N. Indian Notes and Queries*, July-Sept. 1894.)

Nature. That which is “born” (Latin *natus* for *gnatus* : see Gan) has *Natura* “the producer” for its mother. Her praises are sung by Orphik poets (see Dr T. Taylor, *Mystical Initiations*, 1787) as the “mother of all things.” The term, as now used, signifies the natural action of matter (see Materialism), and it is vague and confusing. [Tennyson regards nature as “careful of the type,” but ruthless to the individual life.—ED.]

Navajo Indians. Inhabitants of New Mexico who preserve quaint rites connected with serpents, arrows, sacred sticks, and crosses, adoring gods of wind, rain, and lightning (Miss Buckland, *Journal Anthropol. Instit.*, May 1893). Their folk-lore is to be studied in pictures and carvings, and in the “mountain chant” which is their great myth. It includes dancing rites, hair-cuttings, and baptisms, by priests or wizards. They speak of the “house of the great serpent”—who is an old bald-headed man—as “within the circle of red stones.” The narrow entrance to this spirit cave is said to be a cleft in the rock, guarded by two rattlesnakes which hiss but do not bite ; and two Piñon trees, which cover it, move aside of their own accord. The wind god guides men to the dwelling of clouds and lightning, where the old presiding genius teaches them how to make and plant the sacrificial sticks for the great serpent. The rainbow is a goddess, and some gods carry not only rods, arrows, and crosses, but also the Svastika emblem (found also on the Peruvian pottery) which seems to have reached America from Asia. This symbol, and others, “point unmistakably,” says Miss Buckland, “to an Eastern (that is Asiatic) source.” Miss Gordon Cumming (*Ceylon*) describes similar

stick rites in the Perehara procession (see also the Gohei under Japan) : the rods and poles are painted and garlanded with flowers, and as they pass by all present kneel down and mutter prayers.

Nazareth. Hebrew *Naṣarah*, “fort.” The word has no connection with Nazarite ; but in the first Gospel (Matt. ii, 23) it is connected with the *Neṣer*, or “branch” of the House of David, of which the Hebrew prophet spoke. Nazareth is not noticed in the Old Testament, and was an obscure village in the hills of Lower Galilee. It became famous after 326 A.C., as described by Eusebius and Jerome (*Onomastikon*). The old site of the Annunciation is in the Greek Church at the spring head. Joseph’s house is represented by a cave—apparently an ancient cistern. The front half is believed by the Latin monks to have flown away, and finally settled at Loreto in the S.W. of Italy, where it is shown as the “holy house.”

Nazarite. Nazirite. Hebrew *Nazīr*, Arabic *Nadhīr*, one “separated” or devoted, being under a vow, either for life or for a time (see Num. vi, 13-20) during which he neither shaved his head nor drank wine. Samson is said to have been a Nazarite (Judg. xiii, 7), and they appear early in the 8th century B.C., when the wicked gave them wine to drink (Amos ii, 11, 12).

Nebo. See Nabi. Mt Nebo S. of Heshbon, and E. of the Dead Sea, is now *Jebel Neba*, and commands a view of the Jordan valley and of the W. mountain watershed from near Hebron to Mt Tabor ; but neither Dan nor the “western sea” are visible (see Deut. xxxiv, 1-3).

Nebo (Nabu), was the name also of a Babylonian god, “the herald” or “proclaimer.” His emblem was the lamp, and he was the messenger of heaven, and a recording angel. In Akkadian he is called Ak “the wise” (see Ak), and he was also the god of the planet Mercury—a deity who was also messenger of Zeus. His shrine at Borsippa, outside Babylon, was rebuilt in 600 B.C. by King Nabukudur-uṣur (Nebuchadnezzar II), and he is said to have been still worshiped here in our 4th century. [A bilingual hymn in Akkadian and Babylonian is in his honour : “To Ak the great and wise seeing all things clearly, the scribe who knows all mysteries, holding the great rod (or pen), ruling the earth : who completes a record of all his judgments on earth, showing the deeds of the wicked.”—ED.]

Nef. Nefr. Egyptian : “wind,” “breath” (see Nap) ; and “spirited” or “beautiful.”

Nefr-Atmu. Egyptian. The son of Ptah and Bast at

Memphis, "the spirit of the sun." He wears great hawk's plumes, like other Egyptian sun gods.

Nehemiah. See Ezra.

Neimhidh. Nemeadh. "Heavenly" in Irish, the name of a royal race (Nemedes), and a term applied to poets, bishops, or artists (Mr H. Maclean, *Journal Anthropol. Instit.*, November 1890, p. 161). This race, apparently from Gaul or Germany, conquered Ireland after the coming of Partholan (see Ireland).

Neith. Nut. Egyptian: "heaven." The mother of the gods and the bride of Seb the earth. She is sometimes a cow with stars on its belly, and milked by the gods, sometimes a woman stretching her arms over earth from above. She had royal priestesses; and the N. side of the beautiful temple of Ptah at Heliopolis was sacred to her. Sebek the crocodile god is her son at Ant; and she is adored with Sekhet, Bast, and Hathor.

Nemi. The 22nd Jina of the Jains, associated with the goddesses Bhavani, Amba, and Uma, mothers of creation (see Nimi).

Nejamesha. Naiga-mesha. Nemeso. Among Jains a deity appearing at Mathura, goat-headed and winged. He grants offspring (see *Journal Rl. Asiatic Socy.*, January 1895).

Neolithik Age. A term applied by geologists and antiquaries to the period of the "new stone" condition in Europe, when weapons of polished stone were used, and metal was as yet unknown. This continued as late as 1500 or 1000 B.C., before bronze had been introduced by Asiatic traders from Phœnicia, Asia Minor, and Greece. Some geologists suppose the Neolithik races to have superseded the Palaiolithik ("old stone") people, who used unpolished stones as early as 18,000 years ago (Dr Isaac Taylor, *Contempy. Review*, August 1890). The Neolithik tribes were savages, but not cannibals; they had bows and arrows, and hunted the stag, horse, and boar. They ate nuts and wild fruits, but in the later age had cereals, and domesticated sheep, goats, cattle and dogs. They lived in the valleys, or in pile dwellings on marshes, or in pits thatched over; and buried the dead in barrows. Their clothing was of hides stitched together, and they adorned themselves with shells and red iron ores. They had bone needles and rude pottery. They were even able to draw designs on bones, at a time when the mammoth was not yet extinct, and the reindeer still used in W. Europe. Their remains have been studied in the Italian terra-mare (or swampy) regions, and in Switzerland, as well

as in Skandinavia, the Orkneys, etc. [In Guernsey the Neolithik remains belong to a flat-headed people apparently Skandinavian, who had cemeteries in chambers of huge granite blocks, and made pottery but knew no metals. Some of these remains may be as late as 1000 or 500 B.C.—ED.] The races who used polished stone in Europe were apparently taller by nearly half a foot than their predecessors, and averaged about 5½ feet in height (*Proc. Viking Society*, 15th March 1895). In Italy, about 1500 or 2000 B.C., they appear to have begun to use bronze, but knew no other metal, and had no glass. They were then pastoral, and even rudely agricultural.

The “stone folk” of the Belary districts in S. and Central India were in this stage of culture (like some of the S. Sea Islanders), as described by Mr F. Fawcett (*Ninth Oriental Congress*, September 1891). Their rude carvings are called “the work of God” by the natives, and represent naked figures hewn out on vertical rocks. They knew the dog, fox, tiger, leopard, and elephant, but no horses are represented.

Nephesh. Hebrew: “self,” “soul.” [Assyrian *napistu*; Arabic *nefes* “self.”—ED.] The word often means “breath,” and even a corpse (Levit. xix, 28; xxi, 1; Haggai ii, 13). Man became a “living individual” (Gen. i, 20, 30; ii, 7) like any other animal, the life being regarded as being in the blood (Gen. ix, 4). For all animals have “one breath” (Eccles. iii, 19), and the Nephesh hungers (Prov. xxvii, 7; Isaiah xxix, 8), and “hath appetite.” [The radical meaning of the word is “to swell” or “expand” (see *Spirits*).—ED.] The “soul that sinneth it shall die” (Ezek. xviii, 20) evidently means the “person”; and the Nephesh is the “life of the flesh” (Levit. xvii, 11). The *Ḳabbala* connects it with the phallus in the symbolic figure of the Adam *Ḳadmon* (see *Ḳabbala*), and calls it “the foundation.” A monumental stone over a grave was called a Nephesh, being a phallic emblem of life (see *Academy*, 3d March 1883). Yahveh even swears by his Nephesh or “self.” The idea of “soul” is thus not really connected with the word. Dr Robertson Smith says, in confirmation of Buxtorf, that the Arabic *Nefes* “simply meant a stele (monumental stone), and it so appears at Petra, and on *Ḥimyaritic* inscriptions.” [The word in common speech means “self” in Arabic, and so does *napistu* in Assyrian.—ED.]

Nephelē. Greek: “cloud.” The legendary Nephelē may have been a Semitic goddess. She was the mother of Phrixos, and wife of Athamas (perhaps Tammuz), who loved Ino the mother of Melikertes (the Phœnician Meḳarth). See Nephilim.

Nephilim. Hebrew “giants” (Gen. vi, 4; Num. xiii, 33). They lived at a time when heroes (*Gibborim*) were born of the sons of God and daughters of men; and the sons of ’Anak (“the tall one”) were so described, being otherwise called Rephaim or “high ones” in Hebrew. Like the Greek word *nephelē*, “cloud,” the term probably means “swelling” (see Nab), and like the Greek, and the Babylonian giants the Hebrew legendary Nephilim were no doubt the thunder pillars that rise up against heaven.

Nephtys. Egyptian Neb-ti. The wife of Osiris. He is represented between Isis and Nephtys, or “dawn” and “sunset” (Renouf); and the latter, as sunset, is also connected with Sekhet or Bast, as a wife of Set. She lives in Hades, and pours the water of life from the sacred Persea tree, on souls represented as birds with human heads and hands—the evening dew, accompanying the aurora of sunset represented as a spreading tree. She is the “benevolent one,” and the “sister” aiding Isis to tend the corpse of Osiris the setting sun. She had no temples, but appears in tombs, yet she bore Ra the sun to Ptah the creator.

Neptune. The Latin sea god, the Etruskan Nept-uns. [Probably “lord of swelling waves” (see Nab).—ED.] See Etruskans and Poseidōn.

Nereus. A Greek sea god (see Nāra “water”), also, according to Hesiod, “the depths of knowledge,” and the “true, unerring, and infallible god.” [As Ea in Babylon was the wisest god, and also the ocean god.—ED.] His wife was Doris, and their daughter Thetis was a sea goddess, and also “immaculate wisdom” (see Nerthus).

Nergal. The Akkadian lion-headed god, adopted by Babylonians, and Phœnicians, as Nirgalu. He was the god of Kutha (2 Kings xvii, 30) and answered to Ba’al as a god of Hades. [The name in Akkadian means either “great king” or “king death.”—ED.]

Neri. Norine. The ruddy god of morning among Skandinavians, son of Loki (“fire”), and of Nott (“night”). See Naraka: “fire.”

Nerthus. The wife of the Skandinavian Niord, a goddess of Vana or “water,” protecting coasts and islands. Niord was her brother, and Germans call her “the iron lady.” Her emblem was a boat (see Niord).

Nesos. Nusos. Greek words for an “island” and for a mountain, probably meaning “nose” or “peak.”

Nestorians. A Christian sect who call themselves Chaldeans. Nestorius was the Patriarch of Constantinople (428-431 A.C.), and was opposed to the teaching of the Catholic party who condemned him at the Council of Ephesus in 431 A.C. He held ancient beliefs common among the Oriental Churches, and regarded Jesus as a human being who was inspired (or possessed) by the Divine Christ or Logos—the holy spirit—at his baptism. Hence he opposed the growing superstitious worship of Mary, already called the Theo-tokos or “God bearer”—the Mother of God—saying that she was but a woman, “and it is impossible that God should be born of a woman.” He was, however, unable to overcome the dominant opinions, though he urged the emperor to “purge the earth of heretics,” adding, “Heaven will be your reward, and I will aid you to conquer Persia.” Nestorius was driven from Constantinople, and retired to the monastery of St Euprepios. He was persecuted and exiled, and died about 454 A.C. The sect was celebrated for its learning, and as they separated from the Catholics after 431 A.C., they never used the images and pictures which Western Christians soon after began to place in their churches. Their colleges at Edessa were suppressed by the Emperor Zeno, in 489 A.C., but by the 7th century they had established their own form of Christianity, their Aramaik alphabet and literature, throughout Babylonia and Persia. Dr Isaac Taylor tells us that: “The Nestorian alphabet became the parent of a whole family of alphabets from the Volga to the Pacific, of which Kalmuk, Mongolian, and Manchu survive” (*Notes and Queries*, 10th June 1900). The Turkish Uigurs used it early; for Merv was the seat of a Nestorian archbishop at least as early as 500 A.C., and Christians had reached the Oxus (according to Cosmos) half a century later. Rubruquis (see Mongols) found Mongolia full of Nestorian priests whom he despised—for he was a Franciscan monk. Kublai Khan, immediately after the time of his visit, is said to have had a Nestorian wife; and, in the 12th century, Ung Khān (Prester John) had belonged himself apparently to this sect.

The Nestorians have left a valuable record of their presence in China, outside the W. gate of Singanfu, in the province of Shensi. It is a grey stone nearly 9 feet high, 3 feet broad, and a foot thick, placed on the back of a stone tortoise now nearly buried, in front of a Buddhist temple (see *Notes and Queries*, 13th August 1892). A Maltese cross is engraved above the text, and a finely cut Chinese inscription is headed: “Monument commemorating the introduction and spread of the noble law of Ta-tsin (Syria) in the Middle Kingdom.” The text includes (1) an abstract of Christian doctrines,

(2) an account of a missionary Olopan (perhaps "European") from Ta-tsin, in 635 A.C., bringing sacred books and images. The Imperial decree of Tai-tsung (638 A.C.) which follows ordered a church to be built, and his portrait to be placed within it: an account of Ta-tsin, and of contests with Buddhists, follows: (3) the whole is recapitulated in octosyllabic verse, and the date of erection is given as 781 A.C. Under this Chinese text are shorter ones in Syriak, and in the Estrangelo Syriak alphabet. The Chinese date (2nd year of the Kien-chung period of the T'ang dynasty) agrees with the Syriak date, 1092 of the Seleucid era, or 781 A.C. The names of 60 priests, and others, are given, the Syriak word being *Ḳasīsa* (as in Arabic for a Christian priest): and the bishop of Obina is named Adam. This monument was discovered in 1625, and reported by Jesuits, but its authenticity was disputed, though it is now generally admitted. The Nestorians suffered in the general persecution of 845 under the Emperor Wu-tsung, but their presence in China in 781 A.C. presents nothing incredible. Rubruquis seems to have known of a Nestorian bishop at Sianfu in 1254, and Marco Polo notices them in N.W. China and Manchuria. The report of the Archbishop of Soltania describes them as rich, and as numbering 30,000 in the 14th century; but when the Jesuits reached China they found few traces of these Christians, who had been dispersed about 1540 (see Sir H. Yule, *Cathay*, p. xcii; *Marco Polo*, ii, p. 17).

Nicholas. Greek: *Niko-laos*, "the racial victor." This saint is intimately connected with the water god (see Nik).

Night. In the Rig Veda night is both the mother and the sister of the dawn, and the sunset is her elder sister.

Nightingale. In mythology the bird of night and of love (see Prof. Angelo de Gubernatis, *Zool. Mythol.*, ii, p. 230).

Nik. Nick. Nig. Nix. The Teutonic water god: the "choker" (see Nag) or demon that drowns; and our "old Nick." The water spirits were called Nixes; and the name is also found as Noken, Nockel, and Niglo, and so confused with that of St Nicholas. Nikor, or Nical, used to be written up on walls as a charm to drive off demons. In Norse legends Nugl (or Noken) was a dapple-grey water stallion (one of the "white horses" of the sea), with a fiery tail, or otherwise a brown steer, or an ass. "When the Nugle ass leads people astray, its tail . . . looks like a fiery torch." It wooed the Nixes, which were mares, and Styrian legends say they leave their caves in the water, as mares, to meet the water horse. The white

horse which Tacitus saw worshiped, and which Xenophanes said was sacred to Thracians, was the Saxon Nokel who—as the god of seafarers—is carved on hill sides in Kent, Dorset, and Berkshire. Mr Karl Blind (*Contempy. Review*, Aug. 1881) speaks of a Nokel that fell from a church tower in Westphalia as a wet bag, and turned into an ass with glowing eyes, which ran into a brook. About the middle of the 19th century it was still necessary for the pastor of Pitlundy to tell his flock not to fear the Niks as “they were very small demons”; and the water horse is still famous in Keltik mythology of the W. Highlands of Scotland. Silver and other trifles were thrown into streams to pacify the Niks.

On St Nicholas has descended the mantle of “old Nick.” He is the patron of sailors, who often see him riding a grey or white horse, and stilling the tempest. He is especially famous at Bari in Italy, and is supposed to have been a bishop of Myra in Lycia, martyred 250 A.C. He becomes Santa Klaus in Germany, the deity of snow drawn by deer; but in Russia every ship has a picture of St Nicholas; and the shrine of Poseidon at Eleusis was dedicated to him by Christians. England is said to have built a church for him in 700 A.C., and 400 others since; and Byzantine images of the 5th century show him long-bearded like Neptune. In the West his festival was the 6th December, but in the East the 9th May. German millers still throw gifts into the mill stream in honour of St Nicholas. The souls of the drowned were believed to be kept in the “Nix-pots” (see Nix).

Nile. Greek *Neilos*: Arabic *Nila* or “dark blue,” “indigo” (see Hapi). The Egyptians worshiped the river god, and called the Nile *Nu* (“rising up”), *Uka* (“rushing”), and Hapi “the bull.” It was said to be swollen by the tears of Isis weeping for Osiris. The legend still survives, and the *Leilat en-Nuqtah* (“night of the drop”) is that in which a mysterious drop of water falls into the Nile, and causes its flood (Renouf, *Proc. Bib. Arch. Socy.*, Novr. 1890). Ptah-hapi (“the creating bull”) is a corpulent red deity, but Hapi has also a woman’s breast, and is blue-colored—as *Nila* means. Hence the Nile is called *Shi ḥor* or “dark” in Hebrew (Isaiah xxiii, 3), as well as *Iyor* “the river”—a term used also in Egyptian.

Nimbus. A “cloud” or halo, often surrounding the whole body (as in the *Vesica Piscis*), but usually the head only. Persian and Greek sun gods have a rayed glory round the head. In the *Zend-Avesta* we read that the “fire of immortality,” by means of which the pious will rise again, is often seen in the hair (apparently as an electric

spark); and the followers of Zoroaster in the future will thus have the Nimbus like Christian saints.

Nimi. Sanskrit : “twinkling,” of the eye. A King Nimi was one of the three sons of Ikshvaku, who asked his preceptor Vasishtha to offer a sacrifice ; but the latter refused, and the sacrifice was offered by others for 500 years, till Vasishtha cursed Nimi, who disappeared from earth but appears still in the eye. He is especially connected with the goddesses Bhavāni and Uma.

Nimrod. A Hebrew hero (Gen. x, 8-11) who was a great hunter. His kingdom corresponds to that of the historic Akkadian kings of Babylonia. He is called a “son of Kush” (see Kus). He is famous in Talmudic legends, and among Arabs, who call him Nimrūd or *Nimruṣ*, but he is unnoticed in any known kuneiform inscription as yet. Perhaps the best explanation of the name is that of Prof. Hilprecht, who connects it with the Kassite Murutas (see that heading) : the Semitic derivation from *Marad* “to rebel” being evidently of late origin. [*Nim* or *Nu* is “chief” in Akkadian, and *Nu-muru-tas* or *Nim-uru-tas*, would mean the “chief solar hero.”—ED.] The Talmudic legends make him a fire worshiper (see Abraham), who cast the servant of Yahveh into a furnace which was so fierce that 2000 Chaldeans were slain by approaching it. Abraham was shot into it from a catapult, but it became a meadow in which he walked unhurt, as Zoroaster also was uninjured by the flames of Ahriman. Nimrod’s people built the tower of Babel, but were turned into demons, and their star-gazers into apes. They shot arrows into heaven which fell back covered with blood (see Tabari, quoted in *Jewish World*, 20th May 1887). Nimrod then tried to reach heaven, in a box borne by four eagles, but fell to earth (see Etana), and a gnat entered his nostril and reached the brain, so that he died after beating his head for 400 years.

Nin. Akkadian : “lord” or “lady” (the language not distinguishing gender) : a title from which many names are formed including the Greek Ninos, founder of Nineveh. Thus Ea is called Nin-Dara (“lord of the deer”) from his emblem, and Nin-ib is the “creating lord” (B’el or Adar), while Nin-id-gal is the “lord of the strong hand,” and Nin-ki-gal is “lady of the land of death.”

Nineveh. Akkadian : *Nin-ua* or “chief’s abode.” The famous Assyrian capital on the Tigris. [It is now known to be mentioned not only in the Amarna letters about 1480 B.C., but also as ruled by Hammurabi about 2139 B.C.; and former conjectures as to its not

being older than 1300 B.C. are thus found to be incorrect.—ED.] It was destroyed by Babylonians and Medes about 610 B.C.; and was in ruins in 330 B.C. The Romans partly rebuilt it, but the Sassanians of Persia again destroyed it, and a new city arose in the Middle Ages at Mosul hard by. The ancient capital stretched 2½ miles along the Tigris, and measured a mile in breadth. The river has now receded from the S.W. wall. The citadel of Kuyunjik is near the centre: the mound of Nebi Yunas (“prophet Jonah”), as called by the Moslems, who erected a shrine in connection with Jonah’s visit to Nineveh, is on the south. The most important discoveries at Nineveh belong to the time of Assm:-bani-pal (668-625 B.C.) see Assyria.

Ninian. St Ninian, or Ringan, is said to have been the first Christian missionary to Scotland; settling at Rosnat, near Whithorn in Wigton Bay. His cave or hermitage was at Glasserton whence, according to Bede, he sallied forth to preach in all towns S. of the Grampians. The Irish say that he was called Mynin (or Monenn), and founded a church (Kluain Konaire) in Leinster. “He converted Galloway about 430” A.C., but the people reverted to paganism (see Mungo). Ninian is said to have been a Briton educated at Rome; and he prepared missionaries at Rosnat for the conversion of Ireland, including Columkill (see Columba), and Finian of Movilla. Whit-horn is the Latin “Candida Casa” or “white-house,” but he is said to have died at Kluain Konaire in Kildare county. These traditions point to the introduction of Christianity from Scotland into Ireland in the 6th century A.C.

Niörd. The third greatest *As* or god of Skandinavians, born in Vanaheim (“the water home”), and living among sailors in Noatun (“ship town”), ruling the winds, and sea, and quenching the fires of day in his waves. To the Vanir, or “sea folk,” he was the “rich and beneficent one,” and his children were Frey and Freya. Skadi “the scathing one,” daughter of Thiassi the giant god of land, took Niörd as a husband because of his feet, but land and water did not long agree. His consort is also Nerthus, or Iörd—the earth goddess of Rugen (Mr Karl Blind, *Contemporary Review*, Oct. 1881), but when Niörd joined the Æsar or gods Skadi spoke of Freya as “our child.”

Nipon. See Japan.

Nipur. Nippur. A city S.S.E. of Babylon, now called *Nuffer*. According to Rabbinical accounts it is the Calneh or Calno of the Bible (Gen. x, 10; Isaiah x, 9): in Akkadian texts it is called “The city of En-lil” or Ba’al. [Probably Nipur is from *Nipru*, “to be

made fertile," as it depended on its canals.—ED.] The ruins explored by the Americans (1888-1896) extend over 3 miles by 1½ miles, including mounds called those of *Babīl, el Qaşr* ("the castle"), and *'Amrān*, by Arabs. The great Ziggurat, or stepped pyramid, was called Nu-khar-sag in Akkadian, or "the lofty mountain top," and on it was a small brick shrine such as Herodotos describes on the pyramid of Babylon. The excavations reached a depth of 37 feet before the pavement with bricks giving the name of Naram-Sin was reached, and the foundations laid by Urbau and the early Akkadian kings were 35 feet lower still. The monuments belong to various ages, from the earliest down to the time of the later Kassites (11th century B.C.) and of Esarhaddon of Assyria, Nabopolassar, Nebuchadnezzar (600 B.C.), and the later Persians Darius II and Artaxerxes. Jewish magic bowls of our 5th century were also found, and arched structures probably of late date. The kuneiform tablets of the Assyrian and Persian age are very numerous, and various in character, being both religious and commercial. The pyramid was built by Urbau, father of Dungi, whom the Babylonians of the 6th century B.C. believed to have reigned about 2800 B.C. Among the older texts is one giving a list of temple property, including 92 vestments, 12 white robes for the god or for priests, 8 robes for the goddess, and 10 collars of pure gold, 2 white robes and 4 scented robes—as the text is understood.

[The excavations are officially described by Prof. Hilprecht (see *Memoirs*, I, ii, p. 8). In 1888-1889 the explorers obtained 2000 tablets, and 25 Hebrew bowls; in the next year 8000 tablets mostly of early date, 75 Hebrew bowls, and 100 votive axes of the Kassite age (the third dynasty of Babylon); while in 1893-1896 no less than 21,000 tablets were found, ranging from the time of Dungi, king of Ur, down to that of Darius II. These discoveries were among the most important, including 500 ancient vases, and 1513 brick stamps. The conclusions as to the date of the earliest remains are however doubtful within at least a thousand years. The oldest building seems to be that of Urbau, whom the later Babylonians placed about 2800 B.C. Among the brick stamps are two in Semitic speech; one reading "Sargani, king of the city, King of Agade, built the house of Bel" (No. 3); the other (No. 4) "The god Naram-Sin built the house of Bel." The characters used are less archaic than those of Urbau; and the platform in which the inscriptions of Naram-Sin occur is apparently less early than Urbau's pyramid. Dr Oppert considers the Sargani texts to be not older than 2000 or 1500 B.C., by which time Sargina, and Naram-Sin, were deified. Even if we admit that Sargina lived

about 3800 B.C., as supposed by the Babylonians in the 6th century B.C., and that Sargani is Sargina, we obtain no real date from the Nipur texts, which appear to be later Semitic inscriptions in honour of the early Akkadian rulers. An ancient lintel stone in the ruins bears a very rude and early Akkadian text, of a king whose name is doubtful, and also a later Semitic text in honour of Sargani. We know that Babylonian and Assyrian builders used to lay bare the ancient foundations of temples, and then added new texts to those that they found. This appears to be the true explanation of the puzzle at Nipur. On another door-socket of diorite, inscribed in the later Semitic writing and character, we read (No. 2): "The god Sargani, king of the city, the son begotten by B'el, the just, the king of Agadē, and of the children of B'el, built the mountain of the house; the temple of B'el of Nipur he caused to be built. Whoso injures me, let both B'el and Shamash destroy his foundation and ruin his family." There is no proof that fragments found below these remains must be as old as 4000 B.C., but some very ancient Akkadian texts, probably older than the time of Urbau, were discovered; the most important (on a shattered votive vase) referring to a king who ruled all over Babylonia (No. 86), from the Upper to the Lower sea. His name is read *Lugal* (that is king) *Zaggisi* by Prof. Hilprecht. Col. Conder however (*First Bible*, p. 217) considers the proper reading to be Sargina.—ED.]

Nirba. Akkadian: "creating lord," a god of harvest.

Nirvāna. Sanskrit. Pali *Nibban*. A condition of perfect rest, as understood among Buddhists, though the translation is much disputed in the West, and differently defined even in the East (see Nāg-arjuna). In intimate conversation with Buddhists we never found them to regard it as meaning a "blowing out" or extinction; though, in our 2nd century, some explained it as meaning absorption into deity. It appears rather to mean "a going forth" (as we speak of the "departed"). When Buddha was questioned as to the future he used to say: "I set out from the forest—the misery and turmoil of life—and seek peace." Nirvana was a term used by Brāhmans in his time, and it was then a pious custom, after the duties of active life had been fulfilled, and the family provided for, to retire in old age to a forest, for contemplation and preparation for death (see Buddha). In the Hitopadesa (see that heading) Hindus are told to seek the Tapovana ("forest grove") for such preparation (see Benfey's *Dicty.*, pp. 481, 812, 835). In the Mahā-bhārata Nirvāna simply means death. Buddhist monks refuse to affirm or deny anything as to the

future, urging us not to trouble ourselves about the unknown or inexplicable. Prof. Rhys Davids says that they do not admit Nibbana (in Pāli) to be the Sanskrit Nirvana, saying that Gotama prohibited his teaching being rendered into Sanskrit. To some it conveys the idea of absorption into deity, which is not the same idea as extinction, in their belief (see the Fourth Arupa Vinaya, and the *Mahā-bodhi Journal*, May 1903, p. 9).

Burnouf seems to have originated the misconception that there were three kinds of Nibbana (namely Nibbana proper, Para-Nibbana, and Mahā-para-Nibbana). These terms apply to the state of an Arahāt, or Buddha, who attains perfect peace before and after death. Nibbana is perfect rest for all, and many Pāli texts deny that it means annihilation. For we must rid our minds of the idea that these thinkers held the views that centre round our conception of an immortal soul. Buddha said, "Who so puts aside all worldly and carnal desires grows in wisdom ; and he attains here on earth the Peace (Nibbana), the deliverance from death : and an eternal state " (see Oldenberg, *Sutta-Sangaha*, p. 264). But in the nature of things the good Buddhist is forced to say that : "Nibbana is cessation—the end of all ; the annihilation of the fatal threefold fire of Passion, Wrath, and Ignorance : the annihilation of all that has bound us : the cessation of the Delusion of life, which has veiled from us the glory of the light beyond." The idea conveyed varied, among various nations in different ages, and some even rendered it immortality, or pleasure and everlasting joy, here and hereafter. Others understood rest from trouble, emancipation, and enduring peace. Some said that the good entered Svarga (heaven), but the perfect one was extinguished. The school of Naga-sena, discussing "being" and "not being," created a mysticism according to which Nibbana was annihilation, and Adi-Buddha a deity in heaven. But some remembered that Gotama said that "being" and "not being" could not be understood by any. Naga-sena is reported to have said to King Menander : "Nirvana does not exist till it is received. . . . The Buddha exists, yet we cannot say he is here or there, just as we cannot say this of fire when it is extinguished. The Buddha has attained extinction, yet he lives in the teaching of his life." This, however, is a late doctrine, found also in Napāl (see Prof. Max Müller, *Chips*, i, p. 283). Nirvāna, in our earthly state, is the condition in which the flesh no longer strives against the spirit, and the spirit attains to a joy unknown to the world. It is as vain to attempt to follow all the ideas of Buddhists about Nibbana, as it would be to attempt to sum up in one word all the ideas of Christian thinkers about the future. Even in the "Book of the Great Decease" (*Sacred Books of the East*, xi),

“written in the end of the 4th century B.C.,” according to Dr Rhys Davids, Buddha is made to say that if men’s hearts “be calmed and satisfied they will be reborn after death, when the body is dissolved, in the happy realms of heaven.” It is therefore, as Prof. Beal says, “easier said than proved that Buddha preached atheism, annihilation, and the non-existence of the soul” : though Dr Rhys Davids (*Romantic History*, pp. x, 99) says that Gotama taught definitely that man has no soul to exist after death. In the Pāli Suttas he teaches (see *Journal Rl. Asiatic Socy.*, Oct. 1883, p. 43), that to affirm or to deny anything as to the future state is “founded on ignorance . . . under the influence of our passions.” The belief in a great spirit, and a future, existed when Āsōka’s edicts were inscribed, but does not belong to pure Buddhism. The ignorant Buddhists of Japan believe in the soul and in heaven (Hearn, *Gleanings in Buddha Fields*, 1897) like others, but Gotama was unconcerned with such speculations. [The Buddhist “wheel,” which shows the various states of the soul, refers, not to those who attain the central Nirvāna of rest, but to those who, being imperfect, must be born again (see under Buddha).—ED.]

Nisroch. An Assyrian god according to the Bible (2 Kings xix, 37 : Isaiah xxxvii, 38) : the name does not occur on monuments. [It is apparently the Assyrian *Nisr-uku* or “eagle-man,” and at Nimrūd (Kalah), near Nineveh, an eagle-headed and winged man is represented about 870 B.C. The eagle was the emblem of Anu, the sky god.—ED.]

Nix. See Nik. The Nixes were water spirits, “drowners” who loved to drag down those who entered the water, and who danced with joy over the place when they sank. In 1864 Bohemian fishermen refused to rescue a drowning man for fear of the Nix. They are recognised by the bubbles that rise to the surface, and from which omens can be derived by the wise. The Merman, and Mermaid, were of the same nature, as they enticed mortals into the depths of the sea by their beauty. only to devour them.

Nizir. Assyrian “separation.” The mountain where the Ark grounded (see Floods).

Noah. The Hebrew hero of the Deluge (see Floods). The name means “to remain” or “rest” (Gen. v, 29), not strictly to “comfort.” [Perhaps originally the man who “remained” after the Deluge.—ED.] The medals of Apamea in Phrygia, showing Noah and his ark, are of late date ; and the Jews were numerous in Asia Minor in Roman times.

Noel. See Christmas.

Noose. See Janivara (the sacred cord). The “noose of Varuna” is called the Nāga-pāsa or “snake noose,” from which the wicked cannot escape. It was the cord that bound the victim, called in the Sata Brāhmana “the mouth of Varuna, or jaws of Agni, and Soma.” Yāma (or death) binds his victims, casting a noose over them. So does Astovidād the Persian demon of death; and Akkadian magic tablets speak of the “snare” laid by heaven for the wicked.

Nubti. Egyptian: “golden one”: the god who “shoots his arrows against the enemies of the south,” or of the midday sun. The Hyksos kings worshiped Set-nubti, or “golden Set,” and Anubis is called Nub (see Nab).

Nudity. Urgent appeals to the gods in time of trouble were often addressed by naked worshipers (Ree Adamites): the rite is often accompanied by abusive language, and a “moon stroke” may be so averted (*Journal Rl. Asiatic Socy.*, July 1897). We have often seen, in S. India, natives of both sexes perambulating the villages, naked, save for a covering of green margosa leaves, with songs and banter, and sacrificing black cattle to bring the rains. Our legend of Godiva is probably founded on such a custom.

Numbers. A composite work relating the legends of Israel in the desert, with later priestly additions (see Bible).

Numphe. Greek: “a girl” or “bride.” [Probably like *nupta*, in Latin, from the root Nab, to “swell” or “bud”—a budding virgin.—ED.] The nymphs were chiefly genii of streams, wells, and springs, which bubbled and swelled in floods.

Nun. A “mother”—a title of respect (see Monachism, and Nana).

Nuraghes. Strange towers of rough masonry in Sardinia (see La Marmora, “Itin.”; *Notes and Queries*, 21st April, 19th May, 1883).

Nurth. Etruskan: “ten.” The year consisted apparently of 10 months, and on the first of each a nail was driven into the wall of the temple of Nurtia (see Etruskans).

Nut. A century ago hazel nuts used still to be placed in baskets, and were scattered in a bridal chamber like rice. They were, till a few years ago, cracked in church during divine service at Kingston-on-

Thames, on the Sunday before St Michael's eve (*Notes and Queries*, 1st December 1900). [The Hebrew *Egoz* is the Arabic *Jōz*, or “pair,” and means a “walnut.” This is still an emblem at marriages in Syria.—ED.]

Nūt. Egyptian, the feminine of Nu, “the sky” (see Neith).

Nutar. Egyptian: “power” or “god.” The root is found in the Koptik *nomti* or “strength” (see Renouf, *Hibbert Lectures*). Plutarch renders it “holy bone” (*osteon hieron*), in the sense of “holy strength” (see Bones). The hieroglyphic sign is an axe or stone hatchet.

Nyang. The devil of S. Sea Islanders, who tries to undo all that Zamhor, “the supreme god,” does for the good of mankind.

Nyāya. One of the six systems of Indian philosophy (see Darsanas), attributed to a Gotama of the age of Rāma. It is “logic,” seeking the truth by analysis and syllogism, being free from the Vedanta mysticism. The word means “that whereby we go with certainty.” The modern schools, like that of Gangesa Upādhyāya (of Mithila in N.E. Behār), in our 14th century, adhere to the original Nyāya Sutras, and are found chiefly at Nadiya in Central Bangal. They (like Aristotle) lay stress on the exact definition of terms (see Mr Nyāyaratna’s paper to the Oriental Congress of 1891). These philosophers thus distinguish the Manas or “mind” from the Atman “self” or “soul.” The Manas, they teach, is not an intellectual faculty, but a substance—a tiny atom, through which alone can knowledge reach the Atman, which is an “immaterial thinking principle,” acted on by the bodily activities—speech, gesture, taste, etc., which it is wise to restrain; for from these come desires and pains, affection, hatred, envy, and pride. The soul thus receives pain or pleasure, knowledge imperfect or correct. It is not however an immortal individuality, as with us. Such speculation Gotama Buddha, after having considered the system with others, regarded as vain; but he thought that emancipation from rebirth was the aim to be followed; and, to the Nyāya philosopher, Moksha or “emancipation” is also the final goal.

Nymph. See Numphē.

O

This letter in Semitic alphabets was called *ain*, or “eye,” representing a strong guttural, sometimes a vowel (Arabic *’a* and *gh*): but in Aryan alphabets it denotes the short *o* (O-mikron), which, in the oldest

Greek texts, is not distinguished from the long o (O-mega). The latter however, in the Ionian and Lycian scripts, was represented by a hoop (the Akkadian *u*, *un*—as also in Hittite), a sign not used in Semitic alphabets.

Oak. This tree is the symbol of gods in Asia and Europe (see Elohīm); and Europe still celebrates “oak day,” or “oak-apple day,” on 29th May. The *Quercus Æsculus* (“food oak”), and the *Quercus Robur*, or *Ilex*—the ever-green oak—were the trees of Zeus. The oak is monarch of the woods; and the Kosmogonic Oak represented the Creator. The rustling of the oak-leaves at Dōdōna gave oracles, as did that of the sacred oak of Pramestē (see Fors). Arkadians, and Italians, claimed descent from oaks, and regarded bees among the oak boughs as spirits of ancestors. Those who desired to pray, or to make vows, whether kings or subjects, priests or slaves, sought Jupiter Fœderis (the lord of vows) under “an ancient oak.” The oak grove was a shrine not made by man; and even to-day *Te Deums* are chanted under holy oaks in Russia, and elsewhere, while disease is cured by passing the sick through hollow oaks, or oaken hoops, or by the touching of an oak. The Druids sought a magic drink in oak groves (see Mistletoe). The oak leaf decked Jove’s altars, crowned heroes, and adorned gates, columns, buildings, and statues of victory, in Imperial Rome. The civic crown of oak leaves was the most prized of rewards to the Roman. The oak of Abraham (see Hebron), and other oaks (*Quercus Ægilops*, and *Quercus Pseudo-coccifera*, the gall oak) are still holy trees in Syria. The *Ilex*, or ever-green oak, became a funereal tree, as symbolising immortality, like the cypress, yew, and some firs; and as a tree used for firewood it was sacred to fire gods, to Lucid us, and to Pan—the latter being a son of Dryopē—the “oak spirit”; while the Dryads were female oak nymphs. Promētheus, the Greek fire god, was also connected with oaks. The oak was feared as attracting lightning, and connected with the fickle moon or Hekatē. Pliny says that a sacred oak on the Vatican hill was covered with Etruskan inscriptions.

Christian legends make the *Ilex* oak the tree of death; all other trees that the Jews tried to use for making the cross of Christ split. The *Ilex* was therefore only used for firewood. The acorns (on which early Aryans fed) were used in garlands, and Romulus is said first to have crowned heroes with leaves of the holm oak. The acorn was an euphuism for the phallus in Italian symbolism. Pliny (*Hist. Nat.*, iii, 343) says that “acorns constitute the wealth of nations”: they were roasted and ground for meal; and they yielded an oil prized for

strength-giving qualities; for Jove was fed on acorns, which, a few centuries ago, might still be seen at the tables of the rich, with nuts and apples, as well as furnishing food for the poor (see *Notes and Queries*, 24th Aug. 1895). Mr White, vicar of "Preston Wild Moors," writes (*Notes and Queries*, 22nd June 1889) that "under the Bonnington, or Law Day oak, court-leets used to be held in the reign of Elizabeth, though it is now a mere trunk, like a small tower in the rectory garden," having a few branches, under which lovers still plighted troth; and others gathered its leaves with a certain formula, at a certain time of night, for a potion to be given to "childless women, with the same intention as in Druidical days." "Many rites and superstitions," says Mr White, "connected with oak worship are persisted in by the people of these out of the way Romney marshes and neighbourhood." The name of the oak common to Teutonic and Skandinavian languages comes, says Dr Skeat, from an unknown base. [Perhaps the old root *Ak*, *Uk*, "high," "great," "strong": Akkadian *ug*, Mongol *ike*, "great": Turkish *ag*, "high."—ED.]

Oannes. See Dagon. A monster half man, half fish, who, according to Berossos, came by day out of the Erythrean sea, to which it returned at night. It taught the Babylonians agriculture, irrigation, and ship building.

Oaths. Vows. Solemn promises made in presence of the gods (see Mamitu), especially before stone emblems ("swearing stones"), those concerned joining hands through a hole in the stone, or laying a hand on it. Hindus kneeling before such emblems touch their limbs and organs, devoting them to destruction should they fail of their oaths. Others will do this anywhere; and we have seen merchants in their shops confirm a promise by placing their hands under their thighs (see Gen. xxiv, 2, 9). Rings, and holes in altars, are used for swearing, as among Romans (see *Rivers of Life*, i, p. 369, fig. 172); all pledges of fulfilment fell to the priest or shrine if a vow was broken, and the offender might be made a slave till he performed his promise. Grimm says that in Germany many of the old "stones of testimony," or fragments of them (more sacred even than the whole stone), were built into church altars, and are now reverently touched by Christians. An ancient MS. of the Gospel (as among the Irish); a line of the *Korān*; or a *sloka* (verse), of the Veda, is equally a fetish, and a dreaded object on which to swear, with a holy stone, or fragment of a lingam. We have seen Buddhists raising a leaf from a sacred book over their heads when vowing, and in 1856 the prayerless Barmese used to swear by a sacred stone at

the oil wells of Yanoung, on the Iravadi river; this was flanked by two posts carrying the sacred Goose (see Goose, and Hansa); even educated Barmans, after lighting a fire, take this sacred stone in their washed hands, and place it on their heads as they mutter vows, and prayers; and woe betide him who neglects this rite.

In all countries also vows are consecrated with the hand raised aloft, as by Median priests (*Rivers of Life*, ii, p. 139, fig. 222), or by Abraham (Gen. xiv, 22). Persians still swear by the king's head, like Hebrews; and others by their children's heads. The Moslem swears by his beard, and by his family, or by "the life of God." Warriors swear by their weapons like Highland chiefs; or the Indian noble of to-day by his sword. The old Norseman, according to the Edda, swore:—

" By board of ship, by rim of shield,
By shoulder of steel, by edge of sword."

In all cases the man swearing imprecates evil on himself and his children if he fails of his oath. Thus also Christians swore by relics, and feared punishment by the saints if they failed. The devout Hindu swears by the Ganges, as the Roman swore by the Tiber. The wife swears by her husband and sons; the Brahman by his sacred cord, and cow; the hermit by his tree; the accountant by his books; each and all by what is most dear and precious to them.

Oaths are confirmed everywhere by blood, either by that of sacrifices smeared on the man who vows, or by his own (see Dr Trumbull, *Blood Covenants*, 1887). These rites are often shocking ones among barbarous tribes, and still survive even in Europe, and among Arabs. Men open a vein in the arm and suck the blood; or they suck each other's blood when swearing to be faithful "brothers of blood" to each other till death, as Sir S. Baker engaged himself to Rionga the African chief (*Times*, 9th December 1873). Sir H. M. Stanley went through the same rite, each of the participants placing blood from his arm on the tongue of the other; but he says "there is nothing divine in the rite, but a beastly cannibalistic ceremony, by people delighting still in blood drinking: for the aborigine sucked with the greatest gusto, believing in the efficacy of blood as a propitiatory power"; as imparting to him the qualities of a white man (see Eucharist). Some tribes of N. America, like the Kayans of Borneo, place this blood on cigarettes, and draw it in with the smoke: this constitutes the "pipe of peace." Herodotos speaks of Arabs swearing friendship. The two friends stood each side of a third person who cut the inside of the hand of each, and let their blood

drop on seven stones placed between them. The Hebrew term "to cut a covenant" is supposed by Dr Lee to be connected. It involved also (Gen. xxxi, 54) an Eucharistic meal beside the stone cairn (see Gale'ed). Abraham "cut a covenant" with his God (Gen. xv, 10) by dividing the sacrifices, according to the old custom of "passing between" the parts of a calf, or other victim. Homer speaks of "dividing the covenant": Herodotos relates how Xerxes cut the eldest son of Puthias in two, marching his army between the two halves. The idea perhaps still survives in the broken coin which ratifies a lover's vow, he and his love keeping the two halves till they unite them again.

Ōb. A widely used term for a spell, or a spirit. [In Hebrew *Ōb* or *Āub* means only a "bottle"; and the terms *Ba'al-ōb* "master of the *ōb*," and *Ba'alath-ōb* "mistress of the *ōb*," puzzled the Greek translators, who regard the word as meaning a "ventriloquial demon" speaking from the stomach of the wizard, or witch—whence the English "familiar spirit." It is, however, probably the Akkadian word *ubi* (Turkish *boi*) for "spell," which became the Assyrian *abutu* (Hebrew *ōboth*) for "spells," "charms," and "binding." This class of wizards therefore included "the master of a spell," and the "mistress of a spell."—ED.] Throughout Africa *ob* or *aub* is a common term for the "spell compeller," and for the snake used by wizards and conjurers. In India he is an "Oub-wāla"; and in the W. Indies the "Obeah man" mutters spells called *obi* (see Deane, *Serpent Worship*, p. 95; Edwards, *Hist. Brit. W. Indies*; *Folk-Lore Journal*, June 1893). The Obeah wizards and witch women are crafty and merciless, and speak of *Obi* as occult powers. Those who have a wall eye, or who are crooked, or palsied in their limbs, are feared as witches used to be; but others are of tall stature and fine physique, and make themselves terrible by paint, feathers, blood-stained robes, rags, shells, and charms, having long and filthy hair and smelling of assafœtida. They work in darkness, and carry eggs and shells, birds' beaks, dogs' teeth, or those of alligators, bits of horn, corks stuck full of pins, earth from graves, and rag-bags full of dread charms which, if placed on roads or near doors, cause the timid inhabitants to flee terror-stricken; safety can only be secured by employing a superior *Obi*, failing which misery and even death ensue: sleep, appetite, and cheerfulness, desert the victim who desponds and sinks into the grave. If he asks counsel of the Obeah man he is told to set up a superior *Obi* if he can. The wronged seek *Obi* for their protection, and thereby the penalty of murder, robbery, or adultery, is avoided. The bloodshed and rebellion

due to Obi has caused severe enactments against such practices in our W. Indian colonies ; but it is difficult to secure evidence against any Obeah confraternity.

Saul we are told (1 Sam. xxviii, 3) had put to death the “ masters of the $\bar{O}b$ ” with the wizards (*Id'onīm* or “ knowing ones ”), but finally consulted a “ mistress of the $\bar{O}b$ ” (verse 7) who was able even to conjure up Samuel from Sheol—against his will apparently, as he says, “ Why hast thou troubled me ” (verse 15), though the witch herself is frightened when she sees “ gods rising from the earth ” (verses 12,13). The Hebrews and Canaanites had many kinds of wizards, besides the “ masters of the $\bar{O}b$ ” and the “ knowing ones,” including “ serpent users ” (*Mankhashīm*) and necromancers (Isaiah viii, 19; xxix, 4) ; and this continued to be usual even in the 7th century B.C. (2 Kings xxi, 6), till king Josiah’s reformation.

In Mongolia *obo* came to signify a cairn, or as the Abbé Huc calls it, “ a pyramid of peace ” (see *Rivers of Life*, i, p. 333; ii, p. 93) : spears and poles were stuck in, and around the Obo stone heap, among a people professing Buddhism, with bells, and streamers inscribed with prayers, to call the attention of the gods, like the *ex votos* on sacred trees, and cairns, in all parts of the world. Even the ancient Welsh knew the word *obha* as referring to some ancient religious emblem.

Obeliskos. Obelisk. The Greek term for a monumental stone in Egypt. [Probably from a root *ub* “ up,” meaning something high.—ED.] The Egyptians called it Takhan. It was a development of the primitive erect stone (Hebrew *Maṣṣebah* ; Keltik *Men-hir*) ; and its apex (Egyptian *Ban-ban*) was surmounted by a flame, or a bird, of phallic meaning (see *Lingam*). Pliny connects the idea of the phallus with the sun’s ray (*Hist. Nat.*, xxxvi, 14); and obelisks are as old as the 5th dynasty (see *Rivers of Life*, ii, p. 305, fig. 261) : they usually stood on truncated pyramids (*Academy*, 2nd Feb. 1878), resembling Indian *Lāts* (*Rivers of Life*, i, p. 489, fig. 186). Similar monuments occur in many countries such as Ireland, Syria, Asia Minor, and India. Sir E. Wilson speaks of obelisks in the Fayoum oasis, sacred to Ptah, the phallic creator ; and they occur at Thebes, with tombs of the 11th dynasty ; and in front of the temple at Deir el Baheiri which is sacred to Hat-hor (Athor) the “ abode of Horns.” Thothmes III (after 1600 B.C.) erected, at the entrance of the temple of Tum (the setting sun), the beautiful obelisks now in London and Paris. Seti I (about 1400 B.C.) wears a small obelisk, instead of a phallus, on his royal necklace. It was especially the emblem of Thoth, and Mariette traces

the obelisk to 3300 B.C. It was usually of red granite from Syene. The priests of Thebes are said to have refused an obelisk to Darius I, because he had waged no wars (see Sir E. Wilson, *Egypt of Past*, p. 436).

Odin. Wodin. The sky god of Teutons and Skandinavians. [The meaning of the word is doubtful: perhaps the best suggestion connects it with “woad,” or “dark blue.”—ED.] He has been connected, as a storm god, with the Sanskrit Vadha “the slayer”; or again with *Ud* or *Wud* “wet,” as the rain god. His cultus was not even nominally overthrown till about our 12th century. His conquest of the Van a, or water, gods is only for a time annually; and hostages must be given to them. For the heaven gods arise out of chaos; and Odin, at the well of Mimir (“memory”), gives his eye as a pledge to obtain wisdom; but the Æsar (“sprites”) were not eternal, and an early poem says:—

“Once was the age when Yimir lived
There was no sand, no sea, no salty wave;
No earth then was, nor heaven above,
Only a yawning abyss, and growth no where.”

Odin is also called the “one-eyed” (his eye being the sun in the sky): he is the husband of his sister the earth (see Frey), denounced as such by Loki (Dr Hahn, “Teutonic Pantheon,” see *Academy*, 10th September 1887). To him we owe the name of Woden’s day (Wednesday), which the Romans consecrated to Mercury. The Westphalians identified him with the “Wild Huntsman,” and the Icelanders connected him with Mt Hecla, with its clouds of smoke. He was seen in towering clouds, riding a grey horse, and pursuing the “wind-bride.” He wore a cloak of cloud and a grey hat. He rode on Sleipner the eight-footed white steed; and souls who went to Odin went to heaven. He was the son of Bor “the produced,” son of Buri the “producer,” or otherwise the “perfect man” who sprang from the salt stones that Audhumla, the earth cow, licked. His mother was Bestla (or Belsta), “desire,” daughter of the giant BoIthorn. His brothers were Vili and Ve, with whom his wife Freya consorted during his long absence. [The blue sky in the north often deserting the earth.—ED.] Odin is also the creator; and, according to a late literature, the “All-Father.” He is one of a Norse trinity—Odin, Hœnir and Lodur—the latter a form of Loki. Odin Vili and Ve found two trees on the seashore, into which Odin breathed life; Vili bestowed motion on them; and Ve the senses. They were called Ask, and Embla (“ash” and “elm”), and a dwelling was assigned

to them in Mid-Gard, or earth : Odin taught them war, and gave them weapons, and he became to them the Giver of Victory, and first of the 12 Æsar, or "spirits" of the year. He was acknowledged alike by Goths, Norsemen, Danes, and Saxons. He could assume any form, and pass in a moment to any land. He knew the affairs of the whole universe, and saw all things at a glance. Two ravens sat on his shoulders and told him all things. Lidskial, radiant with bright weapons, was the centre of his palace of Valhalla or Gladsheim. He never eats, but lives on mead (ambrosia .or Soma) served to him by his son Hermod. His eldest son, by Fiorgvin (the earth) is Thor, the god of thunder and rain ; and his second son is the beautiful Baldur, by Frigga, queen of heaven (see these names). He had other children—solar or nature powers—called Meile, Nep (father of Nanna), and Hildolf. Loki (fire) was his foster brother and his foe. Odin says that he hung thrice on the holy tree of Upsala, on which human sacrifices were hung.

" I know that I hung on a wind rocked tree
 Nine whole nights with a spear wounded,
 And (I) Odin offered myself to myself."

(See Sir G. Cox, *Aryan Mythol.*, i, p. 371; Karl Blind, *Nineteenth Century*, June 1879 ; Conway, *Demonology*, i, p. 57). This tree is the Yggdrasil or world tree, and "Odin dropped from the tree as fruit from a twig" (see Purūsha). He is also the "giver of our wishes, and the All Good" called Oski, and Wunsch ("wish"), or personified desire : for his power is in the Oska-stein, or "wishing stone," which Grimm connects with the (phallic) "wishing-rod" of Hermes, and with the Osk-Meyjar or "wishing maidens," whose symbols are three nuts cast into the fire. Mantled in cloud, he carries the magic spear Gunguir. His throne is flanked by wolves ; and his two ravens are called Hugin and Munr, which Grimm renders "thought" and "mind." His daughter is Sāga ("saying," "speech," or the Logos), who is the goddess of poetry, and the inspirer of all bards.

Oegir. The Skandinavian seagod, whose terrible consort, Ran "the robber," personified tempest. From Oegir, as a terror, came our word "ogre." The pair roused the fierce waves called "sisters of Kolga," a daughter of the giants who slumber in ocean caves and depths—called Ogos, or Wokos, in Saxon speech. Oegir, otherwise Hler, was ruler of the nether world, and his consort was Hela, or .death (see Hel).

Ogham. Pronounced in Irish *ouam*, The name of a system of

writing among Kelts of the Roman age, according to which letters were represented by horizontal strokes on either side of a vertical line ; the strokes numbered from one to five, and some were slanting, making twenty letters in all. The system seems to have been known to Tacitus. Toland speaks of Ogham MSS. as still extant in his time. It is older than any known Runic texts (Prof. Rhys, *Lectures on Welsh Philol.*, 1877), and texts so written with Latin versions are known in Cornwall and Wales. Dr Isaac Taylor (*Alphabet*, ii, p. 225) considers that the strokes are numerals, denoting the corresponding letter of the Runic alphabet, which—in Skandinavia—was derived from the Greek alphabet 'of the traders of Olbia, perhaps as early as the 6th century B.C.

Oidipous. Œdipus. Greek : “swollen foot.” A lame hero (like Hēraklēs, or Hephaistos) : Sir G. Cox shows that his tragic legend, like that of the mad Hēraklēs destroying his children, is solar. He was a descendant of Kadmos (the “east”), and son of Laios, king of Thebes, in Greece. He was exposed when born, but grew up not knowing his parentage, and slew his father, marrying his own mother Iokastē (or Epikastē “the very chaste”). When the fact was discovered she hanged herself, and he blinded himself, and though king of Thebes, was tormented by the Erinues or “furies.” He saved his country as a youth from the sphinx, whose riddle about the three ages of man he solved.

Oitosuros. The Scythian Apollo, according to Herodotos (see Rawlinson, *Herod*, vol. iii, p. 190). The name is probably connected with Surya, the Sanskrit name of the sun. [Probably from *idh* to “kindle,” and *swar* “to shine,” both Aryan roots ; meaning “sunshine.”—ED.]

Okeanos. Oceanus. Greek : “ocean.” [In early Aryan speech *a*, and *o*, signifying “water” ; and *kuanos* means “dark blue.” O-keanos may therefore mean “dark blue water.”—ED.] The early Greeks—like the Babylonians—thought of ocean as a broad river surrounding the earth—the abode whence spirits came, and to which they returned, and so a “river of life and death.” They called Okeanos the son of heaven and earth, and his wife was Thetis, or Tēthus ; together they were the parents of all waters. Homer calls him “an almighty one who yields to none but Zeus,” and gives him three daughters—Thetis, Eurunome, and Persē. Hesiod calls him “the oldest of the Titans,” dwelling in a great palace of the far West, where he brought up Hērē (see Ea).

Okro. A name for Siva on Baktrian coins, and in N.W. India, in the time of Huska; usually consorting with Nana (see Thomas, *Āsōka*, pp. 72-78).

Olaf. Olave. A Christian saint among Skandinavians, superseding Thor, and Odin, and in character like the English St George. He was a warrior who trampled on trolls and dragons, scaring them with wind and thunder. Hence he is connected with bells (see *Report of Viking Socy.*, Jan. 1895). He is red-bearded like Thor, and fell from the church spire, or from heaven, when his wife called him. The mingling of Christian and pagan belief is common—as when the Rev. Baring Gould found Odin, Thor, and Loki still noticed (in 1858) on charms in Lincolnshire. The Virgin is also connected with Freya, and St Peter with Thor. The Norwegian legend of St Olaf makes him the Christian child of Harold Gramske, and of Asta his wife, persons of high lineage; he was born in 995, and baptised in the 3rd year of King Olaf Triggvason, his relative and god-father, whom he succeeded after a youthful career of piracy. He persecuted the believers in the old Æsar faith, which had begun to reassert itself against Christianity. The pagans found an abettor in Cnut the Great of Denmark, and Olaf was forced to flee. He was about to go as a pilgrim to Jerusalem when he was commanded in a dream to raise an army and recover his throne. He had reigned 15 years, and now fell in his first battle, on 29th July 1030. The Church proclaimed him a martyr, and extolled his sanctity and miraculous powers. His corpse—buried in a sand-pit—was dug up after a year, and the nails and hair were found to have grown. His armour, and his heavenly banner, were gone; but they duly reappeared later in various churches. His son, King Magnus the Good, enshrined his corpse at the high altar of St Clement in Drontheim, where it wrought miracles; and the costly shrine in the cathedral became a centre of pilgrimage for the blind and maimed. Europe built many churches to contain his relics. His body and blood were found unchanged when the tomb was opened in 1567; yet this legend is now regarded as only a Norwegian folk-tale. His image is set up, by the older generation, in fields at seed time and harvest, and thunder is said to be due to Olaf's blowing on his red beard. Fountains sprang up at his command, rocks were rent in twain, and trolls were turned to stone. The Shetlanders say that "St Olla" denuded their islands of trees, because they told him a lie; yet he gave them a code of laws, and sacred songs.

Oler. Oller. A Skandinavian god of winter.

Olives. The Greeks said that Athene created the olive—perhaps

as coming to them from the East : otherwise Herakles brought it from the gods. The original tree was shown near Athēnē's shrine in Athens, till destroyed by Xerxes. The olive was sacred in Attika, and an olive crown was the prize of heroes. It was refused to Miltiades after the battle of Marathon, in spite of a victory that saved his country. The heads of the high-priests of Zeus were decked with olive sprigs, and the Roman Jove also wore them: the clubs of Bakkhos and Hēraklēs were of olive wood: the leaves, flowers, fruit, and oil, were used in sacred rites. It was the tree of "divine radiance"—the source of oil, or ambrosia ; and unction continued even among Christians to be a symbol of life : for the olive was a phallic tree ; and part of the Cross of Christ, which brought salvation, was of olive wood according to some (see Oak). It was the tree of safety connected with the dove in the legend of Noah ; and olive sprigs avert the Evil Eye and drive away demons from houses, gardens, and fields, especially about St Mark's day when the corn ripens. When, on account of the outraged maidens Damia and Augeria, the Epidaurians suffered from dearth, the Delphic oracle commanded them to make statues of these virgins of olive wood from Attika, for which, the Athenians demanded sacrifices to be sent to Athēnē and Erekhtheus. The nuptial couch of Odusseus and Penelopē was of olive wood, and maidens used to go naked to olive trees, plucking and licking the leaves, and divining from them their marriage destinies. No immoral women might touch an olive tree, lest they should render it sterile (see Prof. A. de Gubernatis' *Mythol. des Plantes*, s.v.).

Olives: Mount of. This mountain, E. of the Jerusalem temple, had apparently an ancient Hebrew shrine (see 2 Sam. xv, 32), and on its W. slope Solomon built temples for 'Ashtoreth, Milcom, and Molech. Hence it was called according to the later scribes (see 1 Kings xi, 5-7; 2 Kings xxiii, 13), the "Mount of Corruption." [Probably, before being so pointed, this only meant the "Mount of Anointing."—ED.] It became still more sacred after the 4th century, as having on its summit the footprints of Christ, though the Gospels made the Ascension occur near Bethany, which is not near the summit (Luke xxiv, 50). Other sites were added later, including that of the Garden of Gethsemane (two such are shown in our time, the Latin site being quite modern), with the Tomb of the Virgin, and the Medireval chapels of the Pater Noster and Credo. St Jerome does not seem to have known of the footprints on Olivet, but they became famous in the 7th century, when they appear to have been of super-human size. The church, destroyed in the 11th century, was rebuilt

about 1130 A.C., by the Latins. It is now a mosque, and only one footprint is shown in a small chapel. In 722 A.C. there were two columns in this church, between which men who desired to go to heaven must squeeze themselves. This superstition now applies to pillars in the Aḳsa mosque (see Jerusalem). In the 12th century wine used to be poured into the footprint, and was licked up by pilgrims (see *Pal. Expl. Fund. Quarterly Stat.*, October 1896 : *Rivers of Life*, ii, p. 592). Olivet was also the scene of the Red Heifer Sacrifice (see Heifer), and to it the great bridge from the Temple led (see Bridges).

Olumpos. Olympus. Probably this mountain was named from *Al* "high," and *Omphē* "a boss," or "swelling summit." Hephaistos here built for the gods "a heavenly city with golden gates": and here they feasted to sweet music, as Christian saints and angels are said to rejoice in their golden city. The mountain is also personified as the instructor of the lute-playing Apollo. It is now sacred to St Elias, and is a majestic pile, rising 9754 feet above the sea, bounding Thessaly, and overlooking the Makedonian plain. The clouds cover its summit, and above them Zeus dwelt in the clear ether. The Olympian musicians, according to the Phrygians, were named Huagnis, Marsuas, and Olumpos. There were, however, 14 mountains—each with its temple—bearing the name; and the Olympia of Pisa (see Smith's *Dicty. Classic Geog.*) had a temple to Saturn resembling many an Indian shrine of Siva, being correctly placed at a re-entering angle of a great river, near its junction with another stream.

Om. Aum. A mystic invocation of the Supreme One, applied to Agni, Ganesa, and Krishna. In the Purānas it is the title of the Eternal, and of Sri-Bhagavan-Siv ("Siva the blessed deity"), who is invoked by the syllable Om, uttered with bated breath, at the beginning of a discourse, while the word is written also at the heading of a document, just as the Moslem prefixes the Aleph (for Allah, "God"), or the Buddhist his sacred Svastika cross, or the Catholic bishop signs his name beside a Christian cross. The Jain also so uses the Om, or Em, as may be seen in copies of the Kalpa-Sutra, or Jain Bible: those who utter the word must bend low, and cover the mouth. Aum is also said to mean the trinity of Brahma, Vishnu, and Siva; yet is it the symbol of One alone. In the Bhāgavad-Gita, Krishna says: "I am the creator of all things, all proceed from me. . . . I am time (Kāla), all-grasping death, and resurrection; I am the mystic figure Om." The Purāna says: "All things pass away, but Om

never. . . It is the symbol of the lord of all things." Pliny also says that Um, or Mu (or the letter M), was a charm which Roman nurses used against the demon of the Fascinum. The Vedantists said : "Whoso meditates on Om, or Om-Kara (Vishnu as the sun), really meditates on all the Vedas : for it is the root (*linga*), or breath of life, and symbol of speech, the name not only of all our physical and mental powers, but especially of the living principle—the Prāna or spirit. . . . It is the Ākāśa (see Ākāra), ether, or origin of all things . . . one of the earlier and less perfect names. . . of Brāhma (*Sacred Books of East*, i, preface, p. 25). They, however, spiritualise the original meaning ; and in the Vedas Om is a talisman, which Sir Monier Williams (*Contemporary Review*, Dec. 1879) calls the "creative energy inherent in the universe."

The Tibetan invocation "Om Mani Padmi hum !" is repeated continually like an Ave Maria, signifying, "Oh the jewel of the lotus, ah !" (see Man). Sir Monier Williams (*Buddhism*, 1889) says that : "It is certainly remarkable that the name Mani is applied to the male organ, and the female is compared to a lotus blossom in the Kāma-Sāstras. I fully believe the formula to have a phallic meaning, because Tibetan Buddhism is undoubtedly connected with Saivism."

'Omān. The Arabs of this region, in S.E. Arabia, are notable as Moslems who reject the Khalifs (see Muḥammad), and follow their own Imāms (or "examples"), thus separating from the Nejed Arabs, who became Wahhābis and Moslem reformers (see *Bengal Rl. Asiatic Soc. Proc.*, Jan. 1873).

Ombos. Koum-ombos. A town and district in Egypt, with a great double temple of Horus.

Omei. Omi. A very holy mountain which towers 11,100 feet above the sea, and 6000 to 7000 above the valley of the sacred Min, or Fu, river, an affluent of the Yang-tsi-kiang, in the Chinese state of Suchuan, which is as large and nearly as populous as France. On the grey rugged summit there are 70 temples, and some 2000 monks, nominally Buddhists, and actually worshipers of Avalokīt-Isvara, the "deity who looks down" in pity on mankind. The present shrines are of the age of the Ming dynasty (14th century A.C.) including three that are large and beautiful ; some of the smaller are only charred ruins. Crowds of pilgrims toil up, sometimes on hands and feet, bringing offerings at special fêtes, when they number tens of thousands ; as they near the shrines they light candles for the "Fo Om," before whom they present food, sandal wood, spices, incense,

joss-sticks, money, and candles, for the benefit of his greedy ministers. Those who have no money are required to enter their names in a book, which in due time is presented to them at their homes. The road is dotted with lesser stations, before which the pilgrim lights a joss-stick, or candle, as he passes. On the summit of the mountain they prostrate themselves on stools made of palm core ; and, after throwing incense into the flames, they gaze down over the dizzy precipices, near a once gorgeous but now ruined bronze temple, in order to behold what is called the “glory of Buddha.” Beneath them is a sea of cloud, which ever and again shuts out the view of the plain ; and on this, with the sun behind them, they see the iridescent halo, and the gigantic shadow of the spectator, reflected as in the European “Spectre of the Brocken” : the wonder is duly celebrated by the priest, who meantime chants in the midst of the crowd. Here, therefore, they recite prayers, or pay others to present them to the “Great Om,” and afterwards polish some coins against the bronze shrine, to be kept as charms. Here, too, is a treasured lingam, weighing about 20 pounds, though called a “tooth of Buddha.” The mountain is a Chinese Montserrat, and the path leads up some 20,000 slippery steps. The lower slopes of the range are clad by dark pine woods, while lower down grow valuable white wax trees, yielding the “wax dog” or “crackling flea” ; and the tea plant is here said to be specially sweetened by the gods (Mr Little, *Omi and Beyond*). The huge limestone block forming Omei leans against the granite masses of the Tibetan highlands; and the Tibetan, clad in sheepskin, is to be seen among the pilgrim hosts, wearily carrying a heavy slate-stone slab, on which, amid floral decorations, is beautifully engraved the mystic “Om, Mani padmi, hum !” (see Om): these slabs they deposit in large and small pyramids (see Ob), near shrines or sacred spots, as offerings to Fo, or Buddha (see Consul Hosie’s report, 1854 ; and Mr A. J. Little, *Omi and Beyond*, 1900).

Omīto. Japanese: the Supreme, and also a sun god (see Amitabha).

Om-Kara. Sanskrit : “making Om”—a prayer.

Omphalos. Omphē. Greek : “navel,” “boss,” “hump” (see Delphi), the physical and spiritual centre of creation, and an euphuism for the phallns among the Malagasi, as Vishnu also creates from his navel (see Rev. J. Sibree, *Journal Anthropol. Instit.*, Feb. 1892). The Ghonds and Bhils may be seen lying prostrate before some sacred rounded mountain, or Omphalos ; and India itself is called the “navel

of the world.” From sacred clefts in such mountains its millions hear the divine voice, as the Greeks did at Delphi ; and Plutarch called the Omphis of Egypt “the doer of good,” or Euergetes. In Sanskrit also *Ambo* is a “boss” or “belly.” The monks of the Middle Ages, as Gibbon tells us, used to see the “light of Tabor” (Tabor signifying the “navel”) after staring long and fixedly at their bellies (see Hypnotism), and all rounded stones—usually smeared with red oil—are *nabhis*, or “navels” in India (see Plutarch, *Isis and Osiris*, i, 368 ; Bryant, *Mythol.*, i, pp. 235, 282). Livy calls mother earth (Olympia) the “navel of the orb of earth,” and the Omphē was adored with libations poured on some natural boss of rock. The Miliarium Aureum, which long stood at the end of the Roman Forum, was called the *umbilicus* (Omphalos or “navel”); and the central hill of Byzantium was the Omphalē, as was a symbol or statue at Antioch—a cippus such as that at Athens where it was the altar of Hermes, the central point whence distance was measured along roads (see *Athenæum*, 29th Aug. 1885). Omphalē, the Delilah of Hēraklēs, an earth goddess, was the Hittite Ma (“earth”), whose shrine at Ko-ma-na (“the hill of Ma”) was served by 6000 priests (Dr Sayce, *Trans. Bib. Arch. Soc.*, 1881, p. 285).

On. The Egyptian city Onias, or Heliopolis (“city of the sun”), was sacred to On, or Un, the “rising” sun, symbolised by the hare (see An, and Hare).

Onouris. The Greek form of the Egyptian Un-har, “the rising sun.”

Onion. This vegetable (*Allium cepa*) was esteemed for its odour, and for supposed aphrodisiak qualities connected with its form. It was an important symbol, with the turnip, carrot, and radish, at carnivals, especially on Palm Sunday (see *Ancient Faiths*, ii, p. 449) : it was called the “fascinator,” and was sacred to Leto, or “night,” whose tears were due to the onion. It was a common bridal gift, and the Egyptians swore on it, though priests avoided it (Prof. A. de Gubernatis, *Mythol. des Plantes*, ii, p. 256). The Welsh adopted the kindred leek (*Allium porrum*) as a sacred emblem worn on St David’s day ; though some think the “sea leek”—a pretty flower common on rugged coasts—was originally intended as the symbol of their somewhat mythical 5th century bishop.

Onolatia. Greek : “worship of the ass.” The ass was very early known to man, its home being in N.E. Africa and S. W. Asia. [Turkish *esek*, Latin *asinus*, Hebrew *athon*, “ass” ; from a root *As*

“to breathe”; Egyptian *aah* “ass”—the braying animal.—ED.] Among nomadic peoples the ass was as valuable as the cow (see Beni Ḥasan), and became sacred in like manner, being both a phallic and a solar emblem. It is still so esteemed among wandering Brinjāris in India, as we observed when among them before the days of railways. The children of these migrants are fed on its milk; and it carries them, and all the tribal impedimenta, each night (or in cold weather by day), while the young nomads may be seen fondling, and feeding, or sleeping beside, their favourite docile, and patient, beasts. To them it is not, as in Europe, an emblem of stupidity and obstinacy, nor is it imch in Hindu literature. Instead of blows and ridicule this truly intelligent animal receives praise for its wisdom and patience; and its conduct points many a moral in the fables of the East. In the desert its tracks were eagerly sought, for they were sure to lead to water, since it was divinely gifted with the keen scent which it shares with the horse and zebra, whereby water is found by them. Thus it became a “symbol of inspiration” among Egyptians and Arabs. Suidas quotes Dēmokritos as even asserting that the Jews believed themselves to have been specially befriended by an ass, and that “they worshiped the head of a golden ass, and every third year sacrificed a stranger to it near their temple.” Epiphanius, in like manner, speaks of Gnostiks who adored “Al Shaddai, or Sabaoth, under the form of an ass” (*Agst Heresies*, I, ii). It appears also that “Golden Set” in Egypt, and among Hittites, had the head of an ass.

The ass became a Christian emblem, since Christ was carried on one into Egypt, and rode on the ass into Jerusalem. The shoulder stripe is said to be connected with the cross; but the Asiatic variety has no such stripe. The ass also is represented always with the bull, in pictures of the stable at Bethlehem, on account of a favourite quotation (Isaiah i, 3) in apocryphal gospels. In the story of Bala’am also (Num. xxii, 21-33) the ass is able to see an angel, and to reproach its master with human voice. [Arabs still believe that asses, and horses, see spirits, and kneel down when they do so.—ED.] The “Feast of the Ass,” on St Stephen’s day, survived in the Roman Church till the 16th century; and vestiges of the custom are still found in some Continental churches. The special service included the chant beginning “Ex Orientis partibus, advenivit Asinus”; and the refrain, sung in chorus, ended with an imitation of the bray of the ass. “The missal” (says Hone in his *Mysteries*) “was composed by the bishop of Sens, who died in 1222, and it is adorned with the triumph of Bacchus, with whom are mingled nymphs, satyrs, and centaurs. A solemn hymn was sung to the ass.” The symbolic beast stood in the

midst of the choir, decked with sacred vestments ; and the procession moved round it chanting this hymn. The rite went on all night and part of the next day, the singers being refreshed with wine, and the ass provided with provender and water, at intervals during the liturgy. In the middle of the service the anthem beginning " Conductus " gave the signal for the people to join with the clergy, in dancing round the ass and braying. After the rites were concluded they went outside the church to dance, and sang indecent songs, and then returning some would be stripped naked, and soused with water. This was rightly called " The Festival of Fools."

Minucius Felix positively affirmed that the Christians of his day worshiped the ass. A Syrian bas-relief of our 2nd century represents a man (the Onokoitēs) in a long robe, with a cloven foot and ass's ears, holding a book, and having above him an inscription stating that this is the Christian's God. Tacitus believed the Jews to share this worship. In a cell on the Palatine hill, at Rome, was found the rude sketch of a crucified figure with an ass's head, and above it the words " Ikthu. Alexamenos worships his God," which appears to refer to the Christians, to whom *Ikthus* meant " Jesus Christ the Son of God Saviour " (see Renan, *Marc Aurele*, p. 64 : Josephus, *Agst Apion*, ii, 7 : Tacitus, *Hist.*, v, 3). The Christians of Verpna certainly continued what looked much like ass worship down to the 16th century ; and Voltaire also describes the rites of the " Feast of the Ass " on 14th January in France, with the refrain to the chant " Hez Sire Asnes " (*Philosoph. Dicty.*). But this cult is not peculiar to Christians, for in Persia the spring is still heralded by an ass festival, and the Qadriyeh Dervish sect drive an ass into their mosks (see Lane, *Mod. Egtns.*, i, p. 307 : Prof. A. de Gubernatis, *Zool. Mythol.*, i, pp. 361-363). The Romanist Festival claimed to commemorate the descent of the Holy Family into Egypt when the Virgin rode on the ass.

The ass was early connected with the sun. In Egypt statues of Set appear to have the ears of the ass, as have also Assyrian demons. Midas in Phrygia, who turned all he touched to gold, had such ears. In Persia the " three-legged ass " (a symbol like the three legs of Sicily, or of the Manx, symbolising the sun), is said to walk in the sea. It has a horn of gold : " its food is spiritual, and it is righteous " (Bundahish). The Gnostik Sethites are said also to have connected the ass with Seth, perhaps preserving Set worship. Rabbi Nathan said (see Hershon, *Tal. Miscel.*, p. 159) " put not a wreath on the head of the ass as the heathen do." Osiris also, in Hades, appears as an ass with the sun between its ears. In the Ritual (chaps. xxxviii-xl) the demon Apepi, the " enemy of Ra," appears as a serpent on the

back of an ass which it bites. The god who attacks this serpent cries : “ Back thou eater of the ass, whom the god Chas, who is in Tuat, curses. . . . He who cuts thee off causes the eye of Horus to come forth ” (Renouf, *Proc. Bib. Arch. Soc.*, 7th March 1893). Among Hebrews however the firstling of an ass is redeemed with a lamb (Exod. xiii, 13), or otherwise must have its neck broken. Ishmael is described as a “ wild ass man ” (Gen. xvi, 12) dwelling “ east of all his brethren,” and he recalls the Ono-kentaurs (or “ ass man-beasts ”) of the Greeks, who appear in the Septuagint version (see Lilith), though Ishmael is here called “ a field dweller ” in the Greek. The wild ass, to the Hebrews, was the emblem of liberty. The Greeks considered it unlucky to go on if an ass bent its knees, or a female ass lay down, probably because of opposing spirits, as Hermippos relates in describing the doctrines of Pythagoras. In the story of Samson the jaw of the ass is a weapon, from which comes a stream of water to refresh the hero, at the “ well of the crier ” (Judg. xv, 19). The ass was also connected with solar deities, such as Bakkhos, and Silenus. The ass-headed figure also occurs very early among Greeks (see Mycenæ). Clement of Alexandria says that Scythians sacrificed the ass to Phoibos, and Strabo says to Mars. At Athens the holy offerings to Dē-mētēr were borne on asses, as was the holy water at Jerusalem (see Heifer). In Persia the sacred ass guards the mythical well into which the sun is cast. The ass all over Asia is not only the “ crier,” but also the “ red ” or “ burning ” one. [Hebrew *Ḥamar*, Sanskrit *Kharas*, “ ruddy,” “ ardent.”—ED.] It is also famous for phallic energy, and was adored as the symbol of Dionusos (see *Rivers of Life*, i, p. 155). The Hyperboreans (or Arctic people) are said to have offered hecatombs of asses to Apollo, and the enemies of Silenus were driven away by the bray of the ass, while the braying of Indra’s ass was symbolic of thunder (see Kentaurs). The Vedik name Rāsabhas for this ass signifies a tumultuous noise, and he is also called Gardabhas, from *gard* “ to bellow ” (see *Zool. Mythol.*, i, 365). The legend of Lucius (“ the golden ass ”), given by Apuleius, records how the hero—endeavouring to become a bird—is changed by the witch into an ass (as in the *Arabian Nights* also) during the night. “ The ass bearing mysteries ” also belonged to the rites of the Phallagia, in Greece, and in Rome. The Gandharva-sena, or “ leader of Kentaurs,” who insulted Indra, was born on earth, being a man by day and an ass by night : he was stabled by Sunder-sein, king of Ujjain ; and by this monarch’s daughter he was thus the father of the hero Vikram-Āditya. Indra in his fury then destroyed Ujjain ; but his own ass is praised as the “ swift footed one ” (see Foot). Asses are said to have

been turned into beasts of burden because the gods were jealous of their powers. Hindu law directed the sacrifice of the ass as atonement for immorality ; and, in both Asia and Europe, the adulterer was paraded on an ass with his face to the tail—as practised recently in Piedmont—the tail being often fiery (see Nik). The ass is also called the “gardener,” and connected with fruit, and with the vine.

Ophir. The region whence Solomon obtained gold. [In Genesis x, 29, it is mentioned with Sheba, as though in S. Arabia.—ED.] The expeditions set out from the Red Sea (1 Kings ix, 26-28 ; x, 11 : 2 Chron. viii, 18), and “Almug trees,” and gems, came also from Ophir : these trees have been thought to represent the sandal wood called *Vulgu*, in Tamil (*Pterocarpus santalinus*), which would come from India. The ancient Sabean traders may have reached the Indus as early as 1000 B.C., and an overland trade with India in the 9th century B.C. appears to be shown by the representation (on the “black obelisk” of Shalmaneser) of apes, an elephant, and a rhinoceros. From Tarshish (Tarsus) also, Solomon may have obtained, by such overland trade, the “ivory, apes, and peacocks” (1 Kings x, 22 : 2 Chron. ix, 21) brought from India (see Peacock) : for these in the Hebrew bear names also known in India, as well as in Egypt (Hebrew *hab*, Tamil and Sanskrit *hab*, Egyptian *eb*, “elephant” : Hebrew *Ḳōph*, Greek *Kepos*, Latin *Cepus*, Tamil *Kapi*, Egyptian *Kafi*, “ape” : Hebrew *Tukki*, Tamil *Tikai*, “peacock”) : the name of the peacock especially is important, for elephants and apes would be known in Abyssinia and Nubia, whereas the bird (which is represented on the frescoes of Knossos in Krete) is of Indian origin, the name also appearing in the Mongol *tokei* for a bird, and in the Persian and Arabic *tauwus* “peacock.”

If the almug, or algum, tree be the sandal wood we must place Ophir at Abhir on the Indus (see Max Müller, *Science of Lang.*, i, p. 231 : *Journal Rl. Asiatic Soc.*, April 1898, pp. 253-257) : the Abiria of Ptolemy reached from the Indus mouths to Kushta (Kathiāwār), so that it included (as mentioned in the Brihat Sāmhitā) all the coasts of Surashtra. Lassen agrees that Ptolemy’s Abiria was Ophir ; and Josephus says that Ophir belonged to India (*Ant.*, VIII, vi, 4). In the Septuagint Greek however the word *Sōphir*, or *Souphir*, stands instead of Ophir in all the passages cited (and in Isaiah xiii, 12) with exception of the first mention of Ophir in Genesis.

Orange. This fruit spread east and west from India, and seems to have been the golden apple of the paradise of Juno (see Hesperides). It was bestowed on her at her wedding, and the orange flower is still

a bridal emblem. The Madonna gave an orange to Joseph, another to her son, and a third she kept, whence the custom of placing orange flowers on her altar. The Kretans sprinkle the bride and bridegroom with orange flower water, and nuptial cars are covered with the blossoms. Orange trees, according to Rapin, signify fertility.

“ They still new robes of fruit and blossoms wear
And fading charms with fresh supplies repair.”

The orange blossom at weddings was a Saracen emblem, and the custom was unknown in England in the time of Shakespeare (see Apple).

Orchard. See Orkos.

Orē. Ori. A Keltic solar hero (see Ar, and Ouri).

Origen. The celebrated Christian father whose opinions were condemned by the 5th General Council in 553 A.C. He was apparently born of Christian parents, at Alexandria in Egypt, in 185 A.C., and, after persecution by the Church, died at Tyre in 254 A.C. His father's name was Leonidas, probably a Greek: his mother, who taught him Hebrew, may perhaps have been of Alexandrian Jewish origin. He was the eldest of seven children; and the father, who was poor, appears to have been martyred under Severus in 202 A.C., when his famous son was 17 years old. He was then studying under Pantamus, and Clement of Alexandria, and maintained the family by the sale of his father's books, which brought a sum of about sixpence a day (then representing a considerably larger value); but for many years he walked barefooted, and wore a single robe, obeying the command not to have two coats. He attended the lectures of Ammonius Saccas, and thus became expert in the teaching of Plato, Numenius, the Stoicks, and the Pythagoreans, remaining at Alexandria till about 230 A.C. He visited Rome in the time of Zephyrinus, and travelled in Arabia: he was asked by the Empress Julia Mammæa, mother of Alexander Severus, to teach her philosophy; and in 216 A.C. he was in Palestine, so escaping a persecution in Egypt. But he was regarded by the Alexandrian bishop with distrust and jealousy, and only became a presbyter while absent in Greece, for which he was expelled by Demetrius—bishop of Alexandria—in 232 A.C. He thus became a wanderer, and was at Cæsarea, in Kappadokia, during the persecution under Maximian, again visiting Arabia, as well as Nicomedia and Athens. He combated the Unitarian views of Beryllus, bishop of Bostra in Palestine, and corresponded with the Emperor Philip Arabs, and with his wife the Empress Severa.

He was imprisoned, and maltreated, during the Decian persecution of 250 A.C.; and died four years later, under Valerian, according to the *Panegyric* of Gregory Thaumaturgus. Our information depends on extracts from his writings quoted by Basil, and Gregory of Nazianzen; while Eusebius, in our 4th century, claims to have seen 100 letters in the library of Cæsarea of Palestine (*Hist. Eccles.*, vi, 36,) and two of another collection at Jerusalem (*Hist. Eccles.*, vi, 20); his other information being from "those who had seen Origen." Jerome depended on Eusebius, and on his uncle Pamphilus, who was martyred in 309 A.C.; a large proportion of his 6000 supposed works are apocryphal, and those known by the Latin translation of Rufinus are vitiated by the confession of the editor that he amended Origen where he was wrong or heretical.

Origen is perhaps most famous for his study of the text of the Bible, and for his controversy with Celsus (see Celsus); but it is clear that his views were nearer to those of the Gnostiks, and Christian philosophers of his age, than to the narrow and ignorant orthodoxy which finally condemned him. He held that "Christ was a ransom to Satan, not a sacrifice to please God," which was a Gnostik belief; and, like Aristotle, he regarded the soul as corporeal. From his work *On Principles* (vii, 1), it appears that he regarded the sun and moon as possessing spirits; but he could have found no difficulty in the story of the Gadarene swine, since he says that "some demons proceeded to such a pitch of wickedness as to assume (or be condemned to) the bodies of weasels" (*Agst Celsus*, iv, 93). He believed the name of Iesus to be powerful against such devils, even if pronounced by very wicked persons, which was apparently the view of Simon Magus (Acts viii, 13: see xix, 15). He argued that there were Christian mysteries not fitted to be revealed to the vulgar, just as there were "secrets of the empire" not to be generally known, and supreme secrets of pagan philosophy. His defence of Christianity was founded on practical considerations: for implicit faith, in his opinion, induced the weak and licentious to abandon evil courses: "We are well advised," he said, "of these things, and do professedly teach men to believe without a severe examination": for the busy populace must not wait till they have opportunity and capacity for study: or in other words must accept authority without enquiry. If he denied to Celsus that Jesus was a carpenter we must conclude that the passage, in a work with which he appears to have been familiar (Mark vi, 3), either read otherwise in his time, or was regarded by him as a Jewish misrepresentation. Tradition (perhaps due to his enemies) accuses him of having carried out in early enthusiasm the extremest practice of preparation for heaven (Matt. xix,

12), which would have been sufficient reason for refusing to ordain him (see *Rivers of Life*, i, p. 148).

His banishment from Alexandria, in 232 A.C., gave rise to “dolorous lamentations,” which led to his being represented later as having become an unbeliever ; but he was in fact superior in learning and intelligence to the bigots who denounced him. The attack upon him continued for more than three centuries, being due not only to his views as to “faith” and “knowledge,” but also to his doctrines as to the pre-existence of souls, their corporeal nature, and the nature of Christ ; the plurality of worlds, and the resurrection of the soul. The bishops of Antioch and of Alexandria especially opposed him, yet Prof. Harnack says : “Of all the theologians of the ancient Church he was the most distinguished. He was the father of the Church’s science ; the founder of a theology brought to perfection in the 4th and 5th centuries, and which still retained the stamp of his genius when, in the 6th century, it disowned its author.” He built on the foundations laid in a previous generation by Tatian, Athenagoras, Pantamus, and Clement of Alexandria.

With the practical Christianity of his age he mingled Greek philosophy, and spoke of “remaining ever in a placid, restful, and sorrowless condition, superior to surrounding evils,” whereby “man can enter into the likeness of God, and into blessedness ; and this is to be reached by contemplative isolation, and self-knowledge, which is divine wisdom. The soul can thus behold itself in a mirror, seeing the divine spirit if found worthy of such fellowship ; and thus discovers the secret path to participation in the divine nature.” He accepted Stoic ethics, but mingled them with neo-Platonic mysticism, saying that : “Complete and certain knowledge can only rest on divine revelation.” He believed the Gospel, the 13 Epistles of Paul, one of Peter, and one of John, with the Apocalypse, and Acts, to be such revelation ; “generally admitted to be authentic, and of apostolic origin” ; other writings of the same class being in his eyes either “unauthenticated” or “spurious.” The Canon of Eusebius was pretty much the same, and Origen, according to Dr S. Davidson, “did not dare to depart from the recognised tradition of the churches,” and in respect to the Old Testament equally accepted Jewish tradition. Origen was the only well known Christian father before Jerome who appears to have had any acquaintance with Hebrew ; but both were rash in assertions as to history. Origen believed that Clement of Rome was the Clement known to Paul (Phil. iv, 3), but does not call him a bishop of Rome, though he appears as an “apostle” in our present text of Clement of Alexandria (see Donaldson, *Apostolic Fathers*, pp. 116-

119). He was a firm believer in miracles, demons, angels, and divine voices ; he thought that the very stars had souls, and that comets were sent by God to presage the rise and fall of nations, and the approaching end of the world. In his work *Peri Arkhōn* ("on principles") he treated of God and the world, of the fall, of spirits, anthropology, and ethiks ; and, in the fourth book, of the divinity and interpretation of scripture. Other works—the *Stromata* in 10 books, and those on Martyrdom, and on Prayer—have perished, only a few later quotations being left. Even in his lifetime his works were garbled by others ; but it appears that he believed in a Logos (not as being eternal but as a creation by God) and in a purely spiritual resurrection.

In his time there were at least seven Greek versions of the Jewish Scriptures : of these he selected and compared, in parallel columns, the four that he regarded as most important, namely what he called the "Septuagint," with the versions of Aquila, Theodotion, and Symmachus. This formed his "Tetrapla" or "four-fold" comparison, to which he added the Hebrew, and the Hebrew in Greek characters, the whole being known as the Hexapla or "six-ply" document. All this labour has perished, and we only thence learn that the Old Testament, in our 3rd century, abounded in variant readings due either to differences in the Hebrew copies, or to differences of translation. The same, we know, was also the case with the New Testament, according to the notes of Origen, who wrote thereon many scholia, homilies, and commentaries. His work thus included both grammatical criticism, moral teaching, and secret "pneumatic" or mystic interpretation ; but what remains to us—being chiefly in Latin translation—has been garbled by later orthodox scribes, so that we often remain uncertain as to the real ideas of Origen.

Orkos. A sacred enclosure (see Ark), and hence an oath taken in such a sanctuary : our word "orchard" is from the same root.

Ormuzd. See Ahūra-mazda.

Orpheus. A mythical hero and poet, originally a sun god, to whom later philosophic and mystic hymns were ascribed. His legend was Thracian, and recounted his descent into hell to recover his lost bride Eurudikē, who followed him to the brink of the upper world, and then faded from his gaze. Even Pluto was charmed by his music ; and he is seen in the sky surrounded by enchanted animals, who listened to his harp. The name is found in the Armenian *Arpha* for the sun, and in the Vedic *Arbhu*, or *Ribhu*, probably meaning the

“ruddy” or “fiery,” and applying also to a sun god. The hero was finally torn in pieces by Thrakian women jealous of his charms, during orgies which recall those of the Phrygian Attus. His head floated down the Hebros river to the shores of Lesbos, and mysteries were connected with his shrine near Antissa. These were similar to the customs of Pythagoreans (Herodotos, ii, 81.), his votaries being severe ascetiks who wore a distinctive garb, while bloody sacrifices were forbidden. Orphik hymns are traced back as early as 550 B.C., and were quoted by pagans in controversy with Christians, as typical of true belief about the ancient gods, much as their opponents quoted their own scriptures. Orpheus sang to the Argonauts the history of creation, and charmed the ship Argo from the rocks on which it stranded. The fields and meadows smiled, the rocks were split, and beasts and trees danced to the music of his heavenly lyre (the breeze); but the chief exponent of actual Orphik poetry was Onomakritos about 500 B.C. Prof. Müller (*Hist., and Lit. Ancient Greece*) says that the Orpheans sought to found their religion on the myth of Dionūsos, whose body was torn and eaten raw (as Zagreus) by Titans, at the command of Hērē, while Athēnē preserved his heart, and so brought him back to life. “The Orphik brethren” believed in an “universal spirit” or “soul, which animated all nature”—a Dionūsos whom Hērakleitos called Hades (“the unseen”) and whom Euripides called the Delphik Apollo. Herodotos (see ii, 51, 58) says that “what Orpheus delivered in hidden allegories, Pythagoras learned on initiation into Orphik mysteries; and Plato received a knowledge of them from Orphik, and Pythagorean, writings.” The Orpheans taught transmigration of souls; and at the vernal feast they assembled in white garments, and devoured the raw flesh of the bull sacrificed to Dionūsos. Mr Legge (*Scottish Review*, July 1896) regards the Orphik mysteries of the 6th century B.C. as the source of those of Eleusis. Their Deus Pantheus (or universal spirit) was Zeus, as the creator and ruler of the living, and Hades as the ruler of the dead. The female receptive principle of nature they recognised as Aphroditē, Persephonē, etc.; and Dionūsos appears to have been the mediator between man and the creator. They strove in fact, like others, to conceal their philosophy from the masses under familiar names, and to explain old myths spiritually; and their practical teaching was ascetik, and communistic, like that of the recluses of the Egyptian Serapeum (see Pythagoras).

Orsel. See Harsel and Ursel.

Orthia. Greek: “erect”—a title of Artemis, at whose shrines

boys were whipped at the initiation rites of the young (see Australians). Orphanes was a “rampant” phallic demon.

Orthography. Prof. Max Müller remarks on this question of “correct spelling” that: “The capricious and unreasonable spelling of English words, which we teach with so much trouble, fear, and trembling, was settled chiefly at the time of the introduction of printing . . . and compositors, in printing offices, had more to do with it than the composers of books” (*Fortnightly Review*, Feb. 1897). The spelling of MSS. letters in the reign of Elizabeth shows us how recent was the system, from which we have since then considerably diverged. Too radical a revision, in favour of the modern pronunciation, would however destroy our appreciation of the history of words, and would, in time, close to the generations of the future the literature of the past and present.

Os. Teutonic for “spirit,” or deity. See *As*.

Osiris. The Greek form of the name of the chief Egyptian solar deity, which appears in Phœnician alphabetic texts as *Ausiri*, and *Asiri*; and in Egyptian as *Uasir* or *Āsir*. [Probably *Uasir*, and *Uasi* (Osiris and Isis) both come from the root *As*—“to breathe,” to “exist”—as signifying the chief male and female spirits.—ED.] Osiris and Isis, with their son Horus, form a triad; and the parents are said to have been already wedded before they were borne, as twins, by their mother Nut or Neith (the sky). Osiris is especially the sun by night, dwelling in the under world (see *Amenti*), but also stands between his wives, Isis and Nephthys, as representing the day god between dawn and sunset. He is the eldest born of Nut—the heaven—and of Seb, the earth: “Lord of *Amenti*, of *Abydos* (*Nefr Urit*), and of all forces, the most mighty and exalted, and the saviour of the world.” Yet Horus is exhorted “to restore his father to life” (see *Proc. Bib. Arch. Socy.*, June 1896), and he rises again after death. “I Osiris am yesterday, and I know the morrow which is Ra.” For he was both son and father of Ra, and they proceed from one another (*Renouf, Trans. Bib. Arch. Socy.*, IX, ii, p. 283), a mystery which recalls that of the Christian Trinity. He is *Ua* (“the one”), and *Neb-ua* (“the only lord”): at *Karnak* he stands on the disk, bearing crown and sceptre, and adored by all the chief gods as *Ra-uasir*, or *Un-nefr*, the triumphant king of gods, who alone can confer “blessing, on earth and on man.” “I am *Tmu* and *Un*” (the setting and rising sun), “the one, and one only, or Ra at his first rising.” But the life of Osiris was never extinguished; though he

was torn in pieces by Set his body was again put together by Isis, who at length, after many wanderings, found the phallus at Philæ, and watched the mummy in its sacred ark at Thebes. Or, according to another legend, she found the sarcophagus in the far east (see Gebal) under the tamarisk, or the palm. Set (the later Semitic Typhon) discovered the coffin as he hunted by night in the marshes, and tore the body into 14 or 16 pieces, each of which was buried at a different shrine till Isis regathered the fragments. Thus, like Attus, or Orpheus, or Zagreus, the god is torn in fragments—a myth apparently of the stormy season—and Osiris is represented as the swathed mummy like Khem, the ithyphallic god, recalling the swathed lingams of Polynesia, and of Ireland (see Muri). He is also dual, as Uasir-Aah (“sun moon”) or as Har-Set (“day night”), represented with two heads as a Janus. At On (Heliopolis) he is Ura “the great one”; at Thebes he is Se “the child”: at Memphis he is Hapi (Apis) “the bull.” He is the “black, or blue-black,” like Krishna in India, while Set his foe is red, for this is the last hue of the setting sun: and Set bursts from his mother’s side a day after Osiris is born (*Isis and Osiris*, commonly attributed to Plutarch, xii). As the sun, and the complete male element, Osiris is triple—Har, Kheper, and Tmu. At his tomb at Philæ the phallus of the god was adored, in the local ritual, with hymns “sung by pure virgins” (Mr Budge, in *Archæologia*, 1891). From these rites, according to Melampus, the Greeks derived their mysteries, and phallic processions. A legend reported by Greeks (*Isis and Osiris*, xxxv) tells how Typhon offered a golden coffer to any whom it might fit. Osiris lay down in it, and Typhon closed and sealed it, and flung it into the Nile, whence it floated to sacred Byblos (Gebal) as above described. The daily war of Set and Har is waged by the latter as the “avenger of his father”—the sun of yesterday slain, at night, by the “black boar” who “eats the eye of Horus.” For this reason swine were sacrificed once a year to Osiris, as to Demeter at Knidos, or the boar that slew Adonis to Aphroditē. Osiris again, as a wolf, tore the giant Typhon; or Set was bound and burned by Horus, but allowed to escape by Isis, as goddess of night and of the moon; wherefore Horus took the crown from her head, and gave her the bull’s head and horns (the crescent succeeding the full moon, and extinguished by the rising sun). Horus again slays the red boar, and Isis scatters its bones, but keeps the thigh; and by hymns and spells calls her lord again to life. Osiris alone, of all the gods (Sharpe, *Egtn. Mythol.*, pp. 10-11), dies, and is buried, and rises again. His birthplace is in the east, in Arabia, and his tomb in the west. His ritual requires the presenta-

tion of the Mest cake (see Mass), and of the sacred wine cup ; whence many have compared him' to the Christian risen God ; but Plutarch regarded the wholt! Egyptian religion as solatmythology, connected with the Nile, the dark Typhon ("the hidden one"), and the Aithiopian ("dusky faced") queen Ase or Ua ši (Isis). These powers, with 72 lesser gods (the Egyptian " assessors " in Amenti), made the ark from which the infant sun issues at dawn, or in the spring time. Osiris ruled 28 years (the days of the lunar month), and with Isis built the first pyramids. But shrewd Greeks, not regarding the myths as poetry, told the priests of Memphis, as Xendphanes is said to have done, that if Osiris were a god he could not, suffer and die, and if only a man he should not be adored. Yet do we still chant in churches that " God the Maker died, for man the creature's sin."

An inscription at Denderah, with attached drawings, showing the sepulchre in which he was laid, describes Osiris who lies between the weeping Isis and N ephthys, while the dog Anubis watches over him. In another crypt he appears reviving under the care of these two wives, while Thoth pours ambrosial water of life upon him—the vivifying dew belonging to the moon god. He is said to have first appeared as a man, then as a ram, a jackal, and a hawk, and thus became Horus (the hawk), "the exact image of his father's glory, and the scatterer of his foes." In another chapel we see Isis and Nephthys gathering the members of Osiris, while a priest stands by; and finally they are all united in the swathed mummy form. In the last scene of eight we see the sacred emblems, the crook, and the whip, where-with he shepherds the pious, and punishes the wicked. The worship of Osiris spread, about the 4th century B.C., far beyond Egypt ; it became popular in Rome; and even in the remote provinces on the Rhine, and the Danube (says Prof. Wiedemann), the subjects of the Roman empire raised altars to Osiris and Isis, and to Horus their divine child (see Denderah, Horus, Isis).

Oskans. Osci. A people of S. Italy (Oskoi in Greek), regarded as aborigines (see Italy). They appear to have been Aryans, and used an alphabet of Greek derivation, in which their language—which has been compared to Keltik speech—is preserved on bronze tablets, not as yet very scientifically studied. Oskan Latin continued to be used in Italy after the rise of the Romans, and Festus speaks of the Bruttii as having a Greko-Oskan tongue. Oskan inscriptions appear on Samnite coins about 90 B.C., and on the walls of Pompeii as late as 70 A.C., but in Cato's time the name Oskan had become a term of reproach, as meaning a "barbarian."

Osman. Othman. Turkish Ata-man “a chief” (see Ad, and Man).

Ostara. Teutonic. See Easter.

Ouranos. Uranus. Greek : “heaven”—Sanskrit *Varuna* “the overspreading”—the Latin *Cœlus* (“hollow”)—husband of Gaia (“earth”), and held in the time of Cicero to be the father of Hermes (the wind), by Dia (“the bright”), or of Aphroditē by Hēmera the “day.” He cast his children the Kuklopēs (“round faces”), into Tartaros, as Titans, but the eldest of them (Kronos), aided by Gaia, seized and castrated him ; from his blood sprang giants, or furies, Melian nymphs, Silenus, and Aphroditē from his phallus falling into ocean. So too the blood of Marduk, in Semitic mythology, is needed for creation (see Babylon).

Ouri. Orry. Keltik sun gods. The Manx hero king.

Owl. The bird of night and of wisdom (see Athene): it wars with the crow, and appeals to the eagle Garuda, in the Pancha-tantra fables. The Greeks connected it also with the Aithiopians (“dusky faces”), and said that the owl was ashamed of her incest, so that the daughter of Nikteus (“the winker”), hid, till forgiven by Athēnē (“the dawn”), on account of the propitious omen of an owl’s flight. They believed also that a decoction from an owl’s egg was a cure for drunkenness, giving a distaste for wine. The ancient Zoroastrians, like modern Tartars, wore owl’s feathers as a charm (see Eagle). Ceres changed Ascalaphus into an owl for revealing secrets about Proserpine—his name perhaps meaning the “light-eater.” The Arabs hold the small Greek owl sacred, and believe that the soul takes the form of a *Sadah* owl.

P

This letter changes with F and B ; and in some dialects of Aryan speech with K, as in the Latin *columba* compared with the Italian *palumba*.

Pa. See Ab, and Ba, Bu and Pu. The root means “to be,” or “to make” : in Aryan speech Pa is “to feed” ; and in all languages Pa, or Papa, is a common word for “father,” or sometimes for “mother.” Pa also means “to go” (as in Sanskrit), or to, “rise.” [Akkadian *pa* “high” : Hebrew *bu* “come.”—ED.] In Aryan

speech the compound Pa-tar (like Ma-tar, Bhra-tar, Sus-tar), means the "Pa relative." Pa-pa is the reduplication, a common feature in childish speech (see Papa).

Pacha-kamak. The sun god of Peru, worshiped before the time of the Incas, who however revered his shrines, which were palaces as well. The first of these was in the valley of Lurin, S. of Rimak (Lima), and close to the coast town of Lura : it was of immense size, and the whole region was prosperous and civilised when the barbarous Spaniards arrived about 1530 A.C. The name comes from *Pacha* "earth," and Kuman "animating." The worship of Pacha-kamak here superseded that of Vira-cocha the sea god (Dr Réville, *Hibbert Lect.*, 1884) : and this creator of earth was a god of fire, adored wherever the subterranean fires of this volcanic region issued from clefts. He was thus a gloomy and violent deity, yet the teacher of useful crafts on earth, like other sun gods : and he is said to have three sons, Kon (or Vira-cocha), Pacha-kamak, and Manko-kapak. He is also the "speaker" or "sounder," giving oracles out of the earth. Such deities, says Dr Réville (p. 192), belong to "an ancient worship of sacred stones and rocks, many of which remained under the Incas." "Stones were also symbols of fire"—for fire comes from the flint. The names Pacha-kamak, and Vira-cocha, says Prescott (*Peru*, p. 43), denoted "the giver of life, sustainer of the universe, the creator, and the supreme." He required no temples, for he was seen in any *Huaka* or sacred stone, in village, house, or cave ; but the Rimak shrine was the Makka of the West. "He was the father of his people, the giver of light and warmth to men." The Incas built a shrine to Pacha-kamak on the hill overlooking the older one in the sylvan valley ; and this included idols in fish form, and was extremely wealthy, as the Spaniards soon discovered. Roads beautifully engineered led, over almost precipitous mountains, to the abode of the god, and torrent gorges were spanned by bridges of wood and of stone : long suspension bridges (like those of E. Asia) were made of osiers, and the Spanish cavalry found it easily possible to cross these. Peace and plenty reigned in the rich valleys, and on the terraced hills, before the robbers who called themselves Christians arrived (Prescott, *Peru*, pp. 210, 211). They found the door of the inner shrine of Pacha-kamak set with gems, crystal, turquoise, and coral ; and within was an uncouth wooden monster, with a man's head, in a dark cell reeking with the odour of the slaughter house (being a place of sacrifice), while gold and emeralds lay strewn on its floor. An earthquake alarmed the natives, who fled, and the Spaniards

broke the image in pieces, and set up a cross in its stead, before which the Indian now bows. But they also sacrificed human beings, in their massacre of a peaceful and civilised native race (see Peru).

Pad. Pat. [An ancient root meaning to “pat,” “stamp,” or “flap.” Aryan *pad* “go,” *pat* “flat,” “spread,” “fly” : Proto-Medic *putta* “go” : Egyptian *pet* “foot,” “to fly” : Turkish *bat* “go down,” *but* “foot” : Hebrew *ba* “coming in” : Arabic *bat* “enter.”—ED.]

Pad. Sanskrit : “foot.” This is often an euphuism for the phallus, and the Hindu gods are represented with the foot covering the lingam (see *Rivers of Life*, i, pp. 98, 251, plate iv, 7, and fig. 119). Siva is represented creating with his foot (ii, p. 454), and Vishnu’s foot is his common emblem ; the sacred feet are represented in the Argha (i, p. 36, fig. 158 ; p. 159, fig. 361), this symbol being transferred subsequently to Buddha. Beside the sacred pipal tree at Buddha-gayā stands the lingam, and the impress of Vishnu’s foot. In the temple on a sacred mountain six miles distant, said by tradition to be as old as the time of Rāma, the sacred Pad is in a silver cup, under a silver canopy, within a domed chapel, beside which rises a golden spire. The Indian Pad, single or in pairs, is found everywhere near the shrines ; and “Paduka-puja,” or “foot worship,” is universal in commemoration of the last earthly footprint of some beloved deity or teacher (see Foot). The shrewd mercantile Jains show in one place—Memi-nāth—no less than 1880 footprints of the saint so named (a follower of the 22nd Jina), and 1452 others of a saintly follower of Rishaba (see Jains). Sir Monier Williams found these covered with offerings of grain, flowers, and money (*Contempy. Review*, Dec. 1879). Hindu girls worshiping Hari (Vishnu), or Brātā the creator, and praying for a perfect family (a good husband, seven wise sons, and two fair daughters), make two *Pads* of sandal-wood paste, and place them in a plate, with spices and flowers (Mr C. S. Bose, *Hindus as they Are*). Buddhists told Col. Symes (see Upham, *Buddhism*, p. 20) that Buddha’s foot is a sign of creation (see Adam’s Peak).

The Siamese adore the footprint of their great teacher, on the Phrā-bat rock near Bangkok, a natural depression which has been somewhat deepened by priests, who reap a harvest here from many besides Buddhists ; for the ancient cultus has not been displaced even after 1500 years of professed Buddhism. Mr Hallett (*Asiatic Quarterly Rev.*, April 1887, p. 388) describes, in the delta of the Bangkok river, a temple with an image of Buddha, and a lingam adored by women outside it. Mr G. Palgrave, the British Consul in Siam (1880-1883), tells us, in his *Ulysses*, that the Phrā-bat shrine was only established

in 1606, when King Phra-chao-song-tain conquered Kambodia. A conical hill rises some leagues N.W. of his capital (Loph-buri); and on a rocky ledge on the slope the gorgeous Maha-dop pavilion was built: but in 1766 unbelieving robbers burned it, murdering the monks, and desecrating the holy footprint. The present shrine was not built till 1787, by the founder of the present dynasty; but pilgrimages to this "foot of Budh" are traced even in 1600 A.C., the chief season being the spring. The original object of worship was probably the natural lingam of the mountain peak; but the pavilion is a "half-way house" to the summit, which is easily reached by steps winding under the cool shade of the pipal and bo trees, being a lovely spot, where men may rest under the verandah roofs, or on the marble and sanded terraces. The inner *dop*, or "dome," rises some 100 feet above the shrine which is 30 feet square, and it is crowned with pinnacles and spires. The holy foot is 5 feet long, 2 feet wide, and 10 inches deep: the floor of tessellated marble round it is covered, in part, with a mat woven of pure silver: an everlasting fire burns near. On a low dais, by the S. wall, "there burnt," says Mr Palgrave, "dim lamps, candles, pastilles," much as in Christian churches. The Phrā-bat is edged with lotuses, covered with gold; and in the sole are scratched markings for the toes, representing a right foot facing north: the Chakra wheel is also marked on the sole. The worshiper approaches on his knees, touching the steps with clasped hands and forehead, and he remains prostrate in prayer and meditation before the golden lotus border, retiring slowly to rejoin rejoicing friends. "All is bright ornament and glitter, mirth, music, and laughter, nothing solemn, nothing mysterious, nothing awful, no dim religious light, no sacred gloom, no fear-inspiring rites," says Mr Palgrave.

Col. Symes remarks that the Pad symbols are generally accompanied by small cones and pillars; the sole of the foot is "engraved into separate compartments," and "two convoluted serpents pressed beneath the heel" (see Gen. iii, 15), while "the toes are formed of five conch shells" in one case. Mr W. Croke describes various examples of feet adored in the past, such as the sandal of Perseus (Herod., ii, 91), the Devil's foot at Borrodah, that of St Remadi at Spa, the divine foot of Conn in Ireland, and that of Kapila (Mahā-bhārata, ii, 271), of St Magnus at Kirk of Burreich in the Orkneys, of Sivaji at Ratnagiri, and Thāna, or of Rāma at Nasik. The feet of Christ also (see Jerusalem and Olives) occur at the church of St Peter in the Via Appia of Rome, and Dr Sayce describes footprints cut on stones, in Egyptian temples, by Christians who rebuilt them. Others are found at the tomb at Kosgrach on Holy Island, and at Innis

Murray (see Muri), where “it is still held to be endowed with miraculous and beneficent qualities” (*Academy*, 4th Sept. 1886). Such impressions, when very large, are sometimes the “beds” of saints like Patrick or Columba (*Irish Archæology*, ii, p. 33; Stukeley’s *Memoirs*, ii, 40) or of the saintly Lady Audry, on the top of the rock called “Colbert’s Head.” They are in fact enlarged “cup hollows” for libations, as on Olivet when wine was poured into the footprint of Christ. The footprints of St Augustine were shown at Ebbis Fleet where he landed (Stanley, *Hist. Canterbury*), and pilgrimage to the chapel of St Mildred, which covered them, survived till the beginning of the 18th century. Even John Wesley left his footmarks, near his birth-place in the island of Axholme, on the tombstone of his father (Mr E. Peacock, *Academy*, 18th Sept. 1886), and George IV left the print of his sacred feet on a rock in Kingstown Harbour (where he landed in 1821) to be visited by those suffering from “king’s evil.” Fergus Mor Mac Ereas also left a booted impress on the high cone of Dun-add (see *Scottish Review*, Jan. 1888), and a pair of sacred footprints of Columba occur on the Green-castle road, N. of Londonderry, while single ones are found on the Mullach-lech (“hill of the stone”) in Monaghan, and on the Clare road. The “coronation stone” at Cashel, in Tipperary, was so marked till destroyed, in 1602, by Lord Mountjoy; while another (see Mr Martin, *Western Isles*, p. 102) was on a karn on which the Lord of the Isles was enthroned: he had to put his foot in the print while receiving a consecrated sword sceptre, and a white wand. The footprint of St Radegonde at Poitiers was long called that of “Our Lord,” as being impressed when he visited the saint.

Pāli texts only recognise five genuine “footprints of Buddha”—the Pancha Prapatta; but there are many others. Wandering non-Aryan tribes in India often told us of the footprints and handprints that they worshiped. Col. Conder notices those of Syria (*Pal. Expl. Fund. Quart. Stat.*, April 1882, July 1893); and the prints of the camel of Nebi Sāleḥ are shown in Egypt and Arabia (E. B. Tylor, *Researches in Early Hist.*, p. 118). The toe also is adored, not only at Rome, but as that of Siva in India (see Abu) which priests anoint, but which the unbeliever may not see. The foot is also found in America (Smithsonian Contrib. “the sculptured foot-marks of Missouri”), and the symbol resembles the Pad of Buddha (*Journal Anthropol. Instit.*, Feb. 1881, p. 364; Bradford, *American Antiq.*, p. 396). In Bradford’s work we read that: “Payzome, the Buddha of Brazil, when he departed left his footsteps imprinted on the shore. In Chili the foot is seen upon the rocks. At St Louis, in the United States, is a tabular mass of limestone with the same impressions; they have like-

wise been discovered at Zakateksas in Mexico, among the ancient ruins, and they are frequently observed throughout that country." Humboldt says that "four of the Mexican zodiacal signs corresponded with four of the Hindu Nakshatras, or houses of the moon," and these include the sign of the footprints belonging to the Mexican Olin ("sun's motion"), and to the Hindu lunar month Sravan (July), as that of "Vishnu's three Pad as," or "three strides." In Barmah, Siam, and the Indian Archipelago, we have seen the Prābat tattooed on the body especially of pilgrims to sacred shrines. It is a charm denoting creative power. Hence also the "Virgin's slipper" is sacred, and the slipper is thrown after the bride (see Shoe).

Padma. Sanskrit. The Lotus, or "footstool of the gods," and "queen of the waters" (see *Rivers of Life*, i, p. 48, fig. 11): the emblem of Brāhma as Padma-ja, or Padma-Bhava, the four-headed creator. The lotus on which he sits springs from the navel of Vishnu, as he reclines on the waters, and Vishnu is therefore Padma-nabha ("lotus naveled"), and his consort is Padma-vāti ("lotus borne"), as she too sits in the lotus. In Egypt also the lotus was sacred. The seeds are pounded and baked as bread, and the root, which is like an apple, is eaten, as are the broken up kernels of the rose lotus. The Egyptians held feasts in boats among the lotus flowers (Strabo, XVII, i, 15): they saw "hope" in its buds (Prof. A. de Gubernatis, *Mythol. des Plantes*, ii, pp. 199-211), and the "Rose of Juno" in its full bloom. In India it is Kamāla the "love flower," perfumed by the breath of Vishnu. In the Amrita Upanishad the Yōgi in contemplation is bidden to seat himself like a lotus: and sprigs are worn by love sick maidens to stay their pangs. When King Pandu tried to burn the sacred "tooth" of Buddha he saw it rise again in the centre of a lotus—the pistil of the flower being sacred also to Kal-linga worshipers. Brāhma sleeps on the lotus for six months each year, and actively creates during the other six. The lotus also covers the Yoni of Egyptian female mummies, and Lotis was a nymph pursued by Priapus, and changed into a lotus, which was the garland of princesses and of maidens. Mr Aynsley (*Indian Antiq.*, May 1886) describes a brass object from Banāras which shows the symbolic meaning of the emblem: "At the base of it is a bull from whose back rises a lotus bud which, on a couple of turns being given to it, opens its petals and discloses a small agate egg. Behind the bull is a cobra, with its body elevated as if in the act of striking. A ring which it holds in its mouth supports a small pointed vase, which is perforated at the lower end, so that a liquid may drop slowly and continuously on the egg" (p. 124).

Pagan. [Latin *paganus*, a dweller in a *pagus* or “village,” just as *Kāfir* in Arabic is a dweller in a *Kefr* or “village.” Thus Paganism is “rustic” religion, the “superstitio,” or “survival,” of older beliefs.—ED.]

Pagān. An ancient *Myu*, or city, on the Irāwadi river, the Hinduised capital of Barmah. When visiting its wonderful shrines in 1856, we felt we were in the midst of a great buried past the like of which is hardly to be seen elsewhere. The Bodhi-druma temple has been called the counterpart of the famous shrine of Buddha-gayā, which Dr Rājendra-lal-Mitra ascribes to our 7th century, while the Pagān copy was built by King Jaya-Sinha, the Hindu “lion conqueror,” in 1204 to 1227 A.C. The late Mr E. Forchhammer (archæologist for Barmah) wrote in January 1889 to Sir H. Yule (who had been the first to describe Pagān-myu) to relate his researches. Hidden among the hills, three miles N.E. of the Shwē-zi-gōn Pagoda, he found “architectural structures of stupendous grandeur,” with vaulted ceilings, paintings, inscriptions, and ornamental work in stone or in plaster, representing deities and personages Hindu, Buddhist, and pre-Buddhist. A castellated building rises above a precipitous ravine, and is now only the hiding place of robbers and wild beasts. Its lower terrace is of hard grey sandstone not to be found anywhere near Pagān, and the carving round the main portal, and the windows, is of exquisite beauty. Inside are galleries, huge columns, and a central hall. Pointed and rounded vaults roof it in, and on the S. side is a huge image of Buddha, while others appear with those of Hindu gods in the side niches. The edifice leans against the precipice to its south; and galleries lead into caves cut in the bill, such as are found in all the hills E. of Pagān, many being plastered and covered with paintings and inscriptions. Mr Forchhammer identified among these the caves and temples in which five Buddhist priests resided after a ten years’ visit to Ceylon (1171 A.C.). On the Shwē-zi-gōn Pagoda itself he found three shrines, with wooden figures of the 37 pre-Buddhist deities of Barmah. He describes a large bell with a trilingual text in Talaing, Pāli, and Barmese, and two stone pillars covered with writing, which were brought from Thatōn when Manuha was defeated by Anauratha (see Barmah). A seven-armed Hindu deity protects the S. entrance, while etchings on a gilded ground, and enamelled tiles with reliefs, represent scenes in the life of Gotama Buddha.

According to the Maha-vazawin, upper Pagan was built in our 6th century by Dhāja-rāja, a Sakya king, who settled at Manipur when expelled from N. India: at Pagān he married Queen Bhinuaka,

the last of the Tagaung dynasty, who were expelled by the Tartars, and migrated to the Shān states. From this time down to our 11th century successive waves of Indian migration passed into the valley of the Irāwadi, bringing Sanskrit letters, legends, religions, and civilisation. Dr Fisher (*Arch. Report*, 1894) calls Pagan (or Arimaddanapūra) the capital of Barmah from the 5th to the 13th century A.C., and the cradle of Pāli-Barmese literature. He enumerates 125 slabs in this neighbourhood bearing dated inscriptions in the square Pāli alphabet; and he considers that Pagān, like her earlier sister Hastinapūr on the Irāvati, or the later Tagaung in the upper valley of the Irāwadi, was built almost entirely by Indian architects. The Kyaukku temple is a remnant of N. Indian Buddhism, older than the introduction into Barmah of the S. Buddhist school of Ceylon and Pegu. Sona, and Uttara, were sent by Āsōka to Lower Barmah, but this teaching was extinct by the 10th century A.C., and in the next century the priests of Pagān united with the church of Ceylon. The most important discovery, as yet, at Pagān, is that of two Sanskrit inscriptions on red sandstone slabs. The oldest belongs to the Samvat era : it dates 481 A.C., and records the erection of a temple of Sugata, by Rudra-sena, ruler of Pagān. The second is in the N. Indian alphabet (610 A.C.), recording the dedication of a statue of the Sakya-muni (Gotama) by two Sakya mendicants from Hastinapūr, in the reign of Ādītya-sena, showing the spread of Buddhism from N. India, at a time when Buddhism prevailed in India generally.

Pagoda. A common term among Europeans for a temple, supposed to be an error of Portuguese sailors in pronunciation of the word Dāgoba, a “relic shrine,” otherwise a Chorten, or Chaitya (Mr S. C. Das, *Journey to Lhasa*, p. 3). The Dāgoba was originally only an “image of stone” (Yule’s *Glossary*, p. 501). The Buddhist rears his pagoda in the shape of a lotus bud rising into a spire, because Buddha was the lotus bud before birth, and, as they affirm, directed that his bones should rest in such a shrine. The rounded swelling below the spire is called by them “the banana-palm bud”; and a smaller one, whence the Ti (or umbrella) rises, is the “diamond bud” (Shway Yoe, *The Barman*, ii, p. 192). The whole is said to be, symbolic of Mt. Meru. The Rangoon pagoda rises 372 feet from a square base, on a drum 600 feet in circumference : the Buddhist date (585 to 588 B.C.) is at least 250 years too early. We lived long under its shadow, conversing with priests and devotees, who believe it to cover their Lord’s staff, bowl, and robe, or otherwise “a small casket with one hair and a paring of his nail.” It is properly oriented for solar

worship, and tradition says that it was the abode of a gigantic dragon, or scorpion, whom Buddha aided the sons of a pious Talaing to remove. They found him in meditation. under the tree at Gayā, and he gave them four hairs of his head, to enshrine on the serpent mound then called Thengutara, and afterwards Tākun, connected with a magic tree. Here poles and banners support Brāhma's goose (see Hansa), and serpent garlands abound, with the sacred Pra-bat or "foot" (see Pad), and with bells to call the attention of the gods and worshipers. The huge bell is the third largest in the world, being 14 feet high, 7 feet 7 inches at the mouth, 15 inches thick, and weighing 94,682 lbs.

Pāhlavi. The name of the Persian language, or dialect, of the Sassanianage (after 250 A.C.), superseding the old Persian of the times of Cyrus and Darius (6th century B.C.), which appears on their kuneiform texts. [Pāhlavi stands to this older language—usually called Zend—in much the relation of Pali to Sanskrit ; but it represents the influence of Aramean Semitic speech on the Persian, during ages of borrowed civilisation in Babylonia, which is equally evinced by the contents of the Pāhlavi scriptures such as the Bundahīsh. So numerous are the Semitic loan words that Pāhlavi, when brought to the knowledge of Europe by Anquetil Duperron in 1771, was pronounced a forged compound, though Hindi, and modern Persian, are equally full of Arabic culture words.—ED.] A people called Pahlavas, or Paradas, still are to be found in N.W. Persia. The Pāhlavi alphabet (see Taylor, *Alphabet*, ii, p. 248) was derived from the Aramean of Mesopotamia, the earliest example being on a coin of Sanabares, about our era ; while a century later kings receive the Semitic title Malka, on coins in this character. The first Sassanians (Ardashīr Babekan, and Shahpur I, in 240 to 273 A.C.) use this script at Naksh-i-Rustam, and Hagi-abad (Rawlinson, *Journal Rl. Asiatic Socy.*, 1868). The blank between the older Persian and the Pāhlavi (or from about 250 B.C. to 250 A.C.) is filled only by a few Greek texts on Parthian coins. Pāhlavi no doubt formed under the influence of Babylonian civilisation in the interval, or under the last kings preceding Alexander the Great (when Aramaik docketts occur on tablets in Persian kuneiform script) ; but the gap makes it difficult to test the age of Persian scriptures in Pāhlavi (see Sir Monier Williams, *Nineteenth Centy. Review*, January 1881, p. 160).

Paighamber. Persian : "messenger," applying (like the Arabic *Rusūl*) to a prophet.

Paion. Greek : a “hymn,” from the Aryan root *bha* “to speak.”

Paiya. Barmese : Siamese *Piya* ; Tamil *Pey* ; a god or lord, like the Turkish *Bey*, or *Bek* (see Pakh).

Pa-ka. Egyptian : “chief man”—is a term used of Egyptian officials in the Amarna letters, and also applied to Apis as the “great male.”

Pakh. Akkadian : “chief” (Turkish *Bek*, and *Pasha* or “head man”), a term adopted in Semitic Assyrian as *Pekhu*, and found also in the Book of Daniel, and other works after the Captivity.

Pakhad. Hebrew : rendered “fear” in our version (Gen. xxxi, 42), but really meaning (see Buxtorf) the phallus (Job xl, 17), and connected with deity, and with strength : it is mentioned (like the *Yerek* or “thigh”) as a symbol by which the patriarch swore.

Pakshin. Sanskrit : “bird,” a title of Siva.

Paku. A name of the Akkadian Ak, and Semitic Nebo.

Pal. [Two roots may be distinguished as ancient : (1) *Pal* “to cleave,” Akkadian *pal*, Turkish *bal*, whence words for “sword,” “axe,” “cleft” : English *pale* and *pole* ; Finnic *pel* “divide” : (2) *Pal* to “fill” : Aryan *pal*, *plu*, “fill,” “flow,” *bhla* “to swell,” “blow,” “blossom” : Hebrew *bul* “produce,” or “swelling.”—ED.] In Akkadian *Pal* stands for the Yoni or Kteis (“cleft”), and for “sword” or “axe” ; but from the root meaning to “bud” come Phulla, “leaf” in Greek, *Phala*, “fruit” in Sanskrit, and the English “flow” and “flower.”

Pāla. Phallos. The male creative organ (probably from Pal No. 2), the “budding one” ; or perhaps the “pole” or “piercer” (Pal No. 1). The representation of the phallus in the hieroglyphic systems of the Egyptians, Akkadians, and Hittites, is quite clear and unmistakable, and is connected in each case with words signifying a “male.” Phalli are also commonly found in the ruins of early temples. The pillar, and the pole, are (like the erect stone) rude phallic emblems (see Maypole, and Men-hir), as is the French “mât de cogagne,” the greased pole rendering milk, wine, and honey (Prof. A. de Gubernatis, *Mythol. des Plantes*, i, p. 98) : the tree of abundance which grants every desire ; or the stone shaft with its serpent which produced all creation (see Mandara), otherwise symbolised as the spear, or the sword. In the ruins of Nippur, and of Tell Loḥ, in Babylonia,

and at Lachish in Palestine, phalli of unmistakable character occur in the lower strata, representing the phallic cultus of the earliest ages in Asia. They are made of lapis lazuli, agate, diorite, or magnesite, or of baked clay. Small cones of brick also appear to be conventional symbols of the same emblem of life and creative power. Hymns in honour of the phallus were chanted in Egypt, at festivals of Isis and Nephthys, as late as 300 B.C. (Dr Budge, *Athenæum*, 5th September 1891). The worship of Priapus was also very conspicuous among the Greeks and Romans. The oldest representation in Europe (*Moniteur* January 1865) comes from a bone-cave near Venice and from under a floor of stalagmite 10 feet thick ; bones of post-tertiary animals, and a bone needle, with flint instruments, were here found together with a clay slab, "on which was scratched a rude drawing of a phallus." Sir H. H. Johnston sees survival of the cultus even among Moslems in Morocco (*Journal Rl. Geogr. Socy.*, June 1898); and the symbol known to Phœnicians and Canaanites is still secretly worshiped by Palestine peasants, as well as openly in India (see Lingam). The kneading pin, sacred to Priapus, is still carefully kept by women, because it cures disease and drives away demons (*Notes and Queries*, 16th September 1899).

The extreme grossness of the old Italian cultus, as evidenced by the remains in the Naples Museum, obtained from Pompeii and elsewhere, is well known. In the Florence Museum a huge phallus is borne by a lion, and garlanded with fruits and flowers. The phalli at Hierapolis, in Syria (*Jerāblus*, or Karkemish), are described by Lucian (*De Dea Syria*) ; and one] 20 cubits high was borne through Alexandria in the time of the Ptolemies, according to Athenæus. They were indeed symbols in all processions connected with the mysteries of creative deities, as elsewhere shown in detail. The phallus is still a common talisman in Italy (see Eye, and Isernia), and Sir W. Hamilton (see his letter to Sir J. Banks, president of the Royal Society, dated Naples, 30th December 1781) sent, from Naples, many specimens of phallic *ex votos* to the British Museum (see Payne Knight, *Worship of Priapus*, Bouton's edition, 1876, plate xxvii). The phalli are sometimes entwined with a serpent, and others are winged ; one adorned with bells, and ridden by a female, occurs at Nismes. A cross of four phalli comes also from the same place ; and a favourite Mediæval charm, in Italy, was a hand with a ring above it, flanked by two phalli (see also Fig). At Isernia, in the 18th century, these symbols were offered for sale publicly, being a palm in length, and sacred to St Cosmo and St Damian. Specimens which we have ourselves examined, among a strange variety of *ex*

votos worn by Italians, are modelled after those found at Pompeii, Herculaneum, and Prestum : in many cases birds, and dog-like beasts, are represented with phalli as tails or beaks.

The phallic cult in Europe continued down to 1400 A.C., though denounced at Mans in 1247, and at the synod of Tours in 1396 ; the Council of Chalons, referring in the 9th century to previous fulminations against such rites, seems to have attempted to consecrate the Fesne or Pinne (see Fascinum), by the Credo and Pater Noster (Chiswick Press, 1865). In Midlothian, in 1268, the clergy instructed their flock to sprinkle water with a dog's phallus over a wooden symbol of the same, in order to stop a murrain ; the same occurred at Inverkeithing in Fife 14 years later, and in Easter week priest and people danced round a wooden Priapus, the priest—when cited before his superiors—excusing himself on the plea of ancient usage, and going unpunished in consequence. In France girls dedicated their maiden robes to St Foutine, or Fesne (see also Deuce). Frey was adored as a Priapus in our 11th century (Adam of Bremen, quoted by Payne Knight, *Priapus*, p. 126). Remains, supposed to be Roman, have been found in the Thames, Ouse, and Seine, including charms and medals representing phalli. Samian ware in London, and in other Roman cities of Britain, represents objects as coarse as any in secret museums abroad. Even as late as the 17th century (says Dulaure) barren women scraped the wooden emblem of St Foutine (see Foutin), and drank the scrapings. At Embrun, in the Upper Alps, they poured wine on the Fesne, and drank it—the emblem being apparently a long pole passed through a tree or post, and constantly pushed forward as the end was scraped away by devotees (see Holi). Not long ago women used also to decorate a phallus at the ancient church of St Walberg in Antwerp (Payne Knight, *Priapus* ; 2 Kings xxiii, 7). Antwerp also possessed the “Preputium Domini,” said to have been sent by Godfrey of Bouillon from Jerusalem, though it is not known how he got it; but there were no less than 12 of these in Europe. Dulaure describes the Fateaux borne in procession at the Fête Dieu, at St Jean d'Angeli (ii, p. 285), with the sweet cakes, or silvered *niches* (see Easter). At Brest, and at Puy-en-Velay, the emblem was a huge beam attached to the figure of a saint, and the shavings were used for philtres. Even in Wales, and in the Channel Islands, stone and glass “rolling pins” are kept as charms, and denote the same emblem (*Notes and Queries*, 19th August 1899) : one near the Casquets was “sixteen inches long by one and a half thick, of pale blue clouded glass ; and within a wreath in the centre is ‘Love and be happy’ ; at one end a ship under full sail ; at the other—

“ From rocks and sands and barren lands
 Kind fortune keep me free,
 And from great guns and women's tongues,
 Good Lord, deliver me.”

[The Editor, in 1894, saw several of these glass charms, with ships and mottoes on them, in the cottages in N. Wales.]

Aix in Provence, and Le Châtelet in Champagne, boasted each a Priapus. It bore the name of St René (“reborn”) in Anjou; Greluchon at Bourges; St Regnaud in Burgundy; St Arnaud, and Guignole, in and about Brest: or St Gilles in Brittany. On the wall of Antoninus in Scotland the phallus is carved on a cippus, with the Latin words *x. AN.* (“ten years”) above, and *Ex Voto* (“for a vow”) beneath: another example is in the Leeds Philosophical Society’s Museum.

Palaki. Pallaki. See Pāla. A term for the Deva-dāsis, or temple girls, in India. [The Greek *pallax*, and Latin *pellex*, for a “concubine,” have the same meaning as the Hebrew *pilgash*, but this word is probably not connected with Palaki. The term is neither Aryan nor Semitic, but may be the Akkadian *pal-kas*, “a second female.”—ED.]

Palāsa. The Pulas, Parna, or Dhāk tree (*Butsa Frondosa*), which yields a ruddy brown sap used as an astringent. In full flower the Dhāk presents a mass of flame, the deep orange petals having a calyx of jet black, like velvet. Palasa and Parna mean “leaf”: the tree is sacred, and the wood is used for consecrated vessels, and forms the sceptre of Brāhma. The red powder used at festivals (see Holi) comes from the flowers, and Buddhists say that when their master died the Palāsa ran blood. Many of the Bhikshus dye their garments from the blossoms. The Vedic legend relates how Indra or Agni, flying as a falcon to earth, bearing the Soma (or Ambrosia), dropped a feather and a claw. From the feather sprang the Palāsa tree, and from the claw the thorny *Mimosa Catechu*, which has red flowers like the Palāsa, and red berries like the ash. The Palāsa furnishes wands to be set round cattle pens and corn stacks to avert evil; and holy men strike the flocks with these to make them breed. The Kelts used the rowan, or ash tree, in the same way, placing the twigs round their beds as a protection against witches (see Colors), and to keep off the evil eye, or setting “care wands” of rowan over doors, and using it for walking sticks, and to drive cattle (Kelly, *Folklore*, p. 163). Buddha was born under the Palāsa tree (see Kapila-vastu).

Palatine. The mount at Rome (see *Rivers of Life*, i, pp. 365-371) sacred to Pan, separated by a marsh some 300 yards wide from the Tarpeian rock (see Rome). The sacred Lupercal cave and well, where the she-wolf suckled Romulus and Remus, was on the slope near the sacred Tiber; and the holy tree (*Ruminalis Arbor*) was hence miraculously transported (see Fig)

Pālavas. Pallavas. According to the laws of Manu, these were a hardy race of N. India (otherwise Pahnvas—see Pāhlavi), who were long bearded, and belonged to the Kshatriya, or warrior caste; but, according to the Ramāyana, they “sprang from the tail of the cow.” They ruled Kuntala, or Oentral India, from Elora and Ajanta on the W. to Orissa on the E. coast; their capital, Vidāta, or Bādāmi, being possibly Bātāni. They seem to have moved S., being disturbed by the conquests of Darius I, and of the Greeks, and settled in Kanchi, and Vengi, being gradually merged in the Drāvidian population. A stone text of the 4th century represents Pālavas as driven from Ranchi about 150 A.C. by the rise of the Kadambas. Sir W. Elliot (*Numismata Orientalia*, 1886, p. 17) says that Pālavas are noticed in these Nasik cave inscriptions with Sākas and Yāvanas (Scythians and Greeks), and, like Professor Dawson, he suggests that they were Pāhlavis or Parthians. Buddhists in the Madrās province of Kanchi-desa were called Pālavas, and ruled from 200 to 1120 A.C., till absorbed by the Chalukyas in 1150 A.C. Their capital at Vengi was taken from them by the latter after the 6th century, when they moved to Kanchi-pūr (Conjeveram). They are believed to have begun the rock-cut temples of Maha-bali-piir (see that heading) about 400 A.C., and the Chalukyas to have completed these after 700 A.C. (Rice, *Mysore Inscriptions*, p. 88; and *Cave Temples*, pp. 64, 110). Amrāvati, and other Buddhist foundations near Nāga-patam, and in the Tineveli district, and at Trichinopoly, were probably the work of Pālavas (see Amrāvati; and *Bengal Rl. Asiatic Socy. Journal*, LII, i., 1883, pp. 36-39). Fa Hien (in our 4th century) evidently alludes to the Pālavas (Rev. T. Foulkes, *Journal Rl. Asiatic Socy.*, April 1885). This writer gives a “chronological history of Pālavas” from 300 to 1600 A.C.; and describes them as an important people in Tel-lingāna, on the E. coast, as early as 200 B.C., while Amrāvati and Kanchi were Buddhist centres yet earlier. Pālava Buddhist monks were known in Ceylon by 157 B.C.; and by 140 A.C. the Pālavas had spread over the Dekkān, and had reached the Golden Chersonese east of India, at which time (says Tumour) there were 460,000 Pālava monks in Ceylon (see Anuradha-pūr): in fact all the Buddhist

shrines of the Dekkân, and of the Tel-lingāna coast, between about 300 B.C. and 600 A.C. are Pālava work. They appear to be called Pahlavas, or Pahnvas, in the Purānas, which say that they came from the far N.W. Sir W. Elliot says that the Pālavas and the Rattas are the “oldest indigenous people of whom reliable information survives” in India (*Numis. Orient.*, p. 21); yet not till 1840 when “a copper deed was discovered, in the cave character, were we acquainted with them” (p. 30): they appear to have wrested Kuntala from the Korumbas (p. 40) who were Jains, including Lāta on the W. from near the Tapti to Belgām. On the Girnar *Lāt* (or pillar) a Pālava official named Rudra-Dāma is noticed, the text being Pāli of about 250 B.C. (pp. 42, 43); and in the Carnatic we still have the memory of Pālava Rājas, in the title of the Polygars (Pālayakara) for petty chiefs. A copper deed notices the wife of a king who endowed a Jain temple as being the daughter of a Pālava chief (p. 113).

Palæolithik. Greek *Palaiolithik*: “the old stone” age, or stage (see Neolithik), when men could only chip flints, and lived in caves and under natural shelters, eating shell fish, or slaying game with spears tipped with bone and flint. Europeans had then no bows and arrows, nor any pottery, and do not appear to have buried the dead. Canon Isaac Taylor (*Contempy. Review*, August 1890) believes them to have passed out of this stage some 20,000 years ago. Their remains are chiefly found in S. Europe, in caves near Maçon, Mentone, and in Sicily, and they seem to have lived on the small wild horses (see Horse): they appear after the Glacial age in the remains found in river drifts, and seem to have reached Britain without crossing the sea (see Geology), whereas the distribution of land and water in the Neolithik age of N. Europe was much what it now is. The Palaiolithik European had a long narrow head, with strong frontal ridges, a low forehead, receding chin, and large molar teeth: he was little over 5 feet in height as a rule; and he has thus been often compared with the Eskimo, who are short and remarkably long-headed. In America, however, the antiquity of human remains appears not to be so great (see Azteks), for in the caves of Britain (such as Kent’s cavern), of Germany, and France, the animals among whom early man had to live present a strange mingling of various faunas, as described by Dawkins; the elephant, mammoth, hippopotamus, and woolly-haired rhinoceros, occur with the reindeer, wolf, and brown bear, accompanied by chipped flint weapon heads. To what period the mammoth and reindeer survived is unknown, but man was able to sketch their forms on a mammoth tusk, and on

reindeer bones, before they disappeared from near the caves of Perigord in France.

Palenque. A celebrated ancient city in the State of Chiapa, mid-way between the Bay of Campeachy and the Pacific Ocean. Many have regarded its sculptures, including cross-legged figures, as Buddhist (Vining, *Inglorious Columbus*, pp. 199-203. See Mexico and Uxmal). One of the palace bas-reliefs presents the head of an elephant, with a trunk but without tusks. The elephant was probably unknown in America in the age when this was carved, and the extinct mastodon of that continent had large tusks. Palenque is thought to be older than Uxmal. Its temples of hard stone set in mortar, and covered with cement, have stucco figures in relief, which represents a considerable advance in civilisation. The shrines are on spurs of the Sierra, overlooking vast forest-covered plains stretching to the sea. The chief temple is called the "Temple of the Cross"; for, on an inscribed altar slab ($6\frac{1}{2}$ by 11 feet) is a central cross surmounted by the sacred Kwetzal bird, with human figures on either side. The figures generally are very like those of India (see Mr Vining's cuts, pp 127, 128, 591-593, 603) and are all in high-relief; the cross-legged god sits on a lotus throne, or on the back of a tiger, as at Boro-budur in Java. The sun shines on his breast: the serpent, lotus, and fleur-de-lis, are above his head. The elephant head is yet more distinct at Uxmal, and there are many such figures in Yukatān, while we have also the "elephant mound" of Wisconsin, and stone pipes in Iowa of elephant form. In the town of Ocosingo, near Palenque, a winged globe over a doorway recalls those of Asia (see Stevens, *Yukatan*, ii, p. 259; Vining, p. 130), and seems also to appear in a shattered sculpture at Palenque itself. Bancroft (*Native Races*, ii, p. 782) has pointed out that the hieroglyphics of Palenque, and of ancient Mexico, appear to be analogous to the Chinese system of compound emblems arranged in vertical lines.

Pales. See Pal. The Roman god of flocks and shepherds who, like many primitive deities, is both male and female. The rites of the Palilia (see Agonalia) were established by Numa, and began with lustrations or baptisms, including the leaping through fires. On the 15th April, at the Fordicalia, a cow in calf was sacrificed to Pales—the god of "production"—the calf being savagely cut out of the cow, and its ashes preserved by the chief Vestal till the 21st, when they were mixed with the blood of a horse, and bean ashes, burnt straw, and bean shells (see Beans) being used for purifications (see Heifer). Fires of olive, pine, and laurel wood were lighted early in the morning, sulphur

was thrown on them and peasants danced round them, or dragged cattle through them, and offered to the god milk, boiled wine, and millet, with many prayers. A feast followed, the worshipers sitting on banks of turf, and drinking freely. The Palikoi were twin sons of Zeus by Thalia daughter of Hermes, and probably connected with Pales. Thalia, pursued by Juno, hid in the earth near the river Sumaithos ; and here her sons dwelt by a sulphureous fountain, near a celebrated Sicilian temple, where human and other sacrifices were offered to them, vows inscribed on tablets being cast into the water, which floated if the vow was sincere, but sank if it was falsely vowed, when the deceiver met death or was blinded. The symbol of Pales was no doubt the erect pale, or post, of the cattle pen.

Palestine. Strictly speaking the land of the Philistim, or “migrants”—the *Allophuloi* of the Greek Septuagint translation of the Hebrew Scriptures (see Kaptor). The word is used as applying to Philistia, or the S.W. plain, in a kuneiform text (see Deut. ii, 23 : Jer. xlvii, 4 : Amos, ix, 7). The Philistines bear Semitic names in the Amarna correspondence, and in the records of Sennacherib and of later Assyrian kings—that is between 1500 and 700 B.C.—and they adored the Babylonian and Phœnician god Dagon. The Philistine king in Genesis also bears the Semitic name Abi-melek ; they were “uncircumcised,” but may still have been of Semitic race. Like the Phœnicians they were, evidently traders and builders as well as agriculturists (Judg. xv, 5) ; but they retained an ancient Mongol superstition as to treading on the threshold (see Dagon). The Greek translators believed them to have come from Kappadokia ; and in Genesis (x, 14) they are connected with certain tribes in or near Egypt. They adored 'Ashtoreth, Derketo, and Ba'al-Zebub, who were Semitic deities.

Pāli. The language of the Māgadha empire about 250 B.C. (see India). It was akin to Sanskrit (see *Indian Antiq.*, July 1882 ; *Bengal Rl. Asiatic Socty. Journal*, August 1882), and it is believed to have been the tongue spoke by Buddha in the 6th century B.C., thus becoming the sacred language of Buddhism, and being carried to Ceylon in the 3rd century B.C. It has still a literary life even in Barmah and Siam, though no longer a spoken tongue. The word is said to mean “a line” or “series” ; but we may suspect a connection with the name of the Pālava race. [Pāli is remarkable for its softening of Sanskrit sounds, and for the dropping of the letter *r* : thus *Srāman* becomes *Sāman*, *Nirvana* is *Nibbāna*, *Sutra* is *Sutta*, etc.—ED.] Prof. Childers says that two-fifths of the vocabulary is Sanskrit ; but some words are more ancient.

Palikoi. See Pales.

Palilia. See Pales.

Palin. See Prithu. A fire god son of "earth."

Pall. Pallium. Latin (see Pal). This garment was a woollen wrap—a "flowing" cloak among Romans. It is traditionally said to have been worn by Linus the successor of St Peter, in an age when the cloak was the emblem of the Stoik; but the later ecclesiastical garment, known as the "pallium" or "pall," became a mere strip of white wool, adorned with purple crosses and passed over the head. The Popes began to bestow a "pallium" on bishops appointed by the emperor as early as 500 A.C., in token of recognition by the metropolitan; but in 742 Pope Zacharias insisted that all German metropolitans must receive it from Rome, and the matter was considered important by Nicholas I (858-867), and at the Synod of Ravenna (877): this led to the great quarrel with the empire, when Pope Hildebrand in 1077 established spiritual supremacy; and the Emperor Henry V renounced the right of investing bishops even with the ring and crozier in 1122, though their temporalities were still to be held from the secular ruler (see Agnes). The greatest importance is still attached to the Pallium as the symbol of obedience to the Pope. The woollen vestment is laid on the altar (in St Peter's), of the crypt where the saint is supposed to be buried. It is blessed by the Pope; and no metropolitan can ordain a priest, consecrate a bishop, or dedicate a church, till he has received it from Rome. He may not wear it outside his cathedral, save when Mass is said in the open. It is buried with him, or if he dies without burial it must be either buried or burned.

Palladium. The protecting Ægis of Athene, represented on an early statue as her cloak or robe, which she holds out. She bears the spear in her right hand; and the Pelopidæ said that their Palladium was the "stiff bone" of Pelops (see Bones), which (see Faber, *Cabiri*, i, pp. 346,410), gives a phallic meaning to the emblem. [The idea appears to be that of "covering" or protecting.—ED.]

Palladius. A predecessor, according to tradition, of St Patrick in Ireland. He was a deacon of Gaul, or of Britain, said to have been consecrated as a bishop for Ireland by the Pope, in 431 A.C.—the "Scoti" being then a N. Irish tribe—and he suffered martyrdom among them. He seems to have preached to the Picts; and "Paddy's Fair" still held at Fordoun is said to have originated with St Patricius

or Palladius. He is fabled to have baptized St Servanus, and St Ternan, but probably died about 460 A.C. (see Gibbon, *Decline and Fall*, ch. Xxxiv : Robertson, *Early Christianity*, 1886). Mr Plummer (*Bede*, 1896), accepts the view first propounded by Tirechan, that "Patricius" was the patrician Palladius (*Bede*, i, 13). "Saints have been produced from less," he says, "as St Amphibalus from St Alban's cloak." [See Patrick. The usual idea is that Palladius failed in Ireland, and was succeeded by Patrick.—ED.]

Pallas. The virgin goddess of Trojans, identified with Athēnē, bearing the spear in her right hand as the male emblem, and the distaff in her left as the female symbol. The Greeks derived the name from *Pallein* "to brandish," and Athene from Athēr, the "spear head," whence Benfey and others connect Pallas with lightning. Athēnē is otherwise the daughter of Pallas. [The word appears to come from the Aryan root *Bhal* "to shine," and she was thus both light and a daughter of light.—ED.] See Athēna.

Pan. [Apparently an ancient root meaning "breath," "spirit" : Akkadian *bani*, Mongol *bani*, *buni*, "spirit" : Hebrew *binah* "intelligence" : Sanskrit *Pavana* "breeze" : English "pant" (see Ba).—ED.]

Pan. The shepherd-god of Greeks and Romans, a "spirit" of the woods, the Latin Faunus with goat's legs and horns, dwelling underground according to Horace. His symbol was a cippus, or phallus, and he is the lord of creative powers—the Zeus Kerastos or "horned Jove." Later philosophers, taking the word to mean "all" (as in Greek), made Pan the lord of heaven, earth, fire, water, matter, and spirit. The Flamen Dialis was his high priest ; and his death was mourned like that of Tammuz, or of Osiris. The Orpheans sang his praises (Taylor, *Hymns*, p. 131) as being—

. . . "The substance of the whole.
Ethereal, marine, the earthly general soul,
Immortal fire ; all the world is thine
And all are parts of thee, O power divine."

"The hours and seasons wait thy high command,
And round thy throne in graceful order stand.
Goat-footed, horned, Bacchanalian Pan,
Fanatic power from whom the world began,
Whose various parts, by thee inspired, combine
In endless dance and melody divine."

The name Pan signifies a "spirit" in several Turanian dialects, but he was originally a coarse phallic deity, though connected also

with music and dance. The shepherds believed that he slept in cool shady places by day, and lived—like themselves—in caves. He is a tree spirit, and the master of the Dryads, and of Selēnē the moon or “light” goddess. [See Ea-bani. Pan is very like the Akkadian satyr, not only as being a man-beast, but also as dwelling in woods, descending underground, and being mourned at his death.—ED.] He was a son of Zeus, Hermes, or Apollo, and his mother was a daughter of Dryops (“oak face”), or Oineis, or Kallisto. His chief abode was in Arkadia.

Pancha-tantra. Sanskrit: “five books.” A collection of ancient Sanskrit fables, whence the Hitopadesa (“good advice”) was compiled. Prof. Benfey, in the introduction to his translation, says that it was “originally a Buddhist work,” derived apparently from the 550 Jātaka (or “birth”) vicissitudes of the Buddha in former lives. These, according to Dr Rhys Davids (Sātakattha-vananā, “birth-stories”), reached Greece on the return of Alexander’s companions from India, about 300 B.C. (see Esop). Prof. Dowson believed the Sanskrit Pancha-tantra, as we now have it, to be a compilation by a Brāhman—Vishnu-Sarman—about the end of our 5th century, and this to be the origin of the edition known as the Hitopadesa. Max Müller gives a very complete tabular account of these works, and of their translations (*Chips*, iv, p. 171), all the western versions being due to Khosru-Nushirwān, king of Persia, who sent his physician to India for the Pancha-tantra, which he had translated into Pāhlavi between 531 and 579 A.C. This again was rendered into Syriak, and in 754-775 into Arabic, whence came, in 1080, the Greek version of Simeon Seth, and the Persian of Naṣr-Allah, in 1118-1153. Other editions of the 13th century contain additional tales from various sources. The Sanskrit Badapa became Bidpai, Bilpay, and the French Pilpay in La Fontaine’s translation of 1668, which includes many variants and fills six volumes. The Arabic translation from the Pāhlavi, by ‘Abdallah ibn el Mokaffa (about 750 A.C.), was called the “*Ḳalila wa Dimna*,” and that of Simeon (1080) the “*Stephanitēs kai Ikhnelatēs*.” The Persian Anwar-i-Suhaili (“lights of Canopus”), now read for “honours” in examinations, is a translation of our 15th century by Hasein ben el Vaez: it enlarges the Arabic edition with tales from Mongolian, and Indian, sources. From the Iyar-i-Dānish comes the Hindustani, Khirad-Afroz (see also Barlaam).

Pandia. The consort of Zeus Pandiōn, the full moon and parent of Erekhtheus (the “earth man”), and of Boutēs: [probably from the Aryan root *bhan* “white,” “bright”—ED.].

Pandu. Sanskrit : “ the bottom ” or “ base ” ; but in Tamil it means “ old ”—perhaps explaining the next.

Pandus. Pandyas. Fabled to be a division of the lunar race of Aryans (see Brāhma), and rendered “ pale ” : [from the Aryan root *Bhan* “ white,” perhaps as contrasted with the dark non-Aryans—ED.] (see Kurus). The Pandus, driven south, founded several kingdoms ; and we suspect that they were in reality the Drāvidian Pandyān, or “ ancient ” Cholas, and Cheras (Kurus also being perhaps the Tamil *Kira* or “ old ”) agricultural patriarchs, or the second rank among Drāvidians. In S. India all great deeds, buildings, and cave carvings, of unknown origin, are attributed to the Pandus, or Pandyas—the “ old ones ” to whom a divine origin is ascribed. Mr Senāthi Rāja (*Journal Rl. Asiatic Soc.*, October 1887) appears to connect the northern Pandāvas with the southern Pandyas (p. 577), whose capital was the Madoura of Ptolemy (Madura) : and Kurgs and Kadogus, in the south, are styled Pandus : while Pandiyas succeeded the Cholas in our 8th century. Tamil historians say that 200 Pāndyas reigned in Madura before 1400 A.C.; and Turnour (on the Mahā-vanso) says that their kingdom was older and more civilised than that of King Vi-jāya of Ceylon, who married a Pandyan princess in the 6th century B.C. Megasthenes, in 302 B.C., could not (as Mr Senāthi Rāja remarks) have heard of Pandyas in the extreme S. of India, while residing on the Ganges, unless they had then attained to considerable power. In the 2nd of Āsōka’s decrees the Chola cities Kānchi and Kāvēri, and the kingdom of Kerāli, are called Pandyan in the 3rd century B.C., and are noticed in the 2nd, by the writer of the Mahā-bhāshya (or dictionary of Patanjali) as also on the Girnar pillar. Eusebius (in our 4th century) says that Pandion had sent two embassies to Augustus Cesar, as Strabo says also that an Indian monarch of Karoura besought Roman friendship—which Augustus himself records at Angora. Pliny, in 77 A.C., makes Madura a Pandian capital, and Ptolemy refers to them in S. India in our 2nd century. The astronomer Varāha-Mihira (about 404 A.C.) gives us six Drāvid kingdoms—those of the Pandiyas and Cholas, of Kerala, Karnatika, Kalinga, and Andhra.

The southern Pandiyas bore a fish on their banners, and claimed the old title of Kumari-Cērppan—probably ruling the coasts to Cape Kumari : their kings also were Min-avans or “ fishy ones.” They drove out the wild Veddabs, and were themselves pressed S. by Cholas : in our 11th century we find evidence in coins of a combined Chola-Pandyan kingdom (Sir W. Elliot, *Numism. Orient.*). The

Pandyas often invaded Ceylon, but were finally driven to the S.W. corner of India. They had a history of 2000 years before our 13th century. In the 7th or 8th century A.C. they had colleges at their capitals of Madura, and Tanjore (Bishop Caldwell), and they call themselves “Lord of the World” on their coins. A Pandi chief at Delhi besought aid of the Moslems in our 13th century. Some lists of Pandian kings enumerate 30, and others 80 monarchs, the actual history being still doubtful (see Drāvidians). A Pandya king (Sundara) at Madura is said to have impaled 8000 Jains ; and similar Pandyan persecution of Buddhists at this capital was going on when Hiuent-sang was at Kanchi in 639 A.C. It was perhaps to these ancient non-Aryans that the story of the Pandus in the Mahā-bhārata originally referred.

Pānini. The first great Sanskrit grammarian, whose date is important for the study of Vedic literature. Goldstücker says that he “lived not later than 700 B.C.” ; but others say 500 or 400 B.C. Dr Bhandarkar (1884-1886) follows Yaska, author of the 1st Nirukta, or gloss on the Vedas, in giving 700 to 800 B.C. (*Indian Antiq.*, May 1886). Dr Dhruva (*Bombay Anthropol. Socy. Journal*, iv, 3 and 4) says that “Pānini seems to have known Sakalya, the only authority in Vedic literature that has been mentioned by name in the Aitareya Brāhmana” (a work not later than 700 B.C.) : he also says that Panini and Valmiki (the author of the Ramāyana) “belonged to the Vats” (see Bhrigus, of whom they were a branch), and the influence of the Bhrigus—according to Max Muller—is seen about 600 B.C. in comment on the Atharva Veda. The earliest commentator on Pānini is probably Katyayana, who lived under the Nandas dethroned in 315 B.C. But Pānini himself speaks of foreign Yavaāni (or Ionian) alphabets (Max Müller). Mr Grierson (*Indian Antiq.*, Aug. 1893) says that he must have lived before Gotama Buddha, but at a time when Sanskrit was known only to the learned. Dr Liebich says that : “he taught the language known in India in his own time—in syntax practically identical with the Brāhmanas and Sutras, and in grammar differing only from the former in the absence of a few ancient forms—noted by him as Vedic peculiarities.” The language of the Aitareya Brāhmanas is older, that of the Bhagavad Gita later, and that of the Grihya-Sutras nearest to that of Pānini. The fixation of the first of these would therefore indicate the earliest possible date for his writings. Dr Max Müller can find no evidence of the use of writing in Pānini's time (*Sanskrit Lit.*, p. 311), but Goldstücker and others urge that his detailed criticism of words, and of grammar, would have

been impossible in the absence of writing. [If therefore writing only came to India about 600 B.C. this would limit Pānini to between 600 and 320 B.C.—ED.] The prevalence of the Pāli before 250 B.C. also indicates the early date of Pānini and Yaska ; but Pāli and Sanskrit had not diverged very widely before 100 or 200 A.C.

Panjāb. The region of the “five waters” in N.W. India, which still bears witness, by its city mounds, to the numerous civilisations succeeding each other as new invaders came in from Baktria. Mounds above mounds are found at the favourite sites, round which towns still cluster by old wells where half the tribes of Asia have drunk, fought, and died. These mounds are often very extensive, that at Agroha (13 miles N.E. of Hisar) covering 620 acres, and being 50 ft. high, while near Rohtak the *Thehs*, or “mounds,” cover a square mile. After the Persians and Greeks came swarms of Iatii, Xanthii, and others, according to Strabo, Ptolemy, and Pliny (see India), representing a mingled Aryo-Turanian population. Three-fifths of the inhabitants now speak Panjābi, which is as near to Hindi as Dutch to Flemish, the Hindi being spoken by only 2 millions in the Panjāb, though by 50 millions in India generally. In the E. Panjāb it is called the Brij-bāsha, and the common Widū is the “lingua Franca,” which is of Persian origin coming in with the Mah invasion, while the Pushtu is spoken near the Afghān frontier, being also an Iranian Aryan dialect. Other dialects include the Multāni, Pahāri, and Bagri. Some 15 millions speak Panjābi, but the Panjāb literature includes ten languages. Of the 15 millions only 6 per cent. could read and write in 1881; and only $1\frac{1}{2}$ per cent. were under instruction. The oldest Hindi book in the Panjāb is one by Chand Bardai of Lahore, about 1200 A.C., and the earliest specimen of Panjābi is a life of Nanak (see Sikhs) about 1539 to 1552. But some 400 works in Urdu issue annually from the press, and the history of Yusufzai, by Sheikh Mali, was written in Pushtu in 1417 A.C. The Panjāb is larger than Prussia, with a population of 25 millions, of whom eleven-twelfths are Sikhs, and the remainder Moslems and Hindus, by religion. There are 300 tribes and castes, the bulk of the population being Jāts—akin to the Gipsies. The herdsmen are Gujars from E. Tartary, mingled with Tājiks, and Mughal descendants of Baber’s soldiers. With these non-Aryans we find Ghākars from Khorāsan, Ahīrs from the Bombay coast, Arabs, and Patāns (the Paktues of Herodotos) with pre-Aryan Minas from Rājputāna, and ancient Kāthia and Khāral nomads, besides aborigines such as the Thākors, Dōgras, Kanets and Khattris. This account will serve to show how much the Iranian and

Aryan population, even in the extreme N.W. of India, is intermixed with Turanians who have poured over the frontier from the earliest times (see Aryans).

Pantainos. Pantæenus. The supposed preceptor of Clement of Alexandria, who began to teach before 180 A.C., and fled with Clement, from Alexandria to Palestine, during the persecution by Septimius Severus in 202 A.C. According to Jerome Pantæenus, while a missionary to India (or the East), found a gospel in Hebrew which had been used by St Bartholomew. Eusebius speaks of the writings of this Pantæenus, but none of them remain. The Roman Church has given him the 7th of July as his saint's day.

Panth. Sanskrit : one of the titles of the Saktis, or female principles (see Sakti).

Pantheism. The doctrine of "God in all things"; called also Ākosmism ("no Kosmos"): it is "the shelter into which many philosophic minds have retired from the anthropomorphic and anthropopathic (or rudely objective) religions of their day." Spinoza, Fichte, Schelling, and Hegel, were true Pantheists; yet Spinoza was called by Schleiermacher "a god-intoxicated man." Spinoza's God was omnipresent, infinite, indivisible, self-existent substance; visible in all forms and energies of nature. A spiritual and highly religious Pantheism was what he thus taught; a God seen in all his works yet, as being thus identified with the universe of matter, said to be denied as personal. Anaximander of Miletos (610 to 547 B.C.) was the early Greek representative of material Pantheism; and the Yōga philosophy of India, about the 1st century A.C. (see Bhagavād-Gīta) represents a spiritual Pantheism, which declares the material world to be Maya or "illusion"—the image in the mirror—man's true aim being to attain, through contemplation, an absorption into the infinite. Xenophanes (about 530 B.C.) founded the Eleatik school, and opposed the materialism of Anaximander. He saw intelligence and unity in nature, and so inferred the unity, but not the personality, of God. His phrase "from nothing nothing comes" was a motto for his followers; but he was opposed by Hērakleitos of Ephesus (500 B.C.), who is called the "weeping philosopher," and who argued that the All only attained to consciousness in man, not being self-existent, but absorbed (or latent) in matter; whereas the Eleatiks held that matter was absorbed in God—or a mere appearance of a divine reality. They were thus Theists, whose spiritual Pantheism survived in the neo-Platonism of Alexandria. [It was apparently the belief not only of Jewish philo-

sophers but of Paul also (Acts xvii, 28; Ephes. iv, 6), though condemned by other Christians.—ED.] From this belief developed the theory of emanations, which took shape in Gnostik systems, and in the Jewish Kabbala. It was taught by Plotinus, Proclus, and Iamblichus ; and Christianity inherited the idea, though the voice was drowned by ignorant clamour, till thralldom became insupportable, and it once more pleaded for hearing in the 13th century, when a few here and there began to say that the Bible speaks of a God who is “in all,” and who “is Love” ; in whom man can dwell, and God in man. This was enlarged upon later by Giordano Bruno (about 1600 B.C.), but he was burned alive, and silence fell on the Churches till Spinoza began to write. Pantheism is now more generally accepted as taught by Hegel, to whom God is most clearly manifest in man, but also in lower animals, in plants, and rocks, and everywhere in nature. “Providence,” Renan wrote in 1877, “is no other than the immutable, divine, most wise, just, and beneficent order of the laws of the universe . . . nature is an appearance, man a phenomenon . . . there is an eternal foundation, the infinite, the absolute, the ideal. . . . It is not reason but sentiment (feeling) that determines God. . . . Prayer to such an ideal can be only a mystic hymn . . . nature has arranged all, and has loaded the dice.” Thus the Theist touches the borders of Pantheism ; he allows the God in all, though he would also desire to maintain a God outside all. Christians inclined to the old Pantheism of pagan philosophy, when speculation was not silenced by priests : for many have felt that there is no escape from such belief if God is to be described as “substance,” omnipresent and omniscient. Theism has been described as “theology abhorring a vacuum” ; but it is merged in the belief that “God is in all” ; or, as the old Pantheists expressed it, that “all is in God” ; while others said “He is the All,” using capitals such as Hērakleitos would willingly have adopted 2400 years ago, or Brāhmans and Buddhists even earlier. A reviewer of the Rev. Dr Hunt (*Pantheism and Christianity*) compares the distinction of Theism and Pantheism to the Roman dogma of Transubstantiation as contrasted with the Consubstantiation of Luther. “Pantheism,” says Dr Hunt, “is found invariably to be the ultimate utterance of reason on God, and on His relation to Nature.” Though he pleads for the use of capitals he gives up practically the idea of a personal God apart from the universe, yet illogically retains the idea of free-will. But of a God beyond the known and perceptible we can of course know nothing.

“In antiquity,” said the pious Theist, Francis Newman, in 1872 (*Miscellanies*, ii, p. 205, published in 1887), “the only school of thought, known to us, which understood the real magnitude of the

universe, was practically A-theistic." He refers to Demokritos and Epikouros ; but there was nothing moral in their allusions to "magnitude and grandeur." Some of the neo-Platonists strove to introduce a spiritual mysticism into Stoik ethiks, and some upheld the older Pantheism. The real home of Pantheism, as this writer perceives, was India, "where it was taught that the Eternal Infinite Being creates by self-evolution, whereby he becomes, and is, all existence : that he alternately expands, and—as it were—contracts himself, reabsorbing into himself the things created. Thus the Universe, Matter and its Laws are all modes of Divine existence. Each living thing is a part of God, each soul is a drop out of the divine ocean; and, as Virgil has it, the soul of a bee is 'divinæ particula auræ.'" [But it is difficult to understand what is meant by "himself," or by an "ocean" which is not a substance, yet consisting of drops. This theory still vaguely maintains a personality, and does not merely teach the unending re-arrangement of the atoms.—ED.]

Such was the conception of Jove in the Orphik hymns (Thos. Taylor, *Hymns*, p. 95).

" Hence with the universe great Jove contains
 The ether bright, and heaven's exalted plains
 The extended restless sea, and earth renowned.
 Ocean immense, and Tartarus profound,
 Fountains and rivers, and the boundless main
 With all that Nature's ample realms contain,
 And gods and goddesses of each degree.
 All that is past, and all that e'er shall be
 Occultly, and in fair connection, lies
 In Jove's wide womb—the ruler of the skies."
 " In Jove the male and female forms combine,
 For Jove's a man, and yet a maid di vine."
 " Jove's is the breath of all. His wondrous frame
 Lives in the rage of ever restless flame.
 Jove is the sea's strong root, the solar light,
 And Jove's the moon, fair regent of the right,
 And in Jove's royal body all things lie,
 Fire, night, and day, earth, water, and the sky."

This fully elaborated Pantheism is the same that we find detailed in the Bhagavād-gita, and in the "Laws of Vishnu," in India. The Deity is not conceived as corporeal and divisible, but rather as being all things, present everywhere and totally, with each being, though in different gradations of being; yet himself separate and apart from all—"the source of multitude, yet himself perfect unity" : which doctrine is about as incomprehensible, by a logical mind, as any Athanasian creed—as is inevitable when the thinker starts with the

assumption of a being apart—a “divine unity,” who is not a material being at all, and of whom we know nothing, because he “is incomprehensible” in our modern meaning of the word. Pantheism so explained relapsed into the old Polytheism, which men could better understand—the observation of phenomena, without any attempt to connect them as a whole ; or among the few into Theism—the idea that a creator made a great machine, worked by forces such as gravitation, attraction, repulsion, or heat ; and that he left it to work by itself—except when at times he interfered with its action. Thus the Vedantists said :

“ Thou sittest aloof, not interested, nor moving,
 The ever-cold, impassive beholder of unalterable Law,
 Calm and solitary in thine unembodied unity,
 A something yet nothing, real only as the cause of all,
 Yet unreal because existing not as a Being,
 Untrue because without essence; though existing in thy Power,
 A part of thine imperishable soul embodied in Illusion.
 Thou art moisture in water: the light in the sun:
 The sweet scent of the flower; the harmony of the spheres.”

So with stammering lips men endeavoured to picture an “embodied illusion,” not perceiving with Anaxagoras “that nothing comes from nothing” ; or they conceived of a god who looked on what he had made without any anxiety about it, not rejoicing in his works as “very good,” nor destroying them in anger. They came naturally to regard him (or it) as a “something yet nothing”—a great incomprehensible, existing in dark solitude for a vast eternity, then suddenly—at intervals when Brahm wakes—creating a world or an universe. They forgot that they thus made him no longer an immutable godhead, because one who thinks and improves : as when matter issues from chaos. The vague ideas which found full expression in Plato were opposed by the logical mind of Aristotle, as Christian vague mysticism is now rejected by the Monist. Francis Newman says : “Whatever matter may be, it seems to follow that it is eternal with God . . . so that what we call Nature is inextricably interwoven with God.” He even admits that during the last century “the pendulum of Theistic thought has oscillated very decidedly towards Pantheism.” More and more is knowledge seen to begin and end with natural phenomena ; and he allows that it must not be sacrificed to any “speculations about God.”

Pāpā. Bābā. See Pa, and Ba. A reduplication of the root which means “to be.” So in Egyptian *papa* is “to create,” or “cause to be,” the reduplication being very commonly causative. In Phrygia

Papa was Attus, a god like Jove, and Pappus is a title of Zeus. Paphos and Paphia probably come from the same word ; and all over W. Asia, as with ourselves, Papa, Bapo, or Baba, are names for a “father” ; while among Polynesians Papa is the consort of Bakea, and produces all things from her calabash (Fornander, *Polynesia*, i, p. 212).

Paphos. Tradition speaks of a Paphos, or Papreus, from Kilikia son of Sandakos. [These names are apparently neither Aryan nor Semitic. Papa is a Turanian word for “father” (Turkish *baba*), and Sang-dak probably “the stone of power” (Akkadian *san-tak*, Turkish *sang-tash*), or “the father of power” San-atak.—ED.] The great shrine of Ashtoreth in Cyprus was called Paphos, and stood near the W. end of the island, where—on the plain below—solitary pillars represented Papæus, whose cone emblem was also adored in the temple of the goddess above. This temple was excavated by Messrs Hogarth and Smith (see *Academy*, 19th May 1888), when the cone was discovered together with Greek texts ; and (says Mr Hogarth) “many of the statuettes, etc., have decided phallic characteristics” (see *Kadesh*). An Apollo Opaon is here noticed in “many inscriptions” reading *Opaoni Milanthio*, after the name of a neighbouring village. Aphrodite was called Paphia after this shrine. New Paphos was in a fertile plain 10 miles inland of Old Paphos, which had a harbour at the mouth of the river Bokaros; it is now called Baffo. Greek statues in Cyprus often carry the dove of Aphroditē in their hands, at Paphos and elsewhere.

Papias. This early Christian authority is known to us only through Eusebius “the maker of history.” He is said to have been imprisoned at Rome about 160 or 168 A.C., having been a bishop at Pergamum about 163 A.C., and before that at Heirapolis, on the borders of Phrygia, from 100 or 110 A.C. Irenæus, who was his pupil, calls him a “saintly old man,” and Eusebius “a hearer of John and an associate of Polycarp,” but also “a man of small understanding . . . unversed in the Scriptures.” The Paschal’ Chronicle says that he was martyred at Pergamum in either 163 or 156 A.C.; but this is a yet later authority than Eusebius. A few quotations of his sayings alone remain. He is said to have stated : “If I found some who had followed the first presbyters I asked : what said Andrew, or Peter, or Philip, James, or Matthew and John, who were the Lord's disciples ? . . . I thought I could not derive as much advantage from books as from the living and abiding oral tradition.” But the results do not appear to have been satisfactory to later theologians like Eusebius.

His famous lost work, *An Exegesis of the Lord's Sayings* (or *Logia*), appears to have consisted of five books ; and he is quoted as an authority regarding the writings of Matthew and Mark (see those headings), and refers to "John the Elder" (see 2 John, verse 1). The Rev. Dr S. Davidson (*New Testament Canon*) says however that : "Papias knew of no inspired Gospels." He was mainly intent on the expected return of Christ, and on the millennium ; and pictured heaven as "a pleasant place where we should eat and drink and enjoy ourselves forever." He is made responsible for statements that John and James were killed by the Jews, and that those who rose at the crucifixion lived till the time of Hadrian (or for over 100 years), while Barnabas the Just was forced to drink the poison of an adder—which would not have done him any harm—but was preserved by repeating the name of Christ. It is possible that Papias may have been born in 85 A.C., and have perished in 163 A.C.; but it is unlikely that he could have known John, the disciple of Christ, as "John the Elder" (or presbyter) ; and the later accounts of this early witness are rendered untrustworthy by the garbled text of the Christian patristic literature.

Papuans. This term is the Malay *pa-puwa*, or *puwa-puwa*, "frizzly-haired," applied to the inhabitants of New Guinea or Papua, of whom there are 12 varieties, from pigmies under 5 feet to powerful savages over 6 feet high. They have no affinity with the Malays in race or language, though Malay words have penetrated into the island, yet both tongues show affinities with the Dravidian speech of India, as do Polynesian languages generally. [See Melanesia. The Negrito languages also compare with those of Africa.—ED.] The original Papuans seem to be a remnant of the Negritos of the old Lemurian continent stretching S. from Asia. New Guinea is the second largest island in the world, 1490 miles long, with a maximum breadth of 490 miles, or 300,000 square miles in area, and is thought to have formed part of the continent of Australia in the Miocene age. The natives are not quite black, they are bearded and hairy, with large noses and projecting brows : many are quite naked. They live in houses raised on piles, and have adopted the "blow pipe," which is a Malay weapon. They have no hereditary chiefs, or settled government. They make wooden images for departed souls. The bride is tattooed at marriage. They propitiate evil spirits of woods, and waters, as well as the dead, whose images are called Karwar, being a foot high, with huge heads, the female figures holding a serpent, and the male ones a spear and shield. They have apparently no belief in any good spirit.

Par. See Bar. An ancient root for “light” in Akkadian, found also in the Etruskan *bur* “red,” and *verse* “fire,” the Tartar *bor* “white” or “bright,” and the Turkish *parla* “shining” (Dr Isaac Taylor, *Etruskan Researches*, pp. 146, 331). The Aryan root *Bhar* is the same, whence the Greek *Pur* and our “fire.” *Par* is also “fuel” in Sanskrit and other Indian languages, and the word applies to rustic altars under the sacred bar tree, or banian (*Ficus Religiosa* and *Ficus Indica*).

Paradise. In Persian *Pairidaeza* which Haug derives from *Pairi* a “round place,” and *diz* “to form.” It occurs in Hebrew as *Phardes*, in Arabic as *Ferdūs*, in Greek as *Paradeisos*, and in Sanskrit as *Paradēsa* (see Neh. ii, 8 : Eccles. ii, 5 : Cant. iv, 13 ; “orchard” or “forest”) meaning a “park,” and commonly applied to the Garden of Eden. [It is remarkable that no better explanation of the word as of Aryan origin can be given. In Akkadian, on the other hand, *Par-dus* would mean “an enclosure of produce.”—ED.]

Param-atma. “The supreme spirit.” Vishnu, etc.

Param-Isvara. “The supreme being.” Siva, Krishna, etc.

Paran. A Tamil name for Brahma, Siva, etc.

Parasu. Sanskrit. The double axe, or the crescent-shaped sword, borne by Parasu-Rāma the 6th incarnation of Vishnu, who destroyed the Haihaya serpent worshipers. He was a Bhṛigu, and his legend inculcates complete obedience to Brāhmins ; for by order of his father Jamad-agni (“twin fires”) he slew his mother Kenuka, who was of the royal Kusika, or “tortoise” race, as an act of faith which his brethren called matricide. He was deified by Brāhmins for slaying a chief who killed a Brāhman hermit and his “sacrificial calf,” and because he warred against the Kshatriya, or warrior caste, who strove against Brāhmins for independence. “Thrice seven times he cleared the earth of Kshatriyas . . . replacing every weapon that they lopped by a fresh Parasu . . . owing to Brāhma’s love for him.” His was the Treta-Yūga, the “age of truth,” when priests said, and peoples believed that “religion and righteousness rested on rites and sacrifices . . . and men might claim rewards for superior gifts, and for austerities.” Parasu Rāma attended the great war-council of the Kurus, and became a worshiper of Siva : he fought against Rāma-Chandra (otherwise the 7th incarnation of Vishnu) when the latter broke Siva’s bow ; but being defeated he was excluded from heaven, yet occupied a place in Mahendra, Indra’s Paradise,

where he was visited by Arjuna, who had first instructed him in the use of arms.

Pārāvati. Sanskrit. A snake form of Pārvati.

Parcæ. Latin. The fates. See Erinues.

Pariahs. A general term for low castes in India, originally Paharis or “hillmen.” In Tamil all the unclean are called Pariyans, or Parashis, including even those of mixed caste, such as the offspring of a Brāhman and a Sudra, or any who—like foreigners—do not observe caste rules. In many Hindu temples there are Pariah priests, and Pariah altars of the more ancient non-Aryan races. In some no rites can be performed unless begun by a Pariah (Mr S. M., Neva-andram, *Journal Rl. Asiatic Socy.*, April 1884), especially in Travankor where there are 70,000 Pariahs. There are also Pariah kings and deities, acknowledged by later Drauids and Aryans, such as the goddess of small-pox, whose father is Siva “the great Parayan who rides the elephant”; and “Brāhmans at their marriages in S. India, first offer a new cloth, fruits, and flowers, to the leading Pariah,” and at the close of the rites shout to him “Brother the wedding is completed.” The cloth, etc., are then taken back, and all this is not condescension to the Pariah, who is recognised as an elder brother and is often the officiating priest, the “decorator of the gods in the name of the entire caste, and no-caste, community”: he wears the sacred thread of a Brāhman, and uses the lordly white umbrella, and the white flag, at marriage, funeral, and other rites alike. Yet the upper class teach that the touch of a Pariah, or even his presence at meetings, causes impurity: that dead or living he is worse than a dog, and may be vilified, flogged, or murdered with impunity, or sold with fields and cattle, unless protected by British law. We cannot wonder therefore that Pariahs should have become mentally and morally degraded.

Pāri-jata. A tree in the paradise of Indra, called also “Vishnu’s hairy dart,” which Krishna carried off at the request of his consort; or which, according to another legend, she stole and planted in Dvaraka “the door” (see Door). This caused war among the gods, but Krishna kept the tree till his death, when it returned to Indra’s paradise, where it stands as Jambu, the Kalpa-dru, Kalpa-Vriksha, or Vata-mula (see *Journal Rl. Asiatic Soc.*, xi, p. 148).

Paris. See Helenē. The son of Priam and Hekabē, exposed on the slopes of Mt. Ida, and suckled by a bear; slain by the arrow of

Hēraklēs, and mourned by Oinōnē. Terrible portents at his birth foretold the evils he would bring on Troy. But he was a patron of shepherds, to whom a bull was sacrificed after his death. [The name is probably derived from the Aryan root *Bhar* “bright” (see Bar).—ED.]

Parjanya. Parganya. Sanskrit: “the supreme creator.” He is apparently the Slav *Perkūnas*, or *Perūn*, and the old Prussian *Perkuno*, a god of storm and thunder. In the Vedas *Parjanya* is the brother of *Āditi* (“the boundless”), father of *Soma* (the moon, and the dew), and husband of *Prithivi* (the earth).

Parrot. In Indian mythology the *Tuta*, or *Suka*, is the soothsayer, truth teller, the faithful and cheerful friend, and the bird of *Kama* or “love.” He is often perched on the *lingam*, in the temples of Oudh (see *Rivers of Life*, i, p. 226, fig. 98): such trilingams are held to be powerful talismans; and many Hindus quite worship the parrot, which is believed to watch the conduct of their wives, as we see in the *Tuti-namē* or “parrot tales” (see Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 322). The false wife covers the parrot’s cage, and fries fish, when the parrot thinks that it rains. The monster ass of the *Ramāyana* has also a parrot’s face. It also is the symbol of *Hari*, and *Harit* (sun and moon), from the word *hari* (“green” or “yellow”) which applies to the color of the parrot’s feathers. A son of *Krishna*, in the *Mahā-bhārata*, is also called *Sukas* or “parrot.” When the *Āsōka* tree dries up the parrot dies—a phallic legend. It is also associated with the hungry wolf; and the *Pisacha* monsters, who are carnivorous, have the heads of parrots.

Parsīs. See Persians. The Zoroastrians in India. Educated Parsis deny that they are fire-worshippers; and Mr Brown (*Travels in Persia*) says that a Parsī priest flashed out in anger saying: “What ails you if we prostrate ourselves before the pure fire? You Moslems grovel before a dirty black stone, and Christians before a cross.” Modern Parsīs, in India, repudiate some of their own rites, as due to intercourse with Hindus, and to the desire to be at peace with their persecutors (*Dosabhai F. Karaka, Hist. of Parsis*). They also deny that their religion is dualism, for they worship only *Ahura-mazda* the supreme deity of goodness. They explain the existence of evil by the struggle of *Spento-mainyus* (“the holy spirit”) against *Angro-mainyus* (“the spirit of wrath”), the one creating life and light, the other death and darkness; but the existence of *Angro-mainyus* (or *Ahriman*) releases the soul from the body, and allows it after death to become

immortal. They do not defend all Parsi customs, but say it is as good to give the dead to vultures ("the sextons of heaven") as to loathsome worms; and by this custom the purity of earth and water is, they say, secured. Though worship of the moon is disallowed, the Parsi matron at the new moon seeks the seashore, with flowers and rice and sugar, dressed in her best; and there gazing reverently towards the crescent she offers these, with prayers for herself and her family. It is a day on which her lamps must burn only with consecrated *ghee*, and on which good resolves must be made: which is propitious also for wedding arrangements, or for the commencement of important business. When first the new moon is seen, the sacred Kosti girdle should be loosed, and prayers offered: the eyes, after gazing on the crescent, should be closed, and opened only after being touched with a diamond, or with gold; and it is unlucky not to see the new moon on the first night (see Moon, and Zoroaster).

Parthians. See Pāhlavi, and Persians. The Rig Veda (vi, xxvii, 5-8) speaks of Pārthava as "the fierce repeller" whose conquering troops are "the Srinjaya," or "men of the sickle"—probably the scimitar. They warred with the Vrishna-vants, or sons of Varsha the rain god, with the Nahusha or serpent tribes, and with the Turvashu on the river Jamuna near Mathura (Mr Hewitt, *Westminster Review*, Sept. 1898, p. 27): they were Nāgas, sons of the great snake to whom Kutsa was the divine priest of Indra, whose image (Maspero, *Anct. Egt.*, p. 316) was on the banners of Parthian cavalry; and Mr Hewitt believes them to have been Parthians from near the Caspian Sea. Hindus believed them to be descendants of Pandu and of Parthā or Prithi ("mother earth"), and "descendants of the sun horse." [Thus the term may mean only "inhabitants," unless it be a softened form of Patsu "Persian."—ED.] The Parthians first appear in the 3rd century B.C., when Arsakes I led a successful revolt against Antiochus Theos, the Seleucid ruler of Asia, and broke the power of this Greek dynasty in the East in 240 B.C. Within half a century the Parthian monarchs ruled from the Oxus to the Persian Gulf, and from the Indus to the borders of Syria, over the Pathans as they are now called in Afghanistan; and the dynasty endured till the rise of the Persian Sassanians, or for nearly 500 years. The Parthians appear to have been a mingled people, Aryan and Turanian, but we know little of their internal history beyond the names of their kings, which were Iranian. They curled their hair and painted their faces like the Medes. They defeated Crassus in 53 B.C., and ravaged Syria, but were repelled soon after by Cicero in Cilicia, and by Ventidius in

39 B.C. Their enmity to Rome long closed the land route, to India for Western traders, and set bounds to the extension of Roman rule in Asia. In the time of Alexander the Great—who married Statira the daughter of Darius—many of his followers married Persian women, and Greek ladies were also encouraged to marry Persian youths, so 'that the Parthians may have had much Greek blood in their veins, though in later times no Persian might marry anyone not of the Mazdean faith. The Parthians apparently adhered to earlier Magian superstitions, connected with serpent worship, not accepting the Persian belief in Ahūramazda, though this we know from the monuments of Darius was older than the 6th century B.C.

Parusha. Sanskrit: “knotty.” Vishnu is the Tri-parus or “three knot” deity (see *Rivers of Life*, i, p. 386, plate viii, fig. 6), the emblem being often found in his cave-temples (see Knots).

Parusva-nāt. The 23rd Jina of the Jains, having a shrine at Banāras (see Jains).

Pārvata. Pārvatī. “The earthly” or “mountainous.” Pārvati is the Indian Venus, the bride of Siva, the daughter of Himālaya and Menā. She sits on Siva’s knee in the Paradise of Kailāsa on the lofty Himālayas, and is called Ama, or Uma, “the mother”; and “the bright”; “the beautiful”: the Jagad-gauri, or “world maiden”; the Himāvati or “snowy one”; the Girija or “mountain born”: Padmi “the lotus”: Jagad-mātā “the world-mother”: Jagad-dhātṛī “fostering the world”: Bhairavi “the terrible”: and in her fiercest forms Durga, or Kālī, or Syāmā “the black.” She is also Sinhavahini (or Sinha-rathi) “the lion rider”: Chandī the “moon”: Tārā “the star”: Sati the “true”: Aryā the “noble”: Kuja the “earthly”: Anantā the “eternal”: Nitya “the everlasting”: Kānyā-Kumārī the “perpetual virgin”: Kāmā-akshi “the loving eyed”: Bhramari, “the bee” on Kāma’s bow; and her Chinese name is Po-lo-yu “the black dove,” who dwells on the “black mountain” (see Bee, Bhramari, and Nāg-arjuna). She is again Mahā-Māya “the great illusion,” or goddess of matter: the mirror in which gods and men may see themselves reproduced. She also bears her lord’s names as Sivī, Isvarī, Bhāvanī, Bhagavatī, Kausikī, and Rudrānī. Her shrines are usually beside rivers, at re-entering angles, and by deep pools, or rounded mountains rising over rivers; as at Mirzapūr where the sacred Vindyas touch the Ganges. In S. India, 80 miles E. of Karnul, the Malla-malla is the “black mountain” of Pārvati (see Mr Burgess, *Academy*, 7th Aug. 1886). Here flights of stairs 30 ft. wide, and

made of huge stones, lead up the Nāga mountain, and are inscribed with the names of pilgrims to her celebrated and ancient shrine. On one of these mountains (Rudra-giri) Mr Burgess found a temple of Rudra (or Siva)-1570 feet above the sea, and three miles away another of his consort, Sri-Sailam or Pārvati. The Via Sacra descended thence two miles to the sacred Krishna river. The gate-towers of this shrine are probably not older than our 16th century, having been built by the king of Vijaya-nagar, and the ornamentation is the same as at that place. The small inner temples are dedicated to Siva and Pārvati, to whom (as Bhramar-ambhā) sheep are sacrificed three times a week. The ministers here flashed the sun's rays on the great lingam in the inner shrine for Mr Burgess, as they did for Col. Mackenzie in 1794. Pārvati is at once the Virgin and the Bride—the mother of Ganesa, and thus the bride of the winds, as well as the perpetual virgin and world maiden : the kind mother goddess, like the Christian virgin mother, as well as the frantic and bloody Durga. [Glaukippē with her elephant babe (Tatian to Greeks, xxxiii) resembles Pārvati and Maya. —ED.] See Durga, Ganesa, Kāli.

Pas. Paç. Sanskrit : “to bind.” [From the old root *Pak*, or *Bag*, as in Akkadian and in Aryan speech, whence the English “pack.” —ED.] The Pasu is the noose which Siva holds in his hand (see Noose) and which he gave to Arjuna as soon as the latter had acknowledged him to be the “great god.” Paçu also means “cattle,” or “bound” beasts, and *Pasu-Kāma* is “animal love,” as contrasted with the spiritual.

Pasargadæ. The capital of W. Persia under Cyrus and Cambyses (550 to 522 B.C.), situated in the Merghab plain, some 25 miles N.E. of Persepolis, watered by the stream called the Kur. The monument here found, called *Takht-i-Nadīr* or “Nadīr’s throne,” is near a tomb variously called that of Cyrus, of Darius, or of the legendary Rustam, while pillars hard by bear in Persian kuneiform writing the words : “I am Cyrus, the King, the Akhaimenian.” Strabo (quoting Aristoboulos a companion of Alexander the Great), and Arrian, relate that the body of Cyrus was recovered from the Massagetæ, placed in a gold coffin, and entombed at Pasargadæ : “in the chamber was a couch with feet of beaten gold, with a purple coverlet, over which lay carpets of Babylonian pattern,” “the inscription on the grave, in the Persian language and the Persian letters, says ‘O men I am Cyrus the son of Cambyses, who founded the empire of Persia, and governed Asia ; do not grudge me this monument.’” This famous tomb is now empty : it is a plain stone structure, rectangular with a gabled roof, and is raised on seven courses

of huge masonry forming a pyramid. It is much visited for the cure of mental and bodily ills, and rags are tied to the bushes which have sprouted on one side. Many Moslems have been buried near it (see Dr T. Collins, *Kingdom of the Shah*, 1896).

Pa-sent. Pshent. The double crown of upper and lower Egypt, the one red the other white. It was said to have a conscious two-fold life, according to Egyptian poets (Maspero).

Pasht. See Bas.

Passover. Hebrew : *Pesakh*, "halting," "leaping," or "leaping over": explained traditionally to mean that the angel of death "skipped" the houses where the door was marked with the blood of the lamb: and otherwise as having reference to the "skipping" of the lambs themselves at the spring feast. The feast of *Maṣṣoth* (see Mass), or unleavened cakes, lasted from the 14th to the 21st of the first month (Abib, or Nisan), beginning, roughly speaking, about the 1st of April. The Passover was eaten on the eve of the 14th of Nisan. Colenso remarks (*Pent.*, vi) that the Passover is never mentioned by any of the Hebrew prophets before the captivity, and they never allude to the story of its institution in Egypt; as distinguished from the *Maṣṣoth* feast it first appears historically in the account of Josiah's reformation, about 620 B.C. (2 Kings xxiii, 22, 23) being then said to have been long in abeyance. [According to 2 Chron. xxx, 13, 15, however, both Passover and the feast of *Maṣṣoth* were celebrated by Hezekiah also.—ED.] The Passover was, and remains, a family feast, celebrated at home, and not in the Temple. After the destruction of the temple the lamb was no longer eaten, but only bitter herbs, and sour sauce, with the unleavened bread. The shank bone of the lamb is placed on a plate to represent the victim. About the time of Christ the "cup of blessing" had become part of the rite (*Mishnah Pesakhim*), though not mentioned in the Old Testament. The Jews now sit during the symbolic meal, and even recline at ease, saying that this symbolises the fact that they reached "the rest and the inheritance"; but the Samaritans, on Mt. Gerizim near Shechem, eat the roast lamb as of old with loins girded and staff in hand. The connection of the Passover with the slaughter of the first born in Egypt may have given rise to the calumnious "blood accusation," still made against the Jews by Christians, and traceable back to the Middle Ages. According to this accusation they were in the habit of annually killing a Christian child, to mix its blood with the unleavened cakes. [Similar accusations of killing and eating

babes were made by the Romans against early Christians, by Catholic Christians against Gnostiks, and by the Church of Rome against the Templars.—ED.] We can hardly wonder at such accusation when we read that King Ahaz made his own son to pass through the fire (2 Kings xvi, 3). The greatest importance is still attached to there being no leaven in the house on the Passover eve: the head of the family searches with a lamp in every room, and every crevice, and scrapes up with a spoon and goosequill any that can be found, placing it with the lamp, spoon, and quill, in a linen bag. None but the circumcised may partake of the Passover; but the women of the family sit apart and watch the rites, which consist of a regular ritual with prayers, readings, and hymns sung in a high falsetto.

Patagonians. Spanish *Patagon*, or “large feet”: the inhabitants of the extreme S. of S. America, and of the islarid of Tierra del Fuego. They are of the same stock with the other aborigines, but speak a language “full of pleasing vowels,” and possess a dictionary of 37,430 words according to M. Guimard (*Three Years’ Slavery among Patagonians*). They are usually described as savages, but he gives the following “prayer, as a fair index of their religion” (see Prof. Max Müller, *Contempy. Review*, Feby. 1897).

“ O Father : great man : king of this land
 Favour us, dear friend, every day
 With good food, good water, good sleep.
 Poor am I : poor is this meal
 Take of it if thou wilt.”

[The Patagonians are famous for their tall stature, averaging about 6 feet, and in a few cases 6 feet 4 inches to 6 feet 10 inches. They wear a mantle of the skin of the guanaco or llama: they are great riders, and the cradle is hung to the mother’s saddle, and decorated with silver, and with brass bells. They are of a deep ruddy brown complexion, and wear the hair of the head to the shoulders, but carefully pull out that on the face even including the eyebrows. In Terra del Fuego (see Dr F. A. Cook of the Belgian Antarctic Expedition, *Century Magazine*, March 1900, p. 720) there are three races and three languages: (1) Aliculufs on the Magellan Straits, short, ill-developed, and using beech-bark “dug-outs”; they eat snails, mussels; crabs, and fish, and are of the lowest type: (2) Indians near Cape Horn and N. to Beagle Channel, called Yahgans, now nearly extinct though once powerful; they also are dwarfed, and feed like the preceding: (3) Giants called Onas, little known previously, but living on the main island of Tierra del Fuego; they were divided into

small hostile clans, but now combine against the white sheep farmers ; they are from 6 feet to 6 feet 6 inches in height, the women of lesser stature but often corpulent. The physical development of the race, both here and in Patagonia, is very fine ; they live entirely by the chase, feeding on the large herds of guanacos, and wearing the skin. They have fire, and use bows of the antarctic beech, which they scrape into shape with a sharp shell ; the string is of guanaco sinew ; the arrows have feathers and glass tips (formerly of flint). Their language is guttural ; their huts are very primitive, made of branches and skins ; they possess dogs, and use them in hunting. They are polygamous, but divorce is said to be easy. Only some 1600 of them are now left. The intense cold of this stormy land causes them much suffering, and they are now being exterminated by white settlers whose flocks they destroy.—ED.]

Patāla. Potāla. The Hindu Hades or “low place” (see Put) being the lowest of the seven hells. Some say that it is a beautiful place, with a golden soil, and fine palaces, groves, streams, and lotus-covered lakes ; being rich in perfumes, and resonant with songs of birds, or music of great men and fair women—the daughters of the Danavas, Daityas, and Yakshas. Nārada the Muni, leaving Patāla for Indra’s heaven, said that the latter was inferior to the former, where Vasuki ruled over the chief Nāgas. It seems evident that the Hades called Patāla is here confused with the ancient Drāvidian capital at Pātala (“low lying”), a noble city on the lower Indus where wealth and luxury abounded.

Pātali-putra. Sanskrit : “the son of Pātala,” named after the older capital (as above) and becoming that of the Māgadha empire, and of Gangetic India, at least as early as our 6th century. It is included in the present city of Patna, and the site has been a capital for more than 1200 years, being at the Ganges crossing between the Buddhist sacred cities of Buddha-gayā, and Vaisala. It was the Pali-bothra of Greek and Roman writers, known in the time of Ælian, Strabo, Diodorus, and Pliny.

Patān. Pathān. See Parthians.

Patanjali. The first of this name was the founder of Yōga philosophy, of whom little is known. The second was the author of the Mahā-bhāshya, and a commentator on Pānini. His work was known in Kashmir in the 1st century B.C., and is variously supposed to have been written between 200 and 160 B.C. (Max Müller, Preface to *I-tsing*, 1896). See Pānini.

Patar. Sanskrit “father.” See Pa.

Patesi. Patesig. Akkadian : A prince under the suzerain, such as Urbau, and Gudea, about 2800 b.c. at Zirgul (see Loh) under the kings of Ur, or Isme-dagon in Assyria about 1850 B.C., under Babylon. The office seems to have been hereditary, and in later times Assyrian kings call themselves “Patesi of the god Assur” : while Nebuchadnezzar is “Patesi of Marduk.” [Probably *Pa-te-sig* in Akkadian means “lesser sceptre holder.”—ED.]

Pati. Sanskrit : “master”—a title of various gods such as Krishna the Go-pati or “cow-master,” or Pārvati the Uma-pati or “mother lady.” In Egyptian Pati means “servant,” as in the name Pati-pa-Ra (“servant of Ra”), the Potiphar of the story of Joseph.

Patrick. See Palladius. The Irish still make painful pilgrimages to the summit of Croagh Patrick, overlooking the Atlantic in Galway, on the “Patern”—or Patron Saint’s—day : for thence, according to the legend, he expelled snakes and frogs from the land. His personality is doubtful, for Bede does not mention him at all, unless this “patrician” was actually named Palladius. We only know of him from monkish legends of the 8th century (see *Academy*, June, July 1888). The Roman Church acknowledged him as a lowlander of North Britain, born about 372 or 387 A.C., near Nempthur, or Banavan in Tabernia—now Dumbarton. His father was Calphurnius : his mother Otide, or Conchessa, was a sister of the French saint Martin of Tours, by whom he is said to have been ordained a deacon ; and his father is called the grandson of the deacon Odesse, or Potitus. The year of St Patrick’s death is as doubtful as that of his birth. Some say he was 120 when he died on 17th March 493 ; others say only 113 years of age : apparently he is made to live during the time of St Columba, with whom, and with St Bridget, he is supposed to have been buried at Down. He was captured by Irish pirates, and taken to Ireland as a slave. He was afterwards, according to some accounts, sent as a missionary by the Pope (or more probably by the Church of Gaul), reaching County Down in 432, and Armagh in 444. In 447 he was in Britain ; in 448 at Cashel ; in 455 he resigned the bishopric of Armagh, and visited Rome in 461. His legend states that he founded 365 churches (one for each day of the year), and baptised 12,000 persons with his own hands. He had a wondrous rod called the “Staff of Christ,” and many pagan sites and myths are connected with his name. Mr W. Stokes (a well known Keltik scholar) says that the *Tripartite Life* of St Patrick is a production of the 11th

century of "very trifling importance," perhaps founded on statements in the Book of Armagh. A curious feature of the legends is the Irish belief in Dharna, as it is called in India (see Deo-garh), or self starvation at a holy shrine to compel the gods to grant favours. St Patrick is said to have so fasted at the gate of a merciless master till he freed his slaves, or again to have observed this custom (*Trosca*) in an heretical city till it was converted (*Academy*, 23d June 1888).

Pathrusim. An Egyptian race (Gen. x, 14) of the group to which the Philistines belonged (see Palestine). See Pati. [Perhaps *Pat-Ra-as*, "worshipping Ra as god."—ED.]

Paul or Saul. The ablest of the founders of Christianity, well called the "Apostle to the Gentiles," without whom the faith of Christ would, perhaps, never have spread beyond Judea and Galilee, and would certainly never have become an "universal religion": it would have died away, as did the Essenes, and many other local sects in Syria. Paul made it wider, and imported into it some of the ideas of Greek philosophy, as studied by educated Jews like Philo and Josephus, unknown to the Galilean disciples who followed Peter the fisherman. They spoke only of the divine Messiah, a son of David, born of a woman, who was crucified, buried, and came to life again, and whose immediate return they expected; and of God as the God of Christ, and the father of all who believed. Paul, when he accepted all this, proclaimed Christ to be also the pre-existent Logos, or "reason" of God, whom he had seen in vision (1 Cor. xv, 8), or in ecstasy when caught up to the third heaven (2 Cor. xii, 2-4)—the perfect man who, by obedience, obtained favour with God, and thus pardon for sinners; who instituted a memorial rite; and who will come in spiritual form to reign over saints in spiritual bodies. [He also uses such words as *Aiōn* and *Dunamis*, much as did the later Gnostiks; and says that Jesus was "crucified through weakness"; and that the Gentiles, no less than the Jews, are "sons of God," if they believe this gospel. But he does not identify Christ with the supreme deity, since he says (according to one rendering) that Jesus "thought not to usurp equality with God." Phil. ii, 6.—ED.]

Saul was born a Jew of Tarsus in Cilicia, a city then already famous as a centre of philosophy. He was brought up as a Pharisee, and learned from Gamaliel the broader, and milder, teaching of the school of Hillel. He had apparently long heard of the Christian legend, and had been, for some time actively employed in endeavouring to suppress the sect, as dangerous to the faith of his fathers. But on his weary journey to Damascus he was either stricken by the sun, or blinded and terrified by

lightning ; and, being of a highly nervous temperament, he supposed that this accident was intended as a divine warning to cease from his persecutions, and to acknowledge Jesus as the divine Messiah. Yet he tells us that he took no steps to verify the great assumption, on which all his after career was based, and claims that he was divinely inspired to preach what was revealed to him—only meeting Peter and James three years later, and fourteen years afterwards going back to Jerusalem to tell these two disciples, and John, what he was preaching (Gal. i, 12-24 ; ii, 1-14), and even opposing Peter at Antioch : “ For I neither received it of man, neither was I taught, save by the revelation of Jesus the Messiah.” To Paul it could make little difference whether Jesus rose in a fleshly or a spiritual body, but he certainly believed that in future all were to possess some subtle and ethereal frame like Christ (1 Thess. iv, 15, 17 ; 1 Cor. xv, 42-57). His difficulty as to the “ Law ” which separated him from the Gentiles was very simply solved, by supposing that since all was fulfilled, by the appearance of the Messiah, it was no longer binding (Gal. iii, 19). He felt that what he had to do was to reconcile Jewish legends and beliefs with Greek thought, and to instruct absent followers, and inquirers, by his epistles : for he knew that in education he stood high above the original peasant disciples of his new master.

Many writings that were not Paul's are believed to have been fathered on him (see Hebrews, Epistle of). The so-called “ Pastoral ” epistles (to Timothy, Titus, and Philemon) are especially doubted as “ Deutero-Pauline.” We can indeed hardly call either Paul himself, or Christ, or the apostles, truly historical figures ; yet we have in the epistles, however uncertain we may be as to date and authorship, a record of early beliefs as to Jesus crucified at the Passover—a persecuted Messiah, who, in Jewish estimation, must be of the seed of David, and who was expected to appear again within the lifetime of his disciples, and of Paul. The Judean converts, in his time, were content to add the new faith to the old : for in rites and worship they still thought of themselves as Jews. Baptism, and the Passover supper, were old Jewish customs, and a bodily ascent to heaven was quite credible to those who lived in an atmosphere of apparitions and inspirations. Legends and traditions were real history to them, and scepticism as to these was blasphemy. It required the destruction of their temple and priesthood to emancipate the masses, and to widen their faith into love of goodness and righteousness, independent of rites and sacrifices. None thought, in Paul's days, or for a long time after, of developing the dogmas over which the churches began to wrangle in our 3rd and 4th centuries ; or the priestly hierarchy, or

festivals and ceremonies of later days ; they were anxiously awaiting the reappearance of their Lord, urging each other not to be careful as to the things of this world, but to live, in faith, a life "not their own," though "delivered from the curse of the Law," by the reconciliation wrought by Christ.

Irenæus, of whose actual teaching we know so little (see Irenæus), appears to have believed that Christ lived to the age of 50 years, thus experiencing all the trials of youth, manhood, and later years. If so, he would be crucified some 24 years before the fall of Jerusalem, and Stephen would have been martyred about 50 A.C. Paul's conversion happened shortly after, and he must have preached for nearly 15 years, being finally killed under Nero according to general belief. Scholars of the school of Baur do not believe that he wrote all the 13 epistles attributed to his pen, but admit those to the Galatians, Corinthians, and Romans. It is clear that—as in the case of the Gospels—these have been "harmonised" by the alteration of words and phrases which later scribes thought it necessary to amend, in accordance with the prevailing views of Christians from the 3rd to the 5th century A.C. The Gnostik character of Paul's teaching is, however, still visible in many passages, as when he tells the Corinthians : "We speak wisdom among them that are perfect" (1 Cor. ii, 6). "Though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature" (2 Cor. v, 16, 17) : for they are "in the spirit" (Gal. iii, 3), and the Hebrew legends are "allegories" (iv, 24). The real Christ "born in us" was, he thought, in each—a spirit or phantom Christ. Yet if Paul be the writer to Timothy, he does not speak of Jesus as divine. He invokes "God, the Saviour of us, and of the Lord Jesus the Messiah" (1 Tim. i, 1) : "For there is one God, and one mediator between God and men, the man Christ Jesus" (ii, 5). None are justified by the law (Rom. iii, 20), but are freed by Christ from its curse (Gal. iii, 13).

We may believe that the early conversions at Antioch were due to Paul : the inhabitants were not Jews, and in Judea the converts took much longer to cast off the honoured Jewish name, clinging to their Sabbaths and circumcision. The Passover became the "Lord's Supper," but it retained its old sacramental character; even in Paul's time the "love feasts" of the Gentile converts were, on the other hand, the cause of many scandals (1 Cor. xi, 18-22), degenerating into communistic Agapæ. Paul, through his education, was fitted to proclaim a Christianity which cultured Greeks might find less difficulty in accepting ; and to the Gentile masses the marvels asserted were

quite credible. But Paul rashly based his faith and hopes of the future on what was mere delusion—that Jesus when killed, and buried, rose on the third day to talk and walk with disciples in Judea and Galilee (1 Cor. xv, 4-7). He accepted current reports of excited and credulous disciples, as proof that Jesus would “return to judge the world,” for : “If Christ be not raised your faith is vain” (I Cor. xv, 17), yet Paul was ready to believe long before he had asked any of the older Apostles what they knew. He, like them, was a firm believer in supernatural agencies, phantoms, and spirits ; but we have no record that anyone who knew Christ saw him rise, or saw him at the tomb, unless we accept the later accounts about the poor hysterical Magdalene, who had believed herself possessed by seven devils : even she did not recognise him (John xx, 14), and according to Mark (xvi, 1 and 8) she could not have seen him at all, though the later addition (not in old MSS.) makes Jesus to appear to her first (verse 9). To this witness Paul never alludes. Paul was better educated than most Hebrews, but still he scoffs at the learning of the Greeks (1 Cor. iii, 19 : 1 Tim. vi, 20), in texts which have done infinite harm, and which still cause much misery even to-day. He taught young converts that “whatever is not of faith is sin” ; that, like himself, they must believe, without evidence, all that popes or pastors might teach : for failing this, no matter how good might be their lives, they were sinners before God, fit only for eternal torment in hell, and not attaining to that immortality which Paul seems to have regarded as conditional (see Immortality). So greatly is he impressed with the idea of the immediate end of the world that he thinks there is no time for them to marry (1 Cor. vii, 26) : they had better remain like himself, content to become an itinerant preaching carpet-maker barely able to live. They should love their wives if they had any (Ephes. v, 28-33), for marriage is the mystical symbol of Christ and the Church, but women must remain in subjection (1 Tim. ii, 11), and never venture to speak in public (1 Cor. xiv, 34). Paul proclaimed the duty of submission to all authority, civil or religious, and forbade men to speak evil of any one : he believed that a good time was just about to dawn when Christians, caught up into the air, would reign for ever with Christ. What was good and true in his teaching was not new, and what was new was not true.

Pavaka. Sanskrit. The sacred sin-bearing fire in temples, or at city gates.

Pavana. Sanskrit. A form of Vayu, “wind” or “breeze.” The regent of the S. W. region (see Hanumān).

Paya. Pya. Pra. Barmese names for god, oracle, or temple : apparently corruptions of the Sanskrit *Priya*, “beloved” or “holy.”

Payzone. Paizome. A Brazilian demi-god or prophet. Paiya was fire, or the sun, among American Indians ; but Buddha is commonly called Paya. The footprints of Paizome were worshiped in Brazil, like those of Buddha in India (see Kuetzal-koatl).

Peacock. See Ophir. This bird is found represented in Kretan frescoes of unknown age, but its borne is in India. It appears in Greek mythology as Argus—the dark-blue sky of night with starry eyes, watching over Hērē, the earth. In India also he is called Nila-kanta or “blue-throated,” like Siva, and is said to have the train of an angel, the shriek of a fiend, the walk of a thief, and the dart of a snake. Even as late as 1457 (Monstrelet, Chron. iii) valiant knights swore by a living peacock brought into the hall on a dish. The churches, however, discountenanced the peacock, and its feathers came to be regarded as unlucky. Its scream was said to repeat the name of *Iao* (Yahveh), and it is represented standing on the turtle as a charm (King’s *Gnostics*, p. 131). A popular saying still runs, “She who dreams of a peacock will have a handsome son” ; and the Yezidīs of Mesopotamia still retain the symbol of Melek-Tauwūs or “king peacock” (see Tylor, *Prim. Cult.*, i, pp. 122, 320), a name known to Aristotle in the 4th century B.C., as Taōs for “peacock.” In Tamil *Togai* is “the crested one.” The Greeks considered Samos to be the home of this bird, which was the “bird of Juno” to Romans, represented at her feet as early as 250 B.C. The peacock, owl, and eagle, form a triad representing Juno, Minerva, and Jove. Sir George Birdwood thinks that the Phoenix was the peacock. The Persian “peacock throne” spread E. and W., and in a Roman zodiac the bird stands for Aquarius, and thus for the month of weddings in January and February—the Gamēlion month sacred to Hērē.

Pegasos. The winged horse of the sun, represented on a Hittite medal, and an Assyrian, as well as on coins of Carthage, was called the “holy horse” by Aratos, but said to have been born “half-formed”—as bird and horse combined. [The name is of uncertain meaning—perhaps Semitic for “flying horse.”—ED.] Hesiod said that Khrusāor (“golden light”), and Pegasos, were sons of Poseidōn or Ocean by Medūsa (the moon) when her head was cut off. Pegasos was “the hero horse,” wielder of the thunderbolts of Zeus (see Kentaur), and on it he rode, as did Eōs “the dawn,” while Athēnē also tamed it. But Khrusāor his brother became a demon in

Tartaros, and father of Ekhidna, who bore many Khimairas to Tuphon, and guarded the apples of the Hesperidēs as a dog. Bellerophon rode on Pegasos also, and in India the winged horse is Kalki. The Muses rode Pegasos, and his feet were like human feet. Where he stamped a spring arose ; and in old bas-reliefs Perseus also rides him when slaying Medūsa. He is clearly an emblem of the soaring sun, and in Akkadian the words *Kurra* and *Kur* for “horse” and “sunrise” are closely alike (see Horse).

Pelagius. An early Keltik heretic (370-418 A.C.) persecuted by the Catholic Church. He was a Welshman whose real name was Morgan, born at Bangor, and probably going to Rome with the retreating Roman legions about 400 A.C. The name Morgan became Marigena, or “sea born,” rendered in Greek Pelagios, or “mariner.” He became an earnest itinerant preacher, never apparently submitting to the bondage of priestly ordination, but discoursing boldly on what he thought good and reasonable, not avoiding fundamental dogmas, and seeking to explain the rites of the Church. St Augustine, whose views dominated the churches of Africa, at first spoke with respect of Pelagius as a sincere Christian ; but Jerome abused and calumniated him. Rome began to persecute him, and he left the city in 409 with his pious friend Cælestius, to go to Sicily and Africa, where he taught at Hippo and at Carthage, there meeting Augustine who was busy in opposing the Donatists. The saint turned his influence against Pelagius and Cælestius, being alarmed at their ideas about original sin.

Pelagius taught : (1) that Adam was born mortal, and that any sin of his consequently could not affect the rest of mankind who were naturally mortal and not doomed to die for Adam’s transgression, which had nothing to do with death : (2) that infants are born as innocent of sin as Adam was, and need no baptism to remove any original sin : (3) that men lived sinless lives before Christ’s coming as well as after : (4) that Christ’s resurrection had nothing to do with Adam’s fall, or with the resurrection of mankind : (5) that the effect of the ancient Law was the same as that of the Gospel, in the time before Christ had come : (6) that human nature could guide us in the path of goodness of heart and of life : (7) that God has given us free-will, but guides us in the choice of good : (9) and that herein lies the grace (or kindness) of God. Such views Pelagius eagerly preached in Africa and Palestine, but he disappears about 418 A.C. Pope Zosimus, and many reasonable Christians, long supported his views, but Zosimus at length gave way to the zeal of Augustine’s party, and condemned Pelagius, who quoted

Scripture in vain, saying that Abraham was bidden to walk before God and be perfect, and that man evidently could be without sin, for Zacharias and Elisabeth (parents of John the Baptist) were “blameless” in regard to the Law and ordinances. Such quotations did not fit the doctrines of the Church, and Pelagius was denounced as seeking to deny the need of grace, trusting to works and to morality rather than to faith—an attitude always hateful to priests. The Council of Ephesus, in 431 A.C., condemned alike the moderate doctrines of Nestorius, and of Pelagius. Augustine had just died, and the Council was dominated by the fierce Cyril of Alexandria, who “represented man as morally dead, and semi-Pelagians as morally sick.” We however do not know exactly what he was teaching except from his *Commentary on Paul’s Epistles*, and a letter to Demetrius. His *Confession of Faith* had been already condemned by Pope Innocent in 417 A.C., though Zosimus his successor hesitated to pronounce judgment. Pelagius said that it was absurd to suppose that man propagates a sinful soul in his child, for our souls come direct from God : thus he made God responsible for every act of man. He steered clear of the increasing belief in the dogma of Predestination ; and in this also he was out of harmony with the Catholic Church (see Smith’s *Dict. of Christian Biog.*).

Pelasgi. An ancient people on the coasts, and in the islands, of the Mediterranean, as to whom we know just as little as did Dionusios of Hali, who laboriously investigated the subject, and could only say that they were *autokhthōnoi* or “natives” throughout Greece, penetrating later into the Peloponnesos, where—says Plutarch—“they were like the oak among trees : the first of men at least in Akhaia.” Pliny says that Arkadia (in the Peloponnesos) was called Pelasgis ; and that Pelasgos was a lordly title, and the people descended from the daughters of Danaos : like the Greeks they had been instructed in arts and religion by Egyptians. They were found also in Ionia, in Krete, and in Italy, where they mingled with Etruskans, Ligurians, and other early tribes. Dōdōna was a famous Pelasgik settlement, and Thucydides the historian tells us that all Hellas (or Greece) was Pelasgik before the Trojan war—or about 1200 B.C. As Leleges the Pelasgi fought at Tray, and Larissa was the mother city of the race. Homer speaks of the tribe (Il., ii, 840) and of “divine” Pelasgoi (*Odys.*, xix, 172-7), and they seem to have come from Asia Minor to the West. [See Danaos. Their birth suggests an Aryan race (see also Peleia “dusky”).—ED.]

Pēlē. The volcano goddess of the Sandwich Islands (see the

Akkadian and Mongol *bil* or *pil* “fire”), to whom human sacrifices were once offered, but who now only receives white fowls and money, or strawberries and other red berries such as the Ohelo (*Vacinium reticulatum*). Miss Gordon Cumming (*Fire Fountains*) says that “an old Hawaiian brought the bones of a child in a parcel,” and begged that they should be thrown into one of the crevasses of Pēlē. Her shrines are stone circles (*Heian-Mari*) on volcanoes and crags, and the authoress found that at one of these, at Kilanea, offerings of first fruits, hogs, and dogs, were made. In the Kaura valley Heian was accompanied by 8 or 12 attendant deities, symbolised by rude stones swathed in white or yellow cloth; and the people cut off their hair and offered it to her with sugarcane and flowers (see Hair): the sugarcane is cut in lengths of about 6 inches, as also on Indian altars which we have seen.

Peleia. Peleias. Greek: a dove, “dusky” or “lead-colored” (*pellos*): the wild pigeon, or the rock dove, found in the oak groves of Dōdōna, and identified with wood spirits, and priestesses (see Dove). Christians also held the dove sacred, and Russians even now rarely eat it (see Pelias).

Pēleus. A hero educated on Mt. Pelion by Kheirōn the Kentaur, like Akhilleus and other heroes, in the cave still shown. He was the son of Aiakos, king of the Murmidons, at Phtheia, in Thessaly. The heroes came to his marriage with Thetis a Nereid, or river spirit, also the daughter of Kheiron, and Pēleus waged war with Hēraklēs. He was tempted in his youth (like Joseph) by Astudameia, the wicked wife of Akastos, son of Pelias in Iolkos. As he slept, wearied by the chase, on Mt. Pēlion, Akastos stole his sword, leaving him a prey to wild beasts; but Kheirōn, in the guise of Hermes, restored it, or got one for him from Hephaistos; and Peleus slew both Akastos and his wife. Kheirōn also gave him a divine lance, and Thetis bore him Akhilleus, whom she tried to destroy by fire, and by boiling water, as (according to one legend) she had done to seven other children. She deserted Peleus, but when wolves devoured the flocks on Mt. Pēlion she changed them into stones. These wild legends are evidently solar, and Pēleus is the sun, surrounded by figures of cloud and water: the father of a new sun Akhilleus. [Perhaps therefore the name comes, like Bel, and others, from the Aryan root *Bhal* “to shine.”—ED.]

Pelias. The son of Poseidōn and Turo, and the brother of Nēleus. Both were exposed to die, and Neleus was suckled by a

bitch (see Kuras), whereas Pelias, nearly killed by the kick of a mare, became black in the face (whence his name), but was saved by a shepherd and became ruler of Iolkos. He sent Iason for the golden fleece; and, on the return of the Argonauts, Mēdeia deluded the daughters of Pelias, by restoring to life a ram cut up and boiled, promising to do the same for their father whose youth would be renewed. The daughters therefore slew him, and boiled him in vain. Pelias and his brother seem to be the twins (see Asvins), night and day, and he is torn in pieces like Orpheus, Osiris, Attus, or Zagreus. He is said to have originated the Olympian games, which his son Akastos (see Pēleus) continued in his honour. The daughter of Pelias was Alkestis, wife of Admētōs, whom Hēraklēs brought back from hell.

Pelican. In mythology this bird is an emblem of parental love, since it wounds its breast that its young may be nourished by its blood. The origin of the story seems to be found in the fact that a ruddy patch appears on the pelican's breast in the breeding season; which shows us the close observation of the ancients (Blyth: see Buckland, *Curiosities of Nat. Histy.*, 3rd series, vol. i, 1873, p. 76. Note).

Pen. Pin. Keltik “head,” “top.”

Penates. See Pan. Gods of the household (see Lares), adopted by Romans from the Etruskans, the word being probably Etruskan for “spirit.” Two Penates usually flanked one Lars, being figures of men with spears, horns, rods, trumpets, etc. The later Romans placed the shrine, with its ever burning lamp, by the main door of the house. This was copied by Christians, who placed lamps before the pictures and images of saints, though Theodosius II forbade the practice after 400 A.C. The Penates were often shown in a dancing attitude, like some Indian images of gods. The group of three (above noticed) represented Ceres as the robed Venua, flanked by Pales and Fortuna. But Dionysius says that the Penates had no fixed form, but were made of wood, stone, or metal, in the form of spear heads, horns, or batons, being thus—in early days—only emblems of the *penis* or lingam, such as were common to all early races (see Pāla). It was said that Dardanos brought Penates from Samothrakē (see Kabeiroi). They were established first at Lavinium, and after many objections brought to Alba as the capital of Latium, and finally to Rome. They were said later to symbolise “the creating spirit, or air, the body, and wisdom” (Arnobius, *Adv. Gentes*, iii, 40-41): the masses, says Arnobius, called them the gods of the streets, and Romans connected them with the Terminalia, and with Janus. They

were not mere genii but Dii Consentes, holding high rank in the Pantheon of the nation, and symbolising male and female principles or elements (see *Encyclop Brit.*).

Pen-dragon. See Pen. "Dragon-head" (see Arthur).

Pentateuch. The "five-fold" book of the law (see Bible). [Learned opinions differ greatly as to the age and composition of the Pentateuch, just as in other cases such as those of the Zend-Avesta, or of the Vedas; the cause, as the author shows under the head Bible, being the absence of early documentary evidence. The Greek and the Samaritan versions, of the 4th and 6th centuries A.C., agree with the Hebrew except in minor details, showing the text to be substantially that existing in the 3rd, 4th, and probably 5th centuries B.C. There is no documentary evidence that the Book of Joshua ever formed an integral part of the Torah, or Law; and the Samaritans, about 300 B.C., or earlier, while adopting the whole Pentateuch rejected every other book of the Hebrew Scriptures. The critical opinions are based, to some extent, on the use of the divine names Elohîm and Jehovah. They assume the authority of our present Hebrew text; for the occurrence of these names in the Greek translation of the Pentateuch is quite different. The Greek Septuagint follows the same order as the Hebrew, except in the case of a few chapters (Exod. xxxvi to xxxix), where paragraphs are placed in a different sequence. The translation, made at Alexandria about 250 B.C., was evidently careful, and from a good text. Difficulties of a practical and archæological nature are also found by Orientalists in adopting the latest conclusions of Western students. Thus, for instance, it seems unlikely that an elaborate ritual would have been arranged when the temple was in ruins during the captivity; and the law that all clean food was to be consecrated by slaying the beast before the door of the tabernacle could clearly not have been carried out except in a camp. It is modified in Deuteronomy to suit the conditions of dispersion over the conquered lands. The language of the Pentateuch is, throughout, that known from inscriptions to have been used before the captivity, and not the Hebrew of Ezra's days. No Persian words occur, nor are Persians ever mentioned in the Law. The inscriptions of Tell Loh and of Nippur have shown the high antiquity of priestly rites in Asia; and, as regards the civil law of the Pentateuch, the antiquity of similar enactments has been proved by the great discovery at Susa (see Hammurabi). There is nothing in the Pentateuch that might not have applied to the conditions prevailing in the later years of David's reign, or under

Solomon ; but no scholar can now be found to maintain that the whole Pentateuch was written by Moses in the' desert, nor does the work itself claim to be so written.—ED.]

The text of the Pentateuch has been tampered with by later Rabbis (see Masorah), and the Temple Copy was lost in 70 A.C. (see Josephus). There is no evidence that the Levitical laws were known in the age of the Judges, or even of the Kings, or were observed by the nation ; and there is much that points to the opposite conclusion, in the historical books from Judges to Kings. There was no one shrine for all; and sacrifices were offered at Shechem, Shiloh, Bethel, Gibeon, Bethlehem, Kirjath-Jearim, Nob, Gilgal, and on Mt. Carmel (see Bamoth), at various times. The Ark, first established in the sequestered site at Shiloh, was captured by Philistines, and migrated afterwards to Beth-Shemesh, and to Kirjath-Jearim, while the tabernacle is said to have been at Gibeon. David established a sacred centre in his new capital, and Solomon built a temple to which all Hebrews were commanded to pay yearly visits ; but such centralisation ceased on his death. The growth of science is now demolishing theology, and such questions are becoming matters only of literary interest. Dr J. W. Draper (*Conflict Between Religion and Science*, p. 225), remarks that : “ It is to be regretted that the Christian Church has burdened itself with the defence of these books. . . . Still more, it is deeply to be regretted that the Pentateuch, a production so imperfect as to be unable to stand the touch of modern criticism, should be, put forth as the arbiter of science.” “ For her the volume of inspiration is the book of Nature, of which the open scroll is ever spread forth before the eyes of every man ” (p. 227). Educated Jews themselves (see *Jewish World*, 30th April 1886), admit that the Pentateuch “ is full of legendary and mythic lore ” ; and such apparently was the conviction of early Jewish scholars, like Philo and Josephus, when they explained the early stories as purely allegorical. Spinoza believed that the Pentateuch was founded on older materials such as the “ Wars of Jehovah,” which it quotes as authority. Ewald supposed it to have had seven authors, and Colenso at least four, and these scholars believed it to have been compiled between about 800 and 600 B.C., while others would make it in parts as late as 400 B.C. But we really have no evidence of what the Torah contained, in the time of Ezra, our earliest information being due to comparative study of the Greek and Hebrew texts, probably traceable to about 250 B.C.

Pentecost. The “ fifty days,” from the 16th of Nisan to the

6th of Sivan, when the Hebrew harvest festival was celebrated (Exod. xxiii, 16 ; Levit. xxiii, 15, 21 ; Num. xxviii, 26-31). The later Rabbis taught that during these 50 days the oral law was given to Moses on Sinai, as well as the Torah or written law. The Christians adopted the feast, which they made the "birthday of the church" on Whit Sunday (Acts ii, 1-12) ; and Church Councils decreed that the Apocalypse must then be read under pain of excommunication.

P'eor. See Ba'al-P'eor.

Perchta. See Holda.

Peripatetiks. The school of Athenian philosophers who "walked about" the cloisters of the Lukeion (or Lyceum), in converse with Aristotle and his successors. The place was originally a covered gymnasium adjoining the temple of Apollo Lukeios ; but about 340 B.C., intellectual discussion took the place of physical training, when the liberality of his royal pupil, Alexander the Great, enabled the father of science—once a druggist—to devote himself to research and speculation concerning natural and philosophical questions. [Aristotle, according to Apollodoros (140 B.C.) was born in 384 B.C., and studied under Plato for 20 years : he became imbued with Platonic ideas, but his own mind was far more practical than that of his master, and his aim became science, knowledge, and the study of reason, rather than mystic speculation about the unknown. In 343 B.C. he was selected by Philip of Macedon, as the tutor of the young Alexander ; and Aristotle's influence on history was thus far greater than that of Plato. He taught in the Lyceum for 15 years after 337 B.C., and died at Chalcis in 322 B.C., being then 63 years old. The MSS. of his works lay buried for 187 years and were brought to light again in 100 B.C. We have 19 works of acknowledged genuine character, besides two that are doubtful, to say nothing of 18 that are spurious. The most important of the undoubted works are the Nicomachian Ethics, the Politics, and the Metaphysics, with the Essay on the Soul. Aristotle criticised the impracticable Republic of Plato, and as a politician upheld monarchy. His treatise on the soul is not psychological : he believed every animate being to possess an *Entelecheia* or "expression"—an intelligence, or vital principle, not material ; yet in the Ethics (IX, vii) he seems to regard it as material since he speaks of it as "small in size" ; this soul he believed, like Plato, to be a part of God : for all Nature is pervaded by Reason ; and the form is suited to the purpose (a teaching in which we see the germ of evolution properly understood) ; but as to a God outside the universe the teach-

ing of Aristotle is as obscure as that of Plato, though he regarded the Theos as the unmoved mover of all, intent on self meditation (see Pantheism). Reason, he said, is peculiar to man, and not shared by beasts : it is connected with the eternal, and it is both active and passive (Ethics VI, xi) ; but the active alone is indestructible. True pleasure, he believed, is satisfaction, and is found mainly in contemplation and in intellectual activity. The will is free, and all sane men, unless invincibly ignorant or brutish, are absolutely responsible for their own acts. His ethics therefore inculcate the most severe doctrine of iron and unforgiving justice. These conclusions he does not attempt to prove, but assumes them to be generally evident and accepted. His love of natural history made him the founder of modern natural science ; and, above all philosophers, he is careful clearly to define the meaning of every word he uses, as far as it is possible for the human understanding to limit, and logically to make precise, each idea. His influence on European thought, and perhaps on that of India also, has thus always been greater than that of any other thinker, since he is welcomed by men of science as well as by philosophers.—ED.]

The great founder of the Peripatetiks agreed with Platonists, and Stoiks, that the wise man must strive for virtue and right life, which are profitable to himself as well as to others. He strove to be scientific in his ethiks, as well as in his pursuit of natural science, and these noble principles were long maintained by his disciples. Theophrastos, his immediate successor, taught in the Lyceum from 322 down to 288 B.C., and Strato—called the “Physicist”—followed till 269 B.C., being yet more intent on clinging to the material side of the teaching, and saying that he knew nothing about the infinite and transcendental, or about souls : matter he thought has in itself the energy sufficient to account for all the phenomena of the universe. He did not accept the atomic theories of Demokritos ; but he followed Aristotle in saying that heat and cold were prime movers of the world, while ascribing the *Entelecheia* to faculties of sense perception. But after Strato no great Peripatetik appeared ; and Roman conquests, followed by the spread of Christianity, silenced for a time the voice of Greek philosophy. The Church became a mighty engine of state, but science suffered eclipse until it was again taken up by cultivated Moslems, and by learned Syrian Christians, and at last revolutionised European thought through its introduction into Italy and Spain during, and after, our 13th century. For Aristotle and Plato, whose work was studied at Baghdad in our 9th century, became known also to the Franks in Syria, and such discoveries led to the foundation of universities in Italy and France, and

to the "new learning" of the 15th and 16th centuries, before which the power of the Roman Church finally collapsed in Northern Europe.

Perkunas. See Parjanya.

Persē. Greek : the daughter of Okeanos, wife of Hēlios the sun, and mother of Pasiphāe ("the light of all"). Her name, with those of Perseis, and Perseus, is connected with fire. [The Aryan roots *Bhars* and *Bharg* "to gleam" being secondary derivatives from *Bhar* "to shine" (see Bar). The Hebrew *Barak* "lightning" is akin.—ED.]

Persephonē. The Greek name of the Latin Proserpina, which is said to mean "shot forth." She is the daughter of Zeus or heaven, and of Dē-mētēr or earth, stolen by Pluto the god of Hades, and long mourned and sought by her mother, till Hermes brought her back from the underworld, it being decreed that she henceforth must spend half her time below and the other half above. Like the Indian Sita she is the emblem of the seed buried in earth, and springing up again from below. [The derivation of the word is very doubtful : the Greek may be from the Aryan roots *Bhar* "to produce," and *Sap* "to dig" or "cut," meaning the "seed-furrow"; and the Latin from *Bhar* and *Sarp* which also means to "cut," so that, like Sita, she is the "seed in the furrow."—ED.]

As the bride of the ruler of Hades, she became also the Juno Inferna, queen of the underworld, and punisher of the wicked. She is said to have eaten the pomegranate in hell, so as to be forever connected with the lower world—where her roots remain. The Arkadians called her Despoina or "mistress," and others Korē "the girl," or Persephassa [another form of the same roots *Bhar*, and *Sap*—ED.]. By eating the pomegranate, given to her by Pluto, she became the mother of Erinues. Each country showed the place where she was seized by the infernal deity, but the most famous site was at Eleusis (see Eleusis). In Sicily the "fields of Enna" were those in which she sported, among spring flowers, ere she was laid in earth; and special rites of Proserpina accompanied the first sowings and reapings of the year. It seems not improbable that the Greeks got the legend from Babylonia; for among the Amarna letters is a Babylonian tablet which gives the story of the "Bride of Hell," about 1450 B.C. She was a daughter of heaven, whom the king of Hades (Nergal) refused to allow to return on high, till her shrieks brought the gods down to besiege the portals of hell. She was then reconciled to her lord, who promised to allow her to do as she pleased (see Col. Conder's translation, *Tell Amarna Tablets*, 1893).

Persepolis. The “city of the Persian” in Greek, founded by Darius I, as his S. capital, and remaining such till 340 B.C., though Artaxerxes Mnemon made Susa his winter capital for a time (405-358 B.C.). The ruins of four palaces remain : that of Darins I (521 B.C.) : two of his son Xerxes (486 to 465 B.C.) ; and that of Artaxerxes I or Longimanus (464 to 425 B.C.) ; but the most famous of these palace temples is attributed to Artaxerxes III (359 to 338 B.C.), and is now called the *chal-minār*, or “forty pillared.” A fine bas-relief over the doorway, which is 25 ft. high, furnished the papier-maché impression now in the British Museum, taken by Lord Saville’s party in 1891 : it is caned the “throne relief” representing a Persian monarch on his throne fanned by an attendant : three tiers of figures represent the Satraps of the empire : the frieze over the king’s head is 50 ft. long and carved with lions ; while above all, the winged disk, and included figure, represent Ahura-mazdā the supreme god of Persians. The panel, inscribed in Persia,n kuneiform characters, gives the genealogy of Artaxerxes ; and, after declaring Ahūra-mazdā to be “the creator of the world and giver of an happiness,” it denounces Angromainyus as “the bringer of evil and death” : it then continues “thus saith Artaxerxes—may Ahūra-mazdā, and the god Mithra, protect me, and this land that I have made. I am the king of kings, king of the far-spreading world, with all its tongues : the one to whom Ahūra-mazdā has given the sovereignty of all peoples.”

Friezes of animals, and other figures, also decorate the passage leading to the great staircase north of the hall. The frieze which represents deputations from all parts of the empire, bringing gifts on the New Year’s day, to the king, is 50 ft. long and about 4 feet high. Each deputation is divided from the next by a tree, and a Persian official holds the leader of each by the hand. The Baktrians bring bowls probably full of gold and gems, and are followed by a two-humped Baktrian camel, as a present. The explorers also made castes of the procession of the “ten thousand immortals,” whom Herodotos describes, of whom a thousand are said to have had gold apples at the ends of their spears, and the rest apples of silver. These figures wear long robes and sandals, with a quilted upright headdress. Each has a bow and quiver slung on the shoulder, and a spear, of which the butt ends in an apple, or ball. The enamelled tiles of Susa, found by M. Dieulafoy, represent similar figures, and are now in the Louvre. One of the royal tombs at Persepolis has a frieze of walking lions, which is also reproduced at Susa in colored tiles. Another famous bas-relief represents a king struggling with a demon (probably Mithra and Ahriman), this monster being like the Assyrian

Tiamat from Nimrūd, and having the fore half of a lion, and the legs of an eagle, with a scorpion's tail. The influence of Semitic art on the Persians is of interest in connection with the study of Pāhlavi religion and language (see Bundahīsh, and Pāhlavi); another slab represents a draped figure raising his hands in prayer, and having the double wings of Assyrian angels (this is probably one of the Ameshaspentas): but Egyptian influence seems also traceable in a crown with uræi and feathers, surmounting a horned helmet.

Opposite the representation of the king and monster, which is on the N.E. side of the palace of Darius, is another showing a king stabbing a lion which rises on its hind legs. A valuable text of Xerxes, in Babylonian kuneiform, was excavated near the great staircase leading from the palace of Darius to the S.E. palace. This runs much as follows: "A great god is Ahūra-mazdā who created the earth, who created the heaven, who created men, who bestowed honour on men; who bestowed dominion on Xerxes, as the only one among many kings, the only one among many rulers. I am Xerxes the great king, the king of kings, the king of lands of every tongue, the king of the great wide earth, the son of Darius, the Akhaimenid. Xerxes the great king saith:—That which I have here done, and that which I have done elsewhere, all so far as I have done it I have completed under the protection of Ahūra-mazdā. May Ahūra-mazdā protect me, together with the other gods, and my dominion, and that which I have made." This text is of great value for the study of the Persian religion, and of the language of Persian scriptures.

The great platform of the principal palace is 1430 feet by 800 feet, rising above the plain of the Kurus stream: the great stair is 22 feet wide: the gates were flanked by colossal winged bulls, as at Nineveh. The palace itself measures 130 feet by 100 feet, including the hall of pillars. It is of black stone with great blocks exquisitely chiselled and polished, believed to have been the work of some 6000 Egyptians brought originally from Egypt by Cambyses (529-521 B.C.). This palace was accidentally burned in 331 B.C., during a festival held there by Alexander the Great. The beautiful figures were mutilated by Moslems, who said that the place was "full of idols." The site is about 25 miles S. W. of Pasargadæ (see that heading). The tombs are in the rock behind the palace, some 8 miles to the N.E.: they include those of Darius the 1st, 2nd, and 3rd, and of Artaxerxes 1st, 2nd, and 3rd, with one unfinished. The *Naksh-i-Rustam* ("figure of Rustam") is carved on a conical cliff, representing some mythical hero or king. Neither Herodotos, nor Ctesias, speak of Persepolis, but regard Pasargadæ as the capital;

but the former was the Makedonian provincial capital from 315 to 200 B.C., when it was superseded by the last Iranian capital Istakhr, hard by, which—under the Moslems—was again replaced by Shirāz in our 10th century. Strabo says that “Persepolis was the richest city of the Persians after Susa,” and that Alexander burnt it in anger against Xerxes for all the evil he did in Greece. Fragments of bronze found at Persepolis are inscribed in kuneiform with the name of Argestis (which was that of a Vannik, or Armenian, king about 650 B.C.) Sir W. Ouseley thinks that the ruins are in part older than the time of Cyrus ; and, since the Vannik language appears to be Iranian, the text may be Median, and, unless brought from elsewhere, may indicate Median rule in S. W. Persia.

Perseus. See Persē. A Greek solar hero—“the fiery” or “gleaming” one. His grandfather Akrisios, was warned that his daughter’s child would slay him. He shut up Danae his daughter in a brazen tower, but Zeus descended on her in a shower of gold, or golden light, and she bore Perseus. [This legend of the princess in the tower is widespread, and is found in an early mythical tale in Egypt.—ED.] Mother and child were set afloat in an ark (see Moses), which Zeus guided to the island of Seriphos, where it was found by a fisherman whose brother, Poludektēs, was king of the place : from this king Danae suffered persecution, and Perseus was sent when he grew up on the hopeless errand of bringing the Gorgon’s head (see Gorgon), which was to be a love gift to Hippodameia. He visited the Graiai, sisters of the Gorgons, “grey women” who had only one tooth and one eye among the three, and, by stealing these, learned where to go : he received, by aid of Athēnē, the magic helmet which rendered him invisible, and the winged sandals of Hermes, with the sword Herpē (“the shearer”), and the mirror-shield of the goddess, in which he could see Medūsa (the “maddened” moon, or mortal goddess), whom to regard direct meant to be turned to stone. He was thus able to cut off her head, which he kept in a magic bag. He is represented as riding on Pegasos the winged horse while so doing. With it he turned to stone Poludektēs, and others ; and also the sea monster that was about to devour Andromeda whom he married (see Andromeda) ; and finally he wounded his grandfather Akrisios in the heel, with his arrow, and so became ruler of Argos. The myth repeats many familiar features of the sun-hero’s story, and includes his extinction of moonlight, and rescue of the dawn from the night dragon. His sickle-sword recalls that of Marduk warring against the dragon in Babylonian mythology. He also wedded Persika, or Aurigena—a light-born goddess ;

and he instructed the Kuklopēs (or “round-faced”) builders of Mycenæ and Tiruns, establishing cities, games, and agriculture. His mother Danae (Dahana) was the dawn, like his protector Athēnē.

Persians. The Aryan Persians (or “bright” race) first appear as Parsuas S.E. of Assyria in records of Shalmaneser II about 836 B.C. The legend of the race (as given in the Persian Vendidād) traces them from the “Aryan home” (see Aryans) N. of the Kaspian, the first lands occupied being in Sogdiana and Bactria, and the later ones in Hyrkania and Media : or otherwise the Aryan home was in Media (see Daitya), in which case they would have spread into Persia as an offshoot of the earlier Medes (see Persepolis). The old Persian shows that they were closely akin by language to the Vedik Aryans. The independent Persian monarchy was founded by Akhaimenes, the great great grandfather of Cyrus, about 700 B.C.; and the defeat of the Medes and conquest of Ekbatana in 548 B.C. (see Kuras) laid the foundation of the Persian empire. Teispēs, son of Akhaimenēs, had two sons, the eldest being Cyrus, father of Cambyses, father of Cyrus the Great, whose son Cambyses was the last of the elder branch ; and the second being Ariamnēs, father of Arsames, whose son Hystaspes was father of Darius I, the founder of the second Akhaimenian dynasty, who calls himself the “ninth king” of the Akhaimenian family, being the successor of Gambyses. The last of the dynasty was Darius III, defeated by Alexander the Great, and dying in 330 B.C. [The following is the actual succession : Cyrus died 529, Cambyses 521, Darius I 486, Xerxes 465, Artaxerxes I 425, Xerxes II (who reigned 45 days) 425, Darius II 405, Artaxerxes II 359, Artaxerxes III (Okhos) 338, Arsēs or Arognēs 336, Darius III 330 B.C.—ED.] Under Darius I the empire included Asia to the Panjāb on the E., and Egypt. Before the rise of Akhaimenēs, about 720 B.C., Sargon speaks of “25 princes of the Medes” as giving tribute to Assyria ; but Shalmaneser II (in 836 B.C.) yet earlier says that “27 princes of the Parsu” were tributary to him. The capital of Cyrus, before 548 B.C., was at Anzan (Malamīr) north of Susa; and Sennacherib, in 700 B.C., speaks of “the people of Parsua and Anzan,” who seem to have aided him against the Turanian Elamites of Susa. In Sargon’s time the town of Shur-gadia (perhaps for Pasargadæ) was under “the prefect of Parsua” ; and Media rebelled on the death of Sargon in 705 B.C., but succumbed to his son Sennacherib. After the defeat of the Elamites, in 697 B.C. (by this Assyrian conqueror), the Aryan Parsua under Akhaimenēs appear to have succeeded in establishing their power all over Elam, or Persia, and probably as far as India ; and when Sennacherib again

attacked Elam, in 691, he was confronted by an Aryan confederacy of Parsua, Pasbiru, Ilipi, and Anzan. In 681 his son Esarhaddon found all Media and Persia under Aryan rulers, and in 647 Phraortes succeeded Deiokes (Dayukku), who was apparently the first king of all Media, and was succeeded by Kuaxares who attacked Nineveh, but was repelled by Assur-bani-pal (668-625 A.C.): he allied himself to the rebel Assyrian ruler of Babylon (Nabu-pal-asar), and the combined forces ruined Nineveh about 610 B.C.; but Astuvegu, successor of Kuaxares, was defeated by Cyrus in 552 B.C. Thus no Median empire ever intervened between that of Babylon and that of Persia (see Medes).

On the death of Cambyses the throne was seized by a Magus, Smerdis—a Mede—but Darius was elected in 521, and restored the Persian royal dynasty after six months of anarchy. By 518 he had quelled the revolt of Babylon, and in 497 he set forth to conquer Greece with an army of half a million, but after his defeat at Marathon he made no further attempt; nor was Xerxes more successful when he brought huge hordes from all W. Asia against Europe in 480 B.C. Yet his son Artaxerxes I, ruling from the Panjāb to Egypt over an empire of some two million square miles, maintained an almost undiminished power; and Cymon of Athens sadly contrasted the treaty of Antalkidas, in the time of Artaxerxes II, with that made 60 years before with Artaxerxes I, so successful was the Persian policy of sowing dissensions among Greeks, which led to their being confined to Europe for more than a century until the rise of Alexander. During the great age of the Akhaimenian dynasty (548-330 B.C.) the religion of Ahūra-mazdā spread over their empire to the shores of the Ægean sea. It suffered eclipse while Greeks and Parthians ruled W. Asia, but it revived in Persia under the later Sassanians (250 to 640 A.C.). See Avasta, Kuras, Mithra, Pasargadæ, Persepolis, Pushtu, Zoroaster.

Pertunda. A Roman goddess presiding over marriage.

Peru. A civilised monarchy in S. America, on the N.W. shores, when the Spaniards arrived early in our 16th century. The mass of the inhabitants were Quinchuas, a long headed race like other American Indians; but the ruling caste, under the Inca emperors, were short headed. There had only been 13 Incas before Pizarro's conquest of Peru in 1533 A.C., so that they would seem to have arrived about the 13th century. Dr Brinton finds no connection between the civilisation of Peru and that of Mexico, though the Muyzkas round Bogota have been thought akin to the Azteks. [There were, on the other hand, many resemblances between the civilisation of the Incas and

that of the Buddhist Malays and Barmans (see Kuetzal-koatl, Kusko, Pacha-kamak, Vira-kocha). The Incas made great roads, and suspension bridges ; they wore quilted cotton jerkins as armour—like the Mongols of the 13th century ; they had a postal system ; and Peruvian pottery is marked with the Indian Svastika cross. The Peruvians had monks, and nuns, and Buddha-like teachers ; they used, in addition to the *quipu* bead belts, a graphic system of hieroglyphics. Their legends included one concerning a deluge, and (like Hindus) they spoke of successive ages in which the world was destroyed, first by famine, and secondly by flood. They baptised in holy water, and the Quiche calendar (given by Lopez) appears to be founded on the Indian calendar, which was derived from the Greeks, or from the Babylonians. Apparently therefore the Incas were mediæval conquerors of Peru coming from the S.E. of Asia.—ED.]

Fire was worshiped in Peru and kindled from a large concave mirror. The new fire was consecrated by human sacrifices. The Inca, his nobles, and his priests, enjoyed immunity from taxation inflicted on their subjects. Their rites were mild as compared with those of the Azteks, and they usually sacrificed only llamas, birds, rabbits, and dogs ; but they ate the flesh of such sacrifices raw. When first known to Europeans they had reduced the sacrifice of children to a mere drawing of a little blood ; but when an Inca was ill parents willingly proposed to sacrifice their children for the “ great sun-father,” that he might recover. The custom of Sati (Suttee) seems to have prevailed as in India, and wives offered to die for their husbands. Thus there is much that points to this region having been civilised from the east of S. Asia, whereas the Mexican civilisation came from the N.E. of the Asiatic continent. Throughout Polynesia, as elsewhere shown, the Malay sailor race had been the chief civilisers, even as far as Easter Island close to Peru.

Perumal. Tirumal. A festival of 11 days in honour of Vishnu, when images of each of his Avatāras, or incarnations, are carried in procession.

Perun. See Parjanya.

Peshito. “ The simple ” version, or translation of the Bible into Syriak—the Vulgate of Syria, supposed to date as early as our 2nd century, but more probably from the 4th century A.C.

Pestle. The fire sticks (see Arani) are compared to a pestle and mortar, and these are again an euphuism for the lingam and Yoni (see *Journal Anthropol. Instit.*, Feb. 1890, p. 385).

Peter. The Greek *Petros* a “rock”—being the translation of the Semitic *Kepha* (Cephas) “rock,” as the name stands in the Syriac version of the New Testament. The name of the fisher disciple, who bore this nickname, was Simon or Sim’eon. We know nothing of his later history, and only later untrustworthy traditions make him follow Paul to Rome. The story seems to have been considered important for the authority of the Western Church, because of the words attributed to Christ—“On this rock I will found my Church.” Thus the Pope claims to be the successor of the fisherman, using the fisherman’s seal, and proclaiming that there is no salvation outside Peter’s barque. But Irenæus appears to have called the bishops of Rome (not then called popes or “fathers”) the “successors of Paul.” Peter seems to have gone as far as Antioch (Gal. ii, 11), and possibly to Babylon (1 Pet. v, 13), but his visit to Rome is only found noticed in the later religious romance called the *Clementine Recognitions*. He was the “Apostle of the Circumcision,” and stayed no doubt in Palestine among the Jewish converts. In Romanist tradition he borrows, from the paganism of Italy, the keys and the cock of Janus, and becomes the “doorkeeper” of heaven—like Siva who is the Dvarka-nāth or “master of the door” (see Door and Key). Dr Jessop, in his edition of Husenbeth’s *Emblems* (1882, p. 166), says that: “Peter is seen with a key, key and church, key and double-barred cross, two keys and open book . . . keys and closed book, in pontificals with the pallium, but crowned as a king, a church in his right hand and two keys in his left . . . keys held back to back giving the appearance of a cross held downwards,” for his legend says that he was crucified head downwards. A cock is sometimes seen crowing beside him (see Cock), and his banner bears six roses. The huge statue, and the chair, of Peter in St Peter’s Cathedral and in the Vatican at Rome, are specially honoured; the toe of the former is worn with the kisses of the faithful, but the custom of kissing the foot was brought in by the Syrian emperors of Rome; and report says that the chair was brought from Syria by Crusaders, and bears the legend, “There is no God but Allah, and Muḥammad is his prophet.” The altar at which the Pope officiates is covered with a cloth, on which four figures are embroidered at four corners, and to these the Pontiff turns while elevating the host and sprinkling holy water. They are said to be the four Evangelists, but the rite recalls the four Mithraic figures of the cardinal points (see Mr W. Simpson, “Quatuor Coronati Lodge,” *Proc.*, 1897: *Rivers of Life*, i, pp. 138, 261, 366; ii, p. 268), so that many pagan rites are attached to Peter’s cultus.

Peter, Epistles of. The first Epistle attributed to Peter (who probably could not write at all, and is very unlikely to have written in Greek) is sometimes said to have been written for him by Silvanus (1 Pet. v, 12). It is not clear what "king" is intended (ii, 17), unless it be Agrippa I. Some regard it as a work of the Pauline school; and others, like De Wette, call it "spurious." The second Epistle of Peter was very generally rejected as such by early Churches (Eusebius, *Hist. Eccles.*, iii, 3), and is now very generally regarded as a "pious fraud," written in support of statements about Peter in the Gospels (2 Pet. i, 18, and the title "Simon" Peter, in i, 1). It was written in an age of heresy and disbelief, when the Agapæ had become scandalous (ii, 1, 13; iii, 3), when the Pauline and Ebionite flects were at variance (iii, 15-17); and it refers in a somewhat suspicious manner to the first Epistle (iii, 1). The two Epistles can hardly have been penned by the same person, and the second is said to be clearly "directed against forms of Gnosticism prevalent in the early part of the 2nd century."

Peter, Gospel of. A Gospel of Peter appears to have been known to Justin Martyr, Clement of Alexandria, and Jerome (150 to 400 A.C.). A fragment of a work bearing this name was found in 1891, in an Egyptian tomb at Akhmim, and is supposed to date as early as 120 A.C. This Gospel is noticed in a letter from Serapion, bishop of Antioch about 200 A.C., to the church of Rhossos in Cilicia, and Eusebius seems to have seen a complete copy. The bishop of Rhossos who, at first, seems to have believed in its authenticity finally condemned it, on account of some passages being tinged with Docetic heresy—that is to say, not accepting the actual humanity of Christ's body, but regarding him as a divine phantom. Yet in 457 A.C. Theodoret, bishop of Cyrrhus in Syria, said that the Gospel of Peter was the only one in use among Jewish Christians in Syria and Palestine (see Mr S. Laing, *Agnostic Annual*, 1895). According to the author of *Supernatural Religion* however, the work now recovered cannot be the work of Peter, "for it belongs to the very end of the 1st or the middle of the 2nd century" A.C. It is evidently referred to by Justin Martyr in 140-160, in his *Peter's Memoirs*, and seems to be quoted by the author of the Epistle of Barnabas, which brings it down to some date prior to 130 A.C.—some however place the Epistle of Barnabas about, 175 to 200 A.C. It "is not a compilation from our Gospels, but an independent composition. . . . It is the merit of the fragment that it presents considerable variation in the original sources, and shows us the fluidity of the early reports of that which was sup-

posed to have taken place.” [It was however already well known, from quotations of the *Gospel of the Egyptians*, *Gospel of the Hebrews*, and similar works, that the Gnostics of the 2nd century A.C. had many gospels peculiar to themselves, and the so-called *Gospel of Peter* appears to belong to that class.—ED.] Dr Harnack attaches importance to this work, though it was not generally accepted by the Churches, because: “It belongs at least to a time when the whole evangelical material was still in a state of flux.” Dr Dillon (*Contemporary Review*, June 1893) says that “this Gospel was the most formidable weapon of the Gnostic Docetæ,” by whom perhaps it was written; this would cause it to be accepted by the school of Valentinus about 140 A.C., and might well bring it. under the ban of the Catholics in the 4th and 5th centuries, when the theory of Christ having had only a spiritual body was condemned, during the process of reconciling the older belief in his human character with the doctrine of the Logos. The legends of the Gospel of Peter are, however, no more difficult to believe than the account of the Resurrection in Matthew, or of the Ascension in Luke.

The Gospel of Peter is not in accord with any of the four Canonical Gospels in its account of the Crucifixion and Resurrection of Christ. It is clearly Docetic in tone, since it says, “They brought two malefactors and crucified him between them, but he kept silence as feeling no pain”: thus the cry “My God, my God, why hast thou abandoned me,” and the last cry “in a loud voice” (Matt. xxvii, 46, 50; Mark xv, 34, 37; Luke xxiii, 46) are equally ignored with the conversation of Christ and the penitent thief (Luke xxiii, 42, 43), and with the pathetic forgiveness of his murderers (Luke xxiii, 34), or the anxious solicitude of Jesus for his mother (John xix, 27) broken-hearted at the foot of the cross, which traits have endeared his memory to many generations, conducing far more to the spread of Christianity than any metaphysical dogmas. Such utterances of the dying enthusiast, who to the last had believed that God would save him, have created sympathy with his agonies in all ages, and are a “main factor,” as Mr Laing says, “in Christianity.” It is true that the accounts in the four Gospels differ so much as to cast doubt on the historical accuracy of any of these reports, but they represent an ideal of character which has caused their general acceptance, and they are consistent with the general picture of Christ’s conduct.

Peter’s account of Christ’s trial is equally irreconcilable with the other narratives. We hear nothing of the triple denial of his Master, or of the cock that crowed. The new fragment says in Peter’s name: “I with my companions was sunk in grief, and pierced in heart: we hid ourselves away: for they were in pursuit of us as criminals intent

on setting fire to the temple. On account of this we fasted, and sat mourning and weeping day and night until the Sabbath”—evidently the second one after the Crucifixion, for he adds: “Now it was the last day of unleavened bread (the 21st of Nisan): many set forth to return to their homes the feast being over. We however, the 12 disciples of the Lord (no mention is here made of Judas as a traitor), wept and lamented; and each one grieving for what had happened went to his home; and I Simon Peter, and Andrew my brother, took our nets and went to the sea”—apparently the Sea of Galilee 100 miles from Jerusalem.

Equally startling is the account of the burial and resurrection of Jesus. Peter says that after the Crucifixion: “The scribes, Pharisees, and elders, hearing that the people were greatly agitated, assembled in council, and sent elders in fear to Pilate, saying ‘give us soldiers that we may watch the tomb for three days, lest his disciples should come and steal him, making men believe that he has risen from the dead, and bring us into trouble.’ Pilate gave them the centurion Petronius with soldiers to watch the grave; and with them elders and scribes went to the grave, and they . . . rolled a great stone, all present helping to fix it at the entrance of the grave; and they put on it seven seals, and pitching a tent there they watched the grave. . . . In the night before the Lord’s day, the soldiers being on guard two and two about, there arose a great voice in heaven; and they saw the heavens open, and two men descending thence with great light, and approaching the tomb. And the stone which had been placed at the door rolled away of itself to one side, and the tomb was laid open, and both the young men went in. . . . The sentinels woke the centurion and elders . . . and, while they were relating what they had seen, they saw again coming out of the tomb three men, the two supporting the one, and following them a cross: and of the two the heads reached the heavens, but that of him whom they led overpassed the heaven; and they heard a voice out of heaven say ‘Hast thou preached to them that sleep?’ and from the cross came answer ‘Yea.’”

Clearly there is reference here to the “spirits in prison” (1 Peter iii, 19; iv, 6). The whole legend is full of absurdities: yet it is equally difficult to believe in a material being who passed through closed doors (John xx, 19), or in doors that opened of themselves (Acts v, 19; xii, 10; xvi, 27). Dreams are dreams, and one miracle is as stupendous as another: the talking cross, and the self-moved stone, are not more wonderful than the virgin birth of Christ in which all Europe professes to believe: herald angels, the baptismal dove, the transfiguration, the angels at the tomb, the resurrection and the ascen-

sion, the walking on water, and the expelling of devils or raising of Lazarus, with the wonders reported of Peter, Paul, and Stephen, are equally marvellous. All Europe still bows to the East as it declares that Christ “descended into hell”—which is not stated in the Gospels, or anywhere except in the dubious First Epistle of Peter. Mr Rendel Harris thinks that the incidents about the stone and the cross, in the Gospel of Peter, were suggested by the words of Habakkuk (ii, 11), “the stone shall cry out of the wall, and the beam out of the timber shall answer it”; but if so what shall we say of ten quotations of prophecy in the first three chapters of Matthew—except that such texts have been a fruitful source of later legends. Peter’s account precludes the possibility of many incidents in the canonical Gospels; but Paul never refers to any of these marvels in the life of Christ from birth to death, excepting only his reappearance after crucifixion. The Gospel of Peter represents the vinegar and gall to have been given to hasten Christ’s death. It does not mention the episode of the penitent thief, but the legs of one malefactor are left unbroken that he might die a lingering death, because he had reproved the mockers, and this is in direct contradiction to the canonical statements. Dr Martineau, after reading this Gospel, said: “All Biblical literature is overgrown with perfectly unparalleled legends, and we are often reminded of the sad confession of the writer of the *Shepherd of Hermas*—long considered inspired: ‘I never in my life spoke a true word. . . . I dressed up falsehoods as truths, and no man contradicted me.’ The New Testament has been made up not by supernatural dictation, critical discovery of authorship, and testing of contents. What has been let drop can claim no preference over that which has been saved.”

Phallus. See Pāla.

Phanes. “Appearance,” “light”; a creator of the universe, according to Orphik mysticism, identified with Eros, or “love,” and with Mētis or “wisdom.” He is also the “first begotten” (Protogonos), “the eternal unity and goodness, from which ether and chaos proceeded, the secret generators of the gods.” He is said to have produced a monster with a serpent’s body and a man’s head (like the Gnostik Agatho-daimōn) as the prototype of creation. The Orphik hymns (Taylor, *Hymns of Orpheus*) hail him as,

“ The two-fold egg-born, wandering through air,
Bull roarer, glorying in golden wing,
A Priapus of dark-eyed splendour, fair,
Genial, all-prudent, ever-blessed king.”

He was in fact the demi-ourgos or "people maker," the intellectual idea (or reality) which lay first in chaos, and the abyss. He answers to the more spiritual aspect of Pan, and is seen in Kronos.

Phar'aoh. See Egypt. Apparently a Semitic word (Arabic *Fer'oūn*) for "prince" or "tyrant," adopted in Egypt in the Hyksos age, and by the 18th and subsequent dynasties (see Far'oun).

Pharisees. Hebrew *Perushīm*, or "those who separate" (from the Gentiles) according to the received explanation : others regard the name as signifying "Persian" sectaries ; for the Pharisees had beliefs in the resurrection of the just, and in the Messianic kingdom, which were of Persian origin. They first appear as a distinct party in the 2nd century B.C. contending with the *Ṣaduḳīm* ("just ones"), and the older *Ḥasidīm* ("saints"), who were the Puritans of the age of Judas Makkabæus. These earlier pietists were content to preserve the ancient ideas as to the future found throughout their scriptures, and had no belief in a resurrection of the just. The Pharisees quarrelled with John Hyrcanus (135 to 106 B.C.), and looked for the appearance of a king of the house of David as foretold by the prophets : they were persecuted by his son Alexander Jannreus (105 to 78 B.C.), but on his death-bed that tyrant advised his widow Alexandra (or Salome) to govern through the Pharisees, who had great power over the minds of the masses ; and they thus attained political authority. Under Herod however the high priests were Sadducees (*Ṣaduḳīm*), and the Pharisees were opposed to any government that was not Hebrew. They divided into two great schools under Hillel and Shammai (see Hillel) ; and to them we owe the "oral law" (see Mishnab) and the greater part of the later Rabbinic literature. About the time of Christ they numbered some 6000 in Jerusalem, and had immense influence, though political power lay with the Sadducees, as supporters of the existing form of government, and as aristocratic families (Josephus, *Ant.*, XIII, x, 6) who did not insist on complete "separation" from the rest of the world such as had already been taught by the followers of Ezra, under the Persians. Antigonus of Socho is said to have been a typical Pharisee even as early as 300 B.C. The sect revered the Law, and the name of Ezra, but they added to the Scriptures beliefs, legends, and allegories, concerning the divine Messiah, and the kingdom of God, which are not to be found in Hebrew Scriptures before the 2nd century B.C. at earliest. They "made a hedge about the Law," and Christ rebelled alike against the formalism of the Pharisee and the materialism of the Sadducee. Josephus the historian was a Pharisee, and gives us some details as to their views.

They were fatalists who had no belief in free-will; and they were strict in requiring the payment of religious tithes, and the exact observance of every law in the Torah. Josephus regards them as Hebrew Stoiks, but from the Talmudic legends it would appear that they had some belief in the transmigration of the soul. The historian says that : “ Pharisees ascribe all things to fate and to God, yet allow that to act right or wrong is mainly in the power of men, though fate does co-operate, God having so arranged that what he has fated is done by, or happens to, us.” “ Souls have an immortal vigour in them, and will be rewarded or punished under the earth according to their conduct, good or bad, here. . . . The very bad are to be kept in an everlasting prison, out the virtuous will revive, and live again, by transmigration to other bodies.” (See Josephus, *Ant.*, XIII, xvi, 2 : XVII, ii, 4 : XVIII, i, 3 : *Wars*, II, viii, 14.)

Philæ. The celebrated island in the Nile, which was the shrine of the phallus of Osiris there found by Isis (see Osiris). It was the last refuge of, the old worship, and the Egyptian priests were chased thence by the Nubian king Silco, and by Narses the general of Justinian in our 6th century. The Nubian kings, called Blemmyans, shook off Roman rule in the time of Oaracalla, and have left us many Nubian inscriptions : in 397 A.C. King Terermen surrounded himself at Philæ with priests and prophets of the early religion, and called himself the “ Saviour of Egypt,” forcing Archelaus the Imperial Prefect to make a peace in which he agreed to respect the rites of the shrine. Later Blemmyans raided Egypt, and carried off Christian captives (see Prof. Sayce, *Contemporary Review*, Dec. 1887). The suppression of the Nubian dynasty of Philæ was thus rendered imperative in the time of Justinian.

Philistines. See Kaptor and Palestine.

Philo of Byblos. A Greco-Phœnician philosopher of about 42 B.C., living at Byblos (Geba) in Syria. He translated the mythology of Sanchoniathon, and apparently mingled with it Greek philosophic ideas (see Cory, *Ancient Fragments*), the original legends being similar to those of Babylon (see Phoinikians).

Philo. Called “ Philo the Jew ” and “ the Jewish Plato.” He was born about 10 or 20 B.C. (Josephus, *Ant.*, XVIII, viii, 1), and was a priest according to Jerome (*De Vir. Illustr.*, 11). As far as is known he lived always in Alexandria, but in 40 A.C. he was sent by the Jews on an important deputation, to urge their grievances against the Greeks before the Emperor Caligula in Rome ; this is the only date

certainly known in his history. He was a great writer, and of good family, well acquainted with what was happening to his own race ; yet he never alludes to Christ at all, or to the spread of Christianity between 30 and 63 A.C. He busied himself with the endeavour to reconcile Hebrew tradition' with Greek philosophy, as many learned Jews had done for more than a century before his birth. He has been called a " multiple minded syncretist," vainly attempting to find a standpoint that would enable him still to be a Jew while accepting what was supposed to be science—the ideas of Plato, and of the Alexandrian Platonists. He thus became the greatest of allegorisers, so explaining away the folk-lore of his Bible, and speaking with contempt of those who received it as a literal account of actual events. He identified the Logos of Plato with the Jewish conception of Wisdom (see Logos) ; but he would have smiled at any who maintained that it became incarnate and was born of a virgin. He did not admit that God was the creator of man, but thought that he " fashioned " matter into a world. God, he taught, is unconditioned, but *Hulē* (" matter ") and *Ousia* (" being ") formed the body of man, which (as Plato had also said) is the prison where the soul undergoes probation. His works are of three classes : (1) Questions connected with scripture ; (2) allegories to be understood in the holy law ; and (3) expositions of the scriptures to explain and defend them to Gentiles. His tract on the *Contemplative Life* (see Essenes) is regarded as a spurious work. With Philo the Logos was the " immanent reason " of God, " His son . . . born of the immaculate virgin Sophia (wisdom) . . . neither unbegotten, as is God, nor begotten as we are." The Logos is " God and Lord " ; and he speaks of " the two potencies, goodness and power," in equally mystic language : for in such allegorical expressions the theologian loses himself. Into this theosophy of heterogeneous materials Philo introduced some of the wiser doctrines of the Epikureans and Stoiks. The heroes and miracles of his Bible be regarded with doubt ; and, as Dr Drummond says, he is by his own showing, " a sceptic who really believed only in the uncertainty of all knowledge, and the duty of suspense of judgment." He was a true type of the Alexandrian philosopher of his day, holding outwardly to the old faith, but explaining away all that he could not credit, and so disposing, with skill and tact, of what had been regarded as divine revelation. The " fruit trees in Eden " were " virtues planted in the soul by God " ; the six days of creation (which we are now told were six ages) were, according to Philo, merely expressions for " orderly creation " ; for six is a sacred number signifying " perfect production." Thus he followed the Stoiks

in explaining away, rather than absolutely denying, the old myths. The difficulties to be surmounted were created by man himself, and were due to the advance of human thought and understanding, which rendered primitive ideas obsolete. Some have regarded his painful attempts to reconcile beliefs once dear to him with later ideas as mere learned trifling, whereby Abraham and Moses become Logoi, Isaac personifies "laughter," and Sarah is "virtue"; but we may learn from Philo the follies into which we may fall when departing from the firm ground of real knowledge; for he seems to have forgotten his own ruling "to suspend judgment when evidence was wanting or insufficient." Nor did such tampering with tradition save his credit as a Jew. He was even imprisoned for a time, and is regarded by Clement of Alexandria as a Pythagorean.

Phlea. A name of Persephone, "fruitful" (see Pal).

Phlegethon. Greek: "flaming," a stream of liquid fire surrounding Tartaros or hell. It flowed in the opposite direction to Kokutos: the other rivers of hell were Stux, and Akherōn.

Phoibe. Phoibos. Greek names of moon and sun, children of Heaven. [From the Aryan root *Bha* "shine."—ED.]

Phoinikians. Phœnicians. The inhabitants of the coast lands of Syria who, as historically known from the 15th century B.C., were Semitic. [Their language was then the same spoken by the Semitic Babylonians; but about 800 B.C.—as shown by the alpha-betic texts of Samala in the extreme north—it stood half way between the Hebrew and the pure Aramean; and in the Phœnician texts known between 600 and 200 B.C. it is yet nearer to Hebrew.—ED.] The Greeks connected the name with that of the Phoinix or "palm," and of the "purple" shell fished on the coast, but it may be the Egyptian term Fenekh, applied to the inhabitants of this region. The word Pannag (Ezek. xxvii, 17) is also connected with the Phœnicians by Buxtorf. The ancient Akkadian *Pin* means "a settlement," and the Fenekh may have been "settlers." [As a Semitic word *Fanah* means "sinking" (Jer. vi, 4) or sunset, and Phœnicia was called in Akkadian *Mar-tu* ("the way of descent") or "the west," answering to *Akharu* "the west" in Assyrian, while the Phœnicians were clearly a western branch of the Semitic race of Babylonia.—ED.] These tribes are also called *Kaft* (see Kaptor) in Egyptian texts, and are represented on the frescoes of Thothmes III (16th century B.C.) with Semitic features and beards, some of the priests having shaven heads.

The Phœnicians were a great trading and sea-faring race, who came, according to Pliny and Strabo, from the Persian Gulf. They appear in the Homeric poems, in which the artistic metal work and beautiful bowls of Sidon are celebrated. In Greek mythology they were connected with Kadmos (*Kedem* "east"), and, according to Herodotos, Tyre was founded as early as 2750 B.C. in the opinion of its priests. Colonies were founded by Tyre in the W. Mediterranean even before the building of Carthage about 800 B.C., and Phœnician influence endured in the west for perhaps 3000 years. Mr Gladstone (on *Homer as a Nation Maker*) says that the Phoinikes of Homer were "merchants, pirates, traders, kidnappers, and buccaneers. With them is associated almost every rudiment of art and manners which we find mentioned in the poems. For example—the art of navigation, of stone buildings, of work in metals, with a close approach to fine art, of embroidery, of medicine, and of chemistry however simple; the institution of the games, the importation of the horse, and the art, nay arts, of horse driving (*Il.*, xxiii, 402-447, 566-601). Not that these belonged to the Phœnician sailors, but they belonged to the countries of Phœnician traffic, and to immigrants brought by their ships. . . . But the policy of the Phoinikes proper was to avoid intervention in quarrels not their own." The pictures of gifts brought by Phœnicians to Thothmes III include artistic bowls and vases, and other work in stone and bronze, in gold and silver, which fully accord with such accounts, and go back some 400 years earlier than the supposed date of the Trojan war. The wealth of their temples, and their use of papyrus and of clay tablets, in the 15th century B.C., are attested by the Amarna letters. [The oldest alphabetic Phœnician text is one found on fragments of bronze in Cyprus, but it mentions the town of Carthage, and is probably therefore not as old as the Moabite stone. Even if the town of Carthage in Cyprus itself be intended the date would be late, as that "new city" is only noticed in the 7th century B.C.—ED.]

The Phœnician religion is indicated clearly by inscriptions, sculptures, terra cotta images found in tombs, and seals and signet cylinders, resembling those of Babylon. The Phœnician art was afterwards influenced by Egypt, and gods like Horus and Bast were adored in Phœnicia. The principal gods included El for "heaven"; Ba'alath, probably for "earth"; Tammuz, Adoni, or Melkarth, for the sun; 'Ashtoreth, for the moon; Nergal, for "hell"; Şid or Dagon, for "sea"; Hadad, for "air"; and Eshmūn (the eighth), as the god of "health" and prosperity. The Phœnician seals and scarabs show us emblems found also in Babylonia, such as the tree of life, the

cherub, the winged sun, winged horse, sphinx, and lion-headed god, as well as the Egyptian Ankh, and Egyptian solar figures, including the scarabæus (see Col. Conder, *Syrian Stone Lore*, 1887). These remains are scattered over the Mediterranean lands, in Greece, Sicily, Malta, and Egypt, as well as at Tyre, Sidon, and other Phœnician cities, and in Cyprus. The Phœnicians known to the Greeks appear to have been circumcised, and their calendar included at least two months (Bul and Ethanim) known to the Hebrews before the captivity. Their weights and measures were also commensurable with those of Babylon, and like their alphabet were adopted by the Greeks.

The Phœnician cosmogony (see Philo of Byblos) is preserved by Eusebius (*Præp. Evang.*, i, 10) in its later form, and included 12 episodes: (1) from Kolpias and Bau (“wind” and “the deep”) came all, and they were generated by Mot (“dead matter”) in chaos, through the power of Pothos or “desire”; (2) from these came two mortals, Aiōn (“age” or “antiquity”), and Protogonos (“the first born”), and Aiōn found fruit on trees; (3) Genos and Genea (“man” and “woman,” see Gan) produced (4) Phos, Pur, and Phlox (“light,” “fire,” and “flame”), who invented the fire drill; (5) Memrumos (“deep water”), and Hupsuranios (probably “he who goes down”), followed, and the latter dwelt at Tyre; his brother Ousoos was his foe (probably the earlier inhabitant), and invented clothing of skins of wild beasts, and boats made out of logs on which he first ventured on the sea. Rods and pillars—phallic emblems—were erected in their honour after death; and men then lived in reed huts; (6) Agreos and Haleios (“the peasant” and “the seaman”) learned agriculture and navigation; (7) Khrusōr (who was Hēphaistos), and an unnamed brother invented the forging of iron, charms, and divination, the fishing line, hook, and bait, with sailing boats, and the use of brick for building: he was adored as Daimikios (“propitious”) after death; (8) Tekhnitēs and Autokhthōn (“the workman” and “the native”) baked bricks mingled with stubble, and made tiles; (9) Agros and Agrotēs (“the encloser” and “field man”) had statues much venerated, and a temple (or ark) drawn by oxen: they added courts, porches, and arches to houses, and tilled the land and hunted with dogs: they were called Aletai (probably “strong” or “tall”) and Titans; (10) Amunos and Magos (probably “nourisher” and “waterer”) made villages and tended flocks; (11) Misor and Suduk (“right” and “piety”) discovered salt (the symbol of a covenant), and from Misor (here by a play on the name meaning Egypt) came Taautēs (Thoth), who invented the alphabet and writing, while from Suduk came the

gods—the Dioskuroi and Kabeiroi—so that the 12th episode represents an extension to Egypt and to Greece. In this age also medicine and charms to cure poison were discovered. [The legend goes on to speak of 'Elion ("the most high") and of his wife Beruth ("creating one"), who dwelt at Byblos, where was the great temple of Ba'alath : they produced heaven and earth, who offered to them sacrifices and libations. The children of Heaven and Earth were Ilos (El or "god"), Kronos, Betulos (the virgin), and Dagon (who is here wrongly identified with "corn"). The Greek legend of Ouranos is added ; and the children of Kronos are Persephonē and Athēnē ; while the son of Dagon is Demarous—probably the sacred "tamarisk." Byblos, founded by Kronos, is called the first Phœnician city. It was highly important we know (Amarna letters from Gebal) in early times. Astarte, Rhea, and Dione, are also daughters of Heaven ; and by Heaven were invented the Baitulai (see Bethel) or sacred stones. The mythology mingles together the Semitic and Aryan gods, and includes Pontos ("the deep"), with Tuphon ("the north")—Sidon being founded by the former ; while Melkarth is formally identified with Hēraklēs, and is made the son of Demarous, as many other sun gods were tree-born. Demarous also aids Heaven against the deep ; while Heaven is dismembered by Kronos, and fountains and rivers flow from his blood—a very evident myth of the "time" of rains. Astartē, the horned 'Ashtoreth—identified with Aphroditē—finds a star, and therewith consecrates Tyre, reigning with Demarous and Adodos, or Hadad, while Kronos gives Attika to Athēnē, Byblos to Baaltis (Ba'alath), and Berutos (Beirūt) to Pontos "the sea." Taautes (Thoth) pourtrayed Heaven, and Kronos with four eyes and four wings ; and received Egypt as his kingdom ; by his command the seven Kabeiroi (or seven great gods), with their 8th brother Asklēpios (or Eshmūn), made a record of these things—showing the usual pantheon of 8 great gods.—ED.]

The Phœnician beliefs as to the future are clearly shown by the text on the coffin of King Eshmun-'azar of Sidon, variously dated as of the 4th or 3rd centuries B.C. It was discovered by the Duc de Luynes in 1855, and is now in the Louvre. On this famous sarcophagus, of semi-Egyptian form, we read (in the month Bul in the 14th year of Eshmun-'azar, king of the Sidonians, son of Tabnit, king of the Sidonians) : "I lie here in this coffin and tomb, in the place I have made. Remember thou this. Let no royal prince, or common man, open my tomb chamber. Let them not seek treasures, for none have hidden treasures here : nor let them move my coffin out of my tomb-chamber, or disturb my funeral bed by putting another tomb

above it. Whatever any man say, hearken not to him : for there shall be punishment on any royal prince, or common man, who shall open this lid, or carry away this coffin in which I rest, or disturb me in this chamber. He shall have no funeral couch with the Rephaim (or ghosts) : he shall not be buried in a tomb: nor shall he have son, or offspring, to succeed him ; for the holy gods shall cause him to be cut off . . . there shall be for them neither root below or fruit above, nor a living form under the sun.” The text gives the king’s descent from Tabnit, son of a former Eshmūn-’azar, his mother Amm-’Ashtoreth being priestess of ’Ashtoreth, and a cousin of her husband. The family built temples of ’Ashtoreth by the seaside Sidon, and of other gods, and made images of the goddess, and of Eshmūn, and Ba’al, ’Ashtoreth being described as the “ face ” (or manifestation) of Ba’al. The pious king adds : “ May the lord of kings (perhaps a deity, or perhaps a suzerain) give us Dora and Joppa (the S. plaiu), the fruitful cornlands which are in the plain of Sharon, and may they add them within the boundary of the land, that they may remain Sidonian forever. Remember thou this . . . else the holy gods shall cut thee off forever.”

Thus to the Phœnician, as to the Hebrew, life in this world was the supreme good, and only a dreary existence among Rephaim in Sheol would follow. “ As the cloud is consumed and vanisheth away, so he that goeth down to Sheol shall come up no more ” (Job vii, 9).

Phoinix. Phenix. A fabulous bird, emblem of the sun (see Peacock), described as an eagle with a star on its head (see Eagle) : it had a golden neck, wings of azure and flame colour, and a white and crimson tail. It made a pyre of aromatic woods and burned itself, fanning the flames with its wings. From the ashes came a worm which became the new Phoinix. This occurs once in 600 years (or in 340, 460, 500, 1461, or 7006 years) according to Herodotos, Tacitus, and Pliny. Herodotos says that it came from the East to Egypt every 500 years, and buried its father at Heliopolis (the “ sun city ”) in an egg of myrrh—the sweet flowers of spring. Its nest was in Arabia (the East), and here alone, according to one version, could a single Phoinix be born (see *Minnesota Literary Digest*, 1892). Tacitus says that it appeared in Egypt in 34 A.C., and the learned said this happened only once in 1461 years (the Sothik cycle) when the Julian year came round to the same day of the true year. He says also that the first Phœnix appeared in the time of Rameses II, who thus appears to have reigned about 1427 B.C. [This is not exact, since Sothis, or Sirius, does not move in an orbit

that has the plane parallel to that of the earth's orbit ; but it is fairly near to the probable date (see Egypt).—ED.] The sacred Bennu bird of Egyptian mythology has been supposed to be the original Phoinix.

Phongyī. Phungyi. A Barmese name for a Buddhist monk, meaning “great light,” “glorious one,” a title of honour (see Barmah).

Phoroneus. Feronius. A mythical chief of Argos, and a name of Janus. It is the Sanskrit *Bhuranyu*, “the burning one” (see Feronia).

Phosphor. Greek “light bringer,” the Latin Lucifer, and Hebrew Hillel, otherwise Hesperus, and signifying the morning and the evening star.

Phrygia. See Atus, and Kubēlē. A mountainous region of the great plateau of Asia Minor, the home of the Phruges, or Briges, an European race from Thrakia, whom the Greeks held to be offspring of Kekrops (Herod., vii, 73 : Strabo, X, iii, 16 : Pliny, *Hist. Nat.*, v, 41). The Armenians were a Phrygian colony (Herod., vii, 73). [Plato (Cratylus) says that Phrygian speech was akin to Greek : the old word *bekos* “bread” in Phrygian (Herod., ii, 2) is from the Aryan root *Bhag* “food” ; and the Phrygian name for a god, Bagaïos, is clearly the Aryan *Bhaga* for “god,” being a title of Atus. Some remains of the “Asiatic syllabary” occur in this region, but the Phrygian alphabet, after about 800 B.C., resembles the early Greek, and like it is used in texts reading from right to left, and left to right, in alternate lines. About 8 or 9 Phrygian texts are known ; but, though clearly Aryan, they have not been read. One of them gives the words *Matar Kubile*—evidently “Mother Kubēlē” : another (M. Chantre, *Mission en Cappadoce*, p. 169) seems to read “Vasthus the great man of Ionian birth, the lover of the god”—a tombstone ; a third, at the tomb of Midas (Müller, *Dorians*, i, p. 9) contains the name of that monarch ; a fourth, found by Dr Ramsay, dedicates an altar. The art of Phrygia, especially the symbol of two lions flanking a pillar, is connected with that of Mycenæ. But besides these remains older rude relics of a Hittite population are found in Phrygia.—ED.] About 600 B.C. Phrygia was overrun by the Kimmerians from the north, and afterwards conquered by Persians, Greeks, and Romans, and finally by the Seljuk Turks in our 11th century. Both Greeks and the lesser kings of Asia Minor were proud, at times,

of claiming Phrygian descent. The Ionic column seems to come from Phrygia (Prof. Ramsay, *Athenæum*, 27th Dec. 1884), but is found yet earlier in Assyria, as well as in the lowest layers at Olympia. Hektor and Paris were Phrygian by descent from their mother Hekabē (see Ramsay, *Phrygia*).

Phulaktēria. Greek: "protections," noticed in the New Testament as worn by Pharisees. They are now called Thephīllin or "praying" charms, and the Jews suppose them to be the Ṭeta-photh, or "frontlets" (Ex. xiii, 16; Deut. vi, 8; xi, 18) of their Law, worn as "memorials" (Exod. xiii, 9). They consist of small leather boxes, in which are strips of parchment with finely written passages from Hebrew Scripture, as above. One is bound to the forehead, the other on the back of the right hand, during prayer, leather thongs being affixed to the boxes: the first box is marked outside with the letter *Shīn* for Shaddai, the "almighty"; the second with *Yod* for "hand," also a luck emblem among Jews (see Hand). The Mezūzah is a cylinder of metal or glass, affixed to house doors for the same reason, and also including a text on parchment. The Rabbis forbade Jews to bind on these charms on the Sabbath, because to do so was a "work." Most races have such amulets (the Salagrama of Hindus), and Arabs wear a leather cylinder on the wrist, with texts from the Korān inside.

Picts. The earliest known inhabitants of Scotland, found ruling in the 4th century A.C. by the Scots from N. Ireland; nor were these Goidel Kelts able to drive the Picts beyond the N. border of Argyleshire till our 6th century, so that the name of Scotia for Scotland is not older than the close of the 12th century A.C., having been applied to the N. of Ireland in the 10th century. Mr Skene says that the "chief stronghold" of the Picts, in the 5th century, was at Craig Phadraig, but the clans only confederated for war, including "men of Fortrenn" in Perth; of "the moorland" in Moray; of Angus and the Mearns in Forfar and Kincardine; and of Forthrife in Fife. Nor had the Scots a chief king (Ard-Righ) till Kenneth MacAlpine, in 834 A.C., conquered the Picts on the Tay, and was crowned king of Scots and Picts at Scone ten years later. The old Pictish boundaries are still noticed in the *Book of Deer* granting lands to the Church in the 12th century. The Picts are thought to have been a small race, and Prof. Rhys considers that Pictish words occur in Aberdeen dialect, and that they were a long-headed dark race in Pictavia (from the Clyde to Caithness): the Norsemen seem to have called the country from Oaithness to Sutherland the land of the Pechts (probably "small

folk”), and it is impossible to suppose that the word was Latin, meaning the “Picti” or “painted” people. The names of their kings, as given by Bede, are Keltik, but this perhaps represents a later mixture of population. As, however, they were illiterate, we know nothing of their real history. They have been thought akin to the Eskimo, or to the Lapps. Macbeth, king of Scotland (1040-1057), is said to have been a true Pict of Moray. The Picts entered the Shetland Isles, and are believed to have there found an older savage race of small dark men (perhaps distant cousins), resembling the Neolithic people of Europe, and brewing an intoxicating drink from heather. The Picts in turn were here conquered by Norsemen.

Picus. Latin. The “woodpecker.” According to the legend, King Picus (“the pecker” or “piercer”) was changed by Ceres into this speckled bird. In Piedmontese the *piciu* is also the phallus (see Prof. A. de Gubernatis, *Zool. Mythol.*, ii). Indra also assumed the form of the woodpecker. Suidas speaks of a Zeus Pecos in Krete. Pliny says that the woodpecker opens secret places by aid of an herb that waxes and wanes with the moon, and that anyone who takes honey from a hive on a woodpecker’s bill will not be stung by bees. But St Epiphanius regarded this bird as a devil hiding in secret places. It is connected with the Yunx (Torquilla or “wry neck”) which was the “bird of love,” the favourite of Adonis (see *Academy*, 7th March 1885). The Yunx was also sacred to Dionūsos (Brown, *Great Dionysiac Myth.*, i, pp. 339, 340), as represented on a Greek vase. “It used to be tied to a wheel, and whirled round to assist amorous incantations,” so that, in Pindar, it is the “maddening bird of love” of Aphroditē. The Latin Picus was Feronius (see Feronia) or “fire,” and connected with the thunderbolt: hence it was called the “incendiary bird”: it brought food to Romulus and Remus when infants.

Fig. See Boar, and Varaha.

Pigeon. See Dove, and Peleia.

Pigmy. Some of the gods were pigmies or dwarfs (see Bas, and Hephaistos, and Pataikoi under the heading Bas). The Teutonic dwarf is a spirit of caves and a smith. Vulcan is a bearded dwarf on Etruskan vases. The dwarf Homs in Egypt has distorted limbs, and fire is a dwarf that grows into a giant. Actual pigmy races, such as the ancients described in Africa, are now known as existing not only in the Congo forests but over most parts of the continent, if we

include the pure bush men in the south. They represent either very early races, or races stunted by privation.

Pillars. These, like poles, masts, and rods, are often phallic emblems, the later developments of rude men-hirs (see Obeliskos). The Hebrew king stood by, or on, a pillar at his consecration (see 'Amūd), and Vishnu bursts out of a pillar (see Vishnu ; and Rodriguez, *Hindu Pantheon*, plates 27, 56).

Pinaka. Sanskrit : “staff,” “club.” A lingam is called Pināka-bhrit, when of large size, and Pinakin when small.

Pind. Sanskrit : “lump,” “heap”—an offering to Siva, or to Pārvati, put in a niche.

Pipal. Pipul. The *Ficus Religiosa*, and the Bodhi tree of Buddha-gayā. The leaves and fruit have phallic significance.

Pis. Sanskrit : “to pound” (see Pestle).

Pisasha. Vicious dwarves, or demons, “raw flesh eaters,” emanating from Siva in his angry form as Rudra, and attending on Pārvati. They frequent cemeteries and burying grounds especially, and seize women : so that they are often accountable for unwelcome babes. In Ireland also Pishags were witches among the Kelts.

Pita. Pedā. A phallic emblem on Indra's banner (see Put).

Pitaka. The Tri-pitaka are the “three baskets,” or divisions of the Buddhist law (see Buddha).

Pitha-veda. The base, stool, or altar, on which a lingam stands.

Pitris. Sanskrit : “fathers,” “ancestors.” The Sraddhas, or pious offerings to ancestors, are sometimes called Pitris. They are the sons of Angiras (see that name), born from the left side of Brāhmā ; Yama, judge of the dead, is called Pitri-pati or “lord of the fathers.”

Piya-dasi. Pāli : “God-beloved” (see Āsōka).

Plantain. The great food tree of the tropics, with a shapely red bud—the Ua-tu of Polynesians signifying to “sprout up” (see Ronga, Tanē, Tangaloa, Ti, Tiki). It is a common offering to phallic gods, and the word is used, in joking, in this sense.

Plato. See Akademy, and *Short Studies*, pp. 617-620. [The

name means "broad," either—as stated—from his shoulders, or from his head, or from his mind. In the simile of the cave (*Republic*, bk. vii) Plato represents himself as one who had seen realities, while other men were only studying the shadows on the wall; but whether he really travelled in Egypt, Cyrene, Sicily, and Italy, after the death of Sokrates in 399 B.C. is doubted. He was born about 430-427 B.C., and died in 347 B.C. His mind was impressed by the Pythagorean philosophy; but in the name of Sokrates he teaches a vague and stupendous mysticism. His theory of a model republic perhaps best explains to us why (as he complains) philosophers had no influence with practical men. He proposes to breed a ruling caste as men breed cattle, and to deceive the masses by rites and allegories. Whether he fully believed the doctrine of transmigration (see Er) which he teaches, thus seems doubtful, but he held that death is the *anastasis*, or "standing up," when the soul escapes from its prison in the body. He held as a patriot that all Greeks should refrain from civil war, but the barbarian (that is the Persian) is a natural foe (*Republic*, bk. v), so that his humane ideas are limited to one small race. Among the dialogues the most famous of all are perhaps the *Phædo*, *Phædrus*, and *Timæus*. His doctrine of the Logos, and of the Idea, supposes a divine emanation of which each idea (thing, reality, or individuality) is a part, while material phainomena, or "appearances," are delusion. According to the *Phædo* the "child within" is born in successive bodies, and the soul commands the body, which is its garment—but one ill-fitting. There are many mansions, and unless purified by philosophy the soul may be reborn in some lower form. Wherefore retreat from the world and contemplation are needful. In the *Phædrus* we gather that the eternal soul is distracted by the war of desire against truth, and may pass nine stages of purification. The *Timæus* is the favourite dialogue, in which we learn that souls are part of the divine soul, that reason and science are our best guides, and that immortality is conditional. God is not the creator of every individual life; but from a matrix of matter the archetypal form was produced, and the idea thence apparently derives its visible body. The conception of God is vague, and Cicero thought Plato obscure. His cardinal virtues included courage, temperance, justice, and wisdom; but much as he was, and is, admired, the clear mind of Aristotle seems to have advanced further in the pursuit of truth than that of his master.—ED.]

Pliny. Caius Plinius Secundus the elder was a naturalist, statesman, soldier, and augur, supposed to have been born about

23 A.C., and suffocated by the smoke of Mt. Vesuvius when investigating the eruption of 79 A.C., which overwhelmed Pompeii and Herculaneum. Pliny the younger was born at Como in 61 or 62 A.C., and died in 118 A.C., shortly after his great patron the Emperor Trajan, who died in Cilicia in August 117. This Pliny, like his uncle, was a learned man and a statesman: he was an orator, and has left us 10 epistles, of which the last describes the customs of humble Christians—serving maids and slaves—in Bithynia about 104 to 111 A.C. He wrote from that province to urge that mild measures would suffice, and to say that men were beginning to buy sacrifices better than before—to the satisfaction of the priests—but the evidence in favour of this letter is slight, and many consider it a forgery, though Renan accepts it. Aubé in France, and Baur in Germany, regarded it with suspicion, because not found in early editions of Pliny's letters. It was first published in the beginning of the 16th century, from a MSS. in France which is no longer extant. Aldus Manutius published it in 1588. Bishop Lightfoot (see *Apostolic Fathers*, I, ii, p. 44) admits that: "amidst many spurious, and questionable, stories of persecutions alleged to have taken place during the reign of Trajan, only three are reported on authority that can be trusted . . . the Christians forgot nothing and magnified everything . . . Tertullian got his knowledge from Pliny and Trajan, and Eusebius from Tertullian." The latter says merely that Pliny condemned some Christians to death, and degraded others from their offices. We can hardly imagine a Roman governor, acquainted with the law, asking the emperor, "am I to punish these poor people?" But the letter is not of great importance, for we may admit that Christians existed on the shores of the Euxine, or in Anatolia generally, by this time, being regarded by the Romans as a Jewish sect—as Nero thought them, in 64 A.C. in Rome. An experienced statesman like Pliny, then 50 years old, appears to know nothing more about them than that they were a secret society, and assembled to "sing hymns to Christ as to a god," sharing a common meal of an innocent description.

Plotinus. A learned philosopher, and pious Theist, born at Lukopolis in Egypt about 203 to 205, and dying in Oampania in 269 A.C. He is known to us only by the account given of him by his pupil and life-long friend Porphyry (in 233 to 306 A.C.). See Porphureos. They became the "theosophists," or "spiritualists," of their age: but Plotinus had no belief in popular mythologies: for, when his friend Amelius urged him to assist at the festival of the new moon, he replied "Those gods of yours must come to me, not I to

them." Plotinus condemned all care of the body—and even bathing : he refused all medicines, and he would not allow any portraits of himself, or that any notice should be taken of his birthplace. At the age of 28 he had found his vocation as a teacher of philosophy, and at 39 he accompanied the emperor Gordian III to Babylonia and Persia, in order to study the wisdom of the East : after his return he taught philosophy for 24 years. The story of his death (see Conversion) shows us that he adopted the Indian idea of Yoga, seeking in ecstatic states for union with deity ; but the account by Porphyry contains the superstitious marvels of ordinary legend—the soul of Plotinus departing as a serpent or dragon (see *Rivers of Life*, ii, p. 243).

Plotinus bade his disciples, male and female, to refrain from politics, as distracting them from true religion and practical work. He was intent on mystic contemplation ; and Porphyry, with others, asserted that he wrought miracles which astonished the Egyptian priests, calling up gods and demons. The Delphic oracle announced that the soul of Plotinus rested forever with the blessed. Even his enemies allowed that he was the purest and best of men. The keynote of his teaching (see Prof. E. Caird, *Gifford Lectures*, March 1902) was the idea of obtaining a "sense of God," beyond knowledge or power of explanation, through ecstasy such as Paul also describes (2 Cor. xii, 2), and which Indian hermits, and Moslem Şūfis, alike have sought, or the Christian who believes that he holds communion with the Holy Ghost. The philosophy of Plotinus, says Prof. Caird, was a "summary and concentrated expression of the whole movement of Greek philosophy. Plotinus represented the universe as distributed into a series of stages, or degrees of reality, reaching from matter to God" : he was not content with Plato's doctrine of the reality of the idea, and the illusory and temporary character of the phenomena, or with Aristotle's hints as to the struggle of the intuitive perception (or hereditary experience) with reason ; but, regarding mysticism (and trance) as higher attainment, he upheld it against both materialism and idealism. The material world, though reduced to one of shadow and appearance, was still a state of existence, outside the spiritual, through which the One who is above all being, and all knowing, is approached ; while thus conceiving of an Unity beyond all differences he yet "altogether failed when he had to think positively of that Absolute in his relation to the finite world."

Dr A. Harnack, writing on Neo-Platonism (*Encyclop. Brit.*, 1884), says that though we may assume the school to have known the doctrines of both Judaism and Christianity, yet "it is vain to search Plotinus for evidence of any actual influence of Jewish or

Christian philosophy.” The founder of the Neo-Platonic school of Alexandria was Ammonius Saccas (who died about 245 A.C.), and he is said to have been a Christian by birth who relapsed into heathenism. The Platonism of Philo was a distinct and earlier Jewish development, but Origen, and Plotinus were the most distinguished teachers whom Saccas influenced : both were fervid pietists, and believers in, the attainment of communion with the Supreme Being through ecstasy. Both held that not only does man not live by bread alone, but that he moreover does not live by knowledge only, but by that which is above knowledge—a mystic and passionate belief which has always deeply impressed the imagination of mankind, ignorant of the comparative history of religions, and of all faiths except their own. The existence of an immortal individuality, Idea, or Soul, is the fundamental axiom of such systems. Plotinus called it “the image and product of the motionless ability” (*nous*), and like it immaterial. The original unity, or being, produces this *Nous*, as the archetype of all existing things (a Platonic doctrine). It is the Idea, at once Being and Thought, the sum of the ideal world. The Soul is the idea emanating from the *Nous*, as the *Nous* emanates from the One. The *Nous* is indivisible, the Soul may either preserve its individuality or may attain to being absorbed in the *Nous*, but if it unites with the material world it becomes disintegrated by corporeal forces, and “must retrace its steps back to the Supreme Good.” Such was the strange mysticism, based on the idea that material phenomena are mere illusory shadows, and spiritual essence the only reality, which Plotinus, and his disciples, sought to inculcate. They redeemed their teaching by calling on all to practise virtue, and to aim at likeness to the ideal God, with whom they must harmonise and strive to unite. The old ethiks were taught, and the old asceticism and purification of the body by penance and austerities. Thereby, said Plotinus, we may become as nearly as possible what God is. The *Nous* was a kind of personal god; the *Logoi* which it included are gods ; the stars are gods. Plotinus was not a dualist ; but a rigid Monotheism was to him a very bald conception : nor was he truly a Pantheist. He saw a meaning in popular myths, and some say he believed in magic, sooth-saying, and prayer. Aurelius, who seems to have valued the opening passage of the fourth Gospel, and Porphyry who criticised the Christian Bible, modified the teaching of Plotinus, some of whose works are said to have influenced the spiritual history of Augustine. Plotinus in short was the great mystic of the third Christian century.

Plough. The plough, and the seed furrow, were important em-

blems to ancient nature worshipers. They are Osiris and Isis, Rāma and Sita ; and the plough is the sign manual of Drāvidian chiefs in India to the present day. [Among Kassites the bird standing on the plough is a divine emblem—found on a carved boundary stone about 1043 B.C.—as representing the deity Sit-Iamta-uddu, or “Sit who rises from the plough.”—ED.]

Plutarch. Ploutarkhos. The historian and philosopher who wrote the celebrated “Lives” of earlier great men was a Greek, born at Khaironeia in Boiōtia about 40 A.C., to which place he retired about 90 to 110 A.C., to write these biographies, and other works on morals and ethiks, of which 60 in all are attributed to his pen. He had a long and important public career before so retiring, and as a philosopher is said, by some, to have been the preceptor of the emperor Trajan, who raised him to consular dignity, and occasionally employed him as an imperial messenger (or commissioner) to the provinces. The exact date of his death is unknown ; much that he wrote is lost ; and some works. (like that *On Isis and Osiris*) are doubtfully authentic ; but his library must have been extensive, for he is said to quote 250 authors, in addition to the results of his own researches during travels that extended over perhaps 50 years. The first edition of his works in Europe was published in 1470 A.C., in two volumes, and the Greek text in 1517. Plutarch was more concerned with ethiks and practical conduct than with religious speculation, and regarded reason and philosophy as the best guides. Like others he sought to reconcile old myths with the conception of a single God, and he agreed with Plato as to the immortality of the soul.

Po. See Bo. A Chinese corruption of Buddha.

Poligar. Poliar. See Pālava.

Polycarp. Greek : *Polu-karpos*, “much fruit.” The story of this early Christian, like that of Papias, is involved in doubt, in spite of all that is commonly said about him ; and we depend on a few references in Irenæus, and on the later accounts by Eusebius, and Jerome. The Rev. Dr Sanday, writing for the “Christian Evidence Society,” says that “Polycarp knew not of any canonical scriptures” : he was a catechist, deacon, and elder, and finally bishop of Smyrna, where he was martyred in his 86th year. He is believed to have been born before 69 A.C.—which appears to be somewhat early if he really visited Pope Anicetus (156 to 166 A.C.) in Rome—and to have been purchased as a slave at the city gate, by Christians who educated him as a missionary. He became an elder only when a grey headed man. Irenæus

and others are said to have believed that he knew John the Apostle as a boy, and Tertullian and Jerome that he was made bishop by St John in 104 A.C. The latter calls him "the most eminent man" of the part of Asia in which he lived (see Irenæus, iii, 3,4). He was involved in the disputes as to the celebration of Easter, and he is said to have called Marcion the "first born of Satan" (see Marcion). "He who falsifies the sayings of the Lord," said Polycarp, "after his own pleasure, and affirms that there is no resurrection and no judgment, is the first-born of Satan." His works included an Epistle to Philippi; but the Epistle of Ignatius to Polycarp is of very doubtful authenticity, as is also the Epistle of the Church of Smyrna to the Church of Philomelium, about the martyrdom of Polycarp, which exists in Greek and Latin MSS. About three-quarters of the Epistle to Philippi was published in Greek in 1633, and the enlarged Latin text in 1498. Eusebius seems to have seen a Greek fragment of such an epistle, and Irenæus attributes it to Polycarp (iii, 3, 41); but, like other early Christian works, it seems to have been enlarged and garbled by later scribes. It appears to infer acquaintance with the Gospels, and with the Epistles of Paul and Peter which (see Smith's *Dicty. of Christian Biogr.*) is regarded as "the natural tendency of a forger of later date." Irenæus is said to have been sent by Polycarp as a missionary to Gaul in 157 A.C., when he must have been very young. The account of the martyrdom above noticed states (xv, 15) that the soul of this martyr was seen to escape in the form of a dove. The legend preserved by Eusebius is of the ordinary type. "When the pyre burst into great flames those of us privileged to see it witnessed a great miracle . . . the flames presented an appearance like an oven, as when the sail of a vessel is filled with the wind; and thus formed a wall round the body of the martyr, and he (Polycarp) was in the midst not like burning flesh, but like gold and silver purified in the furnace. We also perceived a fragrant odour like the fumes of incense, or some other precious aromatic drugs. At length the wicked persecutors, seeing that the body could not be consumed by fire, commanded the executioner to draw near to him, and to plunge his sword into him; and when he had done this such a quantity of blood gushed forth that the fire was extinguished."

Polynesia. See Easter Isle, Fiji, Hawaii, Malays, Maoris, and Papuans. Generally speaking Polynesia was colonised by a mixed Negrito-Malay race, often of a very pleasing type, and its religious rites, and civilisation, are of Malay origin, throughout the Indian Archipelago (see Melanesians). The early Negrito type and language

appear to be connected with Africa, and with the aborigines of S. India ; but Polynesian speech, from west to east, including groups outlying like the Philippines, Formosa, and New Zealand, appears grammatically to be based on the Malay language. Directly borrowed Malay words form at least one per cent. of the vocabulary. The Polynesian, and even the Papuan numerals are the same as in Malay speech. Sanskrit and Arabic words, which are numerous in the language of Java, are said to have even penetrated to a lesser extent among the Maoris, and the Polynesians of Tahiti. The softening of such words, and the indistinct pronunciation of consonants (*k* for *t*, and *r* for *l*) proceeds so far that the English “man of war” becomes, in the mouth of a Polynesian, *A-o-a*.

Pongāl. The 1st of January (Bhogi Pongāl) is sacred to Indra. The second (Surya Pongāl) to the sun. These are called “boiling” (Pongāl) days, as wives then boil new rice, and green grain, with milk and sugar, in a large vessel placed in the yard of the house. This they do in wet garments having just bathed in them. As the milk begins to simmer they rush about crying “Pongāl ! Pongāl !” (“boiling, boiling”), and salute their husbands and friends. In S. India all the household vessels are then presented before Vighn-Isvara, Siva’s son, as “God of Fate, and remover of obstacles” : the rice is given to the people, and some of it to the cows : water is sprinkled, and this is the festival of water-sprinkling also in Barmah. On the first day complimentary visits are paid to relatives and friends, entertainments are given, and propitiatory gifts are offered to the gods, especially to Siva. The visitors congratulate each other on having passed through the unlucky month Māgha, or December, and on the increasing warmth and daylight. Mendicants go from house to house beating plates of iron or copper, and exhorting all to religious duties. The houses have been repaired and repainted ; and women clear spaces in front of them and set up little balls, or pyramids of cow.dung, each with a citron flower on it, to be preserved till the next anniversary. Those of the preceding year are gathered in a basket and taken, with song and dance, to a waste place where they are emptied out. On the third day of the feast the cattle are sprinkled, with water in which saffron, cotton seeds, and leaves of the Margosa are placed. They are regaled with the Pongāl mixture, and are circumambulated by the men, who halt at the four cardinal points and perform the Shāshtānga, or prostration of the eight members, worshipping the cattle in this manner four times. These are then painted, and adorned with fruit flowers and foliage, and are driven wildly about. All that falls of their decorations

is picked up and treasured as sacred. The cattle are driven to the fields and villages, and allowed to eat at will. The images of the gods are brought out of the temples, and carried among them in processions. Unseemly orgies, in which the Devadāsis, or temple girls, are concerned, conclude the festival.

Pontifex Maximus. See Bridges. The head of the Roman hierarchy ; the “ great bridge-maker ” who prepares the bridge leading to heaven. The title has been adopted by the Popes, as successors of the pagan high priest of Rome.

Population. In the *International Geography* of 1900, edited by Dr Mill, librarian of the Royal Geographical Society, the population of the world is given thus—

White Caucasians (Aryans)	770,000,000
Yellow Mongols	540,000,000
Black Ethiopians	175,000,000
Red Americans	22,000,000
	Total
	1,507,000,000

Considering that the Chinese include 350 millions in their empire, and that British India has 287 millions of population, it will be seen that the study of their faiths is mote important than that of Negro or American savages. In 1901 British India showed an increase of 4.44 per cent. of population. Out of the total of over 1500 millions more than 400 millions profess some form of Christianity, and 300 millions regard themselves as Buddhists, while the Jews do not appear to exceed about 10 millions. Studies of Christian and Buddhist beliefs are thus of chief interest. The total Moslem population cannot be placed lower than some 200 millions, of whom at least 55 millions are in India (see *Short Studies*, p. 469). Brahmanism represents a somewhat larger total of population, leaving about 400 millions, or less than a third of the population of the world, to include Zoroastrians, and Confucians, Taoists and pagans.

Porphureos. Porphyry. See Plotinus. A distinguished Greek philosopher, the friend and disciple of Plotinus, and said to have been instructed by Origen, which accounts for his knowledge of Judaism and Christianity. He is supposed to have been born in 233, so that he would have been only 20 when Origen died, at which age he was in Rome, having gone yet earlier to Athens. In Rome he met Plotinus, and became his disciple for six years, and his lifelong friend

and admirer. His family name was Malkhos. He died in Sicily about 306 A.C., having gone there by the advice of Plotinus, because he was in low spirits, and contemplated euthanasia, believing that his work was done. He tells us that Greek astronomy, and the zodiak, came from Babylon, and that Eudoxos, Aratos, and Hipparkhos, only enlarged and improved the Babylonian cycles. He leant to the philosophy of Pythagoras, esteeming him next to Plotinus. He says that he only once attained to the communion with Deity which his master so frequently enjoyed. He is said to have written 15 works about the Christians and Jews, and he was the first critic of the Book of Daniel, showing—like modern critics—that its prophecy describes the history of the Seleucidæ down to the death of Antiochus Epiphanes ; He rejected the gospel narratives, though allowing the existence of Jesus, and Theodosius I caused his writings to be burned in consequence. Like Plotinus he was a Neo-Platonist, and believed in an immortal soul, and in a Supreme Infinity. He thought that he had once seen God in ecstasy, and had received divine communications. Like Plotinus he was much respected by Greeks and Romans, and by the learned in Alexandria, teaching that “man is placed under natural, civil, and divine laws.” Sorrow was a more wholesome discipline than pleasure in his belief, and the cultivation of the soul in the practice of virtue more important than the training of the body. His poor health induced melancholy, and was doubtless due to his austerities and trances. To Porphyry, says Prof. Harnack (*Encyclop. Brit.*, xvii, p. 336), “belongs the credit of having recast and popularised the system of Plotinus.” His aim was practical religion, and the salvation of the soul ; but he fell into the fatal fallacy of mystical exaltation like many earlier Buddhists, and Christian hermits ; and evil, he said (like Plato), was due to the desires of the soul, and of the flesh, which must be severely disciplined by asceticism. His work *Against the Christians* was full of bitter criticism, and he was regarded as a rabid enemy of their faith. But, like the work of Celsus, that of Porphyry was suppressed by the dominant Catholic party, and we depend on extracts given by Lactantius, Augustine, and Jerome. He desired to preserve, and to defend from Christian attacks, all that he thought best in Greek religion and philosophy, and he gave a new impulse and direction to Neo-Platonic doctrines which were developed especially by his pupil Iamblikhos.

Poseidōn. The Greek god of ocean. [Probably the older spelling *Posveidōn*, before the disuse of the “digamma” or *vau* in Greek, indicates a derivation from *Pos*, the Greek and Latin root for

“power,” and *ved* or *ud* “wet” : the word thus meaning “master of the waters.”—ED.] His emblems according to Hesiod are the bull, horse, dolphin, and ship. Pausanias also connects him with the horse of the sea (as we still speak of his “white horses” : see Nik) : this is the Hipparion ridden by Adrastus, connected with Arion and the dolphin. The Orphic hymns call him “father of gods and men” (see Ea). Homer says that he built the walls of Troy (*Il.*, xxi, 46), and Hesiod that he made the “dungeon of the Titans” : for Hades is beneath the sea.

Positivism. The “*Système de Philosophie Positive*” of Auguste Comte, which is commonly called the “Religion of Humanity.” The Rev. Principal Tulloch (*Edinburgh Review*, 1868) says that “it not only contemplated the whole circle of human knowledge and activity, but furnished the only effective principles for the reorganisation of both. It based the reformation of life on the demonstrations of science. Comte claimed to be a reformer on this very ground. . . . Positivism therefore . . . is a connected system of thought. We may take certain parts and leave others, but this is to mutilate the scheme of the Master . . . it can only be fairly judged as a whole.” We must so study it without being deterred by the vagaries of its votaries, or the strange details of their worship and liturgies : it is only thus that we can understand its influence. None who have studied Comte’s great work can fail to recognise his services to science : “all who have done so would feel that to regard him merely as the author of a new religion would be to do injustice to his position as a scientific thinker.” Miss Harriet Martineau, who translated Comte’s work, speaks of “the vast range of knowledge through which she was carried so easily and entrancingly.” She thought that “before the end of the (nineteenth) century society at large will have become aware that this work is one of the chief honours of the century. . . . As M. Comte treats of theology and metaphysics as destined to pass away, theologians and metaphysicians must necessarily abhor, dread, and despise his work. . . . They are no judges of the case. . . . We find here indications in passing of the evils we suffer from our low aims, selfish passions, and proud ignorance; and, in contrast with them, animating displays of the beauty and glory of the everlasting laws, and of the sweet severity, lofty courage, and noble resignation, that are the natural consequences of pursuits so pure, aims so true, as those of Positive Philosophy.” Mr Herbert Spencer, who owes much to Comte as regards both religion and philosophy, has been thought to give him scant praise, yet he says : “To M. Comte . . . is due the credit of having set forth

with comparative definiteness the connection between the Science of Life and the Science of Society. He saw clearly that the facts presented by masses of associated men, are facts of the same order as those presented by groups of gregarious creatures of inferior kinds, and that in the one case as in the other, the individuals must be studied before the assemblages can be understood. He therefore placed Biology before Sociology. . . . We must not overlook the greatness of the step made by Comte . . . the introductory chapters of his Sociology show a breadth and depth of conception beyond any previously reached. . . . His way of conceiving social phenomena was much superior to all previous ways ; and among others of its superiorities was this recognition of the dependence of Sociology on Biology” (*Sociology*, pp. 328-330). Huxley often expressed indebtedness to Comte, and speaks of “the impression which the study of Comte’s works left on my mind, combined with the conviction, which I shall always be thankful to him for awakening in me, that the organisation of society upon a new and purely scientific basis is not only practicable but is the only political object much worth fighting for.”

Most of the great thinkers of our day, whether Christians, Theists, or Agnostiks, bear similar testimony to Comte, including Mill, Bain, Lewes, and Sir D. Brewster. They regarded his method as the true one to teach us why we must act morally, and not follow blind desire or impulse. The multitude dislike metaphysical theories, while regarding theology as only for Sunday use, and hating cant. Honest teachers thus welcomed ethiks founded on real experience, and dissociated from beliefs as to the unknown. The success of Positivism is not to be measured by the number of its professed disciples, but by its influence as a leaven that leavens the thought of the age.

Auguste Comte was born of good Catholic and royalist parents, in January 1798, at Montpellier in France, educated at the town school, and admitted at the age of 16 into the *École Polytechnique* in Paris. There he headed a mutiny which broke up the school. For two years he followed various employments, and by 1818 had become the friend and disciple of Henri Comte de St Simon, who, as Mr John Morley says (*Encyclop. Brit.*), was “an artist in social construction.” Comte confesses that to St Simon he owed his initiation into philosophy, yet he does not usually speak of him with gratitude, and he felt that the poetical count was lacking in scientific and political stability. He began early to see that political phenomena are subject to laws like others : that the true aim of philosophy must be social progress—the reorganisation of moral, religious, and political systems. Comte thought little of Plato, and regarded Aristotle as the prince of true

thinkers. In 1824 he broke with St Simon ; and, in spite of poverty and family objections, he made his unhappy marriage in the next year. In 1826 his lectures on Positive Philosophy attracted Humboldt and other learned men, but brain troubles were then followed by melancholia. He was however able to resume his lectures in 1828, and published his *Course of Positive Philosophy* in 1830, the sixth and last volume appearing in 1842, when he separated from his wife in consequence of constant jarring of their tempers. Meantime he held various appointments some of them under Government, and was fairly happy and well off. In 1848 he founded the Positive Society, and delivered gratuitous lectures on astronomy and other subjects, seeking to improve the level of general education in France. At this time (when about 50) he is described as "short, rather stout, and sleek looking, always carefully dressed in black, and clean shaven." He was generally poor, but in receipt of from £80 to £200 a year subscribed by such literary friends as J. S. Mill, Grote, and Littré, to whom however he proved anything but grateful. His resources, and memory, were marvellous, but his style was heavy and dull, though (as Mr John Morley says) it impresses the reader with the magnitude and importance of the undertaking, and by the visibly conscientious grasp. He read only two or three poets—notably Dante—and also the *Imitatio Christi*. He was accused of assuming "high pontifical airs." He became infatuated with Madame Olotilde de Vaux in 1845, on account of a small work that she wrote, and he was inconsolable when she died next year, and visited her tomb thrice a day, passionately invoking her memory. His *System of Positive Philosophy* began to appear in 1851, the fourth and last volume being published in 1854. He had gathered disciples round him in 1848, who formed a kind of church, and seem to have adopted a strange formula of invocation : "In the name of the Past and Future, the servants of Humanity come forward to claim as their due the general direction of the world." Direction is not usually the duty of servants ; but the leaders declare that "their object is to constitute a real providence in all departments, moral, intellectual, and material. Consequently they exclude, once for all, from political supremacy all the different servants of God, Catholic, Protestant, and Deist, as being at once behindhand, and the cause of disturbance." In 1852 Comte issued a *Catechism of Positivism*, thus walking in the mazy ways of the old systems that he strove to overthrow. He died of cancer on the 5th September 1857—a day which his followers always commemorate.

He was a firm believer in a "spiritual power," concerning which he published *Considerations* as early as 1826, which Mr Morley re-

gards as "one of the most remarkable" of his essays. In the 5th volume of his *Course* he says that: "Catholicism reconstituted on intellectual foundations will finally preside over the spiritual reorganisation of society," an idea which in later years led him into mysticism. [It is a dream, as Zola has shown, that has charmed many minds among those to whom the inner facts of Catholicism are unknown.—ED.] He taught that the Positivist must be content to restrict himself to the observation of natural law, while the Theologist, or the Metaphysician, speculates as to cause: this was an approach to the Agnosticism of to-day. Comte pursued the study of such law into the department of social and political science, calling on students to analyse collected facts as we analyse chemical compounds. He lays down as a "cardinal truth, that the improvement of the social organisation can only be effected by moral development, never by changes in mere political mechanism, or any violences in the way of an artificial redistribution of wealth." Socialism must mean the victory over self-love, and that of Altruism over Egoism (or love of others over selfishness); and we must appeal to the most powerful element in human nature—the heart or feelings. But this appeal, he added, had been abused by the Church, since intellect was made the slave of feeling instead of its willing minister. He further upholds that "we must acknowledge and give complete submission to a Power without us—that is humanity past, present, and to come, conceived of as this Great Being." His Positivism (claiming to restrict itself to actual knowledge) is thus based on a "conception"—"a true Great Being within us, whom we must constantly aspire to maintain and even improve." This system, says Mr Morley, is "Utilitarianism crowned by a fantastic decoration": for Comte admits that "utility remains the test of every institution, impulse, and act." The outcome in plain English is stated by Mr Morley. "Society can only be regenerated by the greater subordination of politics to morals, by the moralisation of capital, by the renovation of the family, by a higher conception of marriage, and so on. These ends can only be reached by a heartier development of the sympathetic instincts. The sympathetic instincts can only be developed by the religion of humanity." It was scarcely worth while to waste a long life in writing and lecturing to prove this, adding a new being, or incomprehensible providence, called "Humanity," to puzzle the world. [1800 years before Comte men had been told to "overcome evil with good."—ED.] And to all this is further added a strange "worship": minute, and truly ingenious re-adaptations of sacraments, prayers, reverent signs, and a new Trinity, until an enemy has defined Comtism as Catholicism minus Christianity, and a friend has retorted:

“Nay, it is Catholicism plus science.” Like the old faiths Positivism has its priesthood with well defined duties and powers, and Comte seems to have become a true priest when he congratulated the Tzar on his “wise vigilance” against the importation of western books. Mr Morley concludes: “We have said enough to show that, after performing a great and real service to thought, Comte almost sacrificed his claims to gratitude by the invention of a system that, as such, and independently of detached suggestions, is markedly retrograde.” He almost deified woman, and his history teaches us how impossible it is even for a great thinker to advance beyond the influences that have surrounded him, and which have formed his experience.

Potakara. Potaraka. The sacred mountain of the “god who looks down” (see Avalokit-Isvara), whether at Adam’s Peak or at the Potala of Lhāsa (see Lamas).

Pothos. Greek: “desire” (see Bu), a form of Eros (see Phoinikians) produced by the wind that blew over Chaos, as we read in the Theogony of Hesiod,

“ From Chaos, Erebus, and ebon Night,
Sprang Night and Day and shining air
These to the loves of Erebus she gave.”

Pra-bhava. Sanskrit: “pre-existence.” Siva, or Vishnu, is called *Pra-bhu*, as the source of creation, and a parent is also so called as a “forebear.”

Pra-dakshina. Sanskrit: “Right hand forwards” (see Dakshina). The Moslem Tawāf, or circumambulation of the shrine, is performed in the opposite direction (see Sir R. Burton, *Pilgrimage to Mecca*, ch. xxvii). The same traveller at Dahomey found that the soldiers walked round him keeping him on the left, but round the king keeping him on the right. The consecration of a Roman Catholic Church begins by going twice round it in procession with the left hand nearest it, and a third time in the opposite direction. On the first two rounds the bishop begins at the north side (or Gospel side) of the altar, and returns to the south side; and on the third he reverses this also.

Pra-dhāna. Sanskrit. The primary material, the “matrix” of Plato, a kind of paste (*Kalka*) in which good and evil are mingled, identified with Vishnu as existing in all things, and differing from Pra-kriti in being inert.

Pradyuma. A son of Krishna by Rukmini. He was thrown

into the ocean by Sambara (a form of Death) and swallowed by a fish. Maya-devi found him alive, and was enamoured of his beauty, being told by Nārada that he was the son of Vishnu. Pradyuma then sought and slew Sambara, and was acknowledged by his parents. He is represented with a yellow crown, a girdle over the shoulder, and a bow of sugar cane, strung with bees (see Kāma) : the quiver has five arrows for the five senses, these being tipped with five flowers. His standard has on it a fish, or a woman, and he rides a parrot (see Parrot). The name signifies superlative brilliance.

Prajā-pati. Sanskrit ; “The lord of progeny,” or the creator. A Vedic god who became Brāhma, and Indra, or drove the chariot of Siva. It became a general title for all creative gods (Muir, *Sanskrit Texts*, iv, pp. 17,49, 156,190). The legend states that he seduced his own daughter—for matter, whence creation is produced, is also the creation of the deity.

Prajna. Sanskrit ; “fore-knowledge” ; the source of all supreme wisdom, especially that of Adhi-Buddha (“the eternal wise one”) in Tibet.

Prajñā-Paramita. Sanskrit : the “perfection of fore-knowledge.” An early Buddhist sacred writing, which teaches the illusory character of all things, and Pyrrhonism rather than Nihilism (see Pyrrho) though Brāhmans called such writings *Nastika* (“nothingness”), and said the authors were “believers in an universal void” (like the *Aiyin* or “nothing” of the Ḳabbala); for the term is also said to be no more the name of a reality than is the Bodhisattva, or “Buddha-hood” to which it attaches. The germs of these doctrines are found by Burnouf in Buddhist Sutras, but Gotama himself knew nothing about such mysteries.

Prakrit. See India. A general term for dialects superseded in literature by Sanskrit as the sacred language. The three great Prakrits, which long survived, were the Magadhi, Sāuraseni, and Mahārashtri. Buddhism was spread abroad in many Prakrits, and in Drāvidian as well as Aryan dialects. Pānini, and Katyā-yana, in the 5th and 4th centuries B.C., were grammarians who studied the Prakrits ; and Vararuchi was the author of the Prakrita-Prakāsa, tracing their connection with Sanskrit (see Āsōka).

Prakriti. Sanskrit : “nature,” matter, or earth. The receptive principle, which is also Mōya, or “illusion.” Prakrita is the original matter when active (see Pra-dhāna).

Prahlāda. Sanskrit : “longed for.” The son of a Daitya named Hiranya-kasipu, whose trials were like those of Job ; till Vishnu burst from the pillar and slew the doubter (see Vishnu).

Prarnatha. Pramantha. Sanskrit : “the impassioned,” a term applying to an attendant on Siva, to a horse, or to a kindled firestick. This appears to be the explanation of the Greek Promētheus.

Prāmōda. Sanskrit : “pleasure.” A son of Brahmā.

Pramzimas. A deity of the Lithuanians, on the W. borders of Russia, who on account. of the wickedness of the world sent the giants Wandu and Wejas (“wind” and “water”) to destroy all. Seeing afterwards a few pious persons still alive on a mountain top he repented, and saved them in a nut shell (see Floods).

Pratyek-Buddha. A “supreme Buddha” who has reached the final stage beyond that of Arahats, though they have attained Nirvāna ; which seems to show that Nirvāna is not extinction of individuality.

Prāna. Sanskrit : “breath,” “life”—the supreme name of Brāhma, and according to Vedantists one of the five vital airs. In the Atharva Veda a hymn, probably as old as the 9th century B.C., is addressed to Prāna.

Prayāg. The name of the city called Allah-abād by Akbar and Shah-jehān, at the junction of the Ganges and the Jamuna. It is still so called, and is a very holy place of pilgrimage for Hindus, the word signifying “sacrifice.” The legendary Sarāsvati is here said to join the other two rivers under ground, whence the place is called *Tri-venī* or “triple braid.” When Akbar built his fort here in 1572 A.C., the temple and tree must have been close to one of the rivers, for the emperor’s historian (Abd el Kāder) says that natives cast themselves from the tree into the river. The river wall was found so hard to build that a Brāhman had to be buried alive in the foundations before they would stand firm. At present the shrine, with its Aksheybat or “undecaying banian tree,” is in the British fort. The tree is in a pillared court, but is sunk below the ground level, shrouded in darkness and mystery, and all the more worshiped by tens of thousands of devout pilgrims. Heaps of human bones lie round it, testifying to the ghastly faith, which is only prevented by British authority from resuming its old rites. The roof of the temple has long disappeared : pilgrims descend by a flight of well-worn steps to pray among the

bones. The Lāt, or pillar, of Āsōka (dating 235 B.C.) is to the south. The situation between the rivers is regarded as perfect by Brāhmins, and gifts here offered are, according to Hindus, worth a thousand in any other place. The great river has often altered its course, and may some day overwhelm the shrine.

Prayas. Sanskrit : “ atonement.” An offering of Soma to Agni is called Prayasitta as atoning for sin—an Indian Eucharist.

Prayer. The natural cry for help of children in the darkness. It is an invocation, or an incantation, to draw the attention of a deity, or a spell to compel his presence and help. It becomes a talisman to ward off evil, as the Om of the Hindu, or the Ave of the Romanist. In Egyptian *teb-teb* is to pray, and some think Thebes was so named as a place of prayer. The sturdy Aryan stood to pray, with extended arms raised to heaven. The Oriental falls flat on his face, in presence of the dread power whom he invokes. Others kneel to show their humility, or strike their foreheads on the ground ; the eyes must be cast down or closed , and the hands placed in the attitude of supplication. Ignorant and humble persons desire to learn some short formula acceptable to the gods ; or to have prayers made for them by persons better instructed, or more holy ; or to get them written in the proper words. Hence also the short formula is again and again uttered, in “ vain repetitions ” like those of the Pater Noster, and Ave Maria. The Rig Veda directs that the Gāyatri prayer be repeated 3000 times to the sun, to atone for neglect and guilt ; but the first line of the Mantra, or charm, is sufficient to represent the whole. In China the supplicant repeats “ Omīto Fo ” (for Amita-Buddha), and in Japan “ Nama Amēda Butsu,” or “ honour to the Infinite One.” In Tibet the famous formula is “ Om ! mani padmi hum ! ” (see Om). The praying machine is the strangest of religious inventions, with its musical barrels driven round by the wind, or even by steam. The idea appears to be that prayers, thus brought to the sight of the deity, have been written in better words than the poor supplicant could himself frame—which is the argument in favour of all liturgies. But some swallow written prayers as pills, or forcibly spit them out at the image of the god. Mechanical prayer is not confined to Asiatics, in a sense ; for priests are paid to repeat over and over again masses for the dead, much as the Tartar causes prayer for himself, and for the dead, to revolve in the drum driven by the water wheel. In East and West alike acted prayers are represented (as of old) by rites and ceremonies—as children play at events which are half real to them—and thus the wishes of the tribe are

clearly symbolised to the deity, and his attention is attracted, while offerings appease his anger (see Sacrifice). The supplicant may sit raising hands and voice to call his god, while his petition flutters on a tree hard by, or revolves in the praying wheel ; and on the wild mountain side little bells tinkle on a bough, to call the attention of gods and of men. The modern Japanese hides the prayer wheel which he has adopted from others (Miss Gordon Cumming, *Contemporary Review*, Oct. 1888). At Peking, in the Hall of Buddha (Fu-ku), are two great circular buildings, each 70 feet high, and each over an equally gigantic figure of Maitreya—the future Buddha ; these enclose great rotary cylinders, full of niches for images of Buddhist saints, on which strips of paper, inscribed with prayers, are fastened. Thus, when the drum revolves, homage is done to all the saints at once. “Some Lama monasteries deal thus with their 128 sacred books, and 220 volumes of commentary” ; thus revolving libraries serve instead of reading the Scriptures, as revolving prayers serve for spoken petitions. Dr Edkins saw such a revolving library in the Ling-yin monastery at Hang-chow ; and another, octagonal in form and 60 ft. high, in the Wutai valley where there are 2000 Lamas, and upwards of 300 prayer wheels. One monastery uses the steam of a kettle, which is ever boiling to make tea, in order to turn the wheel above, suspended from the ceiling (see *Wanderings in China*, ii, pp. 194, 195). Monks are paid to look after such machines, by gifts of food or otherwise ; and prayer poles are common near inns, or meeting places of pilgrims and merchants, where travellers have not much time for prayer. The wind flutters the prayers on these poles, but the Tchu-chor, (or Indian Chakra), is more usual, being either a cylinder that can be turned by hand, or merely a wheel, connected with the Buddhist “Wheel of the Law,” as signifying the religious cycle. The pilgrim Fa-Hien found these in use at Ladāk in 400 A.C.; small attached bells attract good spirits, and frighten demons away. Some travellers carry the Tchu-chor with them, as containing prayers more elaborate and spiritual than any they could utter, which have been written for them by saintly monks, who are found at most shrines selling these, and also others written on flags to be placed on the poles and trees.

Those who believe in gods listening to prayers think of them as neither all knowing, nor unchangeable : they hope to persuade them to change the laws of the universe in their favour, or to remind them of the supplicant’s existence. They ask the deity, as the bishop of Meath said (*Times*, Oct. 1886), “to adapt Himself and His actions to the varying actions and choices of His rational creatures.” The bishop acknowledges that, “on grounds of pure reason,” we cannot expect such

adaptation. Hence prayer is regarded as an aspiration, benefiting the supplicant by reminding him of one who, he believes, will care for him, rather than as it request for something which may not be good for him. Buddha long ago argued that a prayer could tell God nothing that he did not know, nor alter his intention; and he therefore recommended men only to meditate, and aspire to that which is good. Yet his disciples are not content so to do, fearing many spirits, and seeing demons everywhere (*Journal Anthropol. Instit.*, Nov. 1882, p. 118). Among them, as with us, the wicked are often more prayer-ful than the good. The robber prays, in church or temple, before he sets out to murder or to steal, and all gamblers keep charms, and divine emblems near them, such as are found in every pirate junk.

Most worshipers prepare themselves for prayer, by some purification or change of dress. Anciently they stripped off all their clothes, or painted themselves; and in time they put on their richest robes and jewels, to appear before the deity in their best. The Jew still puts on his Tallith and phylacteries, and the priest his sacred garments, and symbols. The prayer usually begins with laudatory epithets, applied to the god, these being frequently repeated, as representing what is most admired in the divine character—qualities of power and pity, of wisdom and love towards those who serve him, or hatred of those who do not believe. The actual petition comes at the end, after the deity has thus been propitiated. The more savage the worshiper the grosser is his flattery. Yet even savages write beautiful prayers (see Khonds, and Patagonians). The savage strives by importunity, by gifts, and by tortures or humiliations, to bribe his god, or to compel him in pity to interfere. His attention must be aroused, as when Elijah said to the priests of Ba'al: "Either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked" (1 Kings xviii, 27). Some simple people, like children, have even whipped their gods to make them listen, by flogging the image. The gods who failed were cast aside, and successful gods are still promoted by the emperor to higher honours in China. The gods receive what man most prizes, be it children, cattle, or wealth. But most races somewhat distrust the sense of justice and the attentiveness of their gods. They think best to employ his favourites—priests or saints—to intercede in their behalf. The Hebrews so sought for intercession by a prophet (Gen. xx, 7; 1 Kings xiii, 6).

Christ did not recognise the necessity of any public rites, or liturgies, or litanies. He bade men not to use "vain repetitions." He told them to pray in private, and to defer to the will of their Father. But the ignorant still attempt to revive the older idea of

importuning God till He is weary and grants what is asked. We can well remember, as a zealous subscriber to the orphanage of George Muller, which was said to receive His funds in direct answer to prayer, that we well knew what was expected of every convert, as to enlisting the sympathies of all whom he could influence, representing the urgent needs of the institution. In 1883, Sir F. Galton (*Macmillan's Magazine*), gave statistics to show that prayer did not affect the chances of life. Kings and nobles, who are most prayed for, with magistrates and clergy, are really the most short-lived, though surrounded with every circumstance favourable to their health, such as wealth, care, and ease. Insurance companies do not ask less payment from them than from others. Churches are not more safe from fire and storm than theatres, nor are missionary ships safer than those of pirates and slavers. Yet men and women still fall down before stocks and stones, and ask that the universe may be deranged for their benefit. Prayer is only possible to those who believe in a personal God outside his creation, able to change its mechanical action in a moment, and often so doing. The seven petitions of Christ's prayer (Matt. vi, 9-13 ; Luke xi, 2-4) may have been put together by himself, or by his disciples ; but they are all ancient Hebrew petitions. The Revised Version (on evidence that is much disputed) has gone back from the words "Deliver us from evil" to reassert the existence of a mythical devil.

Prayer used always to be conjoined with dances and song, also with bodily mutilations (gashings and burnings) in time of great trouble, and with sacrifices, including hecatombs of human beings, or other bodily offerings (see Gosains). It was thought pleasing to the gods to degrade the body, and to thwart the natural affections : to live a life of solitude and prayer, in sordid misery. The more ignorant the race, the greater is the number of spirits, saints, and intercessors invoked. Hell resounded with prayers, such as that of the rich man to Abraham, begging for a drop of water. Cruel indeed was the deity who could hear such cries unmoved in a heaven of rest ; nor need we wonder that men prayed for the dead and for the cessation of the useless misery that they had imagined.

Phrēn. Greek : "mind." From the same root come the words *Phronēma* for "desire," and our "frenzy," signifying violent emotion. Paul distinguishes the *Phronēma* of the flesh from that of the spirit (Rom. viii, 6). Plato speaks of the soul struggling against desire. Aristotle (*Nicomach. Ethics*, I, xiii) distinguishes the elements of *Logos* ("reason") and *Ā-logos*, or "unreason," in the soul, the latter

being emotion or passion, as distinguished from reason. Phrēn thus means will or bent, but the distinctions are unreal, for the energy that animates the body is single, and reason is a question of experience (see Conscience).

Priapos. The Greek phallic deity. The word compares with the Norse *Friofr*, “fruitful” (see Frey), and this god of gardens was identified with Hermes, and Pan, and was called Fecundus, and Mutunus. He was the deity of all production, seen even in the sun and moon (see Pāla).

Prithā. Prithī. Prithu. Prithivi. Words for the earth goddess in Sanskrit, equivalent to the Norse Freya as meaning “productive” (see Bar). The earth mother (or cow) is usually Prithivi, daughter and consort of Prithu, the lord of earth, and first of human kings. She is also the wife of the Pandus or “ancients” (see Pandu). Prithu is descended from the Ikshvakus or “sugar cane” race, and he introduced fruits and vegetables. Prithivi as a cow fled from him (like Io), but begged for a calf, when Prithu produced Svāyam-bhu Manu, the “self-existent man.” She then gave milk: the gods, Nāgas, and men were thereby nourished, and earth was at rest. Prithu has a genealogy of seven generations from Pururavas, and his brother is Nishāda, who sprang from the thigh of their father Vena.

Proknē. Greek: probably “dew-born,” from *Prokos* a “dew-drop,” the root in Sanskrit being *Prush* “to sprinkle.” She was the daughter of Hersē (“dew”) and of Erekhtheus (“the earth man”), wronged, according to the Thrakian legend, by her husband King Tereus. She wept to death, but was changed into a swallow, the bird of spring. Her sister is Philomela the “nightingale.”

Prokris. Greek: “dewy.” See Proknē. She was the wife of Kephalos (“the head” of the sun), slain with the spear of Artemis, by Kephalos himself, whom she jealously watched as loving Eōs, the “dawn.” The magic spear and hound which she received from Artemis, or Hekatē (the moon) were used against her. She hid in the thicket (where the last dew remains at dawn), and died of the sun’s spear, or ray.

Promakhos. Greek: “fore-fighting,” a title of Athēnē.

Promētheus. See Pramatha. The “energetic” creator of man among Greeks, who brought fire from heaven, for which he suffers eternally on Caucasus, where the eagle gnaws his liver. Athēnē aided his theft, being herself the fire of dawn. The later etymology

of philosophers makes Promētheus mean “forethought,” contrasted with Epimētheus or “after thought”; but originally he was the Argive Phorōneus (the Sanskrit *Bhuranyu* or “burning” one), and the fire-stick itself or Pramatha. In Vedic mythology Agni (“fire”) is the messenger of the gods, bringing the divine fire to earth, for the Bhrlgus or original men: for Indra first made fire by rubbing together two (flint) stones. Even the wild Maoris, Australians, and Iroquois of N. America, have legends of a hero who stole the fire of heaven for men. Promētheus is a Titan, or giant of earth, and is said to have pitied men living like wild beasts in cold sunless caves: wherefore he stole “a ferule of fire, and took it to earth,” teaching them to cook food, to reap and plough, to make houses and ships, to discern the seasons, and to cure disease by roots and herbs. He was thus the friend of man, and became Providence or “forethought.” He was the son of the Titan Iapetos loved at first by Zeus, and then condemned to torments. The sun—Hēraklēs—found him chained to the icy crags, his liver renewed daily when eaten by the eagle, and released him by permission of the gods: for the sun frees all from the grasp of winter. Promētheus foretold to Zeus that his son would dethrone him, but refusing to say more, was cast into Tartaros. He is also fabled to have created men of earth and water, after the flood of his own son Deukalion. He refused complete knowledge of the future to them, but left them Hope. Zeus sent to earth Pandora (“all gifted”) with her treasure-chest, in which hope was hidden, thus bringing every evil on man when she opened it from curiosity. In the Akademy at Athens there was a shrine where Promētheus was worshiped with special festivals, fire rites, and torchlight processions.

Prophets. See Ezekiel, Isaiah, Jeremiah, Nabi. The belief that men are able to foretell events is common to all religions, and must stand or fall with belief in revelation (see Inspiration). The ecstatic state was induced by music (2 Kings iii, 15); and Saul, under the influence of the “spirit of Elohim,” tore off his clothes and lay naked for, a day and a night (1 Sam. xix, 24). The Hebrew Nabaīm, or “prophets,” developed from the diviners common to all early peoples, as Dr Bruce observes (*Gifford Lect.*, Feb. 1898), proclaiming the duty, and the reward, of obedience to Yahveh. In Asia the “messenger” of heaven, who is independent of both priest and king, is still a dangerous character, and all must judge for themselves as to the message (see *Rivers of Life*, ii, p. 597). The unhappy children who ventured to mock Elish’a (2 Kings ii, 24) were devoured by bears, though merely innocent laughing babes; as the captains of

Israel were destroyed by fire, when, displeasing Elijah (2 Kings i, 9-13); and such beliefs still survive in the East. Throughout the New Testament we find incidents intended to show the fulfilment of prophecy; but the inspired writer does not always understand his original, while the later scribe adds to the confusion. Thus "Jeremy the prophet" is quoted (Matt. xxvii, 9) in connection with the "potter's field," whereas in the Hebrew the words occur in Zechariah (xi, 13), being correctly rendered "cast it into the treasury" (*Kōneutērion* in the Greek translation), and having no connection with a "potter" at all. We do not know if Christ himself spoke of the law as written by Moses (he seems often to have referred only to "them of old time"), or attributed the Psalm (cx) to David speaking "by the Holy Ghost": these testimonies of prophecy to himself may be the work of disciples, but Bishop Gore is constrained to say that such statements are untrue if they were really uttered, though they were common beliefs among the Jews in the times in which Christ lived. The Hebrew prophets predicted events about to happen, as did Muḥammad when he foretold the victory of the Greeks over the Persians. Sometimes they were right in their forecasts, sometimes they were wrong; they foresaw nothing that human sagacity might not lead them to expect. To satisfy us that a real prophecy has been made we require (see Mr. W. R. Greg, *Creed of Christendom*, pp. 128, 131) to have precise information on four points: (1) What event it was intended to predict: (2) that the prediction is precise and not vague: (3) that the event is shown to have occurred exactly as predicted: (4) that no human sagacity would account for the forecast. We moreover require evidence that the record is ancient, and not the result of recollections after the event, or of later tradition. Mr Greg says that "it is probably not too much to affirm, that we have no instance in the . . . Old Testament" meeting these requirements. [The famous prediction of Jeremiah (xxv, 11: see Dan. ix 2) was evidently believed in the 2nd century B.C. to have been fulfilled; but everything depends on whether the words "seventy years" (607 to 537 B.C.) existed in the original document of Jeremiah's age, as otherwise the prediction is not precise.—ED.] "We have no case in which we can say with certainty—even where it is reasonable to suppose that the prediction was uttered before the event—that the narrative has not been tampered with, to suit the prediction, or the prediction modified to correspond with the event." All pious persons desired to be able to prophecy (see Essenes), and Paul told the Corinthians to "covet prophecy" (1 Cor. xiv, 1, 39); but we now value the Hebrew prophets mainly as giving us help towards the understanding of the history and ideas of the times in which they lived.

Proserpina. See Persephonē.

Protogonos. See Phoinikians.

Proverbs. See Bible. The first five chapters of this work were held by Colenso, Kuenen, Kalisch, and others, to have been written about 700 to 600 B.C., or in parts rather earlier: the next two about 500 B.C., and the remaining 24 between 430 and 200 B.C. Dr Cheyne (*Wisdom of the Old Testament*, 1886) thinks that the remarkable "Praise of wisdom" in the first nine chapters, "preluding the anthology ascribed to Solomon," is as early as the 7th century B.C., as resembling the Book of Deuteronomy in some of its features; but he declines to concede that any part is as old as Solomon. [The book itself claims to be a compilation, the second part (xxv-xxix) giving additional proverbs, "which the men of Hezekiah, king of Judah, copied out," about 700 B.C., while other proverbs by Agur and Lemuel-Melek (xxx, xxxi) are added, the description of the virtuous woman being an alphabetic poem in 22 verses. The language of Proverbs generally is not the later Hebrew of Ezra's age. Several proverbs which occur in the first part are repeated in the second.—ED.]

Prutaneion. Greek. The fire shrine of the Prutanēs, from whom were chosen the Arkhons, and other Greek officials.

Psalms. Greek *Psalmos*, a "song" sung to music. The Hebrew *Tehillīm* or "praises." The Hebrew text is divided into five books, ending respectively with the 41st, 72nd, 90th, 106th, and 150th Psalm. Each book ends with a doxology; but this division is first noticed by Hippolytus as extant in 230 A.C. Tradition, as represented by the titles, which are as old as the time of the Greek translation, ascribes one Psalm to Moses, 73 to David, 2 to Solomon, 12 to Asaph, 11 to the sons of Korah, 1 to Heman, and 1 to Ethan, the rest being anonymous; but no reliance can be placed on these titles. The second part ends with the statement that "the prayers of David the son of Jesse are ended." Critical writers, however, attribute few Psalms to the period preceding the captivity, and regard most of them as of the Makkabean age. [There is as usual much difference of opinion. Ewald attributed many of the earlier Psalms to David. Hitzig thought that the first two Psalms, and all between Psalms lxx and cl, were Makkabean—that is to say more than half of the Psalter. Dr Cheyne agrees generally with this later view. There is, however, a considerable difference, not only in style but in language, between the Psalms of the first two books and those of the fifth book.]

In the first two books we find allusions to a king in Zion (ii, 6), and to conquest of the heathen (ix, 6 ; x, 16), to captives restored (xiv, 7), and to the Psalmist as "head of the heathen" (xviii, 43), with the invocation "Let Yahveh save the king" (xx, 9). We read also of Israel in trouble (xxv, 22), and of a tabernacle instead of a temple (xxvii, 5 ; see xliii, 3). In the third book the temple is described as plundered (lxxiv), which first happened when Shishak invaded Palestine after the death of Solomon. The tone of the Psalm against Ephraim (lxxviii, 9) is not such as would have been probable till after the separation of Israel and Judah. The Assyrian (lxxxiii, 8) is clearly noticed as an invader, and Babylon as a capital (lxxxvii, 4), while Jerusalem has been destroyed and its temple defiled (lxxix, 1). The Psalms of the fourth and fifth books are generally acknowledged to be those of the temple after the captivity. The Psalms also differ much in the use of the names Yahveh and Elohim, and in one case we have a double recension giving these names as alternatives (xiv, liii). One of the later Psalms (cviii) is also made up of two old ones (lvii, 7-11 ; lx, 5-12).

The most recent discovery is that of Mr J. W. Thirtle (*Psalm Titles*, 1904) in connection with the titles. These have always puzzled commentators, the words used being of unknown significance. They include *Miktam* "engraved," or "written on a tablet," and *Mashkil* "selected." Mr Thirtle points out that the first part of the title often belongs to the preceding psalm (compare Habakkuk iii, 19), and so arranged they are appropriate to the contents. Thus 'Alamoth (Psalm xlvi) means "girls," and it is natural that Psalm xlv should be sung by the bride's companions. The title *Yonath 'al Merhukām*, "the dove at distant places" (lvi), appears to apply to the preceding Psalm, in which the dove in the wilderness is noticed (lv, 6, 7). The discovery also aids us to understand the titles *Sheminith* ("eights"), and *Shoshannīm* ("sixes"), which, when properly applied, refer to Psalms divided by the Selah, or "pause," into groups of verses of eight and six lines respectively. We moreover thus escape from the double authorship ascribed to one Psalm (lxxxviii) as the title now stands. These remarks point to the antiquity of the titles ; but they do not of course prove that the ascription of any Psalm to David is certain. Nor do the words *Li David* ("belonging to David") of necessity mean that he wrote the ode, for in one case (xx) the Psalm is clearly "for" and not "by" David, ending as it does with the words "Lord save the king, hear us when we call."—ED.]

Psalms of Solomon. Compositions in imitation of the

Hebrew Psalms, attributed to Pharisees of the time of Herod the Great, and concerned chiefly with the events following Pompey's conquest of Jerusalem, ranging between 63 and 48 B.C. The "righteousness" of this book is that of Pharisees mainly concerned with violations of the ceremonial law. These Psalms are interesting as showing the development of the Messianic doctrine shortly before the time of Christ, a doctrine not found in the Bible except in the late book of Daniel (see Messiah).

Pshent. See Pasent.

Psukhē. Psyche. Greek: "the soul" (see Spirits, and Soul). The radical meaning of the word is "breath." The Greek myths concerning Psyche and Venus, and Psyche and Cupid (Eros), are sometimes beautiful and instructive, and the early Christians seem to have adopted them (see Cupid). Psyche was the youngest of three daughters of a king, whose beauty roused the envy of her sisters and even of Aphroditē herself, who treated her as a slave (for Venus often enslaves the soul). Grief and care, the cruel ministers of Aphroditē, set her impossible tasks: she was to draw water from a fountain guarded by dragons, to climb inaccessible mountains, to seek sheep with golden wool, to separate the mixed grain in huge heaps, to descend to hell and fetch a box which none must open. Aphroditē had ordered her son Eros to inspire Psyche with love for the vilest of men, but Eros loved her when he saw her. Psyche in her curiosity opened the magic box, and was overpowered by the vapour that issued thence. Eros quickened her by a touch of his arrow, and carried her to a cave on a wild mountain, where (others said) her parents hid her to frustrate the prophecy of an oracle which foretold for her an unhappy marriage. The jealous sisters told her that the lover who came to her in the darkness was a hideous monster. Eros had said that if she ever saw him clearly he must leave her (for mystery is needful for love); in her curiosity she again transgressed, and trembling as she saw her beautiful and divine lover, she let fall on him the oil of her lamp, when he at once fled. But Eros persuaded Zeus to save her from cruel Aphroditē, and Hermes was sent to take her soul to heaven, where she dwells with Eros, their children being "Love" and "Pleasure." The allegory shows us the growth of the idea of Love (human and divine) in communion with the soul (see Bear and Urvāsī).

Ptah. Egyptian. The creator and the chief god of Memphis, an ithyphallic deity, the father of Ra, the sun. His name recalls the

semitic *Phatakh*, "to sculpture," "to open"; and he reveals the secrets of nature. His symbol is the red granite obelisk, and he holds the flagellum or whip, and the Ankh, or symbol of life. He is perhaps the Phœnician and Greek Pataikhos. He is the "Lord of the World"; the "Beginner and the Beginning"; the "fair faced"; and the "Lord of Truth." He is also a dwarf god like Bas, and the "plougher" and "father of seed."

Pu. Phu. See Bu. In kuneiform, and in Hittite characters, this sound belongs to the bud emblem, meaning "to extend," "to grow," like the Turkish *boy*, "long" and "grass." The root is found in the Latin *puer* "child," and in the Sanskrit *pu-tra* "son."

Puck. Pwkk. Phuca. See Bu "to blow." A Keltic word for a "spirit," connected with *Bog* or *Bhaga*, for a "being" or god. The Irish Phuca was an evil spirit, appearing as a demon horse, but the British Puck was a mischievous elf, and Pwakas were usually good-natured trolls (Droils) in Germany (Grimm, *Mythol.*, ii, p. 500). The pixy is related as a fairy, and Shakespeare speaks of "sweet Puck," a merry night wanderer who laughs and beguiles, lurking in the gossip's bowl, and, like the brownie, accepting offerings of cream and of strong drink (see Spirits).

Pulayas. A wild non-Aryan race in W. and N.W. India, with some extension to Central India. They are rude savages, worshipping trees, especially those of the *Ficus* genus, under which they place lingams, yonis, and heaps of stones. The word in the plural is Puliyar. They say that the stones represent the "author of all good" (Rev. S. Mateer, *Travancore*, p. 37). They are a degraded people, oppressed, and oppressing others. Among them the spirit of the dead is called Chāva. Their altars are upright stones with a flat stone above, forming a table like those of the Balearic Islands, near Spain. We often camped among the wild Puliyar congeners, in the hills and forest-clad plains below the Nilgiris, in the Madras Presidency. They flee away like monkeys, chattering in excitement, for they are often stoned or shot. They are only about $4\frac{1}{2}$ feet in height, dark brown in color; the head is small and round; the hair is short and coarse among the men, long and lank among the women; the foreheads are low, and the jaws project like a monkey's, owing to their constantly sucking fruits and honey; they eat flesh when they can get any: the arms are long, reaching to the knees, and the back hollow and flexible, as among all tree-climbing races. They live in caves on high rocks, or in trees where they erect rude platforms. The skin is very thick, and

the general character is simian. They bring forest produce to fixed spots, and in return take cloths, betel nuts, rice, and tobacco.

Pulusatu. Purosata. Pilista. A race represented on Egyptian monuments, about 1200 B.C., with Aryans from Asia Minor. They have been supposed, without much evidence, to represent Philistines (see Egypt, Kaptor, Philistines).

Punt. A region noticed in Egyptian texts about 1600 B.C., the inhabitants of which were Negritos. It appears to have lain in Somali-land, Abyssinia, or S. W. Arabia. It was called "the country of the gods," and Queen Hatasu thence obtained incense trees and other produce.

Pundarika. Sanskrit : a serpent king born of Kadru.

Pundarik-aksha. Sanskrit : "lotus eyed." Vishnu.

Pundras. Aborigines of N.W. Bangal.

Pungyi. See Phongyi.

Punya. Sanskrit : "merit," "virtue," "beauty." The title of a festival observed by wives who desire offspring.

Pur. Greek "fire," from the Aryan *bhur* "burn." Plato (Cratylus, 410) regards it as a barbarian word with *Hudor* "water," and *Kunes* "dogs"—perhaps as being known in other dialects besides Greek.

Puramidos. Pyramid. Greek. The pyramid was a development of the mound, faced with stones, in terraces rising to the shrine on the top. The word (like Pyrennee) appears to come from an old root for "hill." [Akkadian *bur* "hill."—ED.] In Babylonia these stepped monuments (Ziggurat) were roughly oriented with the angles to the cardinal points ; in Egypt the sides faced the four points. The pyramid reached India from Babylonia (see Architecture), and America probably from India ; for the Mexican Teo-kalli or "god's house," with its steps leading up, resembles the later shrines of Barmah and Java. Though built to support a shrine, the Egyptian pyramid was also a tomb (see Egypt).

Purānas. The sacred books of Neo- Brahmanism, after the decay of Buddhism, in our 8th century. There are 18 principal Purānas, giving detailed accounts of the gods, heroes, legends, rites, and histories, with the philosophy of medireval India. Dr Wilson says that "the Puranas were evidently derived from the same religious

system as the two great epics." Siva and Vishnu are the great deities of the Purānas, and they teach Henotheism, Pantheism, and often Monotheism. They are generally dialogues in which some disciple of Vyāsa (a general term for an author or arranger), receives the instruction of his master..

Purari. Puraja. Siva as the "ancient."

Purgatory. See Hel. This idea would naturally arise from man's sense of justice, as heaven became too holy for the imperfect, and hell too horrible to be the fate of the erring. Among Hindus there were many hells, but they are no more eternal than the gods. The Romanist thus believes that there are two : one eternal, the other merely "purging" the imperfect for admission, after punishment, to rest in heaven. Buddhists and Christians alike elaborated these temporary hells in the Middle Ages (see Upham, *Buddhism* : Coleman, *Hinduism*). The purgatory of St Patrick (see Mr T. Wright, *Legends of Purgatory, Hell, and Paradise*, 1844) was famous from the 6th to the 17th century A.C.; nor is it yet forgotten. In 1880 we saw the pilgrimage starting for Lough Derg in Donegal, and heard of the miseries endured. The sacred cave on the island appears to have been an old mephitic cavern, like that of Delphi, and some were asphyxiated in it, till the power of the vapour began to decrease in our 17th century, as it did at Delphi about the Christian era. The entrance was lost sight of, and vainly sought by foreign pilgrims ; and Pope Alexander VI, regarding the whole legend as imposture, ordered the rites to cease, which was effected by St Patrick's day 1497. Yet we find the wonders of Lough Derg still denounced by the Pope in 1742, and attested by learned doctors of theology. Indeed, "two or three years after this date Pope Benedict XIV preached, and published at Rome, a sermon in favour of Patrick's Purgatory" (Wright, p. 159). "This revived the pilgrimage, and the Irish priesthood rendered futile all attempts to destroy it." They found that the old cave was closed because it was not a real one, and the old belief was revived. The proprietors received some hundreds a year from thousands of pilgrims, and ballads were circulated celebrating the marvels of the sacred cavern. Literature about purgatory and hell began to be the rage in the 13th century, and they continued to be described in the 14th by Dante, and by others down to John Bunyan about 1660.

Purgatory is exclusively a Romanist dogma. In 1880, on Easter Day, Pope Leo XIII issued an encyclical in which he said that : "On this joyous festival it is wholesome to keep in remembrance the dead, that they may be loosed from their sins . . . the

souls confined in purgatory are helped by the prayers of the faithful, and most of all by the acceptable sacrifice of the altar. . . . We could confer no more useful or desirable favour on them than the obtaining for them, all over the world, the spotless oblation of the holy sacrifice of our Divine Mediator." All Souls' Day is therefore appointed for "the fullest expiation" by receiving the host "in aid of souls in purgatory" and plenary indulgences are attached to the "privileged altar." His Holiness forgot that this system of indulgences caused the loss of half Europe to his Church (see Luther).

Purikh. An Etruskan goddess wearing a Phrygian cap.

Pūrīm. Hebrew or Persian, "lots" (see Fors), a word probably from the Aryan root meaning "to divide equally" (Esther ix, 24, 26, 28). The festival succeeds the "Fast of Esther," and is held on the 14th of the 12th month (Adar), or about the 1st of March. The victory of Adasa (*Adasah* N. of Jerusalem), occurred on the day of Esther's fast, or 13th of Adar (1 Mace. vii, 43), but there is no allusion to Pūrīm in this narrative. At this feast the "Megillath Esther," or "roll" of the Book of Esther, is read.

Purōhita. The Hindu family "fire" priest, who tends the sacred fire.

Purus. Pauravas. Puru was the second son of Yayati, his elder brother being Yadu (the herdsman), and the younger brothers being Anu, Druhyu, and Turvasu. Yayati was the son of Nahusha (the snake) son of Āyas, son of Pururavas (see that name). The family was that whence sprang the great lunar race of Kurus and Pandus (see Brāhma). Puru gave his youth and vigour to his father, who gave it back after 1000 years when he wearied of the world, and thus Puru was made superior to his brethren, as monarch of Pratiṣṭāna. The Puravas at first aided the Tritsus, Arnas, and Chitrathas, who were Aryans according to the Rig Veda; and the sons of Puru's brethren, Druhyu and Turvasu, were Bhojas ("cowboys"), and Yavanas or "Greeks": those of Anu were outcasts, but the Puravas were apparently "citizens." All these tribes, or classes, spread along the valleys of the Indus and Jamuna, and in the Panjāb. Kutsa the Puru is also called a son of Arjuna.

Puru-damsa. Indra awakened by Brāhma's goose, the Hansa, to creative effort.

Pururavas. The Vedik solar hero, son of Su-dyumna, of Ila, or of Buddha, who somewhat resembles the Greek Promētheus. He

loved the dawn or mist maiden (see Urvāsi), by whom he had five children ; but the Gandharvas (or Kentaur thunder clouds) stole her from him. He is called Vikrama in the drama written about his story (see Kalidāsa) ; and, as in the legend of Psyche (see Psukhē), he fled when seen naked by Urvāsi. He is the generating warmth and fire of the sun, and leaves the mist maiden when he appears clearly in heaven.

Purusha or **Puman**. The original divine man of the Vedas—the Greek Protogonos, Persian Gayo-mard, and Adam ẖadmon of the Jewish ẖabbala, the prototype who is sacrificed for the production of all beings, the symbol of *Purushta*, or “virility.” In the Purusha hymn of the Rig Veda (X, xc), he is Praja-pati, the “lord of creatures,” a supreme being in the Brāhmana (see *Sacred Books of the East*, xliii), and thus “what ever hath been, or shall be.” He is an “all-offered sacrifice” (or holocaust), being himself the victim (see Odin) and also the sacrificer ; at first he offers himself, and later man offers him vicariously. Prajā-pati, dismembered in this sacrifice, produces the various phenomena of the universe. He is the giver of life, and also the father of time (Kāla) and so of death. From Gayomard in like manner in Persia the whole of creation proceeds.

Pushan. The active power of the sun (from the Aryan *Bhas* to “shine”), a self-existent god, and lover of his sister wife Suryā. Hindus represent him as a cowherd, in a car drawn by goats, and he wields the goad, or brandishes the gold dagger, carrying also a vase. Pushan leads the bride to the altar, and the dead to heaven or to hell. Several hymns in the Rig Veda are devoted to his praises as the “bountiful, and beneficent Pushan,” associated with Suryā, and Savitri—solar beings—and with Prithivi the “earth.”

Push-kara. Sanskrit. A terrestrial paradise surrounded by the sea of water, and surrounding the sea of milk.

Pushpa. Sanskrit : “flowering.” Kāma, the god of love, is Pushpa-ishu, or Pnshpa-dhamar, having arrows headed with flowers (see Kāma).

Push-pottāra. The “abode of flowers,” a paradise of the Jains, where Prīya-mitra (the “beloved of the sun”) rules supreme, offering flowers to the deity, and bathing daily on his return from rule on earth as a king. So also Mithra, in Persia, has his paradise in the East.

Pushti. A daughter of Daksha, and wife of Dharma.

Pushtu. The language of Afghans, regarded as a pure Aryan dialect between the Persian and the Sanskrit. Darmesteter says that it is derived from the Zend (or old Persian) as spoken in Arakhosia, and is only distinct after about 300 B.C. The Afghans include all the tribes ruled from Kābul, and the Pathāns, Pushtus, Afridis, and Waziris (see Major Raverty, and Sir Thos. Holdich, *Journal Rl. Geogr. Socy.*, Oct. 1898 : Jan. 1899 ; *Journal Anthropol. Instit.*, Aug.-Nov. 1899). Pushtu, or Pakhtu, according to Darmesteter, comes from Parshti or “Persian” (*Afghans*, 1890), and applies to the highlander, as contrasted with the Tajik lowlander. They are the Parsuētai of Ptolemy, and the Paktues of other Greek writers. The Pushtu and Pakhtu dialects use the older Iranian *P* for the modern Persian *F*. Pakhtu prevails in the Suleimān ranges ; but here Greeks settled largely, and Dr Bellew proposes to recognise them in such Afghan tribes, as Ludi (Lydians), Suri (Syrians), Ghilji (Kilikians), Batani (Bithynians), Muzazi (Mysians), Pamuli (Pamphilians), and Yani (Ionians) (see *Journal Rl. Asiatic Socy.*, March 1892). The Pathāns are Parthians (see that heading), and the Parshti become the Parāsa, or Prasii, of the Ganges valley, called Pharasii by Ourtius, showing the spread of the Persians far East. Many of the Pushtu-speaking people declare themselves to be descendants of the Beni-Israil, or Jews, as for instance the Durani dynasty, rising in 1750 A.C., who were descended from Kish—called Pathān by Muḥammad as the “steerer” of his tribe. [The type of the high-class Afghans and Beluchs is often Semitic, resembling that of the Assyrians. There was probably a strong Aramean element in Persia (see Pāhlavi) from an early age, and in the Middle Ages there were many tribes of Jews in Bactria, whence arose the legend of the “lost ten tribes” beyond the Oxus—well known to medireval Jews. In addition to these strains, the Arab conquerors were also Semitic, so that the Afghans proper—as distinct from Turanian tribes—appear to be Persians, with admixture of Greek and Semitic blood.—ED.] See Brahui, and Parthians.

Put. Pud. Apparently an ancient root, from Egypt to central Asia, and among Keltik Aryans, signifying “hollow” as in the English “pit.” It is also the Hebrew *Phuth* (Isaiah iii, 17). In Egyptian *But* is the “womb,” and But or Buto is a name for Pasht (see Bas). With Hindus *Put* is the name of one of the Hells (or “holes”), and Put-ala or Potala (“the hollow place” or Sheol) is a common word for Hell. [It is apparently a secondary root from *Pu* to “extend,” whence the Akkadian *Pu* “deep,” “pool.”—ED.] In Keltik speech also *Put* is the “womb,” and the Norse *pyta*, Anglo-Saxon *pytt*, and old French

pute is a “pit,” like the Latin *puteus* a “well,” so that Sheol is correctly rendered “the pit” in the Authorised Version of the Bible. [In Arabic *fūt* means “to go in.”—ED.]

Pyrrho. Pyrronism. Pyrrho the Greek philosopher of Elis (about 360 to 270 B.C.) went with Alexander the Great to India, and returned to Greece, where he lived in poverty but much honoured. He left no writings, but—like Timon of Phlius (325 to 285 B.C.) who ridiculed philosophy—he appears to have been an Agnostik, teaching that we know nothing really of the nature of things, and should withhold judgment, and maintain a calm and imperturbable serenity. His skepticism extended even to doubting the truth of doubts.

Pythagoras. Much of our knowledge as to this Buddha of the West comes from Iamblikhos, who was a Neo-Platonist of Syria, a mystic disciple of Plotinus living 900 years later than Pythagoras. Pausanias says that Pythagoras was “of the house of Ankaios . . . his father being Mnesarkhos, son of Euphron, son of Hippasos, who fled from his home in the Peloponnesos to Samos, on the rise of the Hērakleidai.” Hippasos seems to have founded the sect which developed into the philosophic school of his great-grandson, but he was drowned for writing his *Mustikos Logos*, becoming a martyr to popular and priestly prejudice. He ventured to suggest that a sphere consisted of twelve pentagons ; but it was a day of small things, and he was regarded as an impious enquirer into the mysteries of nature. He laboured at the foundations of a vast pyramid on which a Buddha, a Christ, or a Mul,mmm, might hereafter stand to be worshiped by all. Hippasos seems to have settled in Magna Grecia (S. Italy), and to have founded the sect in Crotona and Metapontum. They taught that tire was the origin of all things, the *Arkhē* or “beginning,” and that all things are in constant motion following fixed laws (as Diogenes Laertius tells us) ; but this *Arkhē* was material, and not a fanciful system of “numbers” as Pythagoreans taught a century later.

[The name Puth-agoras may signify a “gatherer of deep wisdom.” It has also been explained by the Sanskrit *Budha-guru*, “teacher of wisdom.”—ED.] There are many legends of this teacher, who is said to have tamed wild beasts, to have appeared in two places at once, and to have had a golden thigh ; he was also a prophet foretelling the future. He appears to have been born at Samos about 580 B.C., and to have gone to Crotona, which was a Dorian colony, in 530, withdrawing to Metapontum and there dying about 500 B.C., after which his disciples were fiercely persecuted in Italy. Tradition represents him as travelling in Egypt, Phœnicia, Arabia, and Baby-

lonia, and later writers—probably inferring from similarities of doctrine—represent him as acquainted with Keltik Druids, Magi, and Brāhmans. In the time of Pythagoras, Buddhism was spreading in India (see Buddha), and his ascetik philosophy much resembled that of the Buddhas. Xenophanes, one of the early Eleatik school then flourishing in the West, speaks of Pythagoras, as does Herakleitos ; and his philosophy influenced Sokratēs, Plato, and Aristotle ; but it is chiefly set forth by Diogenes Laertius, Porphyry, and Iamblikhos, who seem to have drawn from a work on Pythagoras by Aristotle.

Mnesarkhos, father of Pythagoras, was an engraver of seals and amulets, and a merchant. He is also called Marmakos, and Dēmaratos, and is represented as a Tyrrhenian. He traded in Magna Grecia, and Pythagoras as a youth seems to have accompanied him, and to have learned much in Egypt, and Babylon, studying geometry, astronomy, and religion, till—at the age of 40—he had become famous for his knowledge. He has left us no writings, any more than did Buddha or Christ, and he came to be regarded as an incarnation of Apollo, just as other great teachers—even including Muḥammad—have been deified. His face shone like that of Moses ; and Abaris the Scythian hero flew to him on a golden arrow : his real history is thus obscured, as in other cases, by myths that have gathered round his name. The secrecy which is said to have marked the Pythagorean teaching was no doubt necessary among wild and fanatical populations ; but Pythagoras, like Apollonius of Tyana, seems to have lived quietly intent on acquiring knowledge ; and among modern Buddhists the monks and nuns of the Vihāras, or monasteries, have nothing to reveal to those who do not desire to join their faith.

The Pythagorean philosophy was founded on numbers—as, for that matter, is the chemistry of our own time—and much was taught as to odd and even numbers, and opposites ; as also among Buddhists we find many categories and lists, and many contrasts such as Aristotle also enumerates. The number “ seven ” was sacred, and called “ Parthenos ” or virgin, because indivisible though including one, two, and three. The universe is said to have been conceived of as a sphere with a central fire, and Pythagoras spoke of ten spheres, heavenly orbs, or concentric regions—one of stars, one of five planets, one of sun, moon, and earth, and one of the Antikhthon, or “ anti-earth,” the fiery centre. This rude system included such elements of truth as to cause Copernicus to be afterwards called a Pythagorean. In religion this philosopher taught the existence of the soul, and of heaven and hell, with metempsychosis, or migration of the soul through many forms, including those of the lower animals. The severe

asceticism of the Pythagoreans reappeared in Orphik and other mysteries, so that their beliefs closely resembled those common among Brāhmans and Buddhists quite as early in India. They also improved the study of mathematics, before the appearance of Euclid and Arkhimedēs (see Aristotle, *Metaphysics*, I, v). Pherekūdēs of Suos was teaching metempsychosis in the same age, and is said by some to have been the instructor of Pythagoras : they both differed from Gotama Buddha in holding strongly the belief in a Theos or personal God ; and, according to Lactantius, Pythagoras spoke of God as supreme, invisible, void of passion, and not “ an object of sense ” : “ an universal intelligent spirit, giving life to all nature, and pervading it ; not sitting silent and apart ”—a view which was then very common all over Asia, as were the ascetik rules regarding food, abstention from flesh especially on certain days, and entirely from fish and beans, which Pythagoras is said to have commanded (see Beans and Fish). Hērakleitos says that this great teacher was “ a man of singular abilities, and great attainments,” and several important propositions of Euclid are attributed originally to Pythagoras, with theories as to medicine, and the arithmetical relations of musical scales. We wonder not therefore that he was believed to hold communion with the gods, especially with the Hyperborean Apollo, and to have had the gift of prophecy. Buddhism was perhaps already penetrating among the Dacæ and Getæ in Europe (see Essenes).

Grote assures us that Pythagoras “ was no impostor, but the revealer of a good life calculated to raise men to a higher level.” He was believed to have founded the school of Orotona, but Ritter thinks that the system had obtained a footing in Greece and Ionia before it spread to Italy. All religious systems are gradually evolved, so that there was a Buddhism before Buddha, and a Christianity before Christ. In Crotona (Müller, *Dorians*, ii, p. 189) Pythagoras sought peacefully to organise an ideal kingdom of peace, which he could not found among the ever warring Greeks. His eloquence and example induced the citizens to abandon luxury and vice, and to lead a pure and peaceful life. Thus Crotona became the Nalanda of the West. Like the Essenes four centuries later men here advocated a common purse, and—as in Sparta or in Krete—they held communal meals in public, eating at one table, but preserving great temperance. Nor were women excluded : for, like Buddhism, the Pythagorean teaching was extended to both sexes, as far as the rules of social polity were concerned. Politics, science, and the arts, were equally taught with religion and ethiks. Silence and reticence were regarded as estimable, and men were classed according to their knowledge and

abilities. The student was directed to maintain silence for five years (see Apollonius), such as Buddha is said to have observed for seven years. After this probation he was said freely to behold the face of the master, who thought it vain to attempt his education till then. The initiation into all the usages of the sect then followed, and employment in accord with ascertained abilities. Daily gymnastic exercise was prescribed, and many abstained from all animal food. These rules may be found also among Spartans and Orphik initiates, and to some extent in Krete. The teacher aimed at a high standard of bearing and character, personal and public conduct—reflecting, as Pythagoras said, the harmony of the universe. He himself refused to occupy any official position, but urged other men to become Prutanēs, and serve the state. He called himself only a *Philosophos*, or “wisdom lover,” and desired to see a new Dorian state in Italy ruled by an aristocracy of talent (K. O. Müller, *Dorians*, iii, pp. 9, 16).

The ideal was too advanced for the age, and the severity of the system roused the wrath of the ignorant in Crotona, and in neighbouring cities, leading to a rebellion in which the Senators and Senate-house were burned, and some say Pythagoras himself and all his works: but others that he withdrew to Metapontum, and starved himself to death. He is supposed to have left a wife and daughter, if not two sons; the sect survived for some centuries, and was merged finally in that of Plato. Aristotle instituted a comparison between the teaching of Pythagoras and that of the Timæus (see Plato). It recognised the unlimited, or eternal, in time, space, and motion, and the unity of the universe as God, who is both infinite and one in number. It recognised the monads, or indivisible atoms, as the base of all forms, calling them “indivisible particles like mathematical points in void space,” yet not without magnitude, though infinitely small. It acknowledged the wondrous potentiality of matter, able—as Anaximander said—“to produce every variety of manifestation however contrary to each other”—the primeval something (Apeiron or Arkhē) being capable of eternal production from the “Absolute and Divine Unity.” The Pythagorean strove to show this from the law of numbers, and from the harmony of the universe, much as Drummond speaks to us now of the “Natural Law in the Spiritual World.” It gave rise to many mystic ideas, as when Pythagoreans dedicated the angles of a triangle to Rhea, Dēmetēr, and Hēstia, those of a square to Kronos, Hades, Pan, and Dionusos, or the dodecagon to Zeus. Philolaos saw numbers in the elements, in the five senses,

in colors, or in the emotions which he enumerates. The octahedron corresponded to eight points of the compass, and earth to the cube. They are said even to have recognised the revolution of the earth on its axis, as well as of planets round the central sun. It is from Pythagoras that we take the idea of the "music of the spheres," which Plato repeats at the end of the Republic (see Er), for each sphere was thought to have its note, the harmony of the universe resulting from these. Each sphere approached perfection according as it was nearer to the central light and fire. They taught that "the universe is imperishable and unwearied, subsisting from eternity to eternity, controlled by one akin to it . . . eternal, abiding, and unmoved." The divine ideal "was not a germ, or *principium*, whence all sprang," but was the soul of the universe, good and evil being the creation of matter, which obstructs the efforts of the divinity. From the universal soul our souls have sprung, as Aristotle says, being "motes seen floating in the sunbeams." The simile is rude, for such motes are often but dead matter. Yet without matter there is no beam. The Pythagoreans, like Jains or Buddhists, strove to rise to the contemplation of the "higher wisdom," which was greater in their eyes than that of earthly creatures. Happiness, according to Pythagoras, "is the perfection of all the virtues—the harmony of the soul—when a serene and tranquil mind seeks to unite itself with Deity, and to divorce itself from the corporeal prison, yet not by committing suicide which is unlawful." Ascetic practices were commended, as tending to such tranquillity, and music was to be cultivated as influencing man in the control of his passions (though Plato makes distinction, as regards music suitable and unsuitable). Those who failed in such control must undergo the severe discipline of rebirth in lower forms, or even the pains of Tartaros.

Python. The word meant "stinking" according to the Greeks: the python slain by Apollo being a marsh dragon, and the pythoness of Delphi living in a cave full of mephitic vapour. It may, however, in both cases signify one dwelling in a cavern (see Put).

Pyx. A "box" to hold the consecrated Host, or wafer, when reserved, as by Roman Catholics, in order that it may not be destroyed or polluted: for mice and even dogs had been known to discover the bread and to devour it. A canon by Ælfric (957 A.C.) states (see *Notes and Queries*, 2nd Oct. 1897) that: "Some priests reserve the Housel that was hallowed on Easter Day over year for sick men. But they do very greatly amiss who cause the holy Housel to putrefy, and

are unwilling to understand how great satisfaction the penitential directeth in relation to them if the Housel be putrefied, or musty, or lost, or if a mouse eateth it, through carelessness." About 1420 (Myre's *Duties of a Parish Priest*) we read :

“Do up so that Sacrament
That it be sure, in such way
That no beast touch it may.
For if were eaten by mouse or rat
Forty days in penance
There shall be for that mischance.”

The Pyx, in the form of a dove, was therefore hung by a chain over the altar. The commonly sung Protestant verse accused the Romanists of such practices.

“They make a god for mice and rats
And say the same is He.”

Anne Askew the martyr, in 1546, said that it was falsely suggested to her that she had asked, “Whether a mouse eating the host received God or no?” Bishop Stephen Gardiner said, “Believe that a mouse cannot devour God,” yet that “Christ’s body may as well dwell in a mouse as in Judas.” Friar Peryn (according to Bale) proclaimed that ! the sacrament eaten of a mouse is the very and real body of Christ.” . . . “Yet is Christ’s body not then consumed.” These are difficulties roused by the dogma of Transubstantiation.

Q

The letter Q is the guttural *Ḳoph*, or hard *Ḳ* of Semitic alphabets, the Greek *Koppa*, which soon fell out of their alphabet as unnecessary. It is not used in Etruskan, Umbrian, Oscan, or Messapian inscriptions, but occurs in the oldest Pelasgik alphabet of Italian tombs, and was included, in its original place before R, in the Latin alphabet, as Q, with the sound of K followed by U as a vowel.

Quail. The Greek *ortux*; Hebrew *Shelav*: Arabic *Salweh*, “fat” (*Coturnix Vulgaris*), a well-known little game bird which migrates, and flies by night near the ground, arriving in Palestine and Italy, or Greece, in huge flocks in March. It thus became an emblem of spring, and of good luck. Among the Romans it was esteemed for its pugnacity, and their quail fights answered to the brutal cock fights of later times. Augustus punished a governor of Egypt with death

for having eaten a prize fighting quail. They are easily caught, in Italy, in long nets on poles. The Asvins (night and day) are said to revive the quail, and it is connected with the legends of Hēraklēs, Zeus, and Latōna (in Ortygia) : for Zeus became a quail in Delos to visit Latōna, or “night,” so that Apollo and Diana were children of the quail, which woke the exhausted Hēraklēs at dawn by its note. Zeus found Astēria as a quail, and pursued the “starry one” as an eagle, till she fell as a stone into the sea, and lay there till Latōna besought her release—the star brought back by night. The quail is not only connected with night and spring, but has also a phallic aspect : “the eater of its flesh is sometimes eaten,” and those who ate it in the wilderness died at the “graves of lust” (Num. xi, 31-35). The Phœnicians sacrificed the quail to Hēraklēs (Meḡarth) after his victory over Tuphon (*Ḥephon* “darkness”). In Russia it is the emblem of the sun, or spring, and of the Tzar. In the fairy story the dawn maiden finds a quail and a hare—the sun and moon. In the Mahābhārata, when Bhima is squeezed by the serpent, the quail with one wing and one leg appears near the sun, vomiting blood. For quail flocks are clouds of fatness, falling on the earth exhausted in spring, and red as blood at sunset (see Vartika).

Quakers. A nickname for the “Society of Friends,” founded in 1648 by George Fox, the weaver of Drayton, and much persecuted because of their attempts to put in practice the peaceful commands of Christ. They were first tolerated by Charles II in 1672. They have always been notable for their philanthropy, and in later times for their culture.

Queen. See King.

Quetzal-coatl. See Kuetzal-koatl.

Quirinus. Cyrenius. The notice of this governor of Syria in the Gospel (Luke ii, 2) is an anachronism, probably due to an insertion by a later scribe ; for P. Sulpicius Quirinus was not governor of Syria in the “days of Herod” (i, 5), but only after the disgrace and banishment of Archelaus, in 6 A.C. A census of Roman citizens was made in the year 14 A.C., in which year Augustus died, giving a total of 4,190,117 persons, and other enumerations perhaps were made earlier. But Joseph and Mary, the parents of Jesus, were not Roman citizens, and consequently were not affected. Josephus (*Antiq.*, xvii end, and xviii, 1, 1) says (as our text now stands) that Cyrenius made a census 37 years after the battle of Actium, or in 6 A.C. The succession of the Legates of Syria is well known, beginning

with C. Sentius Saturninus, 7 B.C., followed by P. Quintilius Varus, 3 B.C., and L. Volusius Saturninus whom Quirinus succeeded in 5 A.C. Wherever he was in 4 B.C., or in 1 A.C., he had no authority in Palestine till he annexed Judea and Samaria, and sent Coponius to govern them as the first Procurator, in 6 A.C.

Quirites. From *quiris* "spear." The *quiris* was the Sabine emblem of the god Quirinus, on the Quirinal hill. Romulus was also called Quirinus. The Quirites were early warriors of the Italians. .

R

The letter *R* interchanges with *L*, and is one of the latest (see *L*) to be distinguished in written speech.

Ra. Egyptian: "sun" (see *Ar*). He is the supreme ruler, but not the creator; the hawk who was in the egg of Seb the "goose," or earth. He also "came forth from the sycamore"—the aurora as a tree. "Ra's nest was unseen, and his egg ever whole" (see *Proc. Bib. Arch. Socy.*, March 1885). He is the midday sun (see *Osiris*) who being wroth, destroyed mankind: his agent was Sekhet the infernal goddess; but being entreated he saved them from "oceans of blood." His beautiful hymns are of great antiquity. "Hail to Ra, Lord of all Truth, whose shrine is hidden. Lord of the gods, listening to the poor in their distress, who art gentle of heart to all who cry to Thee. The deliverer of the timid from the violent, judging for the poor and oppressed, and wiping away tears from all faces. Lord of mercy; Sovereign of all life, health, and strength; in thee, and in thy goodness do gods and men rejoice." Isis kneaded earth with drops from the eye of Ra, so making it fertile (*Proc. Bib. Arch. Socy.*, June 1885, pp. 167, 190). The power of Ra is the phallus (Renouf on the *Ritual*, ch. xciii: *Proc. Bib. Arch. Socy.*, May 1894).

Rabb. Hebrew: "great," "lord." In Arabic *Rubb*, "lord," is a title of God. Hence *Rabbi* "my lord": *Rab-mag* "great lord," *Rab-saku* "great head" (general), *Rab-saris* "chief eunuch," are Assyrian terms known to the Hebrews in the 8th century B.C., as noticed in the Bible (Jer. xxxix, 3; 2 Kings xviii, 17).

Rādhā. The beloved of Krishna, in Vrinda-vana, when he was the Go-pala or "cow protector." She was an incarnation of Lakshmi, as Krishna was of Vishnu, and became the type of divine love. She was the daughter of Nanda, and mother of Vaisakh—the month April-

May. She is the nude Venus of Sakti worshipers (see Sakta); and the Vishnuva sect called Rādhā-vallabhis, worship Krishna and Rādhā with phallic symbolism. The loves of this pair are set forth in the Rādhāka Gita—a Hindu “Song of Songs.” She also appears as the foster mother of Kāma, or “love”—her own name meaning “beloved.”

Raga. Sanskrit: “love,” “passion,” “rage.” Patanjala calls it “man’s five miseries.”

Raghu. A solar king, son of Dilapa, and great grandfather of Rāma who is called Rāghava.

Raghu-vānsa. Sanskrit: “Raghu’s race.” A poem by Kalidasa, on the life of Rāma and his ancestors; it is in 19 cantos, and well translated by Mr Griffiths.

Raham. Hebrew and Arabic: “compassion” (see Maut).

Rahān. The 4th degree in progress to Nirvāna (see Arahat).

Rahu. A demon of the Daityas, who seized a cup of Āmrita (ambrosia) while Vishnu was creating the world. The Balis of Ceylon represent him as the symbol of passion and rage, a king of meteors, and of eclipses (see Kitu): “eight black horses draw Rahu’s car”—the Abhra-Pisasha or “sky devourer,” which is swift as the winds (Vishnu Purāna). The sun and moon complained to Vishnu, and he assumed the form of the lovely maid Mohini, persuading the Daityas to permit him to distribute the Āmrita or nectar. Rahu saw that she passed over the demons, and he assumed the disguise of a god, and sitting among gods he received his share; but Vishnu cut off his head which, while the body fell to earth, became immortal in heaven, and was always at enmity with the sun and moon. If Rahu had a stomach he would swallow these and all the gods; as it is he bites and annoys them, and his “tearing and grinding” power is much feared. Hindus propitiate this eclipse demon, and give alms to him as the despised Bhangī.

Rahula. Gotama’s son: “the fetter” that bound him to wife and child, and so delayed his “great renunciation,” as described in the Lalita Vistara.

Raivata. Raivanta. A form of Siva, and the 5th Manu or original “man.” He was the son of Reva, and his daughter married Bala-Rāma: he was king of Ānarta with a capital at Dvārka (“the door”), or Kusha-sthali, in Gujerāt.

Raj. Sanskrit: “rule,” from the Aryan root *rag* “to go forward,”

“go straight.” [Akkadian *rakh* “walk”: Egyptian *rehan* “go”: Aryan *rag*, *rangh* “run”: Hebrew *Arakh* “go”: Arabic *ruh* “go.”—ED.] The Latin *Rex*, and Teutonic *Rig*, for “ruler” means a “director.”

Raji. A hero who aided the gods against the Daityas, and to whom Indra resigned his throne. [Perhaps from the Aryan root *ruk* “to shine.”—ED.]

Rajputs. Sanskrit: *Raja-putra* or “king’s son.” A powerful race in India, claiming descent from the sun, moon, and fire, and by faith followers of the sainted Agastya of Mt. Abu in Rajputāna. They have striven for some 2000 years for supremacy in India, calling Ayodha, or Oudh, their cradle-land. In our 7th century the State of Oudh is said by Hiuen Tsang to have been 667 miles in circuit, and was ruled by Rajput Bais, one of 36 solar clans. The race seems to have extended over most of Gangetic India, and was connected with the legendary glories of Māgadha, and Mathūra. The rulers however were not of the same race as the ruled, and only a tithe of the inhabitants of Rajputāna are Rajputs, ruling Drāvidians. Their language is Hindi, and they have long held orthodox Aryan faiths. They have always been ruled by independent Rajas or Peshwas, allied for self-defence, and friendly to the Dāsya or non-Aryans (see Mr C. Johnston on “Red Rajputs,” *Asiatic Quarterly*, Oct. 1893). The Jāts and other tribes have mingled with the Rajputs; but, according to the Vedas and Upanishāds, the latter are essentially a *rohita*, or “ruddy,” warrior race, striving for independence against Brāhmans; and the Raja-rishis (“royal saints”), or Rajaniya-rishis, are prominent sages in the Vedas, including Manu, Ida, and Visva-mitra, to whom probably the Gayatri, or ever holy “mother of Vedas,” is to be ascribed: for, as Mr Johnston says, “did not Brāhma sit at the foot of the Kshatriya (or warrior caste) in the words of the greatest Upanishad?” The oldest of Rajput dynasties—the Rānas of Mewar (Udāipūr) still unite priestly and royal powers like Roman emperors. In east and west alike priests have ever attempted to prevent the monarch from being also the head of the Church. But Visva-mitra was the son of the king of Kanōj, and also the *hotri*—priest or seer—in the legend of Haris-chandra. In the Rig Veda (iii) he demands of Indra the rank of both Raja and Rishi, and in the Aitareya Brāhmaṇa he appears as pre-eminent in knowledge of the mysticism of the Upanishāds. Mr Johnston quotes passages whence “we see that in Vedic times the Rājaniya, and not the Brāhmaṇ, was the possessor, and teacher.”

The Red Rajputs, concentrated in W. India, between the Panjāb

and Gujerat, now number some two millions divided into three classes : I. The first rank includes (1) the *Grahilots*, with 24 clans under the Mahā-rānā of Mewar, the head of Indian aristocracy ; (2) the *Rahtors*, with 24 branches, descended from Kusa son of Rāma, under the same head ; (3) the *Kachwahas*, with 12 clans, also descended from Kusa, and under the Mahā-rajā of Jaipūr, the most powerful chief of Rajputāna : II. The Yadu, or Chandra-vansa (“ moon race ”), includes (1) *Yadus*, with 8 clans, descended from Krishna, under the Bhatta chiefs in Katch and Jeysulmīr ; (2) the *Tuars* descended from the somewhat mythical monarch Vikram-āditya of Malwa (56 A.C.) : III. The third rank is that of the Agni-kulas, with 4 tribes, descended from Agastya a celebrated Rishi, who is said to have written parts of the Rig Veda ; they include (1) *Pouars* or *Prumars*, with 35 branches from the Indus to Malwa ; (2) *Parihara*, with 12 clans, some, like the preceding, being Moslems ; (3) *Chalukyas*, with 16 branches (see Chalukyas) ; and (4) *Chohans*, with 24 clans, who once ruled in Delhi, founded Ajmir in 145 A.C., and ruled in Kota, Bundi, Jhalore, Sirohi, etc.

For at least 18 centuries all kings and rulers of India have desired alliance with the blue blood of the three solar families of the first class of Rajputs ; and Moslem emperors not less than Drāvidian rulers have begged the hand of some Rajput princess. Scions of imperial Delhi, not less than wild Bhīls, or Gonds, glory in a Rajput descent, often through a stolen Rajput mother. Often have we seen a naked savage with only a belt for his ever open knife, bow and arrow in hand, draw himself up proudly, and exclaim “ I am a Rajput ” ; and though non-Aryan, his claim is often allowed by pure Rajputs as real. Even the proud “ Lord of Amber ” (Jaipur), of the solar Rajput race, submits to be installed by a wild non-Aryan Mina, who marks his forehead with blood drawn from his great toe. Yet there is no more exclusive race than the Rajput of the first class, who—proud of his lineage—will die rather than do anything he thinks mean or unworthy, though the cruel torture, starvation, or murder of an enemy is of no account in his eyes. Many noble qualities, much generosity and dash, distinguish the Rajput : the saddle, spur, and spear are his, though we have now induced some 80 or 90 of the tribes to pursue agriculture and trade. Many of their proud chiefs will not hold intercourse with any of lower rank except in presence of an European, to say nothing of eating, or of inter-marriage, with them. As a rule they marry out of the clan, but always with those of their own rank. Women have always been the great cause of their wars, and their legends and myths are full of

such troubles : many are beautiful, and the men are soldierly, self-possessed, and dignified, ever ready to dare anything for some trusted leader, even when he is a Moslem or a Christian. As a rule they care little for religious speculation, and desire a dashing leader, a free fight, and plenty of plunder. We have seen Moslem Rajputs guarding the relics of some Hindu *pir* or ancestor; and non-Aryan Rajputs adoring the spirits of the woods, and engaged in the -coarsest rites of serpent and lingam worship, abhorrent to the pious Hindu. Along the Rāvi river in the Panjāb there is a large population of Moslem Rajputs. In Agra and Allahabad, where $2\frac{1}{4}$ millions are called Rajputs, they are of many sects and races: and in the Sontāli districts of the south, many non-Aryans claim the name, having been ruled by Rajputs, before their power was broken by the Moslem invaders about our 13th century. The Rajputs of Agra and Mathura gradually spread over the deserts, and bright oases, of Rajputāna, which they called Marusthi (“ the region of death ”) a name no longer applicable, as we know from five years’ experience even in time of famines in India. The desert air invigorated the Rajput, who pushed east to rich Mālwa, and south to the richer Gujerāt and Kathiawar, showing great capacity in war and government. The royal saints Vikram-āditya, and Sali-vāhana, whose eras are acknowledged throughout India, were Yadu Rajputs. The Agni-kulas of Mt. Abu became “ regenerated Brāhmans,” and yet earlier were Langas, a sect of Chalukyas who opposed the Bhāts (see Balfour, *Indian Cyclop.*; and Sir W. Elliot, *Numismat. Oriental.*). From these also came the lesser chiefs of Rajistān, and hundreds of others ruling willing subjects, Aryan or non-Aryan, from Delhi and the Indus to the Ran of Katch. An Agni-kula ruler of Malwa (some say in 840 B.C.) founded the famous fire shrine of Ujjain, connected with the legend of Arjuna. The Rajputs, united under one Peshwa or chief, vainly disputed empire with Britain in the perilous days from 1790 to 1804 A.C. (see Rattas). A Peshwa led the mutiny at Cawnpore in 1857, for Nānā Sāhib was a Bāji-Rao, the last Peshwa of Rajput descent.

Rakab. Hebrew : “ riding ” (whence *Markabah* “ chariot ”). At Samāla, in the 8th century B.C., we find notice of the *Rakab-el*, in the Phœnician texts of Panammu and Bar-rakab ; this apparently means the “ chariot (or the animal) bearing a god ” (as in Ezek. i), invoked as a deity. At this site deities standing on animals are represented in a later text of Esarhaddon of Assyria, about 670 B.C. It thus answers to the Indian Vāhana, and carries gods, represented standing on such beasts in Hittite and Assyrian sculptures (see Samāla).

Rakshasa. A “fiend,” in Indian mythology generally. The terrible Rāvana who stole Sita from Rāma, was ruler of the Rakshasas.

Ram. See Aries. An emblem of strength, in India and in Egypt alike. [In Hittite texts the ram’s head seems also to mean power.—ED.] The ritual says that when a ram is led into the temples the gods come to their shrines in their ram forms (see *Rec. of Past*, viii, p. 95). The ram represents Amen, Ra, and Osiris.

Rāma or Rāma-Chandra. A great Indian hero represented as the 7th incarnation of Vishnu, the incarnation of “kindness” or love, usually called “Rāma the dear one, friend, lover, and husband.” He appears to be connected with the moon (Chandra) by the lunar race. His father was Dasaratha (“ten chariots”), and his mother Kaushalya of the “tortoise house,” or race. He appears to have been an actual ruler of Ayodha, or Oudh, successor (and enemy) of Parasu-Rāma, the 6th incarnation of Vishnu (see Parasu), living at the end of the Treta-yuga, or second age of the world, and inculcating Vedic rites against the older nature worship. His prowess, as a youth, in bending the bow of Siva at the great festival of the Svayamār, or “maiden’s choice,” won him as a bride Sita, daughter of a kinsman the rich Mahā-rajā, Janak, of Mithila, or Tirhut. He was the eldest son of his aged father, who had three wives. After long supplication, and a horse sacrifice (see Asva-Medha), they all became mothers : Kusālā (or Kaushalya) bore Rāma : Sumitri bore Lakshman and Sutraghna ; and Kakai (or Kaikeya) bore Bharata. The last named wife was the favourite of Dasaratha, who rashly vowed that her son should be his heir ; and Kakai induced the king to exile Rāma to Central India when he became famous. Thus with Sita he went into banishment for 14 years, to the grief of the nation : his brother Lakshman went with him, and the three dwelt in the Dandaka forest, between the Jamuna and the Godāveri. He is represented as a hermit, preaching gentleness to wild Nāgas among the wildernesses, hills, noisome jungles, and black plains of Rewa, followed in spite of his remonstrances by the gentle and faithful Sita. The legend speaks of his flying over land and sea in the magic car Pushpak, aiding the gods in wars against the Daityas. The Ramāyana epik beautifully describes the love of Rāma and Sita, who lived as hermits, in caves and leafy huts, for some ten years. Then his father died, and Bhārata the younger half-brother, and chosen heir, sought Rāma at Chatra-kuta in Bandelkand, being accompanied by the three widows of Dasaratha : he besought the hermit Rama to assume his birthright ;

but Rāma refused until his father's vow had been fulfilled by the previous accession of Bhārata. He wandered south among the eastern Vindhya ranges, while Bhārata kept his shoes, as tokens of deputed authority. It was at Nasik (the ancient Panchāvati), by the hermitage of Agastya on Mt. Kunjara in the Bombay presidency, that his beloved Sita was carried off, during his absence while hunting a magic deer. For Rāma was loved by Surpa-nakshā, a Rakshasi queen of Rakshasa demons, sister of Rāvana, the demon king of Lanka, or Ceylon. She failed to seduce him, and then attacked Sita, when Lakshman (Rāma's half-brother and faithful comrade) cut off her nose and ears. In revenge she induced Rāvana (the Indian Pluto) to carry off Sita (the Indian Proserpine), and he appeared at the hermitage as a mendicant, and so bore her away. Rāma set out to seek her in the S.E., threading the valley of the Godāveri, and passing through Central India to Duma-gudem, and thence S. W. to Pampasara, high up on the Kiskindya mountains of the Tumbadora. He everywhere found subjects of Rāvana ; but he was aided by the monkey god of winds (see Hanumān), whose monkey subjects—marching through Mysore—filled up the “monkey bridge” to Lanka—the rocky straits called “Rāma's bridge” (Rāma-Sarām), whereby he reached Rāvana's capital, which he invested, and after many battles recovered Sita uninjured, while Hanumān set fire to Lanka with his flaming tail. Sita then passed through the fire, as an ordeal to prove her innocence, and Agni (the fire god) restored her to Rāma. Bhārata abdicated in his favour, but Lakshman became the actual ruler, as Rāma was intent on religious duties. Yielding to the doubts of his subjects about Sita he sent her to the hermitage of Vālmika, at Chatra-kuta, where she bore to him the twin sons Kusa and Lava, and where for 15 years they were educated by the traditional author of the Ramāyana epik. According to one legend they were recognised by Rāma after great feats in recovering the sacrificial horse, defending it against even their uncle Lakshman. Rāma then joyfully recalled Sita, but she, to prove her innocence, called on earth to receive her (for she is the “daughter of the furrow,” and the seed sown in the ground), so that she again disappeared from the world. The angel of time then appeared to the inconsolable Rāma, bidding him to return to the gods. He walked in state to the holy waters of Sarayū, and a voice from Brāhma called him to heaven, saying “Ascend thou into the glory of Vishnu.” Then were the waters cleft asunder, and he passed over, and descended in the sight of earth and heaven. There are many versions of the myth of which the above is the most popular, as we have often heard it chanted by the banks of

the Gogra, or Sarayū itself. The hero is supposed to have lived about 1200 B.C., though Valmika the hermit, if he were the real author of the epik, and a contemporary, cannot have lived before about 600 B.C.

Rāma is often represented in Hindu temples together with Hanumān : in the fine Banāras shrine of Bhāg-ēsvarī, consort of Bhāga, he and his brother Lakshman appear on Hanumān's shoulders. Rāma and Sita appear in the fiery red temple of Kāma, with the sun and Lakshmi (see Sherring, *Benares*, p. 113), and the brothers have a temple by the Mānsarvar tank, where is a lingam 15 feet in circumference. Rāma is worshiped, in this same sacred city, by tens of thousands on the 9th of Chait, or about our Easter season ; but his great festival is held at Chatra-kuta about the 1st to the 16th of September, when his adventures are rehearsed, by readings and theatrical representations, ending with the defeat of Rāvana on the 10th of Kūār-suda, which is sacred to the heavenly virgin. The crowd, on leaving for their homes, carry away sacred earth supposed to have been the golden spoil of Lanka. They worship the Sami tree at this feast, and it is auspicious to see a *nila-kanth*, or "blue-throated" jay, on the spot (see Sita).

Ramaḍān. Ramaḥān. The 9th month of the Moslem year, and that of their fast, which some prolong to 40 days (see Muḥammad) : those who are travelling, or sick, may defer the fast till later (Korān, ii, 179). On the 27th of Ramaḍān the Korān was first sent down from heaven. The word is supposed to be derived from *Ramaḍ*, "scorching," though this is explained to mean that the fast burns up the sins of men. None may eat or drink as long as a white thread can be distinguished from a black one, or from dawn till sunset. The 27th is the *Leilat el Kadr*, or "night of power," when the tree of Paradise is shaken, and the names of those fated to die within the year are written on its fallen leaves. The month is also called *Shahr es Ṣabr*, "the month of patience," or of "suffering." At night time there are often illuminations, and much feasting, but when the month falls in the hot season much suffering is experienced by those who observe the fast rigorously, as do most Moslems.

Rāma-nand. See Sikhs. A leader of the Vishnuite reformation of the 15th century A.C., after the period of Timur's invasion of India, when the Moslem Sayids (1414 to 1450), and the Lodi dynasty, ruled from Delhi till expelled by the Emperor Baber. He seems to have preached from about 1380 to 1420 A.C., being the fifth successor of Rāmanūja (see that heading) : he was specially devoted to the worship of Rama. According to the *Imperial Gazetteer of India* :

“ He had his headquarters in a monastery at Banaras, but wandered from place to place preaching one god under the name of Vishnu. He chose twelve disciples, not from priests and nobles, but among the despised outcasts. One of them was a leather dresser, another a barber, and the most distinguished of all (see Ḳabir), was the reputed son of a weaver . . . all had free entrance into the new faith. The life of a disciple was no life of ease. He must forsake the world, and go about teaching, and living on alms. His old age found an asylum in some monastery of the brotherhood. . . . Rāmanūja had addressed the pure castes in the language of Brāhmins; but Rāma-nand appealed to the people . . . in the dialect familiar to the masses. . . . He identified the deity with- the worshiper.” Like his master he insisted on Bhakti or “ faith ” ; he exhorted men constantly to commune with God till the soul became absorbed in the divine spirit (see *Lit. Hist. India*, p. 344).

Rāma-nūja. This famous Brāhman reformer of the religion of Vishnu was born (according to Sir Monier Williams) in 1117 A.C., at Permatūr, 26 miles from Madraūr, not far from Conjeveram. He flourished in 1150 A.C. (*Imp. Gaz. India*), and in the latter part of his life settled at Sri-rangam, on the Kaveri, near Trichinopoly, where he converted millions to his faith, establishing 700 monastic teaching centres, and accepting converts from all classes. According to the Kānara account of his life (Divya Charitra), he was the son of Sri-kesava Āchārya and of Bhumi-devi (“ the earth goddess ”), and an incarnation of the great serpent (see Sesha) ; he worshiped Vishnu as Sri-ranga-nātha, lord of Sri-ranga, the place where he composed his chief works, after completing which he set out to travel and teach. He called his chief disciples by such names as “ lotus,” “ mace,” “ disk,” etc., according to the chief emblems of Vishnu. He converted thousands of the worshipers of Siva, notably at the shrines of Tripati ; which so angered the Chola monarch, that Rāma-nūja was forced to fly to Maisūr (Mysore), where he converted the Jain ruler. Four of his monasteries still remain (*Imp. Gaz. India*, iv, p. 307). He rejected the philosophy of Kapila, which taught the reality of perceptions, and preferred a more mystic belief in a modified unity of creative power (see Ādvaitya). The supreme spirit, according to Rāma-nūja (see Fraser, *Lit. Hist. India*), is both the cause of the universe and the material whence it is created (a Monist philosophy) ; this supreme being is to be adored as Vishnu, by all who seek heaven, and freedom from re-incarnation, through reunion with deity. He taught that “ Vishnu—or Nārāyana—was the all-wise, all-merciful, and all-

powerful : all that is meant by matter and soul.” These “lay dormant till. creation occurred, by God’s spirit through his own volition, acting 0)1 unevolved matter and non-manifest soul.” Soul therefore—as in the speculations of Vedantists—was a force latent in matter.

Rāma-nūja embraced the doctrine of Bhakti, or “faith” needful to all, as it was taught by his predecessor and learned fellow-countryman, Sankar-āchārya, in the 8th century A.C., though the last-named was a Saivite reformer. All such leaders required that implicit faith should be felt regarding their teachings, and they generally declared these to be divinely revealed ; the last of such Theistik teachers to appear in Southern India was Mādhava, who died in 1198 A.C.

Ramāyana. The great epik on the story of Rāma (see Rāma, and Sita) which is “the Bible of an hundred millions” in India, written or sung by a legendary Vālmika in the 6th, or perhaps in the 7th century B.C. Our present text is supposed to be of the 3rd century, but Prof. Jacobi says that : “It seems to have been written not later than the 6th century B.C., though, as in the case of most sacred compilations, there are evident later interpolations, as in Book VII, some of the first chapters.” The language is Sanskrit, and not the Pali of the 3rd century B.C. The hero is already deified in the “Adhyatma” of Vyāsa, and in the later “Brāhma Purāna.” No more estimable character appears in Indian poetry. The Epos of Vālmika consists of 50,000 lines, divided into sections which begin with Rāma’s boyhood and end with his ascension. Hindus are never tired of reciting its beautiful measures, or of pondering on its myths. Brāhmans teach that : “Whoever devoutly reads or repeats it often, will be liberated from sin, and from its effects, and will be exalted with all his posterity to the highest heaven.” In the 2nd chapter Brāhma says : “So long as hills and streams endure, so long shall the Ramāyana be loved by earth’s sons and daughters.”

Rambha. A beautiful Apsara (or nymph) sent by Indra to tempt Visva-mitra, who turned her to a stone. She was the wife of the son of Kūvera, and mistress of Rāvana her husband’s uncle.

Ramh. Sanskrit : “to shine,” “speak,” and “run.”

Ram-isvara. A temple in which is one of the 12 great lingams of India (see Lingam) : it is built on the spot where Rama crossed “Adam’s bridge” to Ceylon, on the long, low sandy islet of Paumben, near the Madura coast. It occupies a rectangle of 1000 by 650 feet, .and has a magnificent gateway. Mr Fergusson says that it “exhibits

in the greatest perfection all the beauties of the Drāvidian style.” The stones are said to have been cut and polished in Ceylon, and many of those in doorways and roof are 40 ft. long. The corridors for worshipers are 20 to 30 ft. broad, 30 ft. high, and more than 3000 ft. in length, supported on carved pillars: the surrounding wall is 20 ft. high, with a gate tower on each face, but only that on the west side seemed to be finished when we inspected it in 1851. Tradition says that the Rāmnād Rajas began the shrine (on a much older one) in our 11th century: the work was stopped by Moslem persecution in the 12th and 13th centuries. The central lingam is said to have been the gift of Rāma himself. It is always washed with Ganges water, which is then sold at great profit, to those who desire offspring. Thousands make annual pilgrimages and gifts to the shrine.

Ramya. Sanskrit: “night,” “pleasure.”

Ranan. Ranno. Renen. An Egyptian serpent goddess wearing the Uræus crown of Hathor, and giving life to souls in Amenti, or Hades. She is the consort of Shu (“wind” or “air”).

Raphael. Hebrew: “the giant of God.” One of the four archangels according to the later Jews (see Rephaim).

Rasena. A name of the Etruskans, or other early tribes in Italy (see Etruskans). As an Aryan word it may come from *Ra* “to go” and *Sena* a “leader,” meaning “chiefs of the migrants.”

Rat. According to M. Lièvre this means a “sacred stone” in Brittany, like the Welsh *rhad* said to mean a stone image (see Rood).

Rātī. A beautiful poem gives Rātī’s lament over Rāta (or Kāma), slain by Siva because he had shot an arrow at him. The name means “beloved.”

Rattas. Mahā-rattas. Perhaps from the Aryan root *radh* “to go away,” as meaning migrants. A race which became a nation in India only about 1650 A.C., the population being mainly Mongol or Kolarian, or, according to Sir W. Elliot, Drāvidian. The “great Rattas” were bold plundering highlanders of the Western Ghāts in N. India, gradually extending over Gujerāt and Surashtra (see Rajputs). Sir W. Elliot (*Numismata Orientalia*) traces their civilisation and coins, and their connection with the Rajputs. He also sees the name among the Rettis, or Reddis, of S. India, still an important Drāvidian people. Mahratta rule spread rapidly from the Bombay Ghāts through

Kuntala, or central India, till it threatened the British of Calcutta, where the colonists surrounded their factories with the "Mahratta ditch." The Mahrattas, scattered from Delhi to the Jamuna, delighted in fighting annually after they had garnered their crops. They claimed descent from Kusa (see Rāma). Mr Hodgson supposes the N. Dhangar, or shepherd Mahrattas, to be Kolarians. The nation .of about three millions consolidated in resistance to the Mongol invasions ; but the true Mahratta warrior class never amounted to more than half a million. Nearly all the nation professed Hinduism. The typical Ratta is a small, wiry, active man, impatient of discipline, but keen sportsman, a willing herdsman, and a good gardener or labourer. The surviving Mahratta chiefs of Baroda, Poona, Indme, and Gwalior, claim descent from a brave but unscrupulous soldier, Shahji Bhonsla (1634 A.C.), whose son Sivaji (1627 to 1680) founded a Hindu confederacy against the Mughal emperors of Delhi. He issued from his mountains to raid their dominions, and was called "the mountain rat," becoming a great power in India. But though good fighters the Mahrattas were bad administrators, and allowed the Konkani Brāhmins to rule as Peshwas, the first of whom was the minister of Sivaji's grandson in 1707, his master being a prisoner at Delhi. Henceforward the Peshwa became a Raja (or Rao), and the office was hereditary. Baji-Rao of Bithur near Cawnpore was a British pensioner, but adopted the notorious Rajput Nana Sahib, who is supposed to have perished in the Napāl jungles in 1857 or 1858. The religion of the Mahrattas—as their history indicates—is a mixture of ancient non-Aryan with later Hindu beliefs.

Raven. In mythology a bird of night, winter, and ill omen. In the Semitic flood legend the raven flies away when the waters dry up. Good ravens however brought food to the prophet Elijah, though some read 'Arab for 'Oreb, and suppose that he was fed by the nomadic tribes. The Skandinavians said that ravens scream on lonely moors and in forest swamps, being the souls of murdered men (Thorpe, *Norse Mythol.*, ii, p. 94), and if they croak when flying over a house some one will soon die in it (iii, p. 180). But Odin's two ravens are Hugin and Munin (Anglo-Saxon Munan "mind"), and represent "thought" and "memory."

Rayavant. Sanskrit. Perhaps "brilliant." See Ri. A name for Agni ("fire") and Kūvera ("riches").

Rechabites. Descendants of Rekab (Jer. xxxv, 2) in the 9th century B.C. and down to the 6th (see 2 Kings x, 15). They were

ascetiks (like Nazarites) who drank no wine, and built no houses, but lived in tents.

Rehu. In Egypt a two-headed man (Set-Hor), and a hawk (Horus), or a long-snouted animal (apparently the demon ass) representing Set.

Religion. Latin: *Religio*. Prof. Max Müller (*Gifford Lectures*, 1885, p. 35) quotes Cicero as deriving the word from *relegere* "to gather" or "arrange," being the opposite of *negligere* "to neglect," as meaning "observance" of established rites and moral laws. Aulus Gellius uses *religens* as opposed to *religiosus*, saying: "it is needful to be careful (*religens*), but be not religious" (*religiosus*): the first conception of religion, therefore, was not either a "binding together," or a "binding back" (restraint), but "care," "regard," and "reverence": not blind faith but due observance of duty to others. Belief is a geographical accident, but true religion is found everywhere (see Morality). We distinguish Religion, as a reality, from Religions which are the superstitions of various races. [In the present work the author traces the growth of religion, from the early *Animism* of savages, believing in countless spirits inhabiting organic bodies or inorganic objects, followed by *Polytheism*, the belief in certain great gods—especially of heaven, earth, ocean, hell, sun, moon, and air—who control lesser spirits. This stage is followed, among Hebrews, Moslems, and others, by belief in *One God*, as the single creator and ruler, author alike of good and evil. Among Hindus, Greeks, and others, *Philosophy* taught the existence of a spirit apart from matter, yet animating all; and modern *Monism*—denying this doctrine—speaks of a single force in universal matter. But these beliefs have little connection with the sensu of *Duty* to fellow-men, or with the religion of love taught by Buddha and by Christ. See such articles as Agnosticism, Morality, and Conscience.—ED.]

Religion, from the first, was so far connected with ethiks that fear of unseen spirits" restrained" the strong from injuring the weak; but among the masses it consisted in a selfish anxiety as to the future of their own souls. To please the gods they tortured their own bodies, and flattered deities from whom they sought favours (see Prayer): they even consecrated vice (see *Kadesh* and *Sakti*), and disregarded the ethikal experience of the race; or said that the soul could not be defiled by the deeds of its enemy the body. The purification of savage religion was due to increased loyalty to real ethikal teaching, accompanying increased knowledge and civilisation. Popular belief, as the sanction of conduct, has always lagged behind the thought of the wise.

In East and West alike Religion, or Faith, has been regarded as knowledge, and as mysterious Revelation, though founded on ignorance. It is a rule to live by, and affords a hope after death ; it is a key to unlock the secrets of the spiritual and material universe, in the belief of the religious. “ Here it is associated with work, and kindness : or there with rest, and wisdom ; here admired for its simplicity, there for its complexity ” (Mr E. G. Browne, *Persian Literature ; Journal Rl. Asiatic Soc.*, Jan. 1898). As the child obeys, either with fear and trembling, or with love, so man was bidden to obey the gods : for this is “ the beginning of wisdom.” There was in this no thought of duty to others, and the life of the pious was often one of seclusion. Yet their meditations led to what we now see to be true Religion. Confucius, Gotama, and Christ, thought indeed of their fellows ; but the Churches were more intent on the mysterious and unknown. The wisdom of the Greeks was “ foolishness ” not only to Paul, but to Augustine, Calvin, Loyola, and Luther. The faith of a babe was more true than the thoughts of a genius ; and Religions thus became the enemies of actual knowledge. So in time, under ignorant guides, they became merely dead forms, or engines of priestly tyranny ; as when the ancient public confession of sin, before the congregation, was changed to the secret confession to a priest, which is the foundation of ecclesiastical power. So gross was Christian ignorance, under such a system, that in 451 A.C., it is said, many bishops could not sign their names.

Religion, according to such priests, consisted, not in a good life, but in man’s conception of his relations with an Invisible, Almighty, Incomprehensible Power, controlling his destiny. Yet Christ said : “ Why call ye me Lord, Lord, and do not the things that I say ” (Luke vi, 46). Thus a religion, as usually understood, is a Faith, or belief in some authoritative statement regarding supposed wonders ; and irreligion is want of belief in these. Faith is regarded as a special gift or faculty, not as a submissive acceptance of statements made by human teachers. Such assertion must, however, always create A-theism, or denial of the dogmas accepted by others. Good Christians doubted not that Giordano Bruno, and Galileo, however virtuous their lives, were children of Satan, like Luther ; and calumny has always been the secret weapon of priests in resisting knowledge. The ignorant who poisoned Sokratēs were not more fanatical than Augustine, when he said of great men like Aristotle that “ they are predestinate to eternal fire with the Devil.” Hobbes, whose skepticism was the natural reaction from such teaching, says pithily that : “ Religions are only superstitions in fashion, and all superstitions religions that have gone out of fashion.”

Many Christians have agreed with Loyola, the creator of Jesuitism, that "the highest virtue in a Christian is the sacrifice of the intellect." Thus the poor Agnostik's doubting (or we may say doubtful) soul must be saved by tormenting his body, in order that Truth may be established by Faith, and not by knowledge. The belief in a soul is the origin of such evil (see Soul). But true Religion, in the belief of the wise of all lands and ages, lies not only in good thoughts and good words, but in the resulting good deeds. As a contemporary of the mammoth and the cave bear, man, cowering in caverns, lived in fear of the terrible facts of nature that surrounded him. He imagined every phenomenon to be due to the irresponsible action of some indwelling spirit. He therefore strove to appease such by offerings and good words. But he had as yet no conception of law in either society or nature. The further we go back in the history of man the greater do we find to be his dread of gods and devils. The common idea of savages having no religious conceptions is due to their concealing them from strangers; and those who live long among them tell us otherwise. Religion, with its tears and cries, was the offspring of ignorance, helplessness, and fear, till man became bolder through experience and success. But men still inherit the ideas of the past, with its prayers, sacrifices and sacraments, fetishes, gods and demons. These too are fortunately ever changing and dwindling, as man advances in real knowledge, and rises to the conception of abstract ideas, and of concrete science, though hindered by his fears, heredity, and imagination. Yet the old emotional rites, and consolations, cling to many who are good and loyal, and who feel that without all that they have loved and believed since childhood they cannot live at all. Religion, said one who was once a fearless Agnostik—though afterwards a believer in "astral bodies" and "divine incarnations"—did not descend as an angel, rainbow-crowned, from heaven, but arose a shapeless monster amid human fears of the unknown. It was a pestilence walking in darkness, a terror which crafty teachers used, to gain power over the timid and credulous.

The early gods were deities of wrath demanding victims; seen in lone places, or in fevered dreams which were real to man in his childhood. Visions of the night are found, in every historic faith, to be the basis of belief (see Dreams). The soul in sleep wanders to the other world (see Soul); the "cloudland of the shades." Every angry cloud or torrent, stormy Ocean, weird mountain, dark forest or savage beast, every frowning cliff or conspicuous tree or stone, had its indwelling dangerous spirit. To appease these, and, to secure the presence of more kindly spirits, sacrifices were offered, and images and

shrines were made. The gods were sought in their favourite abodes, or given a habitation near the villages, where they could easily be found. With the appearance of the art of writing, their ways and natures were defined for the instruction of the race. But while Faiths spread rapidly, true religion was a much slower growth : the good heart and life are rare among savages : the steadfast pursuit of duty, and the hatred of all that is false, mean, and cruel, are the ideals of civilised man. Whatever is good in the ideas of the past must be dear to good men ; and to them the real Science of Religion is the ordering of practical methods of increasing goodness. But they must also shrink from all that has been found bad and useless in the past, recognising with Bacon that : “ It is better to have no God at all than a bad one.” Yet the race could not go further than its civilisation allowed : the religion of the time was such as could be grasped. Mr F. Jordan says that, though “ self-seeking priests may have contrived the religion, cruel men thrown their cruelty into it, yet good men also threw in their goodness, and acute men their acuteness : while strong men bent it to their purposes ; and schemers to their schemes or fancies ; until we see in the modern Christian a newer natural man, carrying the older natural man on his shoulders ” (*Agnostic Annual*, 1895).

No historic religion is either entirely false or entirely true. It is founded on facts more or less misunderstood. Even Hell seemed evident to those who saw the sunset flames when the gates of Hades opened to admit the sun. The untrained imagination peopled the universe with spirits, and told the story of the universe, from the mystic void of the beginning to the thronged eternity yet to come ; true treasures were placed in earthen vessels ; and true thoughts were said to be due to divine inspiration. False and foolish superstitions are natural and inevitable growths : the vague, earnest thought of the past is not to be scoffed at or despised, but must be studied and appreciated aright : the Science of Religion must be studied, like other sciences, by a comparative system : the germs of truth must be sought in other faiths besides that of our fathers. Fear dies down as man gains courage through knowledge, and stands upright instead of falling on his knees to ghosts. There is no greater trial for a truly religious man than to find himself obliged to give up the faith of childhood, whether in Christ, Muḥammad, or Brāhma. There is no greater courage on earth than that of refusing to listen to the heart, when the reason shows us that it has set its love on things unreal. The world regards the recreant as a miscreant, when he seeks truth in order that he may once more believe (see Prof. Max. Müller, *Fortnightly Review*, Feb. 1897). Creeds are but the dogmatic crista-

lisations of growing belief, which they tend to kill. Alexander von Humboldt analysed positive religions as including : “ First, a code of morals nearly the same in all : secondly, a theological dream ; and, thirdly, a myth or historical novelette.” Religion cannot be finally settled, for the price of truth is eternal vigilance (see Creeds and Sabellius).

“ If,” says Huxley, “ the religion of the present differs from that of the past, it is because the theology of the present has become more scientific than that of the past ; because it has not only renounced idols of wood and stone, but sees the necessity of breaking in pieces the idols built up of books, and tradition, and fine-spun ecclesiastical cobwebs ; and of cherishing the noblest, and most human, of man’s emotions, by worship—for the most part of the silent sort—at the altar of the Unknown.” But religions are still disconnected with ethiks ; and a Brāhman friend used to say to us that “ he knew of no immorality in either the services or rites of his temple or faith.” He thought that the worshiper might descend to any degradation, provided that it was prescribed by the commands of the deity. Such argument sanctioned the customs of Agapæ of old, as it does those of the Sakta sects of to-day. Faith and submission are thought greater than reason ; and the gods are to be pleased by imitating what man has said to be their nature. The true religion, or restraint of moral force, guiding us in daily duty, needs no priest, and no prayer or public rites. These established themselves in the past, till religions became organised tyrannies. Children who were taught to love and obey their parents, and to revere the wisdom of ancestors, were thus mistaught to forsake those who knew and loved them best, to listen to the priest (see Conversions) ; but they were also taught to be true to the traditions of the hearth, and to do nothing that could tarnish the honour, or betray the trust, of the tribe or race : their religion told them that they too must be good parents, kind masters, helpful to the weak, the aged, or the stranger. This (even from the earliest known times) was true religion, growing side by side with superstition and priest-craft. The simple joys and griefs of birth, courtship, marriage, and death, were bound up with natural religion, very different to that of the sacraments by which men strove to stave off sorrow, or to secure happiness. Spiritual tyrants interfered alike with natural affections and with sorrows ; and founded their power on the fears of the heart ; pointing to the dangers of the future, and offering the desired immortality, and reunion with the loved and lost, as the rewards of obedience to themselves, or to their God. They added certain legends of heroes, and of gods incarnate, as evidence that what they taught was true.

But a good Brahman confessed to us that : “ The worship of the gods is one thing, and our conduct outside the temple is quite another.” Priests strove to weave these two strands together, but it was a weaving of iron and straw, of childish legends with the realities of man’s actual life. Religion grows and becomes greater, while creeds wane and wax feeble, in spite of every attempt to fit them to the age by spiritualising their ancient crude assertions. The moral element is the breath of life to every faith ; and when dogma crystallises it leaves us the dead body of an aged superstition. The inevitable law of growth and decay applies to religion as to all other phenomena. The stars themselves are no more eternal than the words of ancient Bibles.

Rude tribesmen have often expressed to the author their wonder, and sorrow, at the “ want of religion ” exhibited by those who did not believe in all the spirits, and demons, whom they feared, in rocks and streams and trees. It is not many centuries since our own ancestors used to punish legally beasts, and trees, and stones, that had injured men ; a century ago a cart wheel was whipped and burnt in Ireland for hurting a man’s leg. The dog who bites the stick that struck him looks with awe and love at the master who trains him in youth, and tends him with mysterious power in sickness. He pines for the loved presence, and fears the wrath—whether just or unjust—of his lord. So too man gazes wistfully at the power that he may not understand, though the popular belief that “ man is the only religious animal ” is vain. The Guiana Indian is nearer the truth when he speaks of “ man and other animals.” We cannot lay our finger on any one cause, or place, or time, as showing the first birth of Religion, any more than we can point to the first man ; we may trace the history of a single god but not the origin of the idea of a spirit. We only know that souls and spirits were material beings till quite recent times (see Soul). The most widely separated races constantly exhibit most striking similarities in rites and beliefs, the reasons for which have as yet been little studied. The wild man, little as he knows the powers that man can develop, is ever ready to believe a new tale about some demon or monster. He cannot understand the thought of such reasoners as Marcus Aurelius, Kant, Spinoza, or Herbert Spencer, but he—like a child—delights in the new fairy story, though he often does not accept the moral attached. Hence book religions—Christianity and Islam—spread among savages, but make no converts among the older civilised peoples—Jews, Parsis, or Hindus. To us, in years more than a generation ago, the wild peasantry of Donegal seemed nearest to the wild men we had known in the East, retaining their ancient paganism mingled with

obsolete Christianity, and living in continual fear of spirits, witches, and ghosts ; falling on their knees at the flash of the lightning ; yet thinking nothing of the greater marvel of steam. It is the townsman only who, though often retaining his beliefs, is able to learn the new knowledge of his time. The “fair old myths have served their purpose well” ; and, as Miss Naden makes the old Roman philosopher say to the priest—

“There is room for all : the world is wide.
Zeno was great, and so perchance was Christ.
And so were Plato and a score beside.”

“If I were young I might adore with you,
But knowledge calms the heart, and clears the eye.
A thousand faiths there are, but none is true,
And I am weary and shall shortly die.”

Great minds in every age have derived their religion from their hearts. Marcus Aurelius, the noble Stoic emperor, in spite of “that fierce light which beats upon a throne,” in spite of knowledge of the world which makes men cautious and cold, never lost the warm heart, or allowed the ethical conscience to become dim. He stood half way, in time, between Christ and the civil establishment of the Church. Few have attained to the moral sublimity of his thought, however little it was appreciated by the new sect in whose favour he refused to alter the laws of the Empire. He accepted no dogma : for as Renan says, he held that “where the infinite is concerned no formula is absolute. . . . He distinctly separated moral beauty from all theoretical theology,” and urged that Duty is independent of speculation as to a First Cause. In his meditations he reproaches himself with having “forgotten that holy relationship which should ever unite each man to the whole human race.” Matthew Arnold calls him “the most beautiful figure in history” ; Niebuhr finds in him the noblest of characters ; Renan says that “his religion is the real absolute religion—that which results from a high moral conscience placed face to face with the universe ; a faith which is of no race, neither of any country ; one which no revolution can change, nor any discovery affect.”

Herakleitos, in the 6th century B.C., thought that all religions were mental diseases, which the wise should try to assuage, since it was impossible, he said, wholly to suppress them. They were natural phenomena like floods or pestilences. Feuerbach, some 2000 years and more after Hērakleitos, called religions “sacred but undoubtedly radical evils, inherent in the sick and weary heart of man,

and perhaps the chief source of his misery." Kant said that they were "worse than valueless save when they inculcated morality, which however they usually falsify and destroy, by basing it on a desire for a reward, or the fear of a hell, or on supposed divine command." Fichte said truly that: "Religions were not instituted in order to guide our lives; though, in a corrupt state of society, they called in ethics to impart moral sanction to their fables and superstitions."

Thus in Egypt we find noble ethiks mingled with magic charms and incantations, great thinkers side by side with priestly fanatics and believers in dogma, which is the grave of truth. A simple faith in God and goodness is never welcome to those who desire to preside over mystic rites, and to lead an obedient people. The popular voice is against the thinker; and popular opinion gives power to the established hierarchy: to the pastors who taught their childhood. Thus was it said that knowledge "puffs up" (1 Cor. viii, 1), while "kindness builds up": the "wisdom of the world is foolishness with God" (iii, 19), and with it faith has nothing to do (ii, 5). Men should become "little children" not only in innocence but in knowledge. Paul learned little from Gallio (Novatus brother of Seneca) when he freed him from persecution, but smiled at his enthusiasm. Yet the ideas of a "Judge of quick and dead," and of a "risen Lord," were immensely old in Egypt, and well known to cultured Romans.

It is a grave question how far men and women really believe in their religions. The attitude of most is that of Mde. de Stael: "I do not believe in ghosts, but I am very much afraid of them." The masses, not under any strong emotion, think it can do no harm to believe in Bibles and marvels; and their hearts tell them that many truths are taught in such sacred books; but dogmas bring skepticism, in the East as well as in the West., though those for which men once bled and slew are now thought of little importance. The poet bids us "leave there thy sister where she prays," be it in a Chinese joss house or a temple at Banāras. Thus the eyes of all are averted from that which might lead to true knowledge, and the advance of the race. The statesman argues that "some sort of religion" is needful to keep the masses quiet and happy in docile ignorance; all but the few among rulers of mankind think inquiry and religious changes dangerous—as indeed they are; but selfish statecraft has often proved to be a storing up of evils against a day of wrath. Polybius, the Greek politician of the 2nd century B.C., says of the Romans: "That which other men regard as an object of disgrace appears, in my

judgment, to be the very thing by which this republic is chiefly sustained. I mean superstition, which is impressed with all its terrors; and influences both the private actions of the citizens, and the public administration also of the state, to a degree that can scarcely be exceeded. This may seem astonishing to many. To me it is evident that this contrivance was first adopted for the sake of the multitude. For, if it were possible that a state could be composed of wise men only, there would be no need, perhaps, of any such invention. But . . . there is no way left to restrain them but by the dread of things unseen" (Polybius, *Hist.*, end of Book vi). Yet by the time of Augustus the temples were falling into ruins; and the most prosperous period of ancient history was during the reign of the philosophik Antonines.

The masses are now seeking for a new and reformed religion, suited to the real beliefs of the age—a "renovated Christianity," not one of rites and mysteries, but divested of miracles, and shorn of dogma. Such is the teaching which men crowd to hear, though women may still cling to the beautiful legends of the past. They feel that this is the answer to the teaching of science; and this ethical religion cries, as of old, "We must increase and you must decrease." The old watchwords have lost their power—nay even their meaning is forgotten. Even the shepherds are now smitten, and the flocks are scattered. Religions are crumbling; but true religion is as firm as of old. Sin is no longer disobedience, but disloyalty to a loving Father. The fall of man gives place to the rise of man. The figures of Buddha, and of Jesus, loom as large as ever. The Jewish Jehovah takes rank with many other national gods. It is felt that man may be disloyal to moral law even when not breaking those of the state or of the decalogue, but beyond this sin has now no meaning. Yet to call such religion Christianity is historically impossible (see Christ), for it is the religion of all the greatest teachers of the past. Christianity is a definite belief in certain dogmas as to a Trinity, an incarnate God, a devil, heaven, and hell; and none of these dogmas belong to the really felt belief of the new age. Max Müller says that "the highest morality, before the rise of Christianity, was taught by men to whom the gods had become mere phantoms, and who had no altars—not even one to the Unknown God." Fichte taught that all true "religion is knowledge—the garnered materials collected by the senses, and matured by the thinker into abstract concepts." But what the world calls religions demand from us belief in certain statements about beings, events, and doctrines, said to be attested by inspired writers. "Credula mens hominis, et

erectæ fabulis aures." Men and women are at heart Transcendentalists, striving to reach beyond experience. Yet, as Max Müller says, knowledge cannot reach the gate of reason till it has passed the gate of the senses. We must beware of metaphor, and cease to speak of "mansions in the sky," if we would tread on solid ground. Science must govern our beliefs, if our morality, and our religion, are to be founded on knowledge and experience. Some have sought a new name for the new Religion; but it is better to keep the old one, while putting away childish things; for from the beginning there has never been a really new Religion, and all faiths have followed the universal law of evolution.

"He who knows only one Religion knows none aright." Theism was a material advance on the older beliefs, yet it was found that the deity receded further the more the idea was studied, till some said that man only worships what he does not understand. Reason alone is not a certain guide, for it is liable to fail, and to run into errors not perceived tm long after. An universal religion must give scope to all our activities, and must find a place for a Spurgeon, and a Stanley, as well as for a Darwin, or a Bradlaugh. The culture that dispels ancient musions does not entitle us to say they had no use or foundation. Reverence becomes the thinker who knows that man's power of thought is limited by his nature. But "science has never destroyed a fact, or discredited a truth; her ways are ways of pleasantness, and all her paths are peace." She has nothing to say to the dreamer or the fanatic; nor to the scoffer and pessimist. She leaves us only, as one of our greatest teachers said, "at the portal of the unknowable." The astronomy that destroyed astrology did not affect the stars, nor will any discovery of truth injure true religion. For, as Huxley warns us, speaking of science, "its subject matter lies within the boundaries of possible knowledge; and, unless its evidence satisfies the conditions which experience imposes as the guarantee of credibility, all beliefs are void of justification." It took long ages to reach the conception of One God, which arose from the study of nature. It must take many more before men conceive the idea that the life of the universe is not apart from the material universe itself, and get rid of the many illogical conclusions that are still drawn from the ancient doctrines. The influence of religions has so far tended to separate men of various races and lands. "The chosen people" must drive out all others, and "Christ's kingdom" must overthrow all other kingdoms. The tendency is to bind men socially into rival bands, and to develop caste. The schools of metaphysics in like manner are rivals. True religion must tolerate and unite rather than divide.

The theologian of the day calls on governments, and synods, to free him from the bondage of dying creeds and standards. He attempts to adapt himself to the present by a semi-scientific treatment of the "bases of belief." These "halfway-houses" are very ancient features of the natural history of religions; and it is an ancient objection that physical science also rests on hypothesis. But true knowledge is that which has passed beyond the theoretic stage to demonstration. We grope and stumble, yet we advance. As children waking we once saw the frosted pane covered with beautiful forms, but saw nothing beyond; the day comes and these vanish as ghosts, and we see, beyond, the fleecy clouds to which they may have fled; but that which is beyond the clouds we cannot see through the soiled glass of our window. So too with true religion, the fairies fade away, and the sun rises; but the purpose that we fear is still hidden from our understanding.

We may acknowledge then that every religion was an attempt to realise the highest aspirations of the race and age. The ideal of rude tribes is an autocratic rule, and such races worship an autocratic god. The age which acknowledges the duty of securing happiness for all, as far as it can be attained, worships a Father who has patience with his children. It proceeds, as Herbert Spencer says, to "formulate our ignorance in terms of knowledge": or as Pope wrote—

"Thou great First Cause, least understood
Who all my sense confined
To know but this that thou art good
And I myself am blind."

Yet must we remember what 'Omar Khayyam wrote, more than eight centuries ago—

"The moving finger writes, and having writ,
Moves on; nor all your piety or wit,
Shall lure it back to cancel half a line,
Nor all your tears wipe out one word of it."

Remphan. Raiphan. The Septuagint version (Amos v, 26) reads, "the star of your god Raiphan," and this is quoted in Acts (vii, 43) as "the star of your god Remphan," perhaps the Egyptian Renpu.

Renpu. Egyptian: "the year." The goddess of the year carried a calendar on her head, and palm branches in her hands. The Koptik *Renpa* signifies "renewal." The year was connected with the heliacal

rising of the star Sothis (Sirius) ; and the “ star of Remphan ” (see above) may thus be connected with the year as Renpu.

Rephaīm. Hebrew : “ weak things,” “ shades,” “ clouds.” The term is also applied to giants (see Nephilīm) who are otherwise called “ tall ” (see 'Anak). These Rephaim lived in Bashan in the 22nd century B.C. (Gen. xiv, 5), and Repha was a Philistine giant (2 Sam. xxi, 16, 18). In the Psalm (lxxxviii, 10) we read : “ Wilt thou show wonders to the dead, shall the Rephaīm rise to praise thee.” In Isaiah (xiv, 9) “ Sheol below is moved for thee to meet thy entry, rousing the Rephaīm for thee.” The word has the same sense in the inscription of Eshmun'azar of Sidon (see Phoinikians). The Hebrew belief as to “ shades ” was like that of other ancient races (see Hel).

Reseph. Resheph. Hebrew : “ flaming,” “ sparkling.” The Phœnician god of storm and lightning worshiped also in Egypt. [The Beni-resheph (Job v, 7) or “ sons of flame ” were apparently the thunder clouds, and the passage means “ man is born to trouble, and storms will fly forth.”—ED.] M. Clermont Ganneau (*Quart. Stat. Pal. Expl. Fund.*, July 1896) thinks that Arsīf, north of Joppa—the Apollonia of Greeks—was named from Reseph, who is noticed in Phœnician inscriptions.

Resurrection. The usual word in the Greek of the New Testament is *Anastasis* or “ standing up ” ; but of Christ it is said that he “ awoke ” (*ēgerthē*) : the idea presented no difficulty to those who believed that souls can quit and return to their bodies (see Soul) ; but Paul apparently believed that the resurrection was in a spiritual body (see Paul) ; he did not suppose that any but the pious would so rise. The author of the third Gospel, however, believed that Christ rose in the body (Luke xxiv, 39), as did also the author of the fourth Gospel (John xx, 27). The author of the First Epistle of Peter (iii, 18) says that Christ “ being put to death in the flesh ” was “ quickened by the spirit.” “ By man (1 Cor. xv, 21-22) is the waking of the dead ” whom Christ “ will make live,” in incorruptible spiritual bodies (44, 52). The son “ quickeneth whom he will ” (John v, 21) ; but according to the Apocalypse the rest of the dead will rise after the 1000 years of Christ's rule (Rev. xx, 5), being subject (as in Egypt also) to a “ second death.” In Daniel (xii, 2, 3) “ some ” are said to rise, to glory or to shame, but not all. [According to the Talmud the bone Luz (*os coccygis*) is the seed whence the new body will grow, fertilised by a rain of manna ; but only Israel has any part in such future life.—ED.] In the Persian Zendavesta only the pious

followers of Sosiosh will so rise (see Immortality). The Christian fathers, especially Tertullian, found some difficulty as to the resurrection of those who had been eaten by fishes or beasts : it was needful that the body should be buried : for by the 2nd century A.C. it had come to be agreed that all would rise in their material bodies.

Revelation. See Inspiration.

Revelation of John. In Greek *Apokalupsis Iōannou tou Theologou*. It is traditionally believed that this "John the Theologos" was St John the Apostle, but the book found it hard to gain admittance into the New Testament Canon, being only one of many similar works (see Apokaluptik Lit. and Enoch). The Apocalypse was rejected by the Council of Laodicea in 363 A.C., and had been denounced by Dionysius of Alexandria and others in the 3rd century, but it was admitted by the Council of Carthage in 397 A.C. Chrysostom never mentions it in any of his works, and the Alogi (or deniers of the Logos) said that it was written by the Gnostik Cerinthus. Dionysius also (about 240 A.C.), "the ablest bishop of his age," says that some called it "a forgery of Cerinthus." It is not found in the Peshito Syriak version, yet Justin Martyr (according to our present text) is supposed to quote it. Dionysius showed that the style forbids us to suppose the author to be the same who wrote the gospel and epistles of John, and thought he was "another John." Eusebius appears to follow Irenæus in attributing it to St John, who—being a Galilean fisherman—probably could not write at all, and is very unlikely to have known any Greek. The details of the visions often coincide in a remarkable manner with those of the Persian Apocalypse, which we now have in Pāhlavi (see Raman Yast). Traditionally it is supposed that St John was exiled to Patmos by Domitian, and that the book was written about 95 A.C., but the statements of the book itself would point (xi, 7-9) to a date about 74 A.C. (see xvii, 11), or at least not later than the accession of Titus in 79 A.C. The E:abbalistik number 666 is usually explained to refer to the name *NRUN KSR* or "Nero the Cæsar" for the "beast" (xiii, 18), according to the Hebrew values of the letters (50 + 200 + 6 + 50 + 100 + 60 + 200 = 666) being the "number of a man"; and about this time the return of Nero was commonly dreaded. [Another explanation, justified by the way in which "Augustus" is spelt in the Talmud, is 'AAUQST KSR "Augustus Cæsar," a general title assumed by Roman emperors, also giving the required result 70 + 1 + 6 + 100 + 60 + 9 + 60 + 100 + 60 + 200 = 666.—ED.] The seven kings (xvii, 10) include Augustus, Tiberius, Caligula, Claudius, Nero, Vespasian,

and Titus : the “ ten horns ” (12) are variously explained, but seem to be rulers associated with the Cæsar or beast, probably including the usurpers Galba, Otho, and Vitellius, who followed Nero. Rome is the hated foe of the saints in this Apocalypse—a wild allegory and vision of an expected future which has been constantly studied, but never explained the same way by any two commentators. Prof. Harnack and Herr Vischer think that it is a Jewish work to which a Christian preface has been prefixed (i-iii), while a few Christian interpolations occur throughout. Probably, however, the author was acquainted with Persian ideas, which was still possible in Asia Minor in Roman times (see Mithra).

Rhea. Reia. See Ri. A name of Kubēlē. She was the daughter of Phanes, and wife of Kronos, and thus the mother of Zeus. [Perhaps “ the producer,” Akkadian *ru* “ make ” : Egyptian *ra* “ make ” : Aryan *ra* “ to fit.”—ED.] The later Greeks rendered the name “ flowing.” She was represented in a car drawn by lions (as Ma, the earth goddess, rides a lion), and is invoked in an Orphik hymn (Taylor’s *Hymns*, p. 139), which was sung by Vestals incensing her shrine.

“ Daughter of Great Protogonos divine
 Illustrious Rhea to my prayer incline.
 Thou driv'st thy holy car with speed along,
 Drawn by fierce lions terrible and strong.
 Mother of Jove, whose mighty arm can wield
 The avenging bolt, and shake the dreadful shield,
 Drum beating, frantic, of a splendid mien,
 Brass sounding, honoured Saturn's blessed queen,
 Thou joyest in mountains, and tumultuous flight
 And mankind's horrid howlings thee delight.
 War's parent, mighty, of majestic frame,
 Deceitful, saviour, liberating dame,
 Mother of gods and men, from whom the earth
 And lofty heavens derive their glorious birth,
 The ethereal gales, the deeply spreading sea,
 Goddesses ærial formed, proceed from thee.”

Rhodes. According to the Greek Septuagint the Rodanim (Dodanim, Gen. x, 4) were Rhodioid or “ Rhodians.” The Greeks called the island Ophiousa as “ snake producing,” or otherwise derived the name from the *Rhodon* or “ rose.” [As an Aryan name it may simply mean a “ road ” or harbour, being celebrated for its port.—ED.] Rhodes held the first rank among the maritime powers of the Mediterranean, from the earliest times and down to those of the Venetian

and Genoese traders. Rome accepted its laws of commerce, so that Antoninus Pius said, "I rule the land but law rules the sea." Rhodes was famous for pottery, statuary, and ship-building. The Rhodians decreed death against any stranger intruding into their dockyards. Strabo said that "in streets, harbours, and buildings she had no equal." Pliny speaks of her "hundred colossal statues," including the Farnese bull and the Laocoon. The Rhodians sent gods to Egypt, and received Egyptian gods in return (see Athenæum, 24th July 1886), and Egyptian scarabs and pottery are here found. Panætius, the great Stoik teacher of the younger Scipio Africanus (150 B.C.), was a Rhodian; but his ethiks allowed him to declare that if a merchant, during a famine, knew that corn was coming, he need not, tell others till he had sold his own.

Ri. An ancient root meaning "bright": the name of an Akkadian goddess [otherwise read however Dingiri "goddess"—ED.]. See Ra. [Akkadian *ri* "bright": Hebrew *rah*, Arabic *raa*, "see." Compare Ar and Ur.—ED.] It also means "to flow"—a "stream" of light or of water. [Akkadian *ru*: Aryan *ra* "go": Akkadian *raa* "irrigate": Aryan *ri* "flow."—ED.]

Rig Veda. See Vedas. The oldest Veda, and perhaps the oldest existing Aryan literature known, though not written down till about 600 B.C., or later, and supposed to have been orally preserved from 1500 B.C., or earlier. Max Müller "stands almost alone" in advocating a more recent date for Sanskrit literature. [The Hon. Mount Stuart Elphinstone, *Hist. of India*, 1874, pp. 140, 247, doubts the astronomical arguments for fixing the date of the oldest Veda, supposing that they may have been due to calculating back to a traditional age. The statements refer to the heliacal rising of Canopus, and to the position of the colures (equinoctial and solsticial points) with reference to the lunar mansions. From these Bentley derives a date 1442 B.C., while others give 1181 B.C. and 576 B.C.—ED.] The Rig Veda was already ancient in the time of the great grammarian (see Pānini) of the 5th or 6th century B.C. Hindus say that if all MSS. were lost it could be recovered from the memories of Pandits. In 1882 (see India, what it can teach us) Dr Max Müller says that he had received, at Oxford, students who knew by heart not only the words of these hymns but every accent, and who could at once point out a misprint in his edition of the Rig Veda. Various schools of these Pandits preserve readings not in any MSS. The Indian Aryans were long zealously opposed to committing their sacred songs to

writing, and there is no mention of pen, ink, paper, or parchment even in Pānini's works. The Rig Veda includes 1020 hymns in 10 books or 10,586 verses, with a total of 153,826 words. Every letter and accent is considered holy by Vedic devotees. The hymns are in praise of elemental gods, and of the Soma drink (see Soma): the prayers are petitions for earthly blessings; but Varuna "the sky" is dimly figured (X, cxx) as a great "One" who lay in the primeval chaos. "In the beginning there was neither nought nor aught. There was then neither sky nor atmosphere above. There first was darkness hidden in darkness, gloom in gloom. Next all was water, all a chaos unformed, in which One lay in the void, shrouded in nothingness."

Millions still repeat the Gāyātrī or "Mother of Vedas" (III, lxii, 10), the ancient chant beginning "Let us meditate on the excellent glory of the divine vivifying sun. May he enlighten our understandings." Tree worship (I, clxiv) is noticed also in the Rig Veda, and in the Upanishād comment we find that the Pipal, or fig, is identified with Brāhma as an oracular tree. But the chief deities are those of sun, fire, dawn, and rain. The hymns are arranged according to the gods addressed, or according to metre; the books have a decreasing number of hymns in each, and the longest hymns in any book come first, or if two have the same number of verses, that with the longest verses comes first. It is thus clear that they were deliberately arranged, and the same system is found in the Korān where historical order is not followed, but the longest *surahs* come first as a rule. So too the sections of the Pentateuch among the Jews give 12 to Genesis, 11 to Exodus, 10 to Leviticus, 9 to Numbers, and 8 to Deuteronomy (see MM. Bergaigne and Derenbourg *Acad. des Inscript.*, May 1887).

Riki. Norse, "realm," "royal abode," from the root *Rag* "to rule," whence the Latin *Rex* and the Hindu *Raja*. "Auld Reekie," or Edinburgh, is the "old royal abode."

Riksha. Sanskrit: "bear"—the constellation of the bear. Riksha-vant, or "bear race," is a term for mountain people.

Rimmon. Hebrew: "exalted." The Babylonian and Syrian air god, called in Akkadian Im or Mer, and identified with Hadad. He is a god of storm and lightning, a Jupiter Pluvius (see Reseph), and his emblem is the pomegranate (Heb. *rimmōn*); the Assyrians called him Barḫu ("lightning"), and the Kassites named him Tessub.

Rindar. A wife of Odin, mother of Vali, who is the avenger of Baldur the dying sun god.

Ring. An emblem of the Yoni. A mediæval legend relates that a knight who put his ring on a statue of Venus could not get it off again, and was so wedded to the stony goddess. So too monks were dedicated to the Virgin (see Sir G. Cox, *Aryan Mythol.*, i, pp. 278, 352). The ring was a wedding emblem among the Romans long before Christians adopted it. The Huguenots, and many Presbyterians, regarded it as a Popish emblem. The Pope wears the “fisherman’s ring,” and every bishop is wedded to his Church by a ring. Odin too had his magic ring. The symbol was not adopted in Christian marriage till our 10th century, but was directed to be used by the Council of Trent in the 16th century. The “ring of Solomon” is the Pentacle, or five-rayed star, a well known Masonic sign. The legend of Samael who stole this ring by aid of Amina, Solomon’s concubine, is found in the *Ḳorān*, and was taken from the Talmud (Tal. Bab. Gittin.). In many legends (such as that of Croesus) the ring thrown away is swallowed by a fish, which brings it back to the owner. Rings with inscribed gems were common talismans. The Roman Church recognised rings for special purposes, such as “cranium rings” for headache, “cramp rings,” and others. “Ring-stones”—or holed stones to be passed through, or for swearing—are common among Kelts and others. The ring is the necklace of Harmonia, and the Kestos of Venus.

Rita. Sanskrit : “right,” “righteousness,” originally the “straight” path of the sun, or other road. Indra “walking in the path of Rita” recovered his cows from the cave (see Max Müller, *Hibbert Lect.*). Thus Rita becomes the “eternal foundation of all that exists.” Varuna (heaven) is said to “support the seat of Rita,” whose “horn is exalted far and wide, and the sun surrounds him with its rays.” Mitra, and Varuna, proclaim his praises, and the good follow him ; but An-rita (the “un-right”) is the mother of Naraka (hell), and the way of Nirita or death. The Persian Asha answers to the Sanskrit Rita, as meaning “righteousness,” and is called “he who created the world,” and “whom the universe follows” : “all is the creation of Asha, and the good try to follow him to the highest heaven—his abode. Through Asha the world grows and prospers ; all must strive to become possessed by Asha.”

Rivers. See Bridges, and Vāna. In the Rig Veda the seven rivers of the Panjāb are worshiped, and the Nile, Euphrates, or Tiber were sacred. Ira is the river god (from the ancient root *Ir*—or *Ri*—

“to flow”): he is the source of fertility and happiness. The streams are “lowing mother cows” running to their young with milk, “beautiful mares wandering in strength and glory,” laden with riches for old and young. But there were also bitter waters like “the accursed Karamnāsa (‘producer of sickness’) whom none can taste with impunity save the dweller on its banks”—rivers of hell in the myths of Babylonians and Greeks. All rivers had their temples, the river gods being male, while the deities of springs and wells are female; witness the grave river god of Trajan’s column. The Persians held water sacred, but accounted for its drowning men by supposing a demon to live in it (see Nik, and Nix).

Rod. An universal symbol of power—the magic staff. Rhabdomancy, or “rod magic,” is a large subject. It is connected with the club (see Danda) and mace (see Dor-je). Among Hebrews we find the rods of Moses, and Aaron, and the staff of Elish’a, and among Christians the rod of Joseph. According to Jewish legends the rod of Adam was created on the eve of the Sabbath (or with Adam), from a myrtle tree in Eden: it descended in possession of Enoch and Noah, and became the mast of the ark (a phallic symbol as the *sari* or “mast” still is among Arabs): on it Abraham engraved the name of Yahveh; Jacob received it from Isaac (Gen. xxxii, 10) and it became the “rod of Judah” (xlix, 10): Jethro took it to Midian when he fled from Egypt, and Moses received it from him. It guarded his chamber as a fiery dragon, and devoured the rods of the Egyptian magicians. Jethro had planted it in his garden, and would only give his daughter (Şipporah “the bird”) to one who could uproot it. The angel of death feared to touch Moses because of the holy name on this rod (see Moses). The monks of St Catherine’s monastery, at Sinai, still show the “tree of the rod,” as well as the “burning bush” (Mr Israel Abraham, Proc. Jewish College, Dec. 1886). This rod, with the shoes and robe of Moses, was placed in the Ark. Solomon also had a magic rod (see Jerusalem); and the “rod in Zion” (Psalm cx, 2) is said to mean the Messiah. The Hebrews divined by rods (Hosea iv, 12).

Our hazel “divining rods” are forked, and held in two hands. They are said to twitch as they approach water, and finally point downwards to the exact spot where it will be found. A century ago “Aymer the diviner” tracked a murderer by his rod at the request of a French magistrate, and Mde. Caillavale was allowed to try to find treasures in Notre Dame by aid of a rod (Scotsman, 10th March 1884). The “dowsing rod” is still much used all over Europe for

finding water, and may be of metal, or of whalebone. The American calls it "the oil smeller," but only pays the diviner if he is successful (see Rood).

Rodiyas. A much despised and ill-used tribe in Ceylon, whose very name means "filthy." They used to be forbidden to wear more than a loin cloth, or to enter a village, or draw water from a well, to cross a ferry or to receive money, lest others should be defiled by them. They were given alms, and set to protect fields or to do the scavenging of villages. They might be shot, and only the head Rodiya was allowed to approach near enough to a Hindu to receive orders. They must shout to any at a distance lest he should come too near them, and their cattle must have bells for a like reason. Their trades were tanning, rope making, and other rough industries : but under British rule they have risen to become barbers : some now speak of others among them as of lower caste than themselves, and they do not associate with such. The Rodiya says that he eats garbage and carrion because of the curse of a king to whom one of his ancestors gave human flesh instead of venison. They are a long-headed people whose language is neither Aryan nor Drāvidian (Mr Hart at Brit. Assoc., Sept. 1882): some suppose them to be connected with the Veddah aborigines, which however Mr Hart denies. They are few in number, and are only found in the hills. They bury money and clothes with the dead, and sacrifice red cocks to demons (see Ceylon).

Rohana. A name for Adam's Peak. See that heading.

Rohina. Rohinī. Sanskrit : "ruddy," applied to a stag, a Pipal tree, or a woman (see Bala-Rāma, and Krishna). Rohinī is also the 4th lunar asterism.

Rohits. The "red" horses of the sun. Rohita is also a fiery deity in the Atharva Veda.

Rok. Rukh. See Eagle, Garuda, Simurgh.

Rome. [The name is perhaps not Aryan. *Rumis* in Latin was a "teat," but the Akkadian *rum* means "building," "erection," and is probably found in Etruskan.—ED.] The city lay mainly E. of the Tiber, here flowing S.E. to a bend, or small bay, where the cradle of Romulus and Remus was said to have stranded at the foot of the Palatine, on the N. slope of which was the sacred fig tree, by the Lupercal cave, where the twins were suckled by the she-wolf. N. W. of the Palatine was the hill of the Capitol, and S.W. of it was that of the Aventine. The wall of Servius Tullius (600 B.C.) enclosed also

three other hills east of these three ; the Esquiline in the centre, N.E. of the Palatine, with the Quirinal to its N. W. and the CaoJian to its S. The Sabines occupied the Quirinal : the Latins held the Palatine : the Etruskans were on the S. side of the city. The Campus Martius lay E. of the Tiber outside the wall, on the N.W.; the seventh hill was the small spur called the Viminalian between the Quirinal and the Esquiline : the Pincian was outside the old wall, on the N.E. of the Campus Martius. The Janiculum was W. of the river outside the city ; and N. of this was the Campus Vaticanus near the “Infernal Vale.” The Imperial palaces rose on the Palatine, and E. of them the Via Sacra led up N.W. to the Capitol. The three great shrines on this sacred hill (the Palatine) were those of Jupiter Stator to the W., Jupiter Victor to the E., and Rercules to the N.E., not far from the Lupercal cave. The city was said to be founded in 744 B.C. by the united Latins and Sabines. In 665 it succeeded Alba Longa as a capital, and by 400 B.C. it was the capital of Italy.

In 1858 the author, while on sick leave from India, made a detailed compass survey of Rome, in order to study its ancient topography and legends. The hills rise less than 200 feet above the Tiber. On the Quirinal was the Agonus, or fire shrine (see Agonalia), and the statue of Mars, who is now represented recumbent by his obelisk on the Campus Martius : on four tops of the same hill were the shrines called Latiaris, Mucialis, Salutaris, and Quirinalis. The Casa Romuli (“house of Romulus”) was originally a mere hut of wicker and straw, beside the creek already noticed near the Lupercal cave (see Kakos) ; and near it was the cherry tree that sprang from his spear, hurled from the Aventine. The sacred grove, hard by the Clivus Victoriao (or “Ascent of Victory”), had a shrine of the “Idaoan Mother”—the “Ædes Matris Deorum”—whose image was originally a rude rounded stone, received from Phrygian priests in 204 B.C. (Mommsen, iii, p. 115, *Folk-Love Journal*, March 1896). Tarkhetios, the Etruskan son of Alba, saw (says Plintarch) a phallus in the heavens, and devoted a daughter to the god, who however sent her hand maid instead to become the mother of Romulus and Remus, who finally expelled Tarkhetios from the kingdom, which had been ruled by his race before the Trojan war. Even then an Arkadian Evander is said to have ruled in Rome. The Roman founder is said to have erected the figure of a bull at the Forum Boarillm ; to have made the shrine of Jupiter Stator ; and to have hung the first “Spolia Opima” on the sacred tree of the Sabines, where later was built the temple of Jupiter Feretrius. There were no less than 24 Argive shrines (Argeorum Sacraria) on the hills ; and the “Argive men” were repre-

sented by the little wicker images thrown into the Tiber from the Milvian bridge each year—a relic of human sacrifice to the river. The Capitol, where Jove had his great shrine, was fabled to take its name from a skull found on the site—perhaps another indication of human victims. The first Romans were mere shepherds whose chief dwelt in a hut, and whose Forum, in the valley between the Capitol and the Palatine, contained a temple of Vesta also of wood and thatch : their *pecunia* or “wealth” consisted in the *pecus* or “cattle” of the tribe. They deified their city founder, as in later days they deified emperors ruling half the old world, making Augustus a son of Apollo. In his days the temples had become neglected (as Horace tells us), and the influence of Greek philosophy had already been felt. Without this change, and the gradual decay of primitive superstitions which Polybius (see Religion) thought so useful, the spread of Christianity, under the great Antonines of our 2d century, would have been impossible. But the old creed did not entirely die. By the 4th century Christians had begun to mingle the pagan rites with their own. The Pope became the Pontifex Maximus : the Cardinals replaced the Flamens : Peter with his keys replaced Janus : the Virgin mother was the old Lucina : and the “birthday of the unconquered sun” became Christmas day.

Romulus. Remus. [These and other names point to the Etruskan origin of the legends. The twins had for mother a daughter of Tarkhetios (*Tarku-tas* “heroic chief”) : their father is called Numitor (*Num-tor* “heaven god”) : their nurse is Acca-Larentia (“mother of nobles”) ; while Romulus (*Rum-ulu* “the founder man”), and Remus (*Rim-us* “the foundation man”), are equally explained by the Etruskan and Akkadian languages.—ED.] The legend makes the twins, who were sons of Mars and of the vestal virgin Rhea Silvia, to float on Tiber—compare Moses, Sargina, and Darab in Persia ; and they are suckled by a wolf—compare Cyrus, Paris, and many other heroes. The Mongol emperors also were “sons of the blue wolf” (see Lukos). The city founder slew his brother, who was buried in the foundations (see Lares and Sacrifice), a rite usual at the founding of many cities.

Rongo. Rono. The dark twin brother of Tangaroa the Polynesian chief deity, who taught him agriculture. Rongo with his raven hair was night, Tangaroa, to whom all red things belong, was day. The former was the favourite of Papa his mother (see Papa and Tangaloa).

Rood. Rud. A "rod" or pole, afterwards converted into a cross (see Stones). A fine specimen of such a stone pillar exists at Whitby Abbey in Yorkshire. Many Roods are inscribed, and they are often near a sacred well, to which the name "Rod-well" thus applies, as at Weymouth in Dorsetshire, or at Priest-side near the Solway (see *Proc. Socy. Antiq. Scotland*, 1886; *Academy*, 8th April 1890). The Rood in Edinburgh old town, and that at "Holy-rood" Palace, are other examples. The English churches had "Rood-lofts" or galleries across the entrance to the chancel in which stood a cross (see *Notes and Queries*, 16th June 1900), and the present Rood-loft of St Paul's Cathedral in London was solemnly consecrated. The Solway Rod-well claims a history going back to 680 A.C., and the Roods of Whitby and Bridlay are equally ancient. The Solway Rood was 12 ft. high, and a cross was added later, the stones being tongued together. Many English Roods, and miraculous crucifixes bearing the name, were destroyed in the time of Henry VIII as being idolatrous. Queen Margaret of Scotland (1050-1090 A.C.), the wife of King Malcolm Oanmore, came from Hungary, and is said to have brought thence to Edinburgh the famous "Black Rood," making for it a little chapel in the castle: it was a gold cross in a black case: this relic was lost in 1346 at Neville's Cross, when David II violated the peace of St Cuthbert. The wonder-working ivory figure of Christ, on this gold cross, which was 3 or 4 ft. high, was set with diamonds. Every church had its Rood, and a chapel of Holy Rood stood, till the Reformation, in the nether kirk-yard of St Giles, while another existed still later in Greenside valley, N. of the Calton hill outside Old Edinburgh (see *Rivers of Life*, ii, p. 357). The Roods were accompanied by figures standing beside the cross, as in Roman Catholic countries generally (*Scotsman*, 11th September 1886: Napier, *FOLK-LORE*, p. 164). The stone pillars at market crosses were however often ancient pagan monuments (see Maypoles), afterwards converted into crosses.

Rosaries. These are widely distributed, strings of beads to aid the memory, in repeating prayers, or divine names. The system—like that of the abacus used for calculation—is very ancient, and connected with the knotted cords (*quipus*) which, in Peru, and among American Indians, were used even to record history by aid of various colored threads; or with the Wampum belts having similar use. In Japan also such *quipus* have wooden slips tied on, which are marked with hieroglyphics, serving as charms (see Dr E. B. Tylor, *Early Histy. of Mankind*, p. 156: Bourke, *Medicine Men of Apaches*,

ch. ii : *Report of Smithsonian Instit. Bureau of Ethnology*, 1892). In 668 A.C. Theodorus, archbishop of Canterbury, denounced "all knotted ligatures" (see Knots) : yet rosaries appear to have been used by Christians in the East as early as 366 A.C., and the rosary of 55 beads (see Beads) was brought to Europe by Peter the Hermit in 1090, while the larger rosary of 150 is ascribed to Dominic de Guzman in 1202 A.C. The latter is marked off into decades by a larger bead, rose, or tassel, for the Pater Noster; while each smaller bead is an Ave Maria : five decades (50 beads) are a "chaplet," and three chaplets a rosary.

The Brahmans, attaching importance to the repetition of holy words as charms, used.. from early times a Japa-māla or "prayer-necklace" with tens, and hundreds, of beads. In such repetitions the first words sufficed, and the sacred Mantra ("charm") from the Rig Veda was reduced to the words "O divine giver." Rosaries are noticed among Jains, in literature of the 2nd, or 3rd, century B.C. The worshiper of Siva rehearses if possible all the 1008 names of his god, and calls his rosary "the eyes of Siva" (Rudrāksha). It is composed of berries of the *elæocarpus*, each bead recalling the five austerities of Rudra which must be practised. The worshiper of Vishnu gives his child a rosary of 108 Tulsi seeds, and teaches it to lisp again and again the words "Sri Krishna saranam man," or "blessed Krishna refuge of my soul." The Buddhist rosary, in India and Tibet, has also 108 beads, (or 9×12) while the Saivite total (1008) is a multiple of the sacred number seven ($7 \times 12 \times 12$); the Lāmas tell their 108 beads (see Waddell, *Lamaism*, pp. 150, 202) said to recall the attributes of Buddha, as denoted by symbols on his sacred footprints. They say that he commanded the use of the rosary in one of his sermons, which was accepted at the first council after his death, and came to them from India. Many Easterns never cease to tell their beads while working or walking, or even when talking; we have often noticed them muttering invocations amid business requiring all their attention, or automatically moving the beads of the *theng-wa* or Tibetan rosary. Originally no doubt the string was hung with charms, such as all early peoples use against witches and the evil eye, as is still usual in Asia and in Africa; and the *theng-wa* still begins and ends its string of beads with a small lingam. Siva, as Bhairava "the terrible," is represented with a necklace of human skulls. Tam-din, the special protector of Lāmas, has a blood-red rosary. The nuns of Chērēsē chant the name of Avalokit-Isvara as a Buddha or a lotus, by aid of the rosary. The Barmese call it a *Tsi-puthī* or "mind garland," which aids the mind in abstracting itself from the outer world, as they murmur "All

is transitory, painful, unreal." The Moslem constantly fingers the *Tasbih* rosary, with 99 beads for the 99 names of Allah: these beads are date stones, or of earth from Makka, or from holy Kerbela; but many Sunni Moslems use only the joints of their fingers, lest they should seem to imitate the adherents of other faiths.

Rose. From the earliest times a maiden has been called a "rosebud," and a bride a "rose." The dawn is also rosy, and the sun is the rose of heaven; but the flower—known to later Jews—is never mentioned in the Bible, for the "rose of Sharon" is the narcissus. This flower was the "ruddy" emblem of the Thrakian Sabazios, and the Dionūsiak festival—the Latin Rosalia—survives in the "Domenica della rosa" ("rose Sunday"), while Pentecost is called "Pascha Rosata" from the flowers borne before the host. Rose leaves in baskets are commonly used in Italian fêtes, being emptied on to processions, as the Romans showered them on guests at feasts: the paths of brides and of heroes were also strewn with the rose petals.

The "Golden Rose" has been a much-prized gift of Popes to kings and princesses even—it is said—since our 7th century. In the 11th century Urban II gave one to the Count of Angers: in the 12th, King Louis of France received another from Pope Alexander III. In the 14th century Urban V decreed that a golden rose from St Peter's altar should be annually given to some worthy prince or princess. The custom was confirmed by the decision of a Papal council in 1740. On the 4th Sunday in Lent the altar of St Peter's is decked with roses, and the golden rose is placed on it. The Pope perfumes it with musk, incenses, and blesses it, as typifying the rod from the "root of Jesse." It is carried to the Sistine chapel, fixed on an artificial rose stem set with jewels, and anointed with the holy chrism. Other emblematic flowers are sometimes added, and a natural rose is placed within it: the whole is called "a symbol of the Almighty, of His glory, the light of heaven, and of the presence and resurrection of Christ." The Rosa Mystica is also the Virgin Mary.

Rosetta Stone. This historic record was the basis of the true study of Egyptian hieroglyphics. It presents an Egyptian text in hieroglyphics, with a second copy below in *Demotic* or cursive characters, and a Greek translation is added. Champollion spelt out the sounds of the Egyptian (about 1820), and compared the language with the later Koptik. The stone was found at Rosetta in the Delta, by M. Boussard in 1792; it was inscribed in 198 B.C., in the reign of Ptolemy Epiphanes. It is now in the British Museum. It declares the benefits conferred on Egypt by Ptolemy V as "son of

Ra, the beloved of Ptah, and the living image of Amen, whose statue is to be carried in procession with the gods, and worshiped in every temple in Egypt.”

Round Towers. See Fidh.

Ru. See Ar, Ri, and Ur. [Two roots are to be distinguished. (1) *Ru* “to roar,” in Aryan speech connected with *ur* to “growl”: Akkadian *ur*, Basque *ōr*, “dog.” (2) *Ru* “to move” or “rise,” Akkadian *ru*, Sanskrit *ru*, “go”: Turkish *ora* “foot”: hence Akkadian *rum* “monument,” “building.”—ED.]

Rua. Polynesian: “lord.” Rua-haka is the god of the ocean.

Ruakh. Hebrew: “wind,” “spirit.” Arabic *Ruh*, “wind,” and “to go” (see Ru, and Spirits).

Rudder. The guide of a boat: often an euphuism for the phallus (see *Rivers of Life*, i, p. 131, fig. 48). It is a symbol of Indra (Rig Veda VIII, lxxx) in the legend of Ahalya who went to seek Soma from this god. He gave her a luminous robe, “the skin of the sun”; and passed over her thrice, with his “wheel, chariot, and rudder.” He placed his rudder also in the bosom of Āpāla. Varro (*De Re Rustica*, ii, 4) uses the word rudder (the *gubernator* or “ruler”) in a phallic sense (see Prof. A. de Gubernatis, *Zool. Mythol.*, ii, pp. 5-7).

Rudra. Sanskrit: “the roarer,” an early Vedik god. The name also applies to Siva. The Vedik Rudra is the thunderer. The ancient fête (see *Times of India*, 19th Aug. 1892) is still held in his honour, and called the Ati-rudra, when he is invoked as patron of craftsmen such as cartwrights, carpenters, smiths, potters, hunters, and watermen. Like other thunderers, he is a crafty smith and merchant, a god of foot soldiers, and of all who use the bow, sword, and spear. His voice is heard in battle, and in the drum. He is also a patron of all night robbers, of beggars, and Faḳīrs, and he is present in houses, fields, rivers, fountains, winds, clouds, grass, the green tree, or the falling leaf. He dwells especially in forests and solitary places, or in lone mountains. The Yajur- Veda speaks of 100 Rudras. The Ati-rudra sacrifice is accompanied by the repetition of 1361 prayers daily, for 11 days: the offerings, which are of clarified butter, and black sesamum, amount to 2,357,20 l in all. Sixty Brāhmans present them, and recite hymns from 8 A.M. to 5 P.M. A special booth (mandap) is erected on 17 pillars, which are of height suitable for the performer. The main, or Vedi, altar

supports a gold image of Rudra ; and nine sacrificial pits (*kund*) are dug at prescribed distances round it, of uniform depth but of various geometrical forms : in these the offerings are burned. All the other gods and “mothers” have also altars round the statue. The rite was recently revived by a wealthy Brāhman, the municipal head of a ward in one of the great cities of India. Thousands attended from dawn till eve, in the month of Srāvan, believing that untold blessings would follow a perambulation of the booth. In the Yajur-Veda, Rudra is called Mahā-deva, or “the great god”—a title also of Siva. Uma (“the mother”) is also called Rudri, and Rudra is also the Sarpa or “serpent.” There were 11 Rudras, including the 10 Prānas or vital breaths, with Mana the “heart,” these being assistants of Indra who is the original Rudra.

Rudrāksha. See Rosaries. The tree so called bears nuts of which rosaries are made, and which are thus called the “eyes” or “tears” of Rudra.

Rue. A plant powerful against the evil eye, and considered to be a disinfectant. Serpents hate it, and the weasel eats it when bitten by the snake that he combats. It was placed on the dock, or before the judge, till recently, and is the “herb of grace.” It is connected with the basil (see Tulsi). It was strewn round the beds of women with child, and used, with the name of Jesus, in exorcisms. It is called Mally in Asia Minor (perhaps the *moly* of Greek poetry), and in Montferrat it is the “erba allegra” (“glad herb”), which cures vertigo, epilepsy, and other ills : it “brings good luck to a house, but should be reserved for single persons.” The leaves and sprigs are worn in a small bag to ward off sorcery, and to destroy the effects of poison.

Ruḥ. Arabic. See Ruakh. *Ruḥ el Qadas* is “the holy spirit,” and *Ruḥ el Amīn* is “the true spirit.”

Rum. Ruma. In Akkadian *rum* is a “point,” or “erection” (see Ru), and *Rumis* in Latin is a “teat” (see Rome).

Runes. The letters of the Skandinavian alphabet, which is called the *Futhorc* from its first six letters, *F, U, Th, O, R, C*. There were 16 Norse runes used in the 10th century A.C. in Denmark, Sweden, Norway, Cumberland, and the Isle of Man. The Gothic runes, whence these appear to have come, numbered 24, and are found as early as our 6th century. Dr Isaac Taylor (*Alphabet*, ii, pp. 210-225) derives the runes from the Greek alphabet used by the

traders of Olbia near Kief, perhaps as early as the 6th century B.C. The main reason is that the runes represent such letters as the *ng* (Greek *gg*), and the *Th* (Thēta), which are Greek and not Latin ; and the sounds follow “Grimm’s law” in their transference to Gothic speech. The art of the Goths, and their weights, were also of Greek, and not of Latin, origin. Runes written on wood are noticed by Venantius Fortunatus in our 7th century (see also Oghams).

Runga. Tamil. A god (*Svami*) whose emblem is a pillar.

Rupa. Sanskrit : “form,” whence the silver coin called a *Rupya* or “rupee.”

Russia. The dominant race in Russia belongs to the Aryan Slav family : they are divided into white Russians on the W., little Russians in the S., and great Russians on the N.E. In the N.W. are the Finns, Esthonians, and Livonians, who are Turanian in origin. S. of these, on the W. border, there are Poles and Letts ; the Lett, or Lithuanian, being now regarded as perhaps the most archaic of Aryan languages. The Tartars on the E. borders of European Russia, include Kumuk, Nogai, and Kalmuk Mongols, W. of the Caspian Sea, with Bashkir, Votyak, Cheremiss, and Permian Tartars further north, near the Voguls, and Ostyaks of Siberia. Among these Turanians there are still many survivals of primitive paganism (see Sacrifice). The Greek Church in Russia exercises a severe tyranny, which has led to the creation of many heretical sects, some 40 of which are vigorous and aggressive. Their peculiarities are often due to an absurdly literal understanding of Biblical language. Mr Wallace (*Russia*) speaks especially of the Moravians, and of the Molocans or “milk drinkers,” who are stubborn “quakers of the steppes,” preaching communism, and distributing their goods, like Pop of, among the poor : they have often been exiled for their faith to Siberia. The Stundists have itinerant priests, who much resemble in their teaching George Fox, the founder of the English Quakers in the 17th century. M. Leroy Beaulieu (*L’Empire des Tsars*) has described many other sects (see *Times*, 22nd Oct. 1889) : “For the great mass of the people,” he says, “the Middle Ages still last.” The oldest and most powerful sect is that of the Raskolniks, who even claim descent from St Cyril, and St Method, and will not allow either Greek or Latin words to sully their Slav liturgy. They are intensely conservative, but only one Greek bishop was faithful to the sect in early days, and they have thus come to deny the apostolic succession of all bishops. They hold the world generally to be in the power of Satan ; and extremists

think anything that rescues a soul from the devil to be allowable, even the killing of a new-born babe, which is thus saved from pollution. Others thought it right to hasten the death of sick relations—an Eskimo idea—and whole families have burned themselves, inside carefully made barricades, following the legend of the pious Alleluia, who thrust her infant into the fire in obedience to a supposed divine command. A peasant in 1870 killed his son, whom he had bound to an altar, in imitation of Abraham. The belief in the reign of Antichrist has produced the Vagrants, who—obeying the Gospel behests—have left houses and lands, and wander in the villages. They have no chapels, but adore images hung on trees in the forests. Some will not drink water that has been polluted by the presence of man. The Moltchalniki in Bessarabia, on the lower Volga, and in Siberia, will not communicate with the wicked world by either word or sign. The “Deniers” say that since the early days of the patriarch Nikon, who attempted to reform the Greek Church, nothing sacred remains on earth: they seek refuge in mystic intercourse with Christ. In the 19th century a Don Cossack founded the “non-prayers,” so that the latest outcome of Raskolnik reformation is Rationalism, for they say that we are now in the 4th—or winter—age of the world (see Kalpa), when prayer and rites have become useless. The Khlysty are Flagellants, founded by Daniel Philippovitch, and by a serf named Ivan Souslof, who professed to “see God”: the mediæval custom of flagellation, thus revived, spread even among the educated. The Shakouny are Shakers, or Jumpers, appearing first under Alexander I: they meet at night for convulsive dances, and are suspected of licentiousness and vile cruelty. The Skoptsy are self-mutilators, who first appeared about 1770, their Messiah being an illiterate person named Selvonof, and their prophetess Akoulina Ivanovna: even now they have not been entirely suppressed by the knout. A more favourable example of such heresy is found in Soutaief (the reputed teacher of Tolstoi), who disputed the right of the village popes to burial dues. His son declined to be a soldier, on account of the command “thou shalt not kill.” The sombre tales of Turgenieff, Tolstoi, and others, “reflect pathetic struggles, melancholy experiments, often made in remote villages, and among rude simple souls.”

The gross superstition of the depraved Greek Church is responsible for these ignorant forms of revolt. The sacred Ikon (“image”) of the Iberian Chapel at Moscow rarely remains a whole day in its shrine: it is ever being sent to the sick; and the crowd—kneeling bare-headed as it passes—is a familiar sight. It earns some £10 a day; and the

Tzar, or the princes, never fail to drive at once to this chapel on reaching Moscow : for all would be aghast if he did not at once prostrate himself before this picture of the Virgin (see Stundists).

S

The original sibilant interchanged in many languages with *H* (see *H*). Highly developed languages distinguish many *S* sounds. In Hebrew there are four, and in Arabic three (including *Sh*) : modern Sanskrit also distinguishes three sounds ; but the further back we go the fewer are the distinctions of sound generally—as we see in Akkadian and Egyptian.

Sa. See *As*. [The hissing sounds *Sa*, *Se*, *Su*, in many early languages, represent the “wind” (see *Shu*) the “water” (Turkish *Su*) the “fire” (*Set* or *Sut*), and the hissing which may be heard when “seed” is strewn on the ploughed lands. Hence also the Aryan *Swa* “to sway.” *Sā* “heart” in Akkadian may be connected as “palpitating.” *Sa* also means “man,” “seed,” or “son” in Akkadian and Egyptian, and *Su* is “he” in Assyrian : *Se* is “son” in Egyptian, and *Su* is “to generate” in Aryan speech.—ED.]

Şabaōth. Hebrew : “hosts.” *Yahveh-Şabaōth* is ! *Jehovah* of hosts.” *Şabaōth* is said to have been ass-headed among Gnostiks (see *OnolatRIA*), and is also a Jewish deity (see *Kabbala*) or emanation.

Sabbath. Hebrew : “rest.” The Hebrew Sabbath was the 7th day of their week ; the Babylonian *Sabbatu* was the 15th day of the month, or full-moon day, and was not connected with any week of seven days. [Much that has been written on the Babylonian Sabbath is misleading. The texts are given in the original characters by Dr T. G. Pinches (see *Proc. Bib. Arch. Socy.*, Feb. 1904, pp. 51-56). The word is written (K. 6012 + K. 10,684) *Sa-bat-ti* ; but the *Sa* is not the sign for “heart” with that sound, and the explanation of the word as derived from the Akkadian *Sa-bat* “heart rest” is not supported. The root *Sabat* “rest” is common in Semitic speech. In Akkadian the *Sabbatu* is rendered *Ud-Cus*, “rest day” (*Cuneif. Inscript. from Bab. Tablets*, xii, pI. vi, line 24). It is also rendered *um nuḥ, libbi*, or “day of rest within” (*i.e.*, “indoors,” “at home”). The chief days of the month were the 1st called “the great day,” the 9th called *Beti* (perhaps “supplication”), the 15th or *Sabbati*, the 19th called *Ibbu* (“white”), and the 25th or “old moon” day.

From another text (W. A. 1., iv, pI. 23: see S. A. Smith, *Miscel-*

laneous Texts, pI. xvii, line 24-xviii, line 4) we find that the 7th, 14th, 19th, 21st, and 25th days of the month were called in Akkadian *Ud-Khulik*. This has been generally rendered "evil day," but is explained in Babylonian by the words *Sulum* "rest" and *Sila* "quiet" (otherwise read *limnu* "evil"); and it is clear that the *Ud-Khulik* was not regarded as unlucky, for it is called a "fortunate day." The text in question says: "The 7th day (of the month) is a great day (*Rubbatu*) of Marduk and Zirpanitu, a fortunate day, a *Khulik* day" (probably meaning therefore "glad day," from the Akkadian *Khul* "to rejoice"): the text continues: "The leader of a great people shall not eat flesh that is cooked by fire, that is roasted (apparently meaning hot meat), shall not change his dress to put on white, shall not make an offering. The king shall not ride in his chariot, shall not speak officially": (the next clause is doubtful but seems to mean that no proclamation is to be issued): "the doctor shall not lay his hand on a sick man. It is a day unfit for business. The king shall bring his offering by night (after or before the end of the "day," which lasted from 6 A.M. to 6 P.M.): he shall sacrifice before Marduk and Istar, his prayer is (then) acceptable to God." It is clear that the 7th day was one of complete rest, but this was the 7th day of the month—not of the week—and is not the *Sabbatu*, which was the 15th.—ED.]

The Hebrew Sabbath is said to have been instituted to commemorate the rest of Elohim after the labour of six days of Creation (Gen. ii, 2), and it was blessed by Yahveh (Exod. xx, 10,11). It was especially a day of rest for slaves and beasts (Exod. xxiii, 12), otherwise said to be instituted in memory of the slave labours in Egypt (Deut. v, 15). It is not known how early the institution of a day of rest may have been known in Babylonia, as the tablets regarding it are not of high antiquity; but apparently it was of Akkadian origin (the *Ud-Cus*), and it may therefore have been adapted by the Hebrews from Babylonian practice. Among the Jews the Sabbath is not a day of rigid abstinence from all forms of amusement, but only a day of complete rest from the work of the week. The Mishnah (Sabbath) commends the wearing of ornaments; and rejoicings were regarded as proper to the Sabbath. It was a festival, as among Roman Catholics, and it was not until the Reformation that the substituted "Lord's day" (the 1st instead of the 7th day of the week) began to be called the Sabbath or "rest day," and to be observed by Calvinists, and Puritans generally as a solemn day, on which every form of amusement however innocent was unlawful—a doctrine which has no foundation in the Bible statements, or in Jewish custom. Luther said: "If any-

where the day is made holy merely for the sake of the day ; if set up as an observance on a Jewish base ; then I order you to work on it, dance on it, ride and feast on it, and do anything that shall remove this encroachment on the liberty of Christians." The Puritan would not approve of Christ's eating bread with the Pharisee on the Sabbath (Luke xiv, 1), but rather agrees with the rigid Talmudic rules, which made the Sabbath a burden instead of a rest, and led to Christ's saying that " the Sabbath was made for man, and not man for the Sabbath " (Mark ii, 27).

The Judean Christians observed the 7th day as the Sabbath, and this practice survived very late among Christians in Egypt. The Gentile Christians—followers of Paul—seem early to have observed the " Lord's day," or 1st day of the week (on which day he was said to have risen from the dead), instead of the 7th day. The week was not an early institution among most nations, but the 7 days rudely coincided with each of the 4 phases of the moon. The Babylonians more exactly observed the days of the lunar month. Paul taught (Colos. ii, 16) that no man was to judge another as to his observance of the Sabbath. The Lord's day was not established till 321 A.C. The Moslem day of rest is the Friday, but Sunday is called by Syrian Christians *Yam es Sebt*, " the day of rest." The word Sabbath has no connection with the word *Sab'a*, " seven."

Sabeans. The inhabitants of Saba or Sheba, in Yaman or S.W. Arabia. They were a great trading people (Ezek. xxvii, 22 ; Job vi, 19 ; see Gen. x, 7, 28), being apparently both Turanian and Semitic. Agatharkhos, about 80 A.C. (" Periplus "), said that they had a settlement at Rhapta, subject to Mephartes, king of Yaman ; and in Ptolemy's geography (about 150 A.C.). Rhapta is shown on the E. coast of Africa, about 9° S. latitude, probably at Quiloa, some 150 miles S. of Zanzibar. In this region there were two cities called Sabi ; and Sofala also bears a Semitic name (Heb. Shephēlah; Arabic *Sifleh* " lowland "), so that the presence of Sabeans near the mouth of the Zambesi in our 2nd century is indicated, accounting for the Zimbabwe ruins of Mashona-land. The Abyssinian texts show the presence of Sabeans, who ruled there and in Yaman down to our 7th century. Their alphabet—the south Semitic—is traced back to the 3rd century B.C. (see Abyssinia, Africa, Arabia). They worshiped in stone circles, and their emblem of deity was an erect stone. They had gods of Aramean origin, such as Athor (see Istar), and called the sun Aumo. Agatharkhos says : " The Sabeans have an incredible profusion of costly furniture . . . porticoes with large columns, partly gilt, and capitals of

wrought silver. . . the roofs and doors are of gold fret work, set with precious stones. . . houses are decorated with gold, silver, and ivory, and most precious stones." The reports that reached Rome concerning the Sabean wealth had already led to the unsuccessful attempt of the Romans, under Augustus, to conquer Yaman. Horace condemned the expedition, and the Sabeans retained the trade with India and Africa as late as the 2nd, and even down to the 14th century A.C. Assyrian texts speak of Saba, S. of Teima in Arabia, as early as the 8th century B.C.; and yet earlier the Queen of Sheba is recorded to have visited Solomon.

Şabians. See Mandæans. Arabic: *Şabiūn*, "washers," or "baptisers," a sect in Mesopotamia, of Gnostik origin, of whom some 5000 are now left along the Euphrates and Tigris (see *Journal Rl. Geog. Socy.*, November 1891). Their ordinary language is now Arabic, but they possess MSS. of our 16th century in the old Aramean dialect, which was their sacred language; while their alphabet was also of Aramean origin. They are classed with Christians and Jews in the *Ḳorān* (xxii, 17, etc.), as the "people of a Book," whom Muḥammad distinguishes from pagan unbelievers; for "Every people shall be judged by its Book." They turn to the N. star in prayer, and baptise every Sunday, dipping themselves in the river naked, inside a small wattled hut; they then put on a white robe, and sit down before their tabernacle, blessing, and blessed by their brethren as they pass. The *Sidra Rabba* ("great collection"), or scripture of the sect, is placed on an altar and read. Their high priest takes two live pigeons, and fixing his eyes on the pole-star, throws them towards it, saying: "In the name of the Living One, blessed be the primitive light, the ancient light, the divinity self-created." The reading continues while they prepare the *Petoḥ 'Elayat*, or "high meal," which is their communion or eucharist. A charcoal fire is lit in an earthenware stove beside the altar: some barley is ground, and oil is squeezed from sesame seeds; dough is thus kneaded into wafers, or cakes, about the size of a florin, and these are baked in the stove. A deacon takes a pigeon from its cage, cuts its throat, and gives the cakes to the priest, who drops on each four drops of the pigeons' blood to form a cross. A wafer is put in the mouth of each worshiper, as the liturgy proceeds, with the words: "Be thou marked with the mark of the Living One." The four deacons then walk round behind the altar, and digging a hole they bury the pigeon.

The *Sidra Rabba* is a book of 500 quarto pages (commonly called the "Book of Adam"), divided into two parts which the Rev. S. M.

Zwemer (*Journal Rl. Bombay Asiatic Socy.*, 24t.h, June 1896) calls a "right hand and a left hand Testament." It describes the creation of all things from the primeval Trinity of "the great abyss," "the shining ether," and "the great light," which Şabians (or Mandreans) invoke. From this Trinity sprang Yu-shamin ("Jehovah of the heavens"), and Manda-Ḥaya ("the messenger of life"), who is the mediator. But Yu, attempting to supersede the Supreme God, was banished to the region of "inferior light." Manda rests in the bosom of "Primeval Light," and became incarnate as Abel, Seth, and John the Baptist. Adam and Eve were imperfect creations of 'Atika ("the ancient"), who was the "third life" or Demiurge, and all their progeny were accursed except Abel, Seth, and John, even including Yish'u Masiḥa ("Jesus the Messiah"): even Ruḥa ("the spirit") who created man (Gen. i, 2) is called "a female devil daughter of Ḳin" (Cain), who became "mother of the stars by Ur ("fire" or "light") her own son." The stars therefore are the cause of all evil, and of men's passions, except the pole-star, which is "the central sun, the jewelled crown which stands before the door of Abathur," who is "the father of the door." The underworld is full of wicked spirits in various hells. Hibil (Abel) descended there, and rejoiced Manda by his victories over death: he carried off Ruḥa thence. John the Baptist is said to have baptised Yish'u in error, for he was an incarnation of the planet Mercury, and therefore sinful.

There are, however, various sects, following various writers, among the Şabians. Some near Babylon know no Bible legends according to Mr W. S. Blunt (see *Bedouins*, i, p. 195), but say that their ancestors once ruled the world, when there was only one God, and one language: they founded Egypt and Damascus, and only left the latter city when expelled by Tartars who plundered it, retiring to the deserts when the Khalifah was established at Baghdād (apparently about our 11th century): they are still searching for the original Syrian copy of their scripture, but have a later one which their priests read in the original language, and which all Şabians understand. Mr H. Rassam (*Trans. Bib. Arch. Socy.*, VIII, iii, 1885) speaks of these mystics as followers of Mandai-yaḥi ("the messenger of life"), who is represented as a disciple of John the Baptist. Şabians of the Lebanon had the custom of eating locusts and honey sacramentally, on alternate days, and were called "Chaldeans." The Şabians believe in a resurrection and final judgment, and say that their eucharist of bread and wine was first instituted by God in Eden. They usually baptise their children when 30 days old, and their priests baptise themselves every week. They fast for 36 days in the year, and have

four festivals, at the two equinoxes and at the two solstices. The new year feast of St John, that on the 5th day after baptism, and the Dehmeh Dimas (a term of unknown meaning), are their great festivals, according to their Sheikh at Baghdād. In our Middle Ages the Ṣabians were found near Ḥaran and Edessa, in N. Mesopotamia, but were nearly exterminated by the Moslems. These Ḥarānis spoke Aramaik, and had temples. [St James of Seruj about 500 A.C., notices the gods of Harān including Sin, and Ba'al-Shemin—ED.]. They had a square shrine for the sun, and an octagonal one for the moon. Jupiter and Mercury were symbolised by triangles, Mars by an oblong, and Venus by an oblong with a central triangle. These Ṣabians spoke of “sacred allegories not to be explained.” They claimed to be “ancient and enlightened,” and had been numerous in 830 A.C. A Persian author of 1790 speaks of Ṣabians, in Khusistān, as half Jews and half Christians, sun worshipers who daily baptised in the river. Evidently the old Mandrean doctrine was syncretic, like so many other Gnostik systems (see Gnostiks).

Sabellius. A pious and energetic bishop in the Libyan Pentapolis, whose heretical views spread to Asia Minor, and Rome, about 180 to 220 A.C. In the beginning of the 3rd century the Trinitarian dogma was not as yet established as the orthodox teaching, and the majority of Christians were zealous Monotheists, or Unitarians, like later Moslems. They were divided into two schools: (1) the Adoptionists who regarded Christ as a man who became divine by the indwelling Holy Spirit, or Logos, at his baptism; or (2) the Modalists who regarded him simply as God incarnate, a view which was generally held in Rome under the bishops Victor and Calixtus (190 to 220 A.C.), whence they were called Patri-passians by their opponents, or those who believed that “the Father suffered” on the cross. Hippolytus, who controverted this view, was called a Di-Theist, or believer in “two Gods.” Calixtus endeavoured to establish a compromise, and Novatian (in 250 A.C.) established (in his *De Trinitate*) doctrines which finally found favour at the 1st Council of Nicea in 325 A.C. Sabellius regarded Calixtus as an apostate, as he held the strictest Modalist belief himself. His views found no favour in the West, and were opposed by Dionysius of Alexandria in Egypt. Origen was an opponent of the Sabellians, and in 268 A.C. the *Homoousion* formula (teaching the “same substance” in the Father and the Son) was still regarded with disfavour at Antioch, as being Sabellian. The Uio-patēr or “Son-Father” was, by the latter, regarded as a single being. The Father, Son, and Spirit, were thus consecutive energies,

representing the Creator, Redeemer, and Life Giver. All these difficulties arose from the theory of divine incarnation in a human form. Sabellius relied on such texts as "thou shalt have no other gods before me" (Exod. xx, 3): "the Lord our God is one Lord" (Deut. vi, 4): "beside me there is no God" (Isaiah xlv, 6): "the Father is in me" (John x, 38); but his views became obsolete in the 4th century, as the Trinitarian dogma developed, in formulæ intended to unite all schools of Christian thought. The Sabellians compared the Father, Son, and Spirit mentioned in the Gospels, with man as consisting of body, soul, and spirit. They seemed to approach Gnostik belief in successive emanations, and thus Tertullian, writing against the Sabellian Praxeas, condemned him while admitting that "this heresy sprang out of a desire to maintain orthodoxy." The anti-Gnostik party was strong in Rome in the end of our 2nd century, and Noetus, the Asia Minor bishop, was called there a "Patri-passian." But many good men regarded Trinitarian dogma as a relapse into Polytheism, as did Muḥammad, and claimed to be true Monotheists, such as the Ebionites really were. Christ to them was a good man inspired, or possessed, by the Holy Spirit, and not a God (see Paul). A Roman inscription of 1742 shows that such views survived till very recent times.

Sabines. The Sabini were an Aryan people near Rome, who combined with the Latini to overcome the Turanian Etruskans, in the lowlands (see Italy and Rome).

Sabiria. See Siberia. The Sabiroi, or Saviri, were a tribe driven W. to the Don river by the Avers, about 450 A.C. (see Sir H. Howarth, *Journal Rl. Asiatic Soc.*, Oct. 1892). Other Sabiri were found by the Russians near Tobolsk, in the Khanate of Siberia, whence aJl N. Asia has in time come to be called Siberia. They were northern Huns of Turkish race, driving before them the Saroguri, and Urogi, with other tribes, and settling in the Kuban Steppes N. of the Kaspian Sea. They appear to have been the founders of the Huns of Sarmatia, who invaded Persia and the Roman empire in our 5th century.

Sabors. See Savars.

Sacraments. Rites of sanctification by vows and sacrifices among Romans. The Christians originally had only two sacraments, namely Baptism, and the Lord's Supper. For until the establishment of Christianity, marriage, and burial, were civil rites. Penance was not as yet ordered by official priests, and confession was a public declara-

tion of sin, while confirmation formed part of the baptismal rite (see Baptism), and orders were not regulated till the end of our 2nd century. The Roman Church, when established, very justly regarded all vows as sacraments. Hence among Roman and Eastern Catholics alike there came to be 7 sacraments, namely, Baptism, Confirmation, the Eucharist, Marriage, Extreme Unction, Penance, and Orders. The practice of anointing the sick was ancient (James v, 14), as was that of mutual confession of sin (verse 16). The bride and bridegroom sought the blessing of the bishop, and the Church gradually usurped civil authority over marriage. All rude peoples have had many sacramental rites, to render the vows of believers binding, and many bad communion rites also (see Eucharist).

Sacrifice. That is consecration of a victim—a rite common to all early religions. [The four chief features noticed in this and other articles (see Atonement, 'Az āzel, Crosses) include : (1) the feeding of spirits on the spirit-essence of offerings, in tombs and shrines ; (2) vicarious sacrifice for self-protection, at first of human victims, and afterwards of animals ; (3) communion rites, to acquire the powers of a superior being—human or divine ; (4) self-sacrifice, to secure salvation, gradually modified to self-mortification. The late survival of the older savage ideas is also here traced, and existing sacrifices are described.—ED.]

The belief of Babylonians and Assyrians as to vicarious sacrifices, apparently human, is shown by a well-known text (K. 5139) ; and, by seal designs, it also becomes clear that human victims were offered. [The details of translation are somewhat uncertain, and the word *urišu*—thought to mean “ offspring ”—may be only an “ absolving ” victim, while *risa-nasu* is now said to mean “ bearing (sin) on the head.” The text may be thus rendered :—

1. “ Let the High Priest proclaim that :
2. The victim ‘ bearing on the head ’ for men.
3. The victim for his soul he gives.
4. The victim’s head for man’s head he gives.
5. The victim’s neck for man’s neck he gives.
6. The victim’s skin for man’s skin he gives.”—ED.]

Such human sacrifices continued among the Phœnicians down to 400 A.C. Eusebius says that they “ annually sacrificed their only, or eldest, sons, and most loved friends,” to Melkarth, placing the bones in a sacred bronze ark. The Arabs continued to bury their daughters alive, in honour of the three goddesses of Makka, down to the time of

Muhammad (7th century A.C.); and at Laodicea in Syria a girl was annually sacrificed even later than our 5th century. Among the Hebrews we have three well-known instances—the sacrifice of Isaac ; that of Jephthah's daughter ; and that of Saul's sons (2 Bam. xxi, 9), who were hanged by the Gibeonites to stay a famine : their bones were collected and buried, “ after which Elohim was entreated for the land ” (verse 14). The chiefs of the tribes of Israel were also hanged “ before Yahveh ” (Num. xxv, 4), to atone for the worship of Ba'al-P'eor ; and the law of the *Kherem*, or “ setting apart,” of victims (Levit. xxvii, 29) prescribed that “ none devoted, which shall be devoted of men, shall be redeemed but shall surely be put to death,” with which law the conduct of Jephthah agrees (Judg. xi, 30, 34, 39). Later commentators endeavour to explain away the sacrifice of a daughter, which resembles the Greek instance of Iphigeneia ; but we know that the Hebrews continued to burn their children in honour of Moloch as late as 600 B.C.; just as the king of Moab sacrificed his son in time of extremity (2 Kings iii, 27).

The gods were attracted by the smell of sacrifices, as we read in the legend of Gilgames in Babylon, and in the Bible where it is written that “ Yahveh smelled a sweet savour ” (Gen. viii, 21) ; but human sacrifices to Moloch were forbidden by the Law, and denounced by the prophets (Jer. vii, 31 ; xxxii, 25). The idea of the vicarious sacrifice of Christ finds little support in the New Testament, though we read that he said he came to give his life to ransom many (Matt. xx, 28 ; Mark x, 45) ; for Paul only speaks of the atonement, or “ reconciliation,” received through Jesus (Rom. v, 11), as the propitiator (1 John iv, 10). [The high priest Caiaphas was apparently thinking of political expediency, and not of vicarious sacrifice; when he said “ it is expedient for us that one man should die for the people, and that the whole nation perish not ” (John xi, 50).—ED.] Yet it was only those who strove to understand spiritually the mystic saying as to “ eating the flesh and drinking the blood ” of Christ who found it a “ hard saying ” ; for the savage rites of communion were familiar to the ancient world. It was but slowly that the average Jew began to understand that no good God could delight in burnt offerings, whether of men or of beasts ; that conduct was more important than sacrifice ; that “ the blood of bulls, and goats, and the ashes of an heifer ” (Heb. ix, 13) could not remove sin ; and that many sacrifices were of no avail (Isaiah i, 11-17) ; though their Psalmist told them this (Psalm 1, 7 -15), saying (xl, 6) that burnt offerings were not required. The ruin of their temple, in 70 A.C., put an end suddenly to the whole system of sacrifice ; and, though Paul spoke of Christ as the Passover Lamb

(1 Cor. v, 7), the faith led up to the nobler idea of self-sacrifice for the good of others, as Jesus died in the cause of humanity. If sacrifice of what is most precious to us were wrung from us by any power—God, fiend, or priest—its moral worth would be gone. It would be neither an act of love, nor one of duty, but a mere commercial speculation dictated by motives of fear, or by hope of reward.

It is needless to describe the endless human sacrifices of savages in Dahomey, or Ashantee, or America (see Azteks, Khonds) ; for we find them surviving to a late age among races claiming a higher civilisation. The inhabitants of Borneo secured the stability of their principal pile-dwellings by driving the first pile through the body of a maiden, as the only means of pacifying the earth goddess; but afterwards substituted a slave, and since the advent of Europeans have even found a pig to be sufficient. At the close of the Barmese war, in 1854, the king resolved to secure better luck by changing his capital from Amarapūr to Mandalay ; and, though professing Buddhism, he sacrificed scores of Buddhist subjects under the foundations. Men were buried alive in great oil vats specially made, that their spirits—sacrificed to earth—might haunt and protect the walls of the city. We were on the frontier at the time, and heard the details daily. Fifty-two men, chosen as being without spot or blemish, were selected to be so buried under the gates and bastions, and four others under the throne. When dangers again threatened the dynasty, seven years later, these vats were opened to make sure that the bodies were still there, for bribes might have secured the escape of the victims. Two were found empty, and the royal Pohnes, or astrologers, decreed that men, women, boys, and girls, and Kalās or foreigners—one hundred of each—must be sacrificed at once, or otherwise that the capital must be abandoned. One hundred were actually buried by these “good Buddhists” before the British government interfered, telling the king plainly that his difficulties were due to himself and not to his subjects (see Shway Yoe, *The Barman*, chap. xxii).

In Byblos the Phœnicians immolated boys in honour of Adonis. The Taurian Artemis, and Artemis Orthia, demanded human victims. The Thessalians offered the best of their race to Peleus and Kheirōn. The Scythians immolated strangers only to their Diana. Syrians offered virgins to Pallas; and the Phrygians burned themselves for their Tellurian Kubēlē. The islanders in the Cyclades vied with each other in offering women and children to their deities. The Athenians are said to have been commanded by oracles to send human victims annually to Krete, to ward off famines. But gradually beasts were substituted as men grew less savage, and priests learned to prefer a

tithe of gold or of corn, till in the time of Sokrates, Asklepios was satisfied with a cock.

The Carthaginians continued these terrible rites till a Roman governor, in our 2nd century, hanged their priests. But Rome herself had been equally savage in earlier times. To secure the foundations of public buildings a bride used to be sacrificed, and the Romans drowned the cries of the victim with the sound of flutes and trumpets, and boisterous laughter. They continued to offer human victims down to the 2nd century B.C.; and it is said that as late as 186 B.C. the flesh was sacramentally eaten in honour of Bacchus. The first edict against these terrible rites appears to have dated from 76 B.C. ; being due to the desire of the people, and not of their priests. In the time of Julius Cesar two men were publicly sacrificed by the pontifex and flamens of Mars ; and even Augustus sacrificed many at the altar of Julius. Boys were sacrificed in the time of Cicero ; and the Catiline conspirators offered up a slave, and drank his blood to ratify their vows. Augustus and Tiberius were the first emperors who succeeded in suppressing these cruel rites.

From a decree of Charlemagne in 789 A.C. we see that human sacrifices were still common in his barbarous empire, especially among pagan Saxons. They did not begin to die out till the 9th century. Unable to prevent the sacrifice of cattle at ancient shrines, Gregory I (600 A.C.) instructed his missionaries that these were to be offered up to God and to Christ, at the new churches which often were the old sacred circles (see Church). St Jerome says that the Druids, or “enchanters” (see Druids), not only offered human sacrifices but ate the flesh and drank the blood. Throughout pagan Europe such rites were common, and indeed few churches appear to have been founded without the shedding of blood. St Columba is said to have buried his brother under the foundation of a church in the 6th century ; but gradually a horse, or a lamb, was substituted (*Rev. Celtique*, vi, 121 : *Academy*, 31st July 1886). The skeleton of a cat was quite recently found carefully built up in the wall of a house in Limerick, apparently through the same idea of placating the earth-spirit. The led charger at an officer’s funeral is only the last relic of the horse sacrifice at tombs of Scythian chiefs. Mr E. Dunn (*Notes and Queries*, 28th July 1888) says that, at the burial of the Queen’s huntsman in 1886, “the favourite charger of the deceased was shot previous to the funeral, and the ears placed on the coffin when in the grave, and buried with him” at Ascot—so hard do such rites die even in the great centres of our civilisation. Children were buried, only a few centuries ago, to steady the foundations of sacred buildings (see

Caxton's Chronicles of 1480); and we have details of a yet later attempt to repeat this rite in Wales (*Notes and Queries*, 3rd Nov. 1888). With music, and solemn chants, and rites of circumambulation, the chief Druid used to advance on the poor bound victim, and stabbing him through the bowels, left him to die. Only in our 1st century did the Romans succeed in suppressing the human sacrifices of our ancestors at the expense of occasional rebellions: they were forced to burn the Druids in their own fires, and to destroy their groves and altars; but their object was political rather than humane, for they found these priests too powerful.

That these ideas of sacrifice are even now hardly extinct we see from many recorded instances. In the Isle of Man (*Notes and Queries*, 27th July 1902) we read that the Manxmen were much afraid of the wrath of ghosts because, in 1859, Messrs Oliver and Oswald had explored a chambered tomb near the Tynwald Mount; and a farmer, offered a heifer as a burnt sacrifice, to appease the anger of the dead. A calf was burned alive at Sowerby near Halifax in 1824, and a more recent instance in Devonshire is mentioned. In 1852 (see *Notes and Queries*, 23rd April 1887) a Highland youth was injured by a cart. A wizard named Adam Gordon told him that this was "no accident," but a "sacrifice for sins of omission," because he had broken up fresh land without offering a victim. Such cases he said were the invariable result of this neglect, as when Lowlanders who "acted like brute beasts" would build bridges without sacrificing. The sacrifices he said were "due to the devil"—the so-called "gude-man of the croft." The cure he offered was to walk round the injured youth seven times "Deasil-wise" (see De-suil), touching the limb, and chanting a hymn to the Trinity.

Human and animal sacrifices are still common in Russia, and the blood of the victim is often drunk. During the famines of 1892 and 1894, among the Votiaks (who are Turanians), eleven persons were sentenced to penal servitude for life, and others were sent to Siberia, because they believed that their god Kourbane ("earth-spirit") demanded a human victim every year, and one besides in order to induce him to abate the scourge of death. In the latter year they "carried off a peasant named Matounine, hanging him up by the feet to a tree; half cut his head off (taking care not to sever it completely from the trunk): opened the breast, tore out the heart with their hands; and then, as they danced round the image of their god, besmeared it with the blood of their victim. This they carefully collected in dishes; and, with part of the heart and lungs, used it in some

sacrificial rites." The ghastly details were duly reported by the governor of Saratoff to St Petersburg, and appeared in the London newspapers.

The Spaniards found similar cruel rites in Mexico and Peru, in our 16th century. The victims were fattened for the sacrifice (see Peru). The Rev. Baring Gould says that "among Iroquois, when an enemy was tortured the savage executioners leapt round," crying "Great spirit we slay this victim that thou mayest eat his flesh, and be moved thereby to give us luck, and victory over our foes."

Sir Spencer St John (H.B.M. Consul-General in Hayti) told us, in 1884, of most awful religious rites and sacrifices which came under his own notice, among Hayti natives who spoke English and French, and were tolerably educated, and well-to-do. In 1888 again, a pious fanatic here tore the heart out of a living person, and drank the blood in the name of his god. A poor deluded woman boiled her own child (others say the child of a neighbour who consented to the sacrifice), and ate the body as a religious rite, in presence of a sacred serpent. Licentious rites (see Sakta) followed this horrible deed, and Christian rulers were found to minimise or to deny the facts (see Voduns).

The Hindus have now passed to the substitution stage of sacrifice, though some still offer human victims. Non-Aryans even, under government pressure, are so advancing (Dr R. Lal-mitra, *Journal Rl. Asiatic Socy.*, xlv, parts 1 and 3, 1876, and Rao Bahadur-Deshmukh, *Anthrop. Journal*, Bombay, ii, 1887). But on arrival in India (see India and Vedas) the Aryans, who were no "mild Hindus," accepted all the rites of human and animal sacrifice that they found in the land. Mr Deshmukh classifies sacrifices as follows: I. Non-Aryan in honour of such gods as Kāli, Bishna, Bhāva, etc.: II. Aryan including the Tantrik, and the Vedic: the latter are again divided (1) *Srauta*, or those of the Scriptural Srauta-Sutras; (2) *Smārta* or traditional rites required by the Smṛiti "traditions," and by the later Purānas (see Tantra). According to the Rig Veda, Manu who was saved at the Deluge, first kindled the sacrificial fire (V, i, ii), just as Noah does in the Bible, or the Babylonian Deluge hero in the myth of Gilgames. When Brāhmanas, and Sutras were written, the rites were still coarse and rude. In the Bhāgavata-Purāna we read that Vishnu was to be worshiped during the Kṛita age by meditation: in the Treta age by sacrifice; in the Dvapara age by adoration of images; and in the Kali age by praise and prayer. This was apparently written for Vedic Aryans in the Kali age. The Sutras (like Leviticus) lay down all details concerning sacrifices—the kind

of animal ; its color and purity ; the mode of killing and cutting it up (at which the Brāhmins were very expert) ; and the parts fit for sacrifice, such as gods (and probably Brāhmins) liked best. The whole Vedic system of sacrifice is based on worship of the household fire (see Ag) ; and the kind of wood to be used, and the utensils, are carefully described in the Sutras. Some ancient sacrifices, such as that of the horse (see Asva-medha), and of the ox (the Sūla-gava sacrifice), with the object of producing a son, are forbidden in the Kali age ; but the hawk sacrifice (Syena-yāga), and the Parjan-yeshti rite, to bring rain, still continue. The hawk was held to grant victory over enemies. A horse sacrifice was celebrated however as late as 1728, when the great Jai-singh of Jaipur (a scientific astronomer) founded his capital. Goat sacrifices were quite recently celebrated at Poona, and Alibeg. From the life of Sankar-āchārya, the great Vedanta teacher (see that heading), we learn that bloody sacrifice was still regarded as scriptural in our 8th or 9th century. He insisted on its occurring on pure earth as laid down in the Vedas, just as among Hebrews an altar of, or on, earth was prescribed (Exod. xx, 24).

Mr Deshmukh says that Buddhists, and Jains, fought for 1500 years against the bloody rites and caste tyranny of the Brāhmins, till in our 10th century the Dāya-dhamma (or “ religion of mercy ”) prevailed, and Buddha became a Hindu Avatāra, or incarnate deity. The change (as in other creeds) was gradual and slow : the victims continued to be brought to the altar, the rites were enacted symbolically, and the animals then loosed. At last only images of the victims were presented to the deity or to the fire—a practice still known. On the death of a great personage a bull, instead of being sacrificed, is let loose : and instead of a goat a pumpkin is cut up, and offered with Mantras or “ charms.” The older substitution was that of the horse (or in Abraham’s case of the ram) for the human victim. The Hindu now replaces the lamb by offerings of fruits, flowers, and grain. The gods once cannibals are now vegetarians.

Among the rude non-Aryans, or the half-Hindu races, in the native states of India, goats, sheep, and fowls, are still sacrificed at solar festivals—especially at the Dasara fete sacred to Kāli (see Durga). It is still difficult to prevent the Bangas, even in Calcutta (their Kāli-ghat), from following their hereditary tendencies, which have overcome fear of punishment even as late as 1892, when a boy was sacrificed at the little shrine of Kāli close to the walls of Fort William, where the lieutenant-governor of Bangāl resides. Another human sacrifice took place at Ganjām, and in both cases the murderers

were glad to be transported to the Andaman islands, but bore with them the full sympathy of their co-religionists. These sacrifices were conducted according to the rules of the Kālika-Purāna, the human victim being beheaded with an axe like all other animals, and the head being then laid on the altar and decked with flowers, while the fanatics besmeared themselves with the blood of the victim, which they even drank. The ignorant declare that the Vedas prescribe bloody sacrifices. Without blood they say gods of air, and rain, or those controlling plagues, famines, and barrenness, cannot be propitiated : buffaloes, and goats, and cocks, must die that men may live, and that their babes may be many. Bhagavān and Kāli must have the choicest of the flocks; and fields ; for hungry priests must live, and the stranger at times must be regaled ; so that Amber has still his daily sacrifice at noon (see Amba). We have witnessed the Dasara fêtes during epidemics of cholera and small-pox, in honor of the deities who control such disease ; and such sacrifices are made whenever new lands are reclaimed, or great droughts occur. We have seen the victim's heart torn out, and the blood sprinkled on the fields, while the head is hung up by a holy fire kept burning for two weeks. To remove this head would mean, in spite of our police, that the transgressor would be murdered, just as if he had removed a lingam stone. Sir Edwin Arnold (*India Revisited*) exaggerates, we must hope, when he says that-at the siege of Jāisal-mir—24,000 Rajput women and girls were put to a voluntary death, by *Johur*—a ceremony of sacrifice—some by the sword, and some by fire, after which the husbands and fathers, with leaves of the Tulsi plant in their turbans, and sprinkled with yellow powder on faces and garments, went out to die for their faith. “ Tantum religio potuit suadere malorum.”

Our government, in 1850, succeeded in persuading the Khonds to discontinue their usual human (Meriah) sacrifices, but they no doubt continue in secret. In 1830 the Raja of Bustar (a Khond state, about 100 miles N.W. of Vizagapatam) sacrificed 25 men to Kāli, called locally Dant-Isvari (“ Siva's tooth ”) from the lingam in her shrine. Since 1842 a guard has been placed over this temple, to prevent such an occurrence in future, and the Raja has been held responsible.

In 1877 a Gossain of Banāras sacrificed a boy of twelve to Siva, in order to find treasure ; in 1883 a Banya (or tradesman) family of twelve persons committed suicide to “ please the gods ” : and not long ago creditors in N. India have been known to immolate a cow, or an old woman, that the sin of such impious sacrifices might

fall on the debtor's soul. Mr Desbmukh (*Journal Anthropol. Socy., Bombay*, Feb. 1882) says that it used to be quite usual to bury a woman in the foundations of any very important building; and Sir Bartle Frere (who was nearly 40 years in W. India) says that: "No Rajput or Mahratta fortress could be built with any certainty of permanence or safety—in popular estimation—till the head man of an ancient tribe—usually a Bhil—was buried in the foundations of the keep, or other prominent part." He might however give his son as the corner stone; and the same idea is found among early Malagāsy tribes, Siamese, Barmese, and others. Such then are the innumerable miseries that man has inflicted on his fellows, and on dumb beasts, on account of his belief that "without blood there is no remission of sins"; that a substitute must be offered for himself; and that union with a deity must be attained, in some mystic manner, by eating his flesh and drinking his blood, or partaking (as among Azteks) of some food symbolising the divine body (see Crosses).

We have seen that suicide to please the gods is a rite of self sacrifice. Self torture also is held to compel deities to grant marvellous powers to ascetiks; this being a modified form of self sacrifice. Men threw themselves down to die under the wheels of the cars bearing arks of the gods (see Arks), and flung themselves from precipices, drowned themselves in sacred wells, or crawled for many miles on their bellies to the shrine (see Banāras). Just so the pious Kelt still crawls on his bleeding knees up the steep rocks of Croagh Patrick, which looks out over the Atlantic in Connaught, with the approval of his priests, at the feast of the patron or "patron" saint, who here expelled snakes and toads from Ireland. The Sicilians still scramble every year, for many miles over hill and dale, to the shrine of the Madonna de la Catena ("Our Lady of the Chain"), on the occasion of her "festa" in September (*Times*, 21st February 1891). They think to please her by carrying in their hands a piece of soft wood (*sferza*) the size of a penny, stuck with 40 or 50 pins, with which (like Ba'al priests or Dervishes) they stab their shoulders, breasts, and legs, with wild shouts, encouraged by women who supply them with bread and wine. A priest leads the bleeding procession, out of which many fall exhausted or dying. Entering the church they are joined by the women, and all alike crawl towards the high altar, licking the dirty floor of the church with their tongues as they go. Mrs Stevenson (*Athenæum*, 23rd June 1883) describes a similar scene in the cathedral of St Nicholas of Bari, in S. Italy. She saw the pious licking the floor of the vast building, which was filthy in the extreme, having been thronged for several days with dirty crowds. Such is the

condition of Italian peasantry, as regards belief in pleasing saints and virgins by self sacrifice, after Christianity has been preached among them for nearly nineteen hundred years.

Sada. Arabic. A kind of owl, also called Ḥama, and believed to be the form which the soul took on quitting the body.

Sadducees. Hebrew : *Ṣaddīkīm* or “pious” persons : called *Ṣaddūkīm* in the Mishnah. They were the opponents of the Pharisees, and maintained the ancient ideas of their scriptures, regarding worldly prosperity as the sign of God's favour, and believing that the soul, or shade, dwelt forever in Sueol, or Hades, after death (see Immortality). They rejected all the foreign beliefs of the Pharisees, as to resurrection and traditions not written in the Law, and believed in Free-will—God not being to them the author of evil. Josephus says that they “persuaded none but the rich,” and being of the aristocratic class, and better educated than the Rabbis, they accepted the political realities of the age, so that the high priests under Herod and the Procurators were Sadducees, and the Pharisees were excluded from political power. Christ, in teaching a spiritual resurrection and kingdom of God, rejected alike the teaching of the Sadducees and of the Pharisees. The later *Ḳaraites* are often regarded as Sadducees (see *Ḳaraites*), and the Sadducees are said to trace their origin to a certain *Ṣadoḳ* (*Zadok*) of the 2nd century B.C. (see Josephus, *Ant.*, XIII, v, 9 ; x, 6 ; XVIII, i, 4 : *Wars*, II, viii, 14).

Sadhya. Daughter of Brāhma, and wife of Siva. She personifies the twilight. Brāhma pursued her in the form of a deer. Siva shot off his head, which became the 5th constellation or *Mriga-siras*, while Siva's arrow became the 6th lunar mansion. *Sadhya* may be connected with *Sada*, a title of Indra, Vishnu, and other gods. The 12 *Sadhyas* were sons of *Dharma* (“duty”), and of *Sadhya* the daughter of *Daksha*. They personified the rites and prayers of the Vedas (see *Daksha*).

Saga. Skandinavian : “a saying.” *Saga* is the goddess of history, legend, and song, a companion of *Odin* : she is said “to sing to the sound of murmuring waters the deeds of gods and heroes, till the flames of *Surtur* destroyed the nine homes or holy places.” She then joined the faithful, who fled from fire and sword to Skandinavia. The *Saga* ballads are believed to be as old as our 8th century, and were carried abroad by roving *Wik-ins* (*Vikings*), such as *Harold Harfager* of Norway, who became supreme. The *Eddas* were still oral till about this time (see *Edda*). There are some 20 *Sagas* in

existence, some being found in the Orkneys, and in Iceland where the Norsemen introduced them. The most famous among these are the Njal Saga—or story of “Burnt Njal,” and the Volsung Saga, with the Heimskringla, or chronicles of the kings of Norway, and the Saga of Eric the Red, relating the discovery of “Vineland,” on the W. coast of N. America, in our 10th century.

Sagara. A famous king of the Ikshvaku race, ruling in Oudh, and the Mid-Ganges region in N. India, according to the Mahābhārata. He was the son of Bahu of the solar race (see Brāhma). He subdued the Haihayas, and Tāla-janghas. His name is said to come from *gara* “poison,” as he was seven years in his mother’s womb, being “poisoned.” He had two wives, Vaidarbhī, and Çaibyā ; and, by austerities on Mt. Kailāsa, being childless, he persuaded Siva, to grant that Vaidarbhī should bring forth a gourd, whence came 60,000 sons ; Çaibyā also bore a son, Asamanjas. The sons sought the lost sacrificial horse, digging under the sea, and killing thousands of Nāgas, and Rakshasa demons (see Kapila) : the horse was finally given to Amçumat, son of Asamanjas : the rite of sacrifice was completed, and the sea itself became a son of Sagara, who was said by Bhīshma to have attained Moksha, or emancipation. After a long reign he ascended to heaven, leaving Amçumat on the throne.

Sagba. Akkadian : “vow.” See Mamitu.

Sagittarius. Latin : “the archer.” See Zodiak.

Sais. The Egyptian city Sa-et, or *Hajeir* in the delta. It is noticed as early as the 5th dynasty, and was important under the 26th dynasty (see Egypt), being famous for art and learning yet later among the Greeks. The ruins still are strewn with large basalt blocks, and bricks both burnt and sun dried. Its great goddess was Neith, or Nut, the “sky.”

Sak. Sanskrit : “a bird” or “an omen.”

Saka. The era 78 A.C. See Sakya, and India.

Sakara. Socharis. The name of Tum, the setting sun, at the Western or Libyan shrine of the Ammonium, in the oasis by a thermal spring now called *El Kharjeh* (“the outer”), where the shrine of Amen was restored by the Persian monarch Darius I.

Sakra. Sakko. Originally one of the 12 Ādityas, or “infinite” solar deities of the Veda. He is prominent in Buddhist mythology (the Lalita Vistara, etc.), as a sort of archangel or ruler

of Devas—divine spirits, friendly to Jains and Buddhists ; and he received Buddha (or otherwise Brahma) in a golden bowl at birth. The Barmese speak of him as a Nāt, or spirit, of the woods (see *Indian Antiq.*, Jan. 1893, p. 5).

Sakta. Sakti. The Sakti is the female “energy” of a god, in Hindu systems, answering to the Phœnician *Peni* (“face” or “manifestation”), as in *Peni-Ba’al* a name of Ashtoreth, or *Peni-el* “the appearance of God” : both are based on the idea that matter is female, and the spiritual reality male. Hence the Saktis are the patronesses of material production, and their rites are grossly naturalistic. Hindus speak of nine Saktis as Grama-devatas, or “earthly goddesses” : and Sakti is said to mean “attachment,” or “conjunction.” The Saktya sects are numerous and undefined; and their secret rites celebrate the worship of the goddess personified by a naked girl, who is supposed to be in a state of hypnotic trance, and unconscious of what occurs, and who is called a Yōgini or female Yōgi (see Yoga), or otherwise a Kund, or Panth, personifying the Yoni. It is said that every third person in Lower Bangāl has, at some time or other, taken part in Sakti rites, which are in fact a reversion to barbarism, and resemble those of Australians and other savages. They are founded on the licentious portions of the Tantras, which treat of the worship of Kāma-devi, the goddess of love (see Tantra) : many Saktyas endeavour to justify their orgies by appeal to the passage in the Veda which speaks of the divine spirit who “felt himself alone, and desiring to create . . . formed within himself the productive principle. . . . He wished, and his body parted in twain, when the male and female Sakti appeared . . . united themselves, and produced all things” : they say “Why should we not try to imitate the gods?” So scriptures, as “oft veiling mysteries least understood,” are made to sanction every horror of which a race is guilty ; but such rites are much older than the Vedas, and are not justified by them. In the later Agni Purāna however, the initiatory Diksha rite, with its mystic monosyllables—as prescribed in the Tantras which Saktyas regard as a 5th Veda—is described. Any goddess may be personified by the Yōgini, but she usually represents Devi, or Rādhā, the wife of Krishna. The rites require five Makaras, or materials, namely—flesh, fish, spirituous liquors, females, and the Mudra, or mystic “touching,” with lines and figures drawn round the girl ; while Mantras, or charms, are recited and certain letters especially, H and S, are inscribed (see *Asiatic Researches*, Wilson on “Hindu Sects,” xvii). The Mudra, and the Maithuna (or woman), are said to “take away all sin” ; or otherwise

to sanctify the orgies, which recall those of Gnostiks (see Adamites, and Agapæ). The Sri-chakra, or "blessed ring," is the full initiation, or Purna Bisheka (see Ward, *Vaishnavas*, p. 309). The Rev. J. Wilson (as above quoted) describes the chief rites of the Sakti-sodhana, as laid down in the Rudra-Yāmala. The Yōgini may be a Sudrī, or Brāhmanī, or a dancing girl, or milkmaid, for caste is set aside. A Brahman may preside, but the lowest Pariah is admitted; the rites are celebrated at night, and all are bound by vows of secrecy. The girl, though naked, is covered with jewelry, and is afterwards richly rewarded. She is incensed and decked with flowers. On the second night another Yōgini is adored by an equal number of men and women, all being naked. The details of these orgies are given by many writers (see *Indian Antiq.*, May 1881; Mr S. C. Dutt, *India Past and Present*: Atkinson, "Himalayan Tribes," *Bengal Rl. Asiatic Soc. Journal*, i, p. 84; Sellon's *Annotations*; Abbé Dubois, *India*; and Wilson as above). In Bangāl and Maisūr the Saktyas, according to Mr Dutt, are Siva worshipers, and call themselves either Dakshin-Achāris, or Bam-Achāris ("right" and "left" hand Achāris), but these distinctions are gradually growing faint. The Saktyas call themselves also Bhairavas ("terrible"), and Viras (or "strong men"), regarding all who do not belong to their fraternity as *Paçu* or "tame beasts." The leader will sometimes select his own wife as the goddess; but if the Yōgini has not been previously initiated she is made an adept by a Mantra whispered in her ear: for everything that is done is accompanied by hymns and prescribed gesticulations. Even Moslem women are sometimes participators. The female initiates are called Bhairavīs and Naiyikas (see Rig Veda, II, viii, 13, 14); the meetings occur in lonely places, and even at burning grounds. They are ostensibly rites to secure power against evil spirits, and the adept is said to be seated on a corpse to which offerings are made. Mr Atkinson finds Saktyas in the Himālayas chiefly among worshipers of Durga, Kāli, or the Nāga Raja ("serpent king"), feasting in dark halls, on goats and buffaloes, in a state of nudity (*Himālayan Tribes*, p. 58); and the greater the licence the more pious is the sacrifice. The Kanchilua Saktyas teach complete communism. In the Ananda Tantra the Saktya is taught to think of the goddess, aiding his mind by spells, and diagrams of dots and triangles, with many details about the symbol of Māya, or the "power of illusion," which is the Yoni. Ostensibly the Bhairava leads a life of perfectly ascetik chastity. The sectaries make public denial of the rites, and even inflict exquisite tortures on themselves in proof of their asceticism, gashing themselves with knives, or putting hooks,

and spits through their flesh, lying on beds with pointed spikes, and running sharp instruments into their cheeks or tongues; such is their outward behaviour, while the midnight orgies are carefully concealed. Nature runs to extremes, and mankind rebels against ethikal law, seeking a return to animal freedom. The Anṣeirīyeh and Ism'aīliyeh sects are popularly reported to hold similar meetings still in the Lebanon (see Anṣāri), and the Templars in the Middle Ages, like the Druzes, or earlier Manichæans, were said to do the same (see Dulaure *Origine des Cultes*, i, pp. 452, etc.). Of the Anṣeirīyeh Buckingham reported that those near Kerman met "in their darkened halls of sacrifice" to worship a naked female. The Roman Matronalia seem to have been similar rites. As Shelley says in "Queen Mab"—

"The name of God
Has fenced about all crime with holiness,
Himself the creature of His worshippers."

Sakuntala. The heroine in Kālidāsa's celebrated drama of the "Lost Ring." She was the daughter of Visvā-mitra, by Mena an Apsara or heavenly nymph, deserted by her parents—the father being an ascetik—and fed by birds, till the infant was found by Kanwa, a great sage, and a descendant of Kāsyapa, who took her to his hermitage, near the Mālinī river, where she was tended by Yāvanas or Greek foreigners. Dushyanta, the king of N.W. India, while hunting in the forest saw her, and they fell in love. They were united by a Gandharva marriage, or mutual agreement, and he left with her a ring which belonged to him, on returning to his kingdom. She set out to join him, but accidentally offended the sage Durvāsa, and his curse rendered the king forgetful of having ever seen her before. She went back to the forest, where Menā her fairy mother tended her, and where her son Bhārata was born. Dushyanta was a descendant of Puru (see Brāhma), and so of Buddha (or the planet Mercury), the son of the moon, who wedded Satya-vrata the "true one," daughter of Manu. The lost ring was found by a fisherman, and taken to this king, who then remembered Sakuntalā, and disguising himself sought his wife, and acknowledged Bhārata as his son and heir. The drama was written about 100 B.C. to 200 A.C.; but the actors are supposed to have lived, according to tradition, as early as a century or more before the wars of the Mahā-bhārata, or about 1800 B.C..

Sakyas. Sakas. See India. The Saca, or Scythians, of Ptolemy's geography, N.W. of India. [The Scythians of Herodotos spoke seven languages, and some are described as Mongols with flat

noses, while others appear to have been Aryans.—ED.] The Sakyas attained to power in N.W. India in the 4th century B.C. In the great inscription of Darius I (520 B.C.) we find notice of the *Saka-Haomavarza* or “Soma making Sakyas,” and in the Rig Veda Indra is said to get Soma from Saka-dvipa, or the Scythian region. Gotama Buddha was himself of Sakya race. [The Skuthi or Scythians of Herodotos (iv, 23, 24) lived beyond the Budini, and were bald with flat noses and long chins (see Rawlinson’s *Herodotus*, iii, p. 20, edit. 1875). They required seven interpreters of their dialects. Hippocrates says the Scythians were fleshy, and had little hair (like Mongols), but some words of their language (see p. 190) seem to be Aryan. These include *Aior* “man” (Turkish *er*, Armenian *ayr*): *Pata* “to kill” (Sanskrit *vadha*, Akkadian *bat*): *Spu* “eye” (Aryan *spak* “see”). *Satrium* “amber” (Lett *sehsters*): Tabiti for Vesta (Zend, and Sanskrit *tap* “burn”): *Apia* “earth” (Latin *ops*, Georgian *obi*), with others (see Oitosuros), which point to an Aryan origin for the race.—ED.] See Skuths.

Sal. Sar. An ancient root meaning “to shine.” [Akkadian *sir* “light”: Egyptian *sar* “see”: Turkish *zil* “shine”: Mongol *sar*, *sel*, “clear”: Finnic *sar* “white,” *sel* “shine”: Aryan *swar*: Hebrew *sharah*, “shine,” “glitter”: Latin *sol* “sun.” It is connected also with Hel “bright.”—ED.] The Babylonian, or Kassite, goddess Sala was probably a “light” goddess.

Sālagraṃa. A charm used by the Vishnu worshipping sects, the original being a flint fossil Ammonite (an ancient species of nautilus), found at the village of Sali-pūr, on the Gandūk river in Napāl. It varies in size from that of a walnut to that of an orange. There are many imitations, but the real fossil is said to be the only stone directly created by deity: for Vishnu, by aid of Maya (“illusion”), took this form to escape from Siva, who however pierced it with innumerable small borings. These, and the threads or corrugations of the shell, constitute its value as a charm, since all such knots and convolutions are powerful against the evil eye, witches being forced to count them (see Knots). The *Sala-grana* is known to Italian wizards, and was apparently brought west by the Jats and Romany tribes (see Gipsies): Mr Leland found even grains of the stone highly esteemed by Tuscan sorceresses (*Asiatic Quarterly*, Jan. 1893). Such amulets are concealed on the person, in a red woollen bag, with a piece of gold, a piece of silver, and the herb concordia. One specimen that had been prized for generations in Italy was decked with wax flowers, like a saint’s image. Generally speaking, all witches are obstructed by

intricate patterns, and Amīna the Ghoul, in the *Arabian Nights*, can only eat her rice grain by grain. Nervous habits—such as counting squares on a wall or on the flagstones of a pavement—may also be compared.

Saleh. An Arab prophet noticed several times in the *Ḳorān*. He called forth a camel and its colt from the solid rock, as a sign for the unbelieving tribe of Thamūd. But they killed the camel, and were destroyed by lightning as a punishment.

Salii. Latin: “leapers.” Priests of Mars, whose temple was on the Palatine Hill at Rome. They danced and clanged their shields (see Korubantes).

Salim. Hebrew: “peace,” as in Arabic also, Babylonian *Salimu*. The word also means “safety,” and from it came the name of the Assyrian deity Salman, and the Hebrew Solomon, “peaceful.”

Sali-vāhana. A somewhat legendary Hindu king before 78 A. C., whose capital was at Pratistana, on the Godaveri river. He was an enemy of Vikram-Āditya, and was killed at Karur. His legend relates that a star guided holy men to his birth-place; and flowers were showered from heaven when he was born. He was an incarnation of the serpent of wisdom, and a teacher of art, science, and philosophy. The Jains claim him as an ascetik, but he is otherwise a form of Agni the fire god.

Salsette. A beautiful islet some 4 miles long, and 16 miles N. of Bombay. It is well wooded and tilled: one of its hills (Thana) rises 1500 feet. The Portuguese held it in our 16th century: the Mahrattas took it in 1739, and the British in 1774. The Portuguese defaced the Reneri group of caves, which is perhaps 2000 years old. In a fine Chaitya, or shrine, at this spot was a tooth of Buddha, known as early as 324 A.C., in the reign of Gotami-putra. This Keneri Tope was opened by Dr Bird, who found only a copper plate recording the enshrinement of the relic (Fergusson, *Indian Architecture*, pp. 59,161). The caves are supposed by Fergusson to have been excavated in our 5th century. They resemble those of Karli, Amboli, Kundoty, and Montpezir (see also Elora). The finest is the two-storeyed Darbār cave. In another (Fergusson, *Rock-cut Temples*, plate xix) is a carving of Avalokit-Isvara (the God of Mercy), “with ten heads” of which there is said to be no other example in India, though there are a few modern ones in Tibet. In all the caves Mahā-deva is the chief god.

Salt. An important emblem of life in all mythologies. Hindus strew salt round babes, and newly wedded couples. Ezekiel speaks of this custom (xvi, 4). Christians considered that babes should be salted until they had been baptised, and when taken to be shown at various houses the owners put salt into their mouths, while mothers placed salt in the cradles, or on the infant's brow, feet, and hands. Salt was thrown on the hearth whenever any of the family set out on a journey, or when milk was spilt. Holy water also requires salt; and plates of salt were placed on corpses (see 'Azāzel). It was very unlucky to spill salt at table (as we see in Leonardo da Vinci's picture of the Last Supper, where Judas is spilling the salt): and oaths were confirmed by a "covenant of salt." The "salt-spell" was a well known rite in cases of sickness, and salt was often mixed with saliva—as in the Roman Oatholic rite of "Sal et Saliva" (*Annotated Prayer Book and Administration of Baptism*). Salt was the emblem of fidelity, and of wisdom: and was the sign of regeneration, and of vital power (see Grimm, *Witch of Canemorto*). The hearth and door should be sprinkled with salt at weddings (Napier, *Folk-Lore*, pp. 33,47,139). According to the Norse the earth-cow licked the salt mountain, and her milk nourished the salt giants (see Yimir, at the creation of the world).

Samael. An evil spirit, in Jewish sorcery and in the Ḳabbala. The name is said to mean "God's poison." He persuaded Israel to worship the golden calf. By Lilith he had many children, such as Ashimah, and Leviathan. He was cursed by Yahveh, and expelled from heaven by Michael, as the tempter of Eve (see Lilith).

Samal. Samulti. Assyrian: "image." The Samulti was the sacred tree, or Ashērah.

Samāla. Aramean: "northern" (Hebrew *Shemōl*, Arabic *Shemāl*), a title applied to a goddess, and to a town in the extreme N. of Syria, on the plateau E. of the Gulf of Issus. This site (now called Sinjirli) is noticed in the records of Tiglath Pileser III, in 734 B.C., as the capital of the land of Yadaï, whose king fled to Damascus. The site includes ruins of a palace, with inscriptions in early Aramean speech and in early Phœnician script. These include one of Panammu I, about 800 B.C., and another of the son of Panammu II, who was restored to his throne as an Assyrian vassal, after 732 B.C., together with a later kuneiform text of Esarhaddon of Assyria, relating his conquest of Egypt in 670 B.C. This fine stela gives representations of various Assyrian gods standing erect on the backs of animals—as at Bavian also. The chief god of Samala, and

of the "land of Yadai" which is also noticed in the inscriptions at the site, was Hadad. The bas-reliefs of the palace may be older than the 8th century B.C., when it was built, or rebuilt by Bar-Rakab son of Panammu II. They represent, among other designs, the lion-headed god (probably Nergal), and an archer, with deer, as also a captive, who is being brought by a soldier who holds him by his pigtail. This beardless captive seems to represent a Hittite captured by a Semitic victor.

Saman. Samanta. A name of Avalokit-Isvara, the god who "looks down" from Saman-kuta (see Adam's Peak). He is also worshiped in the Himālayas, and by so-called Buddhists of Tibet, and is otherwise called Mahā-Indra-nāt. His fête in Napal occurs in May and June (*Pioneer Mail*, 6th Sept. 1885). He holds bow and arrow (Upham, *Buddhism*, pp. 51, 52).

Samans. Shamans. See Sraman. Clement of Alexandria speaks of the Semnoi as Indian ascetiks, and the word is a later dialectic form of Sramana. The wizard priests of Mongolia are now known as Samans: the Buddhist Sraman was a "worker" or missionary. The Tartar stone, or sacrificial post, is also called a Saman. Shamans (or Kams) were a class created by Tengri (the Turanian heaven god) "to struggle with evil spirits, which arose in the east," good spirits being found in the west. The Samans are also called Oyun by Yağut Turks, and Tadibi by Samoyeds. They have magic rods, and many charms and amulets. They dance wildly, beating magic drums; and they fall in fits, relating, when they recover, their journeys to the realms of Erlik the god of the under world (Akkadian *Arali* "Hades"), whose abode is guarded by dogs whom they appease with food and drink. Erlik also delights in strong drink. The Shamans are both male and female, and are decked with snakes, strips of fur, and little bells. They wear conical helmets of iron, with deers' antlers, and carry wands with horses' heads. Their loose dress is of leather, with gauntlet sleeves; on the arms and back are plates of iron. Small figures of men and animals hang from the collars, and leather streamers on the back; while a dragon surmounts the helmet. The divining rod is hung with bells and tassels, and is swung about in blessing or cursing. The Shamans also carry an ark, or box, about 3½ ft. by 1 ft., in which are sacred paraphernalia, rods, tambourines, and charms. The wheel of the sun is depicted on one side, and the moon as a human being grasping a tree on the other. (Prof. Mikhailovski, *Journal Anthropol. Instit.*, Aug. 1894.)

Any half mad or epileptic person, even a child, may be a Shaman.

The initiatory rites are severe, and are said to involve the renouncing of Tengri, and self-dedication to the devil. The Shaman must discard all whom he holds dear on earth, and swear to serve the demon who aids him. "Shaman sickness" results from the horrors of these rites, and manifests itself in cramps or convulsions, bleeding of the nose, and madness. The system—as in Tibet (see Lamas)—appears to represent a Buddhism degraded into demonolatry. Mongols say that Shamans are closely allied with Odokil, or Satan, who will therefore not injure any tribe that obeys its wizards. Every tribe has its chief Shaman, who arranges its rites, and takes charge of its idols; and under him there are local and family priests or wizards, who regulate all that concerns birth, marriage, and death, cast horoscopes, and purify man, woman, and child, animals, food, and offerings. None may pitch a tent, or taste food, till the Shaman has consecrated the place or the meal (Howarth, *Indian Antiq.*, Feb., March 1883). But though they profess to cure disease, Shamans will not treat such infectious ills as small-pox or scarlet fever. The female Shamans are as conspicuous as the men, though generally the Mongol women hold an inferior position. The Lamas and Bonzes mingle Buddhism with this early Turanian paganism, but the strict Buddhist calls his monk a Hlaba. In 1882 the Rev. J. Gilmour wrote that: "One half the males among Mongols are Lamas, who are utterly degraded in morals, and now addicted to drink. . . . Buddhism has largely effaced the war-like aggressive character of the tribes, and owing to Russian influence it is now no uncommon thing to meet educated, intelligent, and wealthy Mongols throughout Asiatic Russia" (*Among Mongols*, 1883): yet Srāmans are to be seen officiating at the ancient shrines and trees, "to please the people," as they say, and as we have seen English clergy officiate at the holy well of Tissington (*Rivers of Life*, ii, p. 380).

White is the sacred color throughout Mongolia, at both fêtes and funerals: men step aside respectfully to a white horse, or throw themselves flat before a white mare: the silver birch is holy; and milk is the chief offering to the gods, large bowls being presented to heaven, earth, mountains, and rivers. A bowl of the "first milk" of the new grass season is thrown spinning towards the southern sky. If it falls upright it is accepted, but if it is overturned a sheep or goat must be sacrificed. At all these rites images of Buddha are constantly in use. At the Sanga-hāra, or "white moon" fête in autumn, goats and sheep are offered to all gods. One god is called a Nagit, and is robed in rags, and placed in a *Yurt* or round hut of sticks, felt, and feathers, near a *Shire*, or sacred circle, where the refuse of the sacrifices is burnt. The officiating Shaman, as he prays, waves his Yodo, or flag, to the

south, and all present cry with him for mercy. No one may remove the *Gurs* or sacred poles from the *Yurt* or the *Shire*, nor touch the gifts tied to them. They are left to the winds and the birds. At the great Sul-bunda fête the Ongon-murin ("God's horse," a well-bred stallion) is sacrificed (see *Asva-mēdha*), on the death of its owner, until which time it has been held sacred, and few have been allowed to ride it. Nor could it be sold or given away, being reserved for sacrifice in time of danger or distress. The sacred cairns (see *Ōb*) and sacred trees are decked with rags, ribbons, and hair from the mane or tail of a horse, and are places for prayer, as when the uncle of Tchengiz Khan vowed to decorate a tree, which vow he fulfilled after victory, attributing it to his own piety in his harangue to the troops, who danced round the tree (*Indian Antiq.*, March 1883).

The winds and the waters must be consulted before a hut is erected. Sir H. Howarth says that there is a considerable Mongol literature connected with this subject, as also with augury by the bones, entrails, and flight of birds, or the rites necessitated by spilling milk. It is death to lean on a whip which has beaten a horse, or to touch it with an arrow; to beat a horse with a bridle, or to tread on the threshold (see *Mongols*): any who spat out meat that choked him used to be dragged through a hole dug under the tent, and was then mercilessly executed. The soul of the Shaman remains on earth to plague mankind. He must therefore be buried at a distance, on some high place, as he maintains his evil power over the living.

Samaria. Samaritans. The city of Shomron ("watch tower" in Hebrew), whence the province of Samaria was named, was built on a low hill W. of Shechem, by Omri, king of Israel, about 915 B.C. (1 Kings xvi, 24). There is a small village at the place, with ruins of Herod's temple to Augustus, and of the 12th century church of St John the Baptist, over a Jewish tomb. The head of St John was the chief relic, but was also shown at Damascus. The city was taken by Sargon in 722 B.C., when King Hoshe'a was taken captive. Sargon says in his record: "I occupied the town of Samaria, and took captive 27,280 persons, and took from them 50 chariots, but left them the rest of their belongings. . . . I placed my governor over them, and renewed the obligation imposed on them by a former king." The captives from Hamath were transferred to this town (see 2 Kings xvii, 30) with others, in 715 B.C.; hence Josephus speaks of the Samaritans as Kutheans (*Ant.*, IX, xiv, 1), and as Sidonians in the 4th century B.C. But the Samaritan priestly family still claims to be descended from Aaron, and from those priests who were sent

back by Sargon (2 Kings xvii, 27-29). Sanballat (Neh. ii, 10; iv, 7; vi, 2; xiii, 28), a leader related by marriage to the high priest Eliashib, in the time of Nehemiah, gathered a number of Israelites in the J;Iauran, according to Samaritan tradition, and brought them to Shechem, where he built a temple (see Gerizim) on the sacred mountain where Joshua had erected the Tabernacle. Josephus says that this temple was built about 335 B.C.; and it was destroyed by John Hyrcanus in 109 B.C. (*Ant.*, XIII, ix). The Samaritan remnant in Shechem was cruelly persecuted by the Romans, and by Justinian in the 6th century A.C. They appear to have prospered under the Moslems, and spread over a great part of Palestine. They had still a synagogue in Damascus, and another in Alexandria, as late as the 17th century; but their synagogue was taken from them by Moslems at Shechem; and the present building is a poor modern house in the town, the older one being called *Hizn Yaqub* outside the city—the supposed site of “Jacob’s grief” on the loss of Joseph—which is now a mosk, having a Samaritan text of the 6th century in the wall of the minaret. The sacred sites include Jacob’s well, the tomb of Joseph, the mosk of Jacob’s pillar at the foot of Gerizim, and the tombs of the sons of Aaron further S.E. at ’Awertah (see Gerizim); these are fully described in the *Memoirs of the Survey of W. Palestine* (see vol ii, and Col. Conder’s paper on “Samaritan Topography” in the same *Memoirs*). The synagogue contains three ancient MSS. of the Pentateuch (see Bible), which is the only Hebrew scripture accepted by the Samaritans, who say that the Jews have changed the text, reading Ebal for Gerizim (Deut. xi, 29). They date the apostasy of the Jews from the time when ’Eli established a rival tabernacle at Shiloh, instead of Joshua’s at Shechem. They preserve the ancient alphabet of Israel as used before the Captivity, instead of the Aramean character adopted by the Jews after the Captivity: and they celebrate the Passover in strict obedience to the Law, with loins girt and staff in hand (see Passover); they do not use the phylacteries (see Phylacteria), or the *Ethrog* lemon of the Jews: the latter symbol, used at the feast of Tabernacles, being noticed by Josephus as early as the 2nd century B.C. There appears to be no doubt that the Samaritans established themselves independently at Shechem under the Persians; but it is quite possible that their priests were of the same family with that of the high priest at Jerusalem in the time of Ezra. The Jews accuse them of worshiping a dove on Gerizim (probably referring to their legend of a messenger dove sent by Joshua to Nabiḥ (Nobaḥ) the ruler of Gilead), and of saying that the goat Ashima created the world—because they read *Ha-Shem* (“the name”), just as the

Jews read *Adonai*, instead of pronouncing the sacred name of Yahveh.

The Samaritans imagine that their oldest MS. (which is perhaps of the 6th century A.C.) was written by Abishu'a, the son of Phinehas, son of Aaron: and another by the high priest Nathaniel, who died 20 B.C. The first MS. of the Samaritan Pentateuch known in Europe came from Damascus in 1616 A.C., and the comparison with the accepted Hebrew text, and with the Septuagint, gave rise to many controversies. The language is Hebrew—with some dialectic peculiarities—and the variations are of very minor importance. Another MS. called the "Fire tried," is in book form. It consists of 217 leaves (from Gen. i, 29 to Deut. xxxiii, 29), and, though named from a legend that it came unhurt out of the fire, in the days of "Zerubabel the Jew," it is comparatively modern. In addition to these, and to modern prayer-books, the Samaritans possess two other works of interest. The first is their *Book of Joshua* (published by Juynböll): and the second is the *Samaritan Chronicle* (published by Dr Neubaur): these have been described, and the topography minutely studied by Col. Conder. The Samaritan *Book of Joshua* is a work of about the 13th century A.C., and contains various legends connected with the conquest of Central Palestine, which are not in the Hebrew Joshua. The 12 stones of Gilgal are said to have been carried to the top of Gerizim; and the foundation blocks of Justinian's fortress on the mountain—just N. of the bare sacred rock with its single cup-hollow—are pointed out as being the actual stones from Jordan. Joshua and his army were imprisoned by magic in *Ḳeimūn* (Jokneam on the Kishon), when fighting giants in Galilee, but were delivered by *Nabiḥ* from Gilead, who was warned by the messenger dove. The later part of the work refers to the schism of 'Eli, and to the return of Israel under Sanballat to Shechem; and it goes down to the time of "Alexander of the two horns," relating the legend of his being borne in a box by eagles. The *Samaritan Chronicle* is a much more valuable work, begun apparently in the 7th century A.C., and gradually added to by successive high priests. It contains an allusion to the Crucifixion of Christ, and a full account of Samaritan prosperity in the time of the first Khalifs of Damascus. But the Samaritans are now a poor and decaying race, only about 150 in all being left at Shechem—the modern Nablus.

The Samaritans had originally no belief in any resurrection of the body, or Messiah, but held that there were many angels and devils. According to Epiphanius, however (310-403 A.C.), there were, in later times, four sects in Samaritan regions, including followers

of various semi-Gnostik teachers. Simon Magus was a Samaritan (see Gnostiks), and the belief in a future “restorer” (*Taheb*) now prevails among them, the Arabic translation of the name being *Mahdi*, or “guided one,” as among Moslems (see Mahdi). He will be a son of Joseph, not equal to Moses, but recovering the Ten Commandments from under the twelve stones, together with the golden vessels of their temple. He will reign 110 years, and will be buried beside the tomb of Joseph. The world will then come to an end, having existed for 7000 years.

Samas. Shemesh. Samson. Semitic names for the sun. The derivation is doubtful, as, in Semitic speech, the word means “a servant,” or “minister” (see Samson).

Samba. The dissolute son of Krishna, who carried off Draupadi. He was shut up by the Kurus in Hastinapūr, but rescued by his uncle Bala-Rāma, who took him to Dvarka. Here he scoffed at holy men and things, and tried to deceive three sages, who predicted that he would produce an iron club which would destroy the Yadu race. The club was produced, ground to powder, and cast into the sea; a fish swallowed part of it; Jara, the “old” hunter, caught the fish, and used the fragment as a tip to his arrow, with which he accidentally slew Krishna. Samba became a leper, but praying to Surya (the sun) was cured, and built a sun temple on the Chināb.

Sambara. The drought demon Vritra, conquered by Indra.

Sambha. A name for Indra’s Vajra.

Sambhava. Sanskrit : “living together.”

Sambhavana. Sanskrit : “unity,” “love.”

Sambhu. A title of Siva, and one of the 11 Rudras, a Daitya king who slew the Rishi (or sage), Kusa-dhavja, because he would not give him his daughter. She burned herself, and was reborn as the wife of Rāma (see Sita).

Sambhuka. The “sounding” shell of Siva—a conch (*Concha Veneris*), or shank, blown in temples, and a female emblem (see Sankha).

Sam-buddha. Sanskrit : “The perfect Buddha.”

Samī. Svamī. Sanskrit : “supreme.” A general title for any god.

Samis. A name of the supreme god of New Guinea (see Papuans), probably from the S. Indian Svamī. Sam is the sun among

Papuans, to whom sacrifices are offered (see the account by Mr Chalmers, and Mr Gill, the missionaries, *Relig. Tract Socy.*, 1885). On the last day of February a great dance is performed by two bands of men facing each other, as the sun rises over the eastern hills. They are surrounded by a great circle of spectators, and sway to and fro beating drums, and saluting the four quarters of the horizon. Each dancer then takes a girl on his left arm, and the whole procession moves slowly round, perspiring under the sun. On another occasion a dance round a tree with branches loaded with coconuts, yams, streamers, and flowers, is described, the tree being 75ft. high, and set in the centre of the village (see Gonds, and Maypoles). The missionary (p. 169) says : “ At the opposite end of the village we saw four girls, beautifully tattooed, coming along dancing, followed by 30 men also dancing and beating drums, and two girls in rear.” The girls wore short petticoats, and their female relatives were anxious that they should distinguish themselves by correct movements. Samis (or Semese) has large temples, on platforms which no woman may ascend (p. 138): at the entrance of one of these was the figure of “ a mermaid, half fish, half human.” The god himself is represented as a man. The only light of the temple comes through the door. Benches are placed round the idol ; the priests keep their paraphernalia in the shrine ; and the people here place their fishing nets.

Sam-kalpam. Sanskrit : “ perfect time.” The 12th day after a birth, when the mother is purified and worships Ganesa. Her husband, who has let his hair grow for nine months, may then shave.

Samoans. The Samoan or Navigator Islands are a group of 13 in Melanesia, the three large ones being Samoa (Sawaii or Pola), Upolu (or Oyalava), and Tutuila or Mauna. The people, though physically well made, are lazy, and are now dying out. They now number only 26,000, of whom 2500 are labourers imported from other islands. They have decreased by one-half between 1840 and 1890. They are regarded as representing the most ancient Polynesian type (see Melanesians), intermediate between the Papuan to the W. and the brown race to the E. The Samoan dialect is also regarded as the oldest form of Polynesian speech : it retains the original *S* which in other dialects is softened to *H*. The natives worship in Maras, or stone circles (see Maoris), round which are sacred groves of bread fruit, champa, banyan, and other *Ficus* trees. The circles are on mounds, and usually belong to a group of villages (Dr Turner, *Samoa*, pp. 315-318). The Mara is the centre of social and religious life. The natives say that they have no idols ; but certain “ smooth stones,” like

yams, or like a fish, or like bread fruit, are venerated and eagerly sought, being set up under trees and bushes. The cultus is licentious, and the emblems even coarser than among the rudest non-Aryans in India. According to the Samoan cosmogony, from Leai ("nothing") arose fragrance, and dust, the perceptible and obtainable or earth (Eleele), and then rocks, stones, and mountains. Maunga (a mountain goddess) had a daughter Fasiefu. A piece of dust settled on the flower of a sugar cane, and produced three sons and one daughter. All natural objects have sex, and the three Mahs—or high conical rocks—married earthy stones, high winds, and flying clouds. Tangaloa (perhaps the Turanian Tengri) is the heaven god, wedded to the lower sky, which is the "bestower of the dew of life." Ana wedded to Sina is a male god. Papa is the rock god, and La or Ra is the sun. Sami is the ocean; and Ma-sina is the moon. Du is a worm or serpent god, or a "man." These deities were at peace till the winds disturbed them, when Lā and Ma-sina flew aloft, and there was general war till fire and water produced a rotting debris, whence came maggots, and from them At and Fu, the first human beings. No man knows the origin of Tangaloa. His daughter was a spirit who flew about the flooded earth as a bird (Turi), searching for land, which he gradually formed for the maggots. The loose rocks also produced fire, and thence came a man Ariari, who made a woman out of a cuttlefish. But some say that man was formed from a kind of mussel shell. He has a soul (Angānga) which "comes and goes," being a kind of vapour. The gods in council decreed that man's life should end like the flame of a torch. Tangaloa had a son Moa, produced by the rocks in the centre of the earth, and a daughter Lu—otherwise a son, who married the ocean and settled the land.

These gods are incarnated in various beasts, birds, fish, or shells, called Aitu. The hut temples adjoining the Maras have sacred wells and cups; stones, shells, skulls, etc., are hung up inside. A pole is set up on holy days, with a skull and streamers on the top. May-Day is a special fete throughout Polynesia (see Union Islands): wine is poured on earth, or sprinkled towards heaven, and the sacrifices are eaten. The Aitu-Langi, or heaven gods, are symbolised by a large shell (see Sankha), and the Tupai, or high-priest, is the "lord of poison," like Siva in India. Sa-ato the rain god is represented (says Mr Turner) by "two oblong smooth stones on a raised platform," near the villages—recalling the Indian lingam stones: some Samoans "cooked *taro* and fish on their stones," which (p. 24) are called Fonge and Toafa: the god Faamalu ("cloud" or "shade") is represented by a trumpet, or horn-like shell, set up at a temple

in a sacred grove, no tree of which may be touched. The cuttle-fish, Fe'e, was a god of war, with a special fête, when all men, women, and children must aid in building a new temple. All that this Samoan octopus touches is sacred, and its quick dartings in the lagoon are watched as predicting good or evil. The house of Fe'e, described by Mr Turner, was a circle like Stonehenge (p. 31). He is also a land god as Moso, symbolised by a stone, but incarnate in many forms, such as a pigeon in a wooden bowl decked with white shells, or as a man, or the tree Moso with. fragrant yellow flowers. The mullet fish is also "long Moso's" sacred emblem, as is the stinging ray, or the turtle; and only a priest dare taste these. If they were injured the culprit's children were immolated to Moso. Nivo-Loa is the "long tooth god," of whom (p. 42) strange stories are told. Pava is represented by the *taro* leaf, and is a war god visible in the rainbow, which flies from Tangaloo, or the sun. The passer-by kisses the "smooth stones from the stream," set up in villages and fields, or at cross roads; and in cases of quarrel the disputants are bidden to "go and settle it at the stones," where also vows and oaths are made. There were many war gods among a race seldom at peace, but the deities have now been almost effaced by the Christian missionaries (p. 46). The owl was a symbol of Tonga, and men beat their foreheads with stones till blood flowed, in his honour. Tangaloo, the "unrestricted being," is also the Turu or snipe, a bird worshiped in the May fetes; and a sort of communal meal or eucharist is then eaten, none being absent from home at this season. In January Tonga is worshiped as Aitu-teh "the great god" (p. 204). The sacred emblems include the turtle, eel, butterfly, and heart; and there are some 50 tribal and family gods. Circumcision is a Samoan rite (compare Australians). Fire (*afi*, *api*, *ai*, or *ahi*) is also worshiped (p. 116), and is connected with burial rites, the body being embalmed. Oaths are taken on a stone covered with sacred grass and anointed. Augurs are consulted as to war. "Chastity is ostensibly cultivated by both sexes," but is not really common (p. 91), and women often plead (p. 200) that they "become pregnant by looking at the rising sun," so that children of the sun are often found. The custom of the Levirate (marrying the widow of a brother) is known. The Samoans still collect the heads of their slain enemies like the Malays, and they were formerly cannibals.

Samothrakē. The Thrakian Samos, sometimes called Samos only by Homer. A famous island of oval form, 8 miles long, and

lying some 35 miles from the Thracian coast. The original inhabitants were Pelasgoi according to Herodotos : they established the mysteries (see Kabeiroi) in the time of the legendary Dardanos. Perseus, the last Greek monarch, defeated by the Romans, sought an asylum in this sacred isle (167 B.C.), and Pliny knew it as a free state. It is a volcanic island with curative springs of hot sulphur, to which pilgrims still flock : these lie in wild mountain gorges which were centres of Khthōnian (or “earth”) worship, in honour of Hekatē as goddess of the nether world ; but her shrine has not been discovered.

Samoyeds. See Siberians.

Sam-pati. Sanskrit. The Garuda bird which carries Vishnu (see Garuda).

Samson. The Hebrew Hēraklēs : “the sun” (see Sancus). His home at Zoreah (*Ṣur’ah*) is close to Bethshemesh (“the house of the sun”), in the valley of Soreḳ (“wine”), S.W. of Jerusalem, on the borders of Philistia. The Rabbinic legend says that in one stride he could pass from Zoreah to Eshtaol (Judg. xiii, 25). He is announced by an angel, and his strength is in his hair (or rays) : he slays the lion like other solar heroes, and burns the crops with fire. He also dwells in a cave, and sleeps in Gaza—the extreme west—appearing in the morning at Hebron in the east. He is tempted by Delilah in the vine valley of Soreḳ, and then becomes weak, his hair being shorn. Delilah represents the Omphalē of the Greek legend of Hēraklēs. Samson becomes a slave till his hair grows again, and dies finally between the pillars in Gaza—or the west : these answer to the western or sunset pillars of Herakles.

Samudra. Sanskrit : “a gathering of waters,” the ocean. Any river, such as the Ganges, is Samudrā in the feminine. Samudra the “king of rivers” had a wife Velā, and their daughter Samudrā married Prachin-avarshish, and was the mother of the ten Praehetasas, sea powers from whom proceeded the demi-god Daksha : for all things came from water (see Daksha, and Vāna).

Samuel. The Hebrew prophet and ruler, who was called by Yahveh as a child. [The derivation of the name is doubtful—perhaps “God has called him by name.”—ED.] The Books of Samuel (see Bible) include the history of David also, and could not have been written till the reign of Solomon at earliest. Wellhausen supposes that they represent the combination of two distinct narratives. [The principal

argument is based on Saul's not knowing the name of David's father (1 Sam. xvii, 55), according to a passage which is omitted in the Greek Septuagint translation, whereas David had already been in Saul's service (xvi, 18, 19) ; but this argument is not very conclusive. The allusion to "kings of Judah" (1 Sam. xxvii, 6), if not merely a gloss, indicates a date for this work subsequent to Solomon's time.—ED.]

Samva. Sanskrit. Indra's thunderbolt.

Samvarta. Sanskrit : "a cloud." The destruction of the world is Samvrita.

Samvata. Sanskrit : "era." (See Eras, and *Indian Antiq.* Dec. 1891 : *Academy*, 16th Feb. 1884.)

San. Akkadian. One of the names of the sun, others being Sam, and Tam, in the same language. [Compare the Turkish Sañg "illustrious."—ED.]

Sanars. A numerous menial caste in S. India. They now cultivate palm trees, and make spirits ; and they are a vigorous people, but great worshipers of spirits mostly evil (see Rev. S. Mateer, *Travankor*). Like some Sudras, and Chitis, they have a curious wedding custom, recalling Pandora's box (see Promētheus). The bridegroom sends such caskets to his male relations, having inside each a bride's *tāli* or token—the Tāli-Kiroman, which is an egg-like object—together with cocoa-nuts and rice. He receives presents and blessings in return if the relations approve. The bridegroom's sister carries a *Kodi* (which means both a basket and the Yoni), covered with the *Mantri-Kodi* or sacred cloth, to the bride's room, and there is always a lighted taper beside it, and a small phial of oil. A large empty pot is also covered over by the hands of the bride's female relatives, as the bridegroom approaches, until the bride's mother comes to fill it with grain. The couple stand on a consecrated mat, hand in hand, while a Brāhman sketches the Lingam and Yoni on the ground before them : they then walk round the central pole, or pillar, of the house or tent, and scatter seeds and oil, some of both being cast into the sacred fire of the hearth, while the shank shells are blown.

Sanchi. A well-known Stupa or Tope, of the Bhilsa group, on a hill which for a thousand years has stood solitary in the wilderness—the haunt of the wolf, jackal, and hyena. The naked herdsman gazes at strange vast ruins, or rests in their shadow, watching

the browsing goats at midday. It is difficult to realise that for many centuries this holy mount was thronged with kings and peoples, from all parts of India, enquiring of the holy dead, whose feet had trodden the spot. Not a footfall now arrests the ear. The great Master, and his disciples whose relics lie in the buried caskets, are not forgotten ; but they are known only to the pilgrims from Ceylon, Barmah, or China, and to the European student of Buddhism : the people of the place know nothing of the faith or of its history. Relics of historic importance were here found by Dr Peterson the Professor of Sanskrit, to the Elphinstone College at Poona (*Times of India*, 2nd April 1892). Two of Buddha's disciples were here buried about 400 B.C. The Council of Patna, under Āsōka in 241 B.C., revised the Buddhist Canon, and included a work called the *Questions of Upatissa*. This disciple was called Sariputa on admission to Buddha's Order, and he agreed with a friend Mogalana that whichever of them first found salvation would tell the other. They died soon after each other, at a great age, shortly before Buddha himself, having been his chief disciples after Ananda whom he loved. In 1853 Major A. Cunningham, of the Bengal Engineers, dug into the mounds surrounding the central Sanchi Tope, and found a shaft with a slab at the bottom, under which were two large stone boxes. The southern of these bore on the lid the name of Sariputa, and the northern that of Mogalana. The first contained a steatite casket enclosing two fragments of sandal wood : a fragment of bone less than an inch long, and seven precious stones, were also found in the casket ; the sandal wood is supposed to have come from Sariputa's funeral pyre. In the other box was a similar casket, with two fragments of bone each half an inch long. The first casket was marked in ink, inside the lid, with the letter *Sa*, and the second in like manner with *Ma*, for the names Sariputa and Mogalana.

Dr Bühler, and others, agree that the great Tope at Sanchi is older than 260 B.C., and probably as old as 400 B.C.; the stone railing round it is perhaps as old as 20 or 30 A.C. (Gen. Cunningham, *Bhilsa Topes* ; Fergusson, *Indian Architecture*). Out of more than 400 inscriptions at the site, 378 have been read, including Āsōka's edict about making a road for the processions of monks and nuns (see *Academy*, 17th June 1893). In the sculptures of the Tope, Buddha appears as a prince, not as an ascetik, and many of them represent Jātaka tales—that is stories of his previous lives. The evidence so collected appears to show us that the actual relics of Buddha's chief disciples were here enshrined, long before Āsōka's time, and are to be added to an actual relic of Gotama Buddha himself (see Kapila-vastū).

Sancus. The Sabine chief deity (compare Sankin and Sanku), whose temple was on the Quirinal hill at Rome, opposite those of Quirinus and of Janus. The gate near it was called the "Sanqualis Porta." The shrine of Sancus was founded by Tarquinius Superbus, and it was reconsecrated to Dius Fidius—the Jove of vows—in 465 B.C. The god presided over marriage vows, hospitality, and national law. The Sabines said that Sancus was the father of their ancestor Sabus. He was also called Semo-Sancus, and the character of the god suggests that the name is connected with the Latin *sanctus*, and with "sanction" by vows. [If however the deity worshiped by the Etruskan Tarquin bore an Etruskan name we may compare the Akkadian *San*, "noble" or "illustrious," applied to the sun (see San), and Semo-Sancus with *Sam-san*, "the bright sun," which is perhaps the real origin of Samson.—ED.]

Sand. Sanskrit : "wild." The sacred bull which wanders loose in temples and towns in India. Siva is also Sanda.

Sandan. Agathias quotes Berosos as saying that Sandēs was the Assyrian Hēraklēs. Dr Sayce regards Sandan as a Hittite god (see *Trans. Bib. Arch. Soc. and Proc.*, June 1882, June 1899). The Lydian Sandanis appears to be the same. [As an Akkadian name *San-dan* means "the mighty sun" (see San).—ED.]

Sandra-cottus. The Greek form of Chandra-Gupta (see India).

Sangreal. See Grail.

Sanja. A name of Siva. Sane is Vishnu as the sun, and Sana is Siva as the artificer.

Sanjna. A name of Saranyu, and of the daughter of Visva-Karma, who is "conscience" and a wife of the sun. She is the mother of Surya, and Manu.

Sankāra. Sanskrit. Siva, as the creator and chief Rudra.

Sankar-ācharya. A distinguished Saivite reformer, and Vedanta philosopher, whom some place as late as 760 to 820 A.C.; but who, according to the annals of Kerala, lived in 427 A.C., when he visited Makka. He is called an incarnation of Siva. Mr Fleet (*Journal Bombay Rl. Asiatic Soc.*, 1892) shows that he was born in 633, and died at Kedār-nāth in 655 A.C. He was a fervid preacher, and his commentaries on Sutras and Upanishads are of great value. He was the founder of the sect of Smārtava Brahmans (students of "tradition"), and he established monasteries, one of the chief of which we often

visited at Srīngā-giri on the W. Ghāts of Maisūr. He disputed with Brāhmins and Buddhists, and tried to popularise the Vedānta philosophy; but he was called a “heretic,” and “the hidden Buddhist”; the Brāhmins refused to burn his dead mother; but the legend says that he produced fire from his arm for the purpose. He was one of the last survivors of the old pre-Buddhist schools of philosophy; but was to some extent followed by Ramanūja and Mādhava, in the 12th and 13th centuries A.C. (see those headings).

Sankha. The Shank or *Concha Veneris*, used as a trumpet, and also a female emblem. These shells are very valuable, and are prepared chiefly by the Sankha-saris of Dakka. Some 60,000 are found yearly on the coasts of Ceylon and Madras, and are valued at £25,000. Those which open and are wreathed to the right are most valued, and fetch £40 to £100 each. As “sounders” (see Sambhuka) they drive away demons, and Buddhists say that those opening to the right should be reserved for temples and palaces: no Siamese subject dares to keep one (Crawford, *Siam*, p.181). On great occasions they are brought out, and filled with water, which is sprinkled from them for the cleansing of sins. Sakra, the chief Deva, caused ten thousand sankhas to be blown when Buddha was born (see Upham, *Buddhism*, p. 70). The shell often appears in classic sculpture, as blown by Tritons and Nereids—water spirits who were also said to dwell in the concha. In our 6th century the Red Sea, and the shores of the Maldive Islands, were known to Hindus as Sankha-dvipa or “the region of conch shells.” Armlets, bracelets, beads, and charms, are made of this shell, for both men and women. It is one of the emblems carried by Vishnu. It was known as *Shenek* among the Moors. The Spaniards found it in use in the Solomon Islands of Polynesia, as a sacred trumpet called the *Hoflis* or *Coflis*, which they said “signified a woman” (*Journal Rl. Geogr. Soc.*, July 1880, p. 404).

Sankin. Vishnu as the god of “left hand” sects.

Sanku. An honourable title of Siva (otherwise Saku), and the name of a son of Ugra-sena.

Sānkya. One of the six systems or “demonstrations,” of Hindu philosophy (see Darsanas) founded by Kapila. It is also called Samkhya, and Samiksha, and signifies “research,” or “reasonable discrimination.” It teaches the immortality of the soul, and free-will: man’s aim must be to deliver himself from the flesh, and to attain to an impassive beatitude. It allows souls to all animals; and it ac-

counts for evil by the conflict of co-existent, and co-eternal, matter and spirit : “ the soul when emancipated continues as an individual in a state of absolute unconsciousness ” (see Prof. Garbe’s *Sāṅkya Philosophy*). It declares that “ happiness does not really exist here, all pleasures being mingled with pain, and leading to old age and death.” Such teaching is found among Christians and Buddhists, as well as among Hindus and Greeks.

Sanskrit. See Deva-nagari, Kharoshthi, and India. The sacred Indo-Aryan language is the sister of the Zend in Persia, but it appears not to have been reduced to writing till about 600 B.C., and was first grammatically studied with the Prakrits, or dialects, by Pānini—perhaps as late as the 4th century B.C. “ The whole Sanskrit literature which we possess,” says Prof. Max Müller (*India*, 1883), “ with the exception of the Vedic, and earliest Buddhistic, cannot be older than about 400 A.C.” ; and again he says (*Biogr. of Words*, 1888, pp. 83, 233) that : “ In India we find no trace of books before the 5th century B.C.” In the 3d century B.C. the inscriptions of Āsōka are in dialects, and Buddhism spread in the Pāli. The following is the supposed relation of these tongues (*Athenæum*, 10th Aug. 1889) :—

Vedik.	Literary.	Vulgar.
<i>Khandus.</i>	<i>Bhāshā.</i>	<i>Prākritis.</i>
Hymns.	Pānini.	Ungrammatical.
Brāhmanas.	Kanishka.	Grammatical.
Sūtras.	Rudrā-dāman.	
	Renaissance	
	(400 A.C.).	

The literary speech is thus traced from the 4th or 5th century B.C. to the 1st century A.C. (Kanishka), and to the 2d (Rudra-dāman’s inscriptions). The so-called “ ungrammatical ” Prakrits are those used by Āsōka about 250 B.C., and include the Gāthā (“ song ”) dialect, which was scholastic. The “ grammatical ” dialects are of three classes : (1) the Pāli as written in Ceylon in 88 B.C.; (2) the Magadhi as written in 454 A.C., whence come many modern dialects of Sindh, Gujerāt, the Panjāb, Napāl, Bihār, Bangāl ; with W. Hindi, Uriyā, Asamī, and Marāthi : (3) the Mahā-rashtri. [The history of Sanskrit is like that of many other languages (see India), and the archaic Vedik speech became an unspoken sacred language preserved by Brāhmanas, as the dialects gradually diverged and multiplied in later ages.—ED.] Pānini speaks of *lipi-kāras*, or “ makers of tablets,” and writing was known perhaps as early as 500 B.C. in N.W. India.

The oldest inscription in purely literary Sanskrit is one of king Rudra-dāman of Girnir (about 150 A.C.), and the oldest extant text of the Sanskrit revival is on a copper plate of king Dama-pāla-dma, dating 880 A.C. (*Indian Antiquary*, Sept. 1892). But the characters on the Harpa seal, found in ruins near Lahore, belong to the alphabet in which Sanskrit was written, and General Cunningham said that “they cannot be later than 400 to 500 B.C.” (*Journal Rl. Asiatic Socy.*, July 1885). Sanskrit may have been a literary tongue in 800 B.C., and a classical language by 500 B.C. To the three classes above noticed M. Senart would add the “mixed Sanskrit” of the monuments—whence sprang the Pāli—as found at Kapur-digiri, and Mathūra, used especially by Buddhists about 250 B.C. These texts include “forms purely Prākṛit”: [just as the Arabic of the Korān is called ungrammatical by later Arab grammarians—ED.]: “from the end of the 2d century A.C. the use of mixed Sanskrit is, in the west, banished from the inscriptions, regular Sanskrit taking its place.” The so-called “regular” tongue thus comes into use after the texts of 80 A.C. The use of Sanskrit as a sacred language led to its being carefully preserved by priests till it became “essentially a Brāhman language, with its roots deep down in the traditions of the Vedas.” Of the Prākṛits, as used on monuments between 250 B.C. and 300 A.C., M. Senart also says that: “The inscriptions show no trace of difference of dialect, or other appreciable variation, even between the most ancient and most modern.” These are all earlier than the age of the Sanskrit “renaissance,” and of the oldest known Sanskrit MSS. (like that at Cambridge 883 A.C.; or the Napal MS. of 1008 A.C.; or another in India of 1132 A.C.), so that classic Sanskrit does not appear early as a spoken tongue.

Sanyāsi. The 4th or most severe type of ascetik among Brāhman, who has renounced all public and social duties, joys, and privileges, cltste and sect. He is dead to the world, and has performed his own Srāddha or funeral rites: he is but a spirit hovering on earth, and not of it. He calls himself Brahman, and knows not whether he is naked or dressed. The European, who calls all ascetiks Fakīrs or Yōgis, rarely knows the real Sanyāsi, who avoids towns, saying that they secularise the mind: nature, man, and woman being influences too strong for them. The author sought them out, and associated with many Sādhus who were good, and even learned Sanyāsis, and real Mah-ātmas or “great souls”—men noble and revered, such as Rāma-krishna in Bangal (1835 to 1886) whom Max Müller has described, and who converted Kishub-chander-sen to true religion

(see Brāhmo-Somāj). This Hindu saint, though a Brahman, discarded caste : he made no pretences of secret wisdom : he was no Guru-ji or dispenser of charms, as many Sanyāsis are : he broke caste rules daily, and declined to be called a Guru : he disclaimed the possession of occult knowledge or powers : he worshiped many deities but none in particular, nor was he a Vedantist : “ he accepted all the doctrines, the embodiments, the usages, and devotional practices of every cult : each in turn was infallible to him.” His religion was ecstasy, and Hindu deities were to him a force “ tending to reveal the supreme relation of the soul to the eternal and formless ”—according to the somewhat occult expressions of Mr Mozumdār. His disciples said that when in ecstasy his features would grow stiff, his eyes sightless, tears would run down his pale rigid yet smiling face, while he seemed unconscious. Then he would “ burst out in prayers, songs, and utterances, the force and pathos of which pierced the hardest hearts.” His words were not merely vague hypnotic talk : for they expressed the most sublime ideas of goodness and purity, with poetic diction strange to any but Oriental ears. He refused to found a sect, and left no writings : he described himself as a “ frail half sunk log of wood, floating on life’s troubled stream.” He cautioned all to “ beware of Gurus,” and not to come to him for salvation—“ they will drown me without saving themselves.”

The Bandhāyana may be called the Bible of Sanyāsis, and was known already in the 5th century B.C. Buddhist Bhikshus are often true Sanyāsis, for these are described in the Bhagavad-gītā as “ those who neither hate nor desire.” The name means one who has “ surrendered everything”—a forest recluse in the 4th or Āsrama stage, who has attained to Avadhūtā, or freedom of the spirit, which is impossible for the dweller among men.

Saoshyas. See Sraosha. The faithful helpers of the future Persian Messiah, otherwise called Soshāns or Saoshyants (see *Sacred Books of East*, xxiii, p. 165 ; xviii, p. 369). They are noticed in the early scriptures of the Vendidad (xix, 18). See Sosiosh.

Sar. Saros. The Babylonian cycle of 223 lunations (6,585.32 days), approximately 18 years and 11 days, which the old astronomers said was the period of recurrence of eclipses of the moon. They considered it a convenient measure of time, and it appears to have been known to Thales about 600 B.C.

Sar. Akkadian “king.” [The word was also known in Egypt, and adopted by Babylonians and Hebrews in the forms *Saru*, *Sarru*,

and *Sar.*—ED.] Hence came also Sarai, and Sarah, for a “princess.” Istar was called the *Sarratu*, or “queen,” of heaven..

Saracen. An European corruption of *Sharakiin*, or “easterns,” in Arabic.

Saramā. The heavenly dog, mother of Indra’s two dogs Sārameya (“the courser”), and Svanau (“the hound”), who were brindled and had four eyes; she delighted in taking life, and attended Yama also at the gates of Hades. The Persian sacred dog is also “four eyed.” Saramā, or Sarava (“the runner”) as Ushas (“the dawn”), watched over Sīta wife of Rāma, when she was a captive in Lauka. Saramā also recovered Indra’s cows from the cavern of the Panis. She was the daughter of Daksha, and was called Sripā. She appears to be the Teutonic Horinē or “storm,” and is an emblem of the wind (see Hermes).

Saranyu. Sanskrit. The storm cloud, who was the mother of Yama, and Yamī. She was also a mare, and thus the mother of the Asvins. She is the “angry” daughter of Vivasvat—the sun—and of Tvashtri, and she bore Surya and Manu (“sun” and “moon”), but flying as a mare from the solar horse, who pursued her, she left Chhaya (“shade”) in her stead.

Sarāsvati. From the Sanskrit *Sarasa*, meaning “to move” or “undulate”: the goddess of the sacred river now called Sarsuti: with the Drish-davati it bounded the Aryan home, or Brāhma-varta. She was also Vach or “eloquence,” and invented the Deva-nagari writing, as well as art, music, and learning, which arose on her banks; but Vach, though mentioned in the Brāhmanas and in the Mahā-bhārata, is unnoticed in the Rig Veda, where Sarāsvati is said to “go on pure from the mountains to the sea.” But this has not occurred within known times; for, like other rivers, the Sarsuti is lost in desert sands. A sect of learned Brāhmans are called Sārasvatas. Vishnūvas say that Sarāsvatī quarrelled with Lakshmi (“prosperity”), and with Ganga. She is represented riding the solar peacock, and carrying her Vina or lute. She often appears on a lotus, or nursing a child, and is always young and fair. She has four arms, presenting a book and a flower with those on the right, while the left hands hold the casket of life, and the rosary of religion: the golden and silver Vilva trees are sacred to her, and at her great fête, in January, rice and flowers with perfumes are offered to her, especially to condone for falsehoods.

Sarbanda. A goddess worshiped by Sin-Ḳasid, king of Erech

(New Series, *Rec. of Past*, i, p. 81), according to a text copied—from a basalt monument—by Nabu-balatsu-ikbi, in the temple of E-zida. This text records early endowments at Borsippa outside Babylon, including 30 *gur* of corn, 12 *manas* of wool, 18 *lea* of oil, and a *shekel* of gold, to be presented annually. [The name seems to mean “Queen of the Bow”—a title of Istar, and the goddess is called the “mother” of the king.—ED.]

Sardinia. This island preserves antiquities of many ages, including Phœnician, Egyptian, Greek, and Roman remains, with others yet older. Prof. Lieblein, and Dr Ebers, distinguish the Egyptian scarabs, statuettes, bronzes, pendants, and intagli, from imitations by Phœnicians and others. Tacitus says that Tiberius (in 19 A.C.) transported 4000 Egyptians and Jews—mostly enfranchised slaves—to Sardinia.

Sargina. According to later Babylonians this king was the founder of their civilisation. [The name in Akkadian probably means no more than “founder king.”—ED.] He was the king of Agadhe (see Akad, and Babylon), variously supposed to have lived about 2500, 3000, or 3800 B.C. Nabonahid, king of Babylon (550 B.C.), records his discovery of a foundation tablet of Naram-sin—supposed to be the son of Sargina—and believed him to have reigned 3200 years before his own time. He says that what had been buried for 3200 years, and 18 cubits beneath the temple of the great lord of E-bara, at Sippara, was revealed to him by Samas (the sun) : no king had seen it before him, for Nebuchadnezzar (Nabu-kudur-uşur) had sought the foundation tablet in vain : he adds, “I saw the writing. . . and did not alter it, but cleansed the altar, sacrificed a victim, and restored it to its place, with my written name.” He does not however say how the date was calculated. He found also that the temple had been restored by SagaIti-Burias about 1090 B.C. He prays to the goddess Anunit to favour him, and to intercede with the moon god her father for him, that his dynasty might endure.

The Babylonian legend of Sargina, the “king of justice, deviser of prosperity,” exists in several copies in Semitic speech, these being apparently taken from an original which has not been found. The following is the translation of Talbot, and G. Smith (see *Proc. Bib. Arch. Socy.*, Nov. 1882 : *Rec. of Past.*, v, p. 53) : “I am Sargina, the great king, king of Agadhe. My mother knew not my father ; my family ruled the land. My city was the city Atzupirani, which is on the banks of the river Euphrates. My mother conceived me ; in a secret place she brought me forth. She placed me in an ark of

bulrushes ; with bitumen she closed up my door. She threw me into the river, which did not enter to me into the ark. The river carried me : it brought me to the dwelling of Akki the water carrier. Akki the water carrier (otherwise 'ferryman'), in his goodness of heart, lifted me up from the river. Akki the water carrier brought me up as his own son." Mr Smith adds a further portion : " Akki the water carrier placed me as his husbandman, and in my husbandry Istar prospered me . . . forty-five years, the kingdom I took : the black-headed races I ruled. I (marched) over difficult countries. I rode in chariots of bronze. I governed the upper countries, the kings of the lower countries. . . . I besieged Titisallat a third time, Asnum submitted, Dur-ankigal (or Dur-b'elu) bowed." The history is further recorded in a tablet concerning the reigns of Sargina, and Naram-sin, which is of astrological character, and divided into 14 paragraphs, each referring to a different omen from the moon. [This is not apparently a contemporary work.—ED.] The following examples show the nature of the document, as rendered by G. Smith : " When the moon in its whole mass and the under part is full ; and a clear sky above and behind (*i.e.* in the west) makes it large and bright, an omen for Sargina. He marched to the west : he swept the west ; and his hand captured the four quarters." " When the moon is like a cloud, and the orb has no horn, on the right (south) of the orb opposition is made, and on the left against it the seven confront. An omen for Sargina. The inhabitants of his land revolted against him, and enclosed him in Agadhe. Sargina came forth : he smote their bodies ; and accomplished their destruction." The events which are thus connected with astrology by some Babylonian priest include : (1) A victorious campaign in Elam ; (2) another in the west ; (3) the foundation of Agadhe, and submission of all Babylonia : Agadhe was peopled with conquered races ; (4) and (5) campaigns in the west ; (6) a mutilated record ; (7) a campaign of three years, in which Sargina penetrated to the " sea of the setting sun " or Mediterranean, where he set up statues : he carried the spoil to Babylonia ; (8) the enlargement of the palace of Agadhe ; (9) the revolt of K̄astubili of Kazalla (in Kappadokia) : Sargina wasted this land with fire and sword ; (10) the attack on Agadhe as above ; (11) the conquest of Subartu. The remaining three paragraphs record victories of Naram-sin, in Magan (Sinai) and elsewhere. [He is now known, from a monument at Susa, to have been also victorious in Elam.—ED.]

The great astrological work called the *Namar B'eli* (" Light of Ba'al"), a series of 70 Babylonian tablets, also contains many references to Sargina. [That this work is of a later age is shown by the following

passage (*Rec. of Past*, New Series, iv, p. 34, lines 7 to 10), as rendered from the original words, though the translation of some of them has been variously explained : “ That Sargina ruled Kish, and Babylon, under this omen, was declared by his name, when they removed the earth from the west gate of the city.” This refers evidently to the search for a foundation tablet, as in the case of Nabonahid above given.—ED.] The only really contemporary text of Sargina that is known is a small egg-shaped object of veined marble, pierced lengthwise (see Sippara) having the following in seven lines, or rather columns (two being double) : “ I Sargina the king, the king of Agadhe, dedicate to Samas in Sippara.” [The question whether Sargani, who was afterwards deified, was the same person as Sargina is disputed (see Nipur). A fine cylinder of hæmatite, found at Kurion in Cyprus (Menant, *Recherches sur la Glyptique Orientale*, p. 73), bears this name in early, but not very archaic, characters : the text reads : “ The scribe, the king’s son, servant of the divine Sargani, the king of Uru ” (or “ the illustrious ” king) ; and this evidently belongs to the later Semitic period, when Sargani was deified ; it certainly does not attest the conquest of Cyprus by Sargina.—ED.] This remarkable cylinder represents a figure of Gilgames on each side of the inscription : he kneels on one knee, and holds a vase whence three streams are issuing, which are drunk by a bull below.

Whether or not we accept the date given by Nabonahid for Sargina (to which there are some astronomical objections) it seems clear that this ancient conqueror, who had become a legendary figure when the story of his birth was written, must have lived at a very early historic period (see Loḥ).

Sari. Arabic : “ mast.” See Arks, and Mast.

Sarira. Sanskrit : “ the essence ” of the body (see Spirits).

Sār-nāth. A place very sacred to Buddhists, as the first at which Buddha stayed after quitting his retreat at Buddha-gyā. It is 3 miles N. of the Barna (or Varna) stream near Banāras. Here Gotama. first “ turned the wheel of the law,” and here he was joined by the first five disciples (see Buddha). Here was raised the celebrated Isi-patāna, or “ abode of saints,” perhaps the first Buddhist monastery, with a huge Stupa or Tope called the Dhamek, to mark the spot where Buddha had dwelt, and a smaller one, the Chaukandi, which both still stand as sentinels over a dead past. At Sār-nāth there were many shrines, monasteries, and sacred tanks, in the time of Āsōka, which are described by the later Chinese pilgrims (404 to

650 A.C.). The monks were not expelled till our 12th century (see Sherring, *Banāras*).

Saron. Sharon. The Hebrew word appears to mean “plain,” and refers to various plains in Palestine. It occurs on the Moabite stone, and on the coffin of Eshmun’azar (see Phoinikians). But Pliny and others thought it was the Greek for an “oak wood” (*Hist. Nat.*, i and iii), and oaks grow in the N. part of the maritime plain of Sharon. Diana was also called Saronia, probably as a tree goddess.

Sarospa. The angel who executes the orders of Ahūra-mazdā.

Sarpa. Sanskrit : “creeping” (see Serpent).

Sarpēdōn. The brother of Minos in Krete. [Perhaps from *sar* “to go,” and *pad* “foot.”—ED.] Zeus granted to him, as to Nestor, a life equal to that of three generations of men. Some called him the son of Laodameia (“the people’s lady”), daughter of Bellerophontēs. But Minos was the son of Europa. Sarpedon was killed by Patroklos on the plains of Troy. At Xanthos in Lycia he had a temple as Lukos or “light.”

Sarva. One of the Rudras (or winds) according to the Vedas : “the all entire, and god of light.” His consort is Sarvarī, a water goddess.

Sarvaga. Sanskrit : “the all pervading.”

Sarvakas. Sanskrit. A sect of skeptiks.

Sās. Sanskrit : “governing.” Sasvata is the sun.

Sasa. Sanskrit : “hare,” a lunar emblem. [The word comes from the Aryan root *kas* “to run”; it appears to be a very ancient word, since *kasin* is the hare in Finnish speech, and *kazin* in Akkadian.—ED.] See Hare.

Sastra. Sanskrit : “rule,” “precept.”

Sat. An ancient root meaning to be “firm,” as in Sanskrit *satya* is “truth” or “reality” (see *Sacred Books of East*, i, pp. 33, 34). It is the base of many important words. [Egyptian *set* “establish” : Hebrew *shat* “basis” : Aryan *sta* “stand,” *sad* “sit.”—ED.]

Satan. Hebrew : “accuser” ; Arabic *Shaitān*. See Devil.

Sata-patha. See Vedas. The “hundred sections” of the Brāhmana, or commentary, on the Yajur Veda (see *Sacred Books of*

East, xii). It exists in two recensions (the Kānva and the Mādhyandma) both published by Prof. Weber. Nine of the fourteen sections are older than the rest, but all appear to be earlier than the time of Gotama Buddha. The two oldest treat of the Brāhman rites at the full moon, when the Brahman must for two days light his own fire. Twice every month he must fast, and offer certain sacrifices. Prof. Eggeling calls this work the “chief if not only source of information regarding one of the most important periods in the social and mental development of India.” It is extremely prolix, and full of those extravagant priestly pretensions which led to the success of Buddha’s teaching of revolt. It is characterised by “dogmatic assertion, and a flimsy symbolism, rather than by serious reasoning.”

Sata-rūpā. Sanskrit : “hundred shaped.” The daughter of Brāhma and mother of Manu.

Sati. Sanskrit : “true.” See Sat. The name of a daughter of Daksha, and wife of Rudra or Bhāva. She is said to have thrown herself into the sacrificial flames, because she and her husband were insulted by Daksha, whom Siva decapitated (see Daksha) : he also scattered the limbs of Sati, which appear in many of his temples near his lingam. According to the Tantras, there are 50 such places, called Pitha-sthana, and Sati is here identified with Devi, and Uma, as being the wife of Siva or Rudra. As Uma she is the “mother,” and a daughter of Himavat (“the snowy”), and of Mena. She is the type of the *Sati* or “true” widow, supposed to show her fidelity by burning herself to accompany her husband to the other world. The rite (Suttee), which is not found in the Vedas, is said to have been first established at Deo-garh, where the Chita-bhumi represents “Sati’s ashes” (see Deo-garh). It is said that Satis have never been very common in India, and not more than 800 cases of widow burning have occurred in any year. Most castes now disapprove of the practice, which is ancient since wives, and slaves, were slain at the tomb among Scythians, Kelts, and others.

Sati stones are common in India by the roadside, or in villages and fields, near holy wells and streams : they have usually the forms of a man and woman. Some Satis have shrines, where any glass beads, rings, or links, which the widow had with her on the pyre are consecrated as relics ; and where offerings of rice, milk, cloths, sandal wood, etc., are made for the cure of various ailments. But no virtues are supposed to exist in the ashes of the widow herself. Capt. Gill (1848) describes Sati monuments near Julna as “square tumuli, twice as high as broad, the upper half hollow, with an arch on each side

and inside, sculptures of two feet and a lingam. . . . Other images are used for worship in the houses of the Sati's near relations." The Sati rite (Sahaga-mānam, or "going with the husband"), according to the Puranas "insures to the wife three million years of felicity with her husband in heaven," but it may not be performed by a pregnant woman. The supposed disgrace of having no children, and the possibility of starvation, are indeed the inducements to the widow for self-immolation. On the husband's death she distributes jewelry among relatives and Brāhmins, puts on a yellow cloth, and goes with a smiling face to the burning ground. She prays for her Raja and people, and mounts the pyre, after she has circumambulated it three times, with music, prayers and praises. She lies down beside the corpse of her husband, and the people pour oil and resin on them, and pile up faggots. Thus burned they are said to attain Moksha or "salvation."

Saturn. See Kronos. The early Roman god of "sowing." He is perhaps the Keltic Seatharan (from *Seath*, "fulness," and *Aran*, "corn")—see Vallancey (*Col. Hibern.*, iii, p. 413; iv, p. 3). The Saturnian age was represented to be a golden age. The Saturnalia were festivals when great licence was permitted, and which took place in the end of December, as soon as the winter solstice was passed. Thus Saturn is a god of the new year, and of the first sowings. But in the time of Lucian he was identified with "a baleful star with black fires," being the Babylonian Adar, and planet of evil influence (see *Kiūn*). Saturn (*Sanē*) among Hindus is said to hate mankind, and to cause family sorrows through wanton cruelty, but his power over any individual lasts only $7\frac{1}{2}$ years. Ptolemy's astrological period of 465 years for the reign of Saturn is a multiple of the same period. But there is no escape from *Sanē*, who chained Vishnu to a rice mortar, drove Siva mad, and changed Siva's son Kartekeya, or Subramanya, into a Vengai tree. In the *Mahā-bhārata*, *Sanē* wickedly incites Nala to gamble away his kingdom, and inflicts misery and torture on the faithful husband and wife. He has temples, but no offerings: the supplicants are fed at the shrine, and pray that he will not look on them—for he is the evil eye. The Greek idea of Saturn or Kronos in the Orphik hymns is quite different.

" Father of vast eternity, divine,
O mighty Saturn, various speech is thine,
Blossom of earth, and of the starry skies
Husband of Rhea, as Prometheus wise."

Saturn, however, was a dreaded tyrant who devoured his children.

He is the "lord of the starry seven," whose holy day is the seventh day or Saturday. Hence the Jews called him Sabbathai or "Sabbatic," and the symbol of Adar, as the planet Saturn among Babylonians, was a group of seven orbs or stars.

Satva. Sanskrit : "reality," "existence," a "being."

Satya. Sanskrit : "truth," "fidelity" (see Sat).

Saul. Hebrew : "request"—the son asked for from God. This king is represented to have worshiped in stone circles, and to have erected a Yad or "hand" as a monument (see Hand). He prophesied, and was possessed by an evil spirit from Elohim. [He also enquired at the ark, and observed the commandments to destroy Amalek, to slay witches, and wizards, and to avoid "eating with the blood," as commanded in the early Hebrew laws.—ED.]

Sauri. Vishnu in the triad of Ravi, Mahā-Isa, and Sauri.

Sava. Sava. Savara. Names of the sun, and of Siva.

Savars. Sauras. Suvars. Suars. An ancient class in India, still numerous among the non-Aryans of Kolaria, Malwa, and Central India. They appear to be the Sabiræ of Herodotos, Pliny, and Ptolemy. The name, according to General Cunningham, may come from the axe, still to be seen in the hands of the poor woodcutters who are called Suars, in S. Bangāl, or in N. Madras. Mr C. Johnston (*Asiatic Quarterly*, January 1893) regards them as of decidedly Mongol extraction: for they have flat faces, thick lips, high cheek bones, and slanting eyes, being Kochs by race. They are keen traders, and industrious.

The Savaras are noticed in the Aitareya Brāhmana (vii, 18) perhaps as early as 700 B.C.; and yet earlier, in the Rig Veda (X, lxii, 11), we find notice of Suvarnas or "traders" (from *su* "business"): for Suvarnā, the daughter of the Ikshvaku king of Pātala, marries an Aryan hero (Rockhill, *Life of Buddha*, p. 11). The founders of Vaisali, and of the kingdom of Videha, were Sus or Suar, famous as traders and warriors; and Surashtra is the "land of the Sauras," namely Gujerat, and the southern capitals of Bharoch and Surāt. The Eastern Suars owned Behār, as far N. as Gorak-pūr (*Journal Rl. Asiatic Socy.*, July 1888). They were found in Orissa in the 7th century A.C., as well as in the hills of S. Bangāl (Cunningham, *Ancient Geog. of India*, p. 505). Pliny says that the Monedes (Munds) adjoined the Suari, and Ptolemy that the Sabaræ lived on the river Manada—or Mahā-nadi. The Sevras of the older Purānas,

and of the Mahā-bhārata, are “the offspring of Brahma’s thigh,” and the sons of Kāsyapa or the sun. A “tribe of Seoris” (Sherring, *Banāras*) in Ghazipūr, Shāhābad, Mirzapūr, and Behār, mingled with Kols, are probably Sua.ts (Mr Driver, *Journal Rl. Bengal Asiatic Socy.*, No. 11, 1891). They are found in Sambalpūr, Orissa, and Ganjam, “in various stages of civilisation, and adopting various languages and customs, according to their surroundings.”

We had much personal acquaintance with Suvars in E. and Central India, and found them to be tree, and phallic worshipers. Two branches of a sacred tree on their altars are flanked by lamps at the angles. At marriages the young couple perambulate the shrine seven times within a cord, led by a woman, and then mark each other’s foreheads with the caste mark of Sindur (see Tika). Dancing and drinking then follow, the clothes of bride and bridegroom being tied together in completion of the rite. In W. India the Savars adore Bel (the sun), Jung (the moon), and Jeo (the fire), otherwise Leo (see *Journal Rl. Asiatic Socy.*, July 1885, p. lxi : *Ind. Archæol.*, xvi). They especially revere the Mitra-vāna, or “sungrove” of Multān (*Journal Rl. Asiatic Socy.*, April 1889, p. 255).

Savarna. Sanskrit : the ocean (see Sauri).

Savatri. Savitri. One of the 12 Ādityas, or “infinite ones,” a form of Surya the sun. He has a golden hand, golden eyes and hair, and a car of gold, drawn by luminous brown steeds with, white feet. His jaws are of iron and gold. He is identified, in Vedic hymns, with Prajāpati the creator, and with Indra, and especially distinguished by a “golden hand” (see Muir, *Sanskrit Texts*, iv, pp. 17-24, 49, 156). One of the finest hymns of the Rig Veda is addressed to Savitar, who rises from the lap of dawn and rouses all to their duties. Savitrī (“the shining one”) was the wife of Brāhma, otherwise Sata-rūpā the “hundred formed” (see Sata-rūpā).

Saxons. These Teutons (see Britain) are supposed to be named from the *sax* sword, or dagger, the “cutting” weapon, which however Dr Latham (*Ethnol, Brit.*, p. 190) denies. They were a German race which penetrated to Britain centuries before the settlement of Hengist and Horsa in Kent.

Scapular. Latin *scapulare* a “shoulder garment,” a symbolic vestment worn, since the 13th century, by Dominican and Carmelite monks, being a broad band of woollen cloth, with a hole for the head, and hanging down before and behind. The Carmelite scapular is brown, and the Dominican white, while others are black. The Virgin

appeared to St Simon Stock the English Carmelite of the 13th century, and gave him the first brown scapular, at Cambridge, promising salvation to all of the order who wear it. The Sabbatine bull of Pope John XXII states these favours, adding that those who wear the scapular, and eat no meat on Wednesdays and Saturdays, reciting daily the office of the Virgin, are delivered from Purgatory on the first Saturday after death. Some claim that none who wear a scapular can be eternally lost, even though the vilest of criminals (Addis and Arnold, *Catholic Dicty.*). The notorious forger Pigott wore a brown scapular.

Scarabæus. See Beetle.

Sceptic. See Skeptik.

Scorpio. The autumnal sign. See Zodiak. [A Kassite boundary-stone of Melisikhu, dating about 1043 B.C., and found recently at Susa, has two signs for the equinoxes, the vernal one being an arc with degrees, and the autumnal the scorpion with the name N'ibiru, or "crossing"—the equinoctial line.—ED.]

Scot. See Kaledonia, and Kelts. Scath or Scoth is "a warrior" (O'Davoren's Glossary).

Scythians. See Sakyas, and Skuths.

Sea. See Neptune, and Okeanos. The Aryans had no original common name for the sea, being an inland people (see Max Müller, *Biography of Words*, p. 109: Dr O. Schrader, *Prehist. Antiq. of Aryans*, p. 353). The Greek *Halys* means "salt," and the Latin *māre* probably "putrid." The term sea (*yam*) is applied to the great laver in the Jerusalem temple, which was a bronze vessel: it appears to have resembled the great stone laver found at Amathus in Cyprus, which is 10ft. in diameter, 5 ft. high, and 1 ft. thick, with handles sculptured with the figure of a bull. This seems to have stood in the court of a Phœnician temple.

Seb. Egyptian. The god of earth, whose wife is Nut the mother of heaven. Seb also meant the "hisser," or goose, which was the emblem of earth, and laid the gold and silver eggs which are the sun and moon. Seb is also called the son of Shu ("air" or "wind"), as earth was also produced by Kolpias ("the wind") in Phœnicia. Set, the god of night and of hell, is also a son of Seb, who is "father of the gods." Nut and Seb embraced, but were parted by Shu, who is a son of Ra and who supports the firmament, having pushed heaven on high.

Sebek. The Egyptian crocodile god, worshiped especially in the nome (or province) of Arsinoe, and near Lake Mœris (see Egypt), for crocodiles here abounded in the Nile (see Brugsch, *Hist. Egt.*, i, p. 168). Sebek, as the “crocodile of the west,” is a form of Set the god of night. He was “lord of the waters,” and known to Greeks as Subekos.

Seben. An Egyptian goddess at Syene.

Secularists. Secularism. The term includes all those who devote attention to morality, and practical virtue, whether as Theists, Atheists, Skeptiks, Rationalists, or Agnostiks, all alike discarding the legends of popular creeds, and the superstitions of the past, and tolerating differences of opinion as to metaphysical speculations. They are abusively called Infidels, or persons who have no faith—commonly understood to mean “unfaithful,” because rejecting the popular beliefs of those among whom they happen to dwell. But Christ was called a blasphemer, and Sokrates an Atheist, Muḥammad an infidel, and Buddha a heretic. Every great master was in his time regarded with pious horror by the ignorant. All these and others dated their new birth from the dawn of true religion in their hearts, when they became free from the dogmas of religions which sought to explain the great problems of life. Secularists usually continue to call themselves Christians, though indifferent to the teaching of the Churches about a “fall,” and a “redemption,” or eternal torture of the majority of mankind inflicted by a supreme, almighty, just, and merciful father. They regard man as rising rather than falling, saved by his own efforts rather than by his beliefs. The founder of popular secularism in England seems to have been Mr George Jacob Holyoake, who formulated the system while imprisoned, with his friend Mr Charles Southwell, for blasphemy in 1841-1842. But such belief is as old as Confucius in China, and lay at the root of the Stoik philosophy of Marcus Aurelius. It was voiced in the life-long cry of Thomas Paine: “The world is my country, and to do good is my religion.” Mr Charles Bradlaugh and his party (from 1865 to 1880) did more than any others to advance secularism, which may now be regarded as one of the religions of the world—the Buddhism of the West, which has a strong hold on thousands who do not confess the name. Mr Holyoake wrote a pamphlet called *Paley Refuted*; but yet earlier the Diegesis of the Rev. R. Taylor, B.A., of Trinity College, Cambridge, was written in his cell in Oakham Jail, in February 1829, and Holyoake followed up, and systematised ideas which Taylor could not recommend to his own generation; for he taught that Theocracy meant priestly power, which checks human efforts to do good. Though we may respect

theology we must rely on ourselves, each working out a healthy life for himself, and striving to aid his fellows. "If nature be God's mode of manifestation," he said, "then the God we seek is the nature we know, a doctrine which clears up no difficulties. The orthodox Theist despises nature, the pure Theist ignores it . . . some unable to account for the presence of evil persuade themselves there is a use for it, that it is a necessary discipline ; if so we should take steps to increase it, so that discipline may abound and good be universal"—which is a *reductio ad absurdum*. It is more reasonable and reverent to confess that we do not understand, and more modest to remain silent when speech involves self-contradiction. There is but one virtue—work—though there are many precepts : there are many finger-posts, but only one path to truth. There is but one philosophy to many theologies, and its name is Fortitude. Secularists do not encourage those who merely scoff at the past, or those who are merely indifferent and neutral. Their aim is to educate the ignorant in true morality, and their endeavour is to benefit mankind. Secularism lays stress on practical work as well as on free thought, and on the study of all sciences as "the available providence of man." It is a creed of self-help, guided by ethical principle, and is unconcerned with doubts, making that as to which there is no doubt the bond of union between its members. The Secularist says that in thus promoting good he must be following the will of God if there be one, and is fitting himself for a future life if such is to be expected. As regards such matters he says that : "We can judge of the suitability of the house we desire to live in, and can improve it, though we may never know the architect." He accepts whatever is shown by human experience to be true in any Bible ; but he is concerned only in proving the truth of his own principles, and not that of Bibles.

The principles of secularism have been put in practice in France for the last 20 years. In 1885 we find issued the 40th edition of the *First Year's Course of Instruction—Moral and Civic*, in "accordance with the law of the 28th March 1882." In this children are taught "our duties towards ourselves" as follows : "As you grow older you become more serious. Consider what your duties are. You have duties towards yourselves, that is to say towards your bodies, and towards your souls." The teacher then shows that attention to health gives the best chance of long life, while to fulfil your duties to your soul you must cultivate your intelligence, and fight against evil inclinations and idleness, selfishness, vanity, anger and hatred. Extracts from the French laws against bad and dissipated persons are added to enforce this teaching. In this

new Bible the pupil is told to resolve : “ I will not do to another what I would not that he should do to me . . . I will do him no wrong. I will love him, be grateful, exact, discreet, and charitable . . . I will do to all what I would that they should do to me.” All this is followed by instruction in politics, labour, freedom, competition, etc., illustrated by tales suitable for the young.

In America the teaching of Col. Ingersoll has been much the same (see *American Truth*, August 1888). He says that : “ Secularism embraces everything that is of any real interest or value to the human race . . . all that tends to preserve or increase the happiness of some sentient being. . . . It is the religion of this world, and if there is another, necessarily the religion of that as well. . . . It teaches us to be good here and now.” The mind of man is incapable of finding a nobler incentive to action than this, which embraces the broadest and fullest human love. Secularism represents a religion that has been always and everywhere practised : it is not one to be kept out of school, or out of society, as a danger, or to be restricted to select coteries. It is the duty of the Secularist to take part in the settlement of political and social problems, and to appeal to reason by calm discussion. But science and secularism are naturally opposed by prejudice and habit, by heredity and the prepossessions of childhood. Prof. Huxley complained that the legends of Genesis closed every door leading to the fields of biology and critical history. The American Secularists have therefore striven to free their country from aB clerical domination, or ecclesiastical privilege. The Canadian Secular Union of Toronto published (in September 1888) their *Principles and Explanations*, including six on which all were agreed, though in minor points there may be difference of opinion : (1) That we have real knowledge only of this life ; (2) that reason aided by experience is the best guide of conduct ; (3) that our chief duty is to promote the general well-being of society ; (4) that for this object human effort, based on knowledge and justice, is the only reliable means ; (5) that we can judge only by results : what conduces to general wellbeing is right, and the reverse is wrong ; (6) that science is our Providence (or Provider), and on it we should rely in time of need.

Sed. Assyrian Sedu, a “ spirit ” (see Shaddai).

Seka. Sanskrit. The sun is said to “ bleed Seka ” ; and Soma-seka is the dew or heavenly nectar from the moon.

Sekhet. Egyptian. A form of Pasht (see Bas) and a goddess

who is the wife of Ptah, and of Set. The Greeks identified her with Latona ("night"), and with Artemis. The great cavern-temple, erected in her honour by Seti I about 1400 B.C., was called in Greek the *Speos Artemidos* or "Cave of Diana." The name seems to mean "the destroyer," and she appears as the agent of Ra in the legend of his destruction of mankind.

Sekina. Sanskrit : "a radish." The phallus (see Onion).

Selah. Hebrew. This word, which is so much used by Puritan and other sects as a sacred exclamation, signifies only a "pause," according to Buxtorf. It is written at the ends of verses of a certain number of lines (see Psalms.)

Selēnē. Greek. The moon as the "shining one." [From the root *Sar, Sal*, otherwise *Hel* (see Helenē).—ED.] She is the sister and wife of Hēlios, or Phoibos, the sun, and thus also called Phoibē. She kissed Endūmiōn (the sinking sun) and bore 50 daughters, and Pan sought her as a white ram. She is the "bright eye of night," with wings and a golden diadem of crescent shape : she is borne in her car by white horses or cows. At Olympia she stood by the throne of Zeus ; in Rome she had a temple as Luna on the Aventine ; in Elis she had a statue as the two-horned goddess. With Hēlios (the sun) and Eos (the dawn) she was a child of Huperiōn (the rising sun) and of Theia "the divine."

Selk. Serk. An Egyptian goddess whose emblem is the scorpion (see Scorpio) : she is a form of Isis.

Semēlē. The mother of Dionūsos, perhaps a Semitic goddess (see Samal, and Samāla). Her father was Kadmos (a Semitic name) and when she demanded of Zeus that he should appear to her in all his glory, and was thereby destroyed, Kadmos put her body into a small vessel, which drifted to Brasiaë where she was buried, and she was taken to Hades by her son. She had a temple and statue at Thebes in Boiōtia. Her name has no recognised Aryan derivation.

Semiramis. See Derketo, and Dove. There was a historic queen named Sam-muramat (perhaps "she of the exalted name") who was the wife of Rimmon-Nirāri III of Assyria (812 to 783 B.C.). The legend of Semiramis—already given—makes her the founder of Nineveh, and a daughter of the fish goddess. Onnes [probably the Akkadian *un-nu* or "city prince"—ED.] was captivated by her beauty, and slew himself when she was seized by Ninus and made queen. Diodorus says that she built an obelisk 130 feet high at

Babylon. Moses of Khorene gives the Armenian legend, according to which she loved Er the sun god, and being enraged at his indifference attacked him with an army from Nineveh. He was slain at Ararat, but she then besought the gods to restore him to life. This story appears to come from Ktesias and to be of Babylonian origin (see Gilgamas).

Septuagint. See Bible, and Origen: also *Short Studies* (ix, pp. 413-452). The Greek version of the Old Testament is so called, from the legend that it was the work of "seventy" translators. [The main contentions of the author favour the Septuagint text as older and more reliable than the Masoretic Hebrew; but he points out that we have no early MSS. to show us what the original temple copy of the Hebrew scriptures contained.—ED.]

Seraphim. Hebrew: "burning ones," angels (Isaiah vi, 2). They stood above the throne of Yahveh, and had six wings each. Four-winged angels are common in Assyrian art.

Serapis. Sarapis. This deity was originally worshiped at Sinopē on the shore of Pontus, and his statue was brought thence to Alexandria by Ptolemy Sotēr (300 to 283 B.C.): from Egypt his worship spread to Rome, and a text of Trajan (not later than 117 A.C.), found at Jerusalem, shows that Serapis had then a temple in the Holy City, while his figure appears on Roman coins found in Palestine. Dr Lehman supposes the name to be Babylonian—*Sarapsi* "lord of the abyss"—a title of the ocean god Ea. [Perhaps more simply it may be rendered as Akkadian—*Sar-api* "lord of water."—ED.] The Egyptians however understood the name as Asar-apis, or "Osiris the Apis," in their own language. He became the tutelary god of Alexandria (see Tacitus, *Hist.*, iv, 81-84). Ptolemy I announced that an angel, "in grace and form transcending man, appeared to him by night, and commanded him to fetch his effigy from Pontus . . . as a certain source of glory and prosperity to his empire": he hastened not to obey till a second vision warned him, when Timotheus, one of the priests of Ceres, was despatched with a fleet and presents to the king of Pontus, and the god "was found in a very ancient temple." He is described as a Jupiter Infernalis, having three eyes to watch heaven, earth, and the sea. Neither king nor people dared touch the statue which, after great gifts had been distributed, embarked of its own accord, and reached Egypt in three days. Ptolemy erected the first Serapeum. The Greeks regarded Serapis (or Sarapis) and Isis as

representing Hades and Persephonē—the Latin Pluto and Proserpine. Macrobius calls Serapis the “Anima Mundi,” the sun, moon, earth, and nature. About 120 A.C. the Emperor Hadrian, while inspecting Alexandria, wrote to his brother to say : “Those who worship Serapis are Christians, and the bishops of Christ are devoted to Serapis.” The Christian patriarch of the city was said by some to worship Serapis, and by some to worship Christ, but according to Hadrian Jews and Christians alike were “augurs, soothsayers, vain and seditious.” The emperor was himself initiated into Egyptian mysteries. About 140 A.C. Antoninus Pius added Serapis to the Roman pantheon, and dedicated to him the 6th of May. The first Serapeum was a kind of catacomb, wherein was enshrined the Pater-Taurinus, “bull father” or Apis. Serapis was also identified with Zeus, Dionūsos, Hermes, and the *Theos Sotēr* or “saviour god.” He appears on coins of Roman emperors as a Pluto with his three-headed dog : on his head is the *modius* “measure” or basket, and sometimes this becomes a small head, like that of Ganga on the head of Siva, or of Athene issuing from the head of Zeus. In character he resembles the Akkadian god of ocean judging men in the deep (see Ea). He had already been adored in Rome as early as 80 B.C., with Isis as his sister and wife, and under Nero Roman legions marched under the standard of Isis.

There was a temple of Serapis in the E. part of the Delta in Lower Egypt, at the junction of Ptolemy’s canal with the Bitter Lakes, which existed as early as 286 B.C.; but the more famous Serapeum, which was burned by Christians in 391 A.C., was a fortified temple, with a museum and library, founded by Ptolemy I, and completed by his son ; this stood in the Akropolis of Alexandria. The site was explored by Dr Botti, the director of the museum of Alexandria, and lies S. of Pompey’s Pillar on high ground (see *Academy*, 21st Sept. 1895). The position of the Akropolis, in which the Serapeum stood, is described by Aphthonius who visited Alexandria in 315 A.C., as being close to the Stadium. The Serapeum, according to Tacitns, was on the site of an old temple of Isis and Osiris in Racotis, which was the W. quarter of the Roman Alexandria, close to Pompey’s Pillar. The Akropolis was approached by a single path, leading up 100 steps to a propylæum with four columns, beyond which was a covered hall with a cupola, and beyond this again an oblong court surrounded by pillars. The library, and the shrines of various gods, were separated by porticoes from the court. Aphthonius found the whole profusely gilded, and sculptures in the central court represented the exploits of Perseus. In the

midst was “ a column of surpassing size ” visible from both land and sea, and this Dr Botti shows to have been Pompey’s Pillar, which was then flanked by a fountain and two obelisks. The great court was still standing in our 12th century, and Edrisi the Arabic geographer notices 67 pillars on the longer sides, and 16 on the shorter, the remains of which were found by Maḥmūd Pasha when excavating in 1865. Dr Botti discovered the fountain, and the channels which brought water to it. He also found inscriptions of the time of Hadrian and Severus dedicated “ to Serapis and the deities worshiped with him in the temple ”; and with these a finely carved bull, and gilded ornaments all coming from the great court. Besides a few tombs he discovered a series of long subterranean passages, cut in the rock under the site, and once accessible from the court: they are broad and lofty, and were once faced with masonry: a few niches for lamps are hewn in the rocky sides. Nothing but broken pottery was found in these passages, but at the entrance of one of them are two votive texts scratched by pious visitors in the past. Rufinus tells us that such passages, needful for the mysteries of Serapis, actually existed under the Serapeum of Alexandria. Dr Botti was thus justified in saying: “ The secrets of the Serapeum are at last about to be disclosed . . . the venerable sanctuary which Alexander the Great visited, where Vespasian the sceptic performed miracles, and where Hadrian, Sabinus, Caracalla, and Zenobia sacrificed.” In 391 A.C., Bishop Theophilus (see Gibbon, iii, p. 418) was allowed by the Emperor Theodosius to plunder all this wealth. Soldiers were sent, and the treasures of art were melted down or destroyed. Serapis was the personification of the supreme god, and Aristides calls him “ the self-existent, present in all things, and filling the universe.” The world was his head, the sea his belly, the earth his feet, the ether his ears, and the sun his far-seeing eye. He was the Saviour ever willing to listen to prayer. He is—like other gods—of dual sex, and the Kopts regarded him as a mother goddess (see *Egyptn. Archæol. Report*, 1898, p. 50).

Serbi. Servians. An ancient race from whom the Alani are thought to have sprung. They are Slavs, but the derivation of the name is unknown (see *Journal Anthropol. Instit.*, Aug. 1878). They are mainly Christians, though some have been Moslems since the 15th century. They preserve many ancient pagan superstitions common to Slavs, Poles, and Lithuanians, and were not converted till our 7th century. The Bosnians, Croats, Ruthenians, Montenegrins, Albanians, and Herzegovinians are all of Serb stock. The Bosnians,

though professing to be Moslems, secretly pay for masses, and visit a monastery. They preserve the ancient marriage custom of capture or abduction, and they stuff wadding into the mouth, nose, and ears of the corpse to prevent evil spirits taking possession of the dead body, which would then become what Hungarians call a vampire.

Serpents. See Nāgas. Serpent worship appears to have originated in fear, but there are good as well as evil serpents. The cult is found everywhere, and from the earliest times. The serpent is the Agatho-daimōn, or “good spirit”; and, with its tail in its mouth, is an emblem of eternity. It is also the symbol of wisdom, passion, vitality, and the phallus—especially the cobra when it rises and expands its hood. All that winds and is long and narrow becomes a serpent in mythology. It is the lightning and the stream, the encircling ocean, and the cloud which swallows the waters. Serpents creep into holes, and guard hidden treasure, they also poison and slay, and are found especially in hell. The Persian snake (see Azi-dahāk) is the Vedic Ahi the “throttler,” who is the enemy of the sun god. The wicked serpent (see Vritra) is forced by Indra to yield the waters which it retains. The Egyptian demon snake (see Apophis) is slain by the sun god, as the python is slain by Apollo. If the American was amazed at the rattlesnake, no less was the Hindu at the cobra. The Egyptian placed the sacred asp in every shrine, and on the head-dress of gods and kings. In China the dragon king is the most important deity (see China), but if he fails to send rain when entreated his shrine is uncanopied, and exposed to the scorching heat of the sun: the Tieh-pai, or iron well-covering of his sacred spring, is removed to the altar of heaven, and the abbot of the Taoist monastery in the Dragon and Tiger mountains is deprived of his salary (see Miss E. M. Clarke, *Asiatic Quarterly*, July 1887). The great festival of this dragon is held in the third week of June, when gifts are thrown into the waters from “dragon boats,” which form a procession. Tradition says that of old the “water queen demanded the sacrifice of a minister of state at this fête. He rode in his robes of office on a white steed into the river, the horse alone returned, with a message of peace, and a drum to be hung to the city gates. Hiuen Tsang speaks of the “monastery of the drum” in this connection, at a river 200 *li* S.E. of Khoten. The Chinese have also an evil dragon of plague and earthquake, called Kou-lung, who is supposed to dwell in a well in the courtyard of the Yamen at Shu-hing-fu. This well is kept closed by huge stones, and every prefect on entering office must affix his seal on them, undertaking not to let Kou-lung out.

Among the Hebrews, Yahveh is said to “launch the crooked serpent” (Job xxvi, 13) or lightning, and is also praised by dragons and deeps (Psalm cxlviii, 7). Horus in Egypt is said to “crush the heads of the dragons in the waters.” Buddha is the “dragon king” (Nāga-raja) in Jambu-dvipa, on the Pamirs or “roof of the world,” where is a holy lake (Anava-tapta) with sands of gold and silver, crystal, and lapis lazuli, and hence come the waters which fertilise the earth. In the Indus the Nāgas on the other hand are said to swamp boats.

Serpents are said (like toads) to have a precious jewel in the head, they possess many treasures, and magic rings : for Siva is the lord of rings, and the serpent encircles the lingam, as among Orpheans it winds round the egg as an emblem of vitality. The renewal of the serpent’s youth, by the sloughing of the old skin, may account for its being an emblem of eternity, but the terrible poison of its fangs was the cause of its being first propitiated. Its heart and liver were valuable remedies, and it twines round the staff of the god of healing (see Asklēpios). Its eye was dreaded on account of its power of fascination. The legend of the serpent-woman (see Lamia) is found in that of the Indian Melusina. A Sakya youth discovered a Nāga maiden sleeping by the sacred lake of the Lan-po-lu mountain, to which he was borne by the Hansa or sacred goose : he consented to marry her if made king of Udyana. The Nāga-raja is slain by a magic sword with which the hero also cuts off the nine dragon hoods of his bride, who bore him a son called Uttara-sena. The dragon of Pen-dragon is equally important as an emblem in the Keltik legends (see Arthur). The Theban dragon king, whom Kadmos conquered according to a Greek legend, dwelt by a well, and thence issued a stream forming the marsh where Apollo slew the python. The dragon Ladon guarded the sacred tree (see Hesperides) : Jerusalem also had a dragon well, and the intermittent flow of the Giḥon spring (see Jerusalem) is said still to be due to a serpent which swallows the waters when awake. The dragon of St George also caused dearth ; and on the Rhone, according to Gervasius, the water dragons might be seen on clear nights sporting in human forms, in the depths under the castle of Tarascon, where St Martha gained a victory over a legendary monster : they also floated in the form of gold rings, or goblets, on the surface, and enticed women whom they carried off. The Tyrolese speak of a dragon who “eats his way out of the rock” when the intermittent spring of the Bella, in Krain, begins to flow. The Maltese also have a Dragonara spring, which issues from a cavern, with noises said to be due to the snorts of the dragon. The Norse

spoke of the “Wurm-bett,” or “serpent's bed,” as the place of gold, with a dragon guardian. Among Christians the good serpent rises from the chalice held by St John, and the evil serpent is Satan, the dragon of the Apocalypse. The author of the “Wisdom of Solomon” speaks of those who “worship serpents void of reason,” but this cultus was ancient among Hebrews (2 Kings xviii, 4). Tertullian says that Christians called Christ the “good serpent,” and some Gnostik sects consecrated the Eucharist by letting a serpent crawl over it.

In Mexico the “House of Serpents” was a temple in which they were fed on human blood, and at Oholula a winged serpent was adored. In Whyda, Africans call the serpent of their god Dangbe “the chief bliss of mortals,” and he has 1000 wives, many dedicated to him from childhood, while priests appear to be the actual fathers of his children. Bacchus took serpent form, and snakes crept out of sacred baskets in Greek mysteries. Herodotos makes a serpent woman the queen of the Scythians whom Hēraklēs wedded. We wonder not therefore that the Poles still worshiped serpents a century ago, like the Norwegians and Lithuanians in 1550 A.C. Down to our Middle Ages the Livonians still sacrificed beautiful women to serpents. Irish sacred stones are covered with serpents, though St Patrick is said to have expelled them. Many heroes were the children of serpents, and in the mysteries of Sabazios (or Dionusos) a serpent was allowed to crawl over the breast of the initiate. Rome fought under serpent standards (see *Rivers of Life*, i, p. 134, fig. 53) while Wessex had a golden dragon said to have been captured from the Kumri, and the Welsh red dragon symbolised the sun (*Welsh-English Dictionary*). At Westminster the banner bearing the dragon was used on Easter Eve, and in the Sarum Processional the rubric says that “before the new fire is blessed . . . the snake (*coluber*) goes first, with an extinguished three-branched candlestick borne by a boy,” for the snake candlestick was used till modern times (see *Notes and Queries*, 15th Oct. 1887). Other Christian standards represented the serpent and the dove with the cross, or the dove, with the olive branch, the lion and serpent. Some early Christian sects (see Gnostiks) were known also as Ophites or “serpent worshipers.” Children suffering from worms were brought to churches which possessed emblems of serpents—as the Israelites in the desert gazed at the brazen serpent when bitten by snakes (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 416). A twisted bronze serpent brought from Constantinople in 1001 A.C., was enshrined in the basilica of St Ambrose at Milan as the “serpent of Moses,” and thus a type of Christ as the healer of the nations.

Serpent worship is unnoticed in the oldest—or Rig—Veda, but

appears in the Atharva and Yajur Vedas, and is fully developed in the Grihya and other Sutras, which are the manuals of modern Brāhmanism. The Aryans thus gradually adopted a cult which was ancient in India before they entered the land (see Dr Winternitz, *Der Sarpa-bali*, 1888). Teutonic mythology is full of serpent lore, and Lombards retained serpent worship till the 18th century. In the 17th century a priest of Benevento told the reigning Duke Ronald, that : “if he did not cease to worship a sacred tree, and an image of a viper, his capital would be attacked by an army from Constantinople.” The required promise being given the priest cut down the tree, and the foe retreated, but the duke and his court scoffed, and continued to adore the serpent. The priest by aid of the duchess at last melted it down, the image being of gold and silver ; and church vessels were made of it (*Academy*, 23rd May 1878).

In Kashmir (Hamilton’s *Gazetteer*) there are said to be 700 shrines for serpent worship ; and in Fiji the god Ndengei is a serpent, who receives the souls of the dead whom he judges ; but it is not easy to reach him as the way is barred by a giant with an axe, and if he wounds the poor soul it is not allowed to appear in the place of judgment. Serpents are equally adored in America (see Navajo) especially in the wild mountains of New Mexico, Arizona, Colorado, and British Columbia (Mr E. G. Squires, *Serpent Symbolism*, 1851). Captain Bourke (*Snake dances of the Moquis of Arizona*, 1884) describes the rites of Comanches, and other branches of the great Shoshone (or “snake”) stock, which is found from the Mexican frontier to British Columbia (Prof. Keane, *Academy*, 22nd Nov. 1884). Capt. Bourke saw 100 snakes collected a day or two before the fêtes, to be released after a solemn dance and procession : “the dancers did not seem to fear them, but pranced about holding the wriggling reptiles even between their teeth : yet they are venomous, and were neither drugged nor deprived of their fangs. Young and old people held even seven or ten, in their hands, and wound round their naked bodies. The spectacle was an astonishing one.” The snakes writhed as the dancers passed slowly along a rectangle, being naked save for a cotton snake-painted kilt and red buckskin mocassins. Their bodies were painted a greenish brown, with broad white armlets : fox skins dangled behind them, and their elf-locks were tufted with scarlet parrot and woodpecker feathers ; their faces were painted black, with white on the lips, chin, and neck ; and rattles clanked at their knees. These rites in August are intended to propitiate the rain god, for which reason the dancers, the sacred stones, and the totems, are all daubed with green clays. Prof. Keane (*Journal Anthropol. Instit.*, Feb. 1883) shows the great antiquity of

serpent worship, as denoted by sculpturings in N. Carolina ; and the serpent is there shown inserting its head into a smooth cavity—a symbolism which Orientals would understand ; for the serpent and phallus occur together in Moqui shrines according to Capt. Bourke, accompanied by the sun and moon, the morning and evening star, and the Pleiades. Some Moquis collect their serpents “ in cloths emblazoned with seven suns.”

Dr Brinton (*Myths of New World*, p. 112) compares this snake dance to one among the Italian Abruzzi mountaineers : “ Once every year the peasants walk in procession, carrying round their arms, waists, and necks all the snakes they can find. They observe this custom in the belief . . . that it will bring them good fortune, especially in love.” The Greeks did the same in their mysteries, and the Moslem Dervishes also carry and devour serpents. Similar rites occur in Africa, Madagascar, Polynesia, and Peru. Alvarez describes a snake-house in Peru, where he found “ an enormous serpent daily fed with human flesh, and which delivered oracles.” The Christianised Indians of Central America still celebrate snake rites before rude altars in circles, at Easter, and in November at the Feast of all Saints. Viands spread out for the deities are stamped with the figure of a serpent. The serpent appears with a male and female figure also at Palenque.

In Ireland the Gadel-glas was a green snake god ; and Keating (*Hist. of Ireland*, p. 143) says that “ the Milesians used no other arms on their banners but a serpent twisted round a rod.” Yet no snakes existed in Ireland itself. Nunez de la Vega, bishop of Chiapa, speaks of the Naquals (apparently a Nāga sect) in Mexico, who presented children before the Naguel when seven years old, in confirmation of vows taken by the parents : the child was made to embrace the snake, and told that “ it is an angel sent by God to watch over its fortune, protect, and accompany it: that it must invoke it on all occasions ” (O’Brien, *Round Towers*, p. 500). The Aztek god Tezkatli-poka was a sun serpent called the “ Lord of Hosts ” ; and his consort, Chihua-kohuatl, was a female serpent, who produced the male and female ancestors of man (see Kuetzal-koatl). The Mexican temples were carved over with snakes, like those of India, the great portal was often a snake’s jaws, and the sacred drums were wound round with snake skins (Bancroft, *Native Races*, ii, pp. 578-584). Live rattlesnakes were kept in these shrines (Fergusson, *Tree and Serpent Worship*, i, p. 39).

Mr Murray Aynsley (*Indian Antiq.*, September 1886) compares a sculpture at the ancient shrine of the Gavr-innis island, on the coast of Brittany, with one at the Bakariya tank of Banaras in India. A

hammer with a head of horn or tooth (much like the stone picks found in the dolmens of Guernsey) is flanked by two erect serpents. In Maisūr, when a cobra dies, the place is enclosed by a wall as sacred ground. In S. India the Mūdamas, half woman half snake, are tutelary deities. Such a figure—with a double tail, as also found at Kanōj in Oudh—is called a Sirena (siren) by Neapolitans, and is worn as a talisman. The Basque provinces in the S. of France preserve many serpent legends: the Pic du Midi is said to be sacred to the “sky dragon,” perhaps in connection—as in the Himālayas—with serpentine streams. Serpent mounds, and serpentine avenues, have been erected by early tribes in all parts of the world, like that of Loch Nell. Dr Phene describes one on the estate of Dochfour in Inverness, which is called the “Cnoc-an-sithean” or “fairy mount”; it is surrounded with rude-stone monuments. He examined another, south of the old Castle of Skelmorlie, in a dark glen opening into the Frith of Clyde. The serpent mound has here the head to the east, and this formed the circle of sacrifice on a rude stone platform, having St Fillan’s well to its south, and the bay of St Meigles to its west. The head is about 100 feet in diameter: the body is S shaped, and ends abruptly near the sea, about 400 feet W. of the head, in which Dr Phene, the discoverer, found a few charred bones. We found another example of such a mound S.W. of Dun-staff-nage, on a bleak hill called Ti-noigh by old men at Oban. It is of earth and stones, and is connected with what are called locally “Druid graves” (see Druids). Dr Phene (Archæolog. Congress, 1888) stated that within 30 years he had examined artificial serpent mounds, and avenues, in America, China, Skandinavia, Central and South Europe, and India: and he alluded to a “vast serpentine form” on the way from Argos to Epidaurus (see Asklēpios). The “Dragon Way” leading to the royal tombs of China is flanked by huge statues of animals, as the serpentine avenues of Karnak in France, and of Hardwār in India, are flanked by rude menhirs. Road stones and boundary stones, in many parts of the world, are carved with serpents, which are also connected with cave carvings (see Elora). The serpent is everywhere adored by man, from the earliest ages, as the emblem of life.

Set. Sut. Sutekh. The Egyptian god of sunset, night, and fire, who gradually became the evil deity (see Bas), from whose sweat evil plants, trees, and animals were produced. [The name probably means “fire,” from the ancient root *su* and *sut*: Egyptian *sut* “fire,” *set* “roast”: Aryan *sus* “dry”: Hebrew *suth* “burn”: Hungarian

sut “bake” (see *Us*).—ED.] Among the Hittites (as shown in the treaty inscription—see Egypt) *Sut*, or *Sutekh*, was “the lord of heaven and earth”; and the Turanian king of *Matiene*, in the 15th century B.C., was named *Sut-tar-na*, or “Set is his lord.” Set in Egypt was the brother and enemy of *Osiris* (see *Osiris*), represented with the head of an ass (see *OnolatRIA*). The Etruskan *Sethluns* was also a fire god (see *Etruskans*). *Renouf* (*Trans. Bib. Arch. Socy.*, VIII, ii, p. 20) speaks of “*Sut* the enemy of *Ra*,” and says, “he is associated with *Akar*, god of dusk and gloom,” who is smitten by *Ames* or *Khem*, “the friend of the sun.” His consorts are *Sekheth* and *Nephthys*, goddesses of sunset. He is lord of the west, and of the desert, but was worshiped before the *Hyksos* age in Egypt (*Proc. Bib. Arch. Socy.*, Feb. 1886), and seems only to have become hateful in the time of the 18th dynasty, having been the sole deity of the foreign *Apepi*. He is attended by *Samiu*, or “dark ones,” who became goats shedding blood on the approach of *Horus*—evidently as dark clouds of sunset or sunrise. The *Gnostiks*, who were called *Sethites*, seem to have preserved the worship of *Set*.

Seth. Hebrew. The son of *Adam*. The name means “founda0tion,” according to *Lenormant* (see *Sat*).

Shaddai. Shedīm. Hebrew. The word *shed* signifies a demon (see *Sed*), apparently a “destroyer” (*Isaiah* xvi, 4), or perhaps a “power”; and the Hebrews were forbidden to sacrifice to *Shedīm* (*Deut.* xxxii, 17). *Shaddai* is a name for *God* in the *Book of Genesis*, and in *Job* especially, rendered “almighty”—Arabic *Shadīd* “strong.”

Shah-namah. The great Persian epik on the legends of the race, composed by *Firdusi* about 1000 A.C. The author says that he collected all known traditions, “none worth knowing being forgotten,” but that “others have said before me” what he tells. The general subject is that of the wars of *Irān*, or *Persia*, with *Turān* beyond the *Oxus*, or of the *Aryans* and *Tartars*: but the heroes belong to the older mythology of the *Zend-Avesta*, the chief ones being: (1) *Jemshid* the *Zend Yima* and *Vedik Yama*, the first man; (2) *Feridūn*, the *Zend Thraetona*, and *Vedik Trita*, or *Traitana*, who is *Indra*; (3) *Rustem*, or *Garshasp*, the *Zend Keresāspa* and *Vedik Krisasva*, an Iranian *Hēraklēs*; with other figures of early *Aryan* legend (see *Zoroaster*). *Firdusi* is apparently ignorant of the mythical origin of the stories, regarding them as the history of early *Persian* heroes. *Feridūn* slays *Zohak*—a tyrant who is the *Zend Azi-dahāk*, or serpent

slain by Thraetona, and the Vedik Ahi slain by Indra. Firdusi himself was a Moslem skeptik, and philosopher, who says of his god : "The height and depth of the whole world have their centre in Thee, O my God. I know not who Thou art, but I know that Thou art what Thou alone canst be,"—euphonious words which do not bear much examination.

Shakers. A small Christian sect in America gradually dying out. Dr Carroll, superintendent of the Religious Department of the 1891 census, says that it is the oldest of the communistic societies in the United States, properly called "The Millennial Church, or United Society of Believers"; and first organised at Mt. Lebanon at New York in 1792. They are followers of Anne Lee, who was born at Manchester in 1736, and died in America in 1784. They regard Mother Anne as the second incarnation of Christ on earth. She was a Quaker who had a vision of Christ when in prison, in which he told her that man can only be reconciled to God by celibacy. She settled at Watervliet, New York, in 1775. Those who joined her in England were noted for violent manifestations of religious fervour, and were called "Shaking Quakers." They are strict celibates, wearing a uniform style of dress, and using the "yea" and "nay" like other Quakers, but not the "thee" and "thou." They believe themselves to be in constant communion with spirits, and hold that the second coming of Christ is already past. They reject the Trinity, and regard Christ as both male and female, but think that the soul preserves its sex eternally. They worship God only, and both men and women are admitted to the ministry. There is little audible prayer at their Sunday meetings, but much singing, marching, and dancing to music. They numbered only 1728 at the census of 1891, but in 1875 they appear to have numbered 2415 persons, having then 18 communities, now reduced to 15 in all.

Shamans. See Samans.

Shāmir. Hebrew : "diamond." A legend in the Babylonian Talmud says that the Shāmir was used by Solomon to cut the stones for the temple, since no iron might be used. It was a worm, brought from a mythical country, where it was guarded for Asmodeus by the "cock of the sea." Benaiah, son of Jehoiada, made Asmodeus drunk by filling a well with wine, and brought him chained to Solomon, stealing the Shāmir also in the absence of the cock (*Tal. Bab. Gittin*, 68, a, b).

Shank. See Sankha.

Shatīyeh. The *Eben hash Shatīyeh*, or “stone of foundation,” was that on which the Jerusalem temple was built, according to the Mishnah (see Jerusalem). It stood above the surface in the Holy of Holies (*Yoma*, v, 2 : see *Quart. Stat. Pal. Expl. Fund.*, April 1876). This idea was founded on biblical expressions (Isaiah xxviii, 16 : Psalm cxviii, 22 : 1 Pet. ii, 6).

Sheba. See Sabeans.

Shechem. See Gerizim, and Samaritans.

Shekel. Hebrew : “weight” ; Babylonian *Siklu*. The unit of measurement common to Hebrews, Phœnicians, and Babylonians. Actual early weights show that the Babylonian unit was about 233 grains, the Hebrew before the captivity 320 grains, and the full Phœnician weight 240 grains. The Hebrews had 50 shekels to the manah, and the Babylonians 60, so that the manah was 1600 grains in each case. The standard, however, was debased in time, and the Jewish coins of Simon, brother of Judas Makkabæus, weigh only about 220 grains of silver.

Shekina. Hebrew : “presence,” “abiding” ; the manifestation of Yahveh as a light above the ark between the Kerubīm, on the “mercy seat.”

Shells. See Sankha. The cockle shell from the shores of Palestine was the sign of a “Palmer,” or pilgrim who brought home a palm.

Shem. The eldest son of Noah, and the eponymous ancestor of the Semitic races. [The name is supposed to compare with the Babylonian *samu* “dusky,” as contrasted with Ham “sunburnt,” and Japhet “fair.”—ED.] The Rabbinical writers say that Melchisedek was Shem surviving, or reincarnate, in the time of Abraham (see Gen. xiv, 18 : Psalm lxxvi, 2 : cx, 4 : Calmet, *Frag.*, p. 660).

Sheol. Hebrew : “hollow” ; Babylonian *sualu* : the under world or Hades (see Hel).

Shesha. The great seven-headed serpent on which Vishnu reclines in the ocean or “sea of milk.”

Shi'ahs. Arabic : *shi'ah*, “sect.” See Muḥammad. Persian Moslems descended from the political supporters of the Khalīf 'Ali (see Ḥasan). They teach that the prophet appointed 12 Imāms (or “examples”) as spiritual and secular chiefs, of whom the 12th is yet to come again. The first three were 'Ali and his sons Ḥasan and Ḥosein, followed by (4) Zain el 'Abdin, (5) Muḥammad Bākīr,

(6) J'afir es Şaddīk, (7) Musa el Kāşim, (8) 'Ali Riza, (9) Abu J'afir Muḥammad, (10) 'Ali el 'Askari, (11) Ḥasan el 'Askari. Some recognised Abn el Kāşim Muḥammad as the 12th Imām, or el Mahdi, "the guided one," who is to return hereafter. He is believed to have been born in 868 A.C.; and to have ascended to heaven in his 9th year of rule, when the 'Abbaside Khalīf Mut'amed sought to slay him (see Mahdi). The Shi'ah rose to power in Persia under Shah Shi'ahan, in 1449 A.C., during a period of anarchy. This Shah was a descendant of Mūsa, the 7th Imām, founder of a dynasty of Şūfis of the "twelfth sect." The Shi'ah receive the Kōrān precepts like the Sunnis, or Western Moslems, but recognise none of the Khalīfs save 'Ali, as to whom they have mystical beliefs, regarding him as divine. Their sacred centre is at Mesh-hed ("the monument"), which they call the "Medina of Persia," and where stands the beautiful mosk of the 8th Imam. Other very sacred places are Nejif, where 'Ali was murdered, and Kerbela, the scene of the fatal battle. The faithful who cannot be buried at these sites endeavour to procure earth thence, to be placed over their graves. The Moslem beliefs of the Persians were early affected by the survival of the old Mazdean ideas, and later by the philosophy of Buddhism. About 800 A.C. the Shi'ah were very powerful in Barbary; and the beliefs of Egyptian Moslems were tinged with Shi'ah philosophy (see Druses)..

Shields. These were early religious emblems, such as the Aegis of Greeks, and the Ancilia of Romans. The double triangle, forming a six-rayed star, is a favourite sign of masons and others, and is called the "Shield of David" (see 1 Kings x, 17: xiv, 26). The Ancilia at Rome were borne in procession by the Salii, who clanged them with sticks (see Salii), dancing, and singing the Assamenta: the first of these shields was made by Numa, and 11 were added later. Huge shields 6 feet high are placed by "the three swords of the gods" in Japanese temples (*Notes and Queries*, 10th March 1883: *Rivers of Life*, i, pp. 109, 237).

Shiloh. See Samaritans. The centre of worship in Ephraim down to death of 'Eli. It is now *Seilūn*, a ruined site N.E. of Bethel. Jerome compares the rape of the women of Shiloh (Judg. xxi, 19-25) to that of the Sabine women by the Romans. [The word in Hebrew means "quiet." Hence the Shiloh of Jacob's blessing (Gen. xlix, 10), which refers to the Messiah according to the Targum, is rendered "till peace come."—ED.]

Shin-shu. An important neo-Buddhist, or "Protestant," sect in Japan. They build schools and temples in the towns, and appeal

directly to the people. They are also called the Monto sect. *Shin-shiu* signifies "true doctrine"; and they teach men to "help one another," and to believe in Amita Buddha (or Amitabha) "the boundless one." This sect was founded about 1260 A.C. by Shinran-Shouin, and now owns 14,500 monasteries and schools, superintended by 150,000 teachers of both young and old. The adherents number about $6\frac{1}{2}$ millions. They teach a high morality, and faith in the "Perfectly Pure One," trust in whom will secure future salvation. None are required to be celibates; and innocent pleasures are not condemned; but men are told to refrain from evil, from drunkenness and licence, and to study Buddha's words which are able to make them wise. Their High Priest Akamatz said to Miss Bird (*Japan*, II, letter lii) that this will withdraw them from misery inherent in this life, and give them the true end of righteousness, which is rest—a Nirvāna where individuality may indeed cease or lie latent. "You believe (he said) in one God and in a Christ: so do we, for in Amida we shall have immortality, though the soul may have to undergo many transmigrations. You believe in a personal Creator: we only know of atoms produced by spirit. When we die we hope to become Buddhas incarnate, like the great teacher, finding joys in good deeds, and dwelling forever in a Paradise of purity. But to do this we must be pure here, and ever working and preaching righteousness. He who dies impure, but in faith, must be purified through many changing animal forms; but even to them Buddha will convey such teaching as they can receive."

To Sir E. Reed the same High Priest said (Reed's *Japan*, i, p. 84) that: "The state of our present life has its cause in what we have done in our previous existence"—a doctrine which seems to have been recognised by the Jews (but denied by Christ) when they asked "Master, who did sin, this man or his parents, that he was born blind?" (John ix, 2). The Shin-shu Bonza added, "our present actions determine our future state, and will produce here, and hereafter, suffering or happiness. All sentient beings have an interminable existence; and the dying in one form, and being reborn into another, can only be escaped by cutting off the causes; that is, the passions of anger, covetousness, etc.: then shall we attain salvation or rest—that is, Nirvāna. It is very difficult to control the passions, but Amita Buddha does—of his boundless mercy—influence all who rely upon him. . . . From the time of putting faith in his saving desire, we do not need any power of self help, but only to keep his mercy in our hearts, and ever invoke his name."

This is very like evangelical Christianity; but all Shin-shus are

priests or ministers, though some are specially set aside for the service of the Church. None pray for happiness on earth : it is a time of probation, the events depending on others, whom we must try to influence for good. The Bonza admitted to Miss Bird that what Christianity and Buddhism alike had to fear most, was the philosophy of Mill, Huxley, Spencer, and Darwin, which had, he said, stimulated inquiries that these old faiths could not answer. But he considered that Buddhism, after Confucianism, can best reply to Materialism, for Buddha's moral teachings were higher than those of Christ, whose teachings he thought powerless.

Shin-to. The old animistic faith of Japan, which is closely connected with that of China and Korea. The word is Chinese itself, from *shin*, *chin*, or *jin*, "spirit," or "being" (a very ancient root : see Spirits), and *tao* or *to* "a way." The Japanese translate it Kami-no-Michi, "the way of the gods," that is to say divine service. Shin-to beliefs have become mingled with the teaching of Buddhism, and with the ethiks of Confucius (see Japan). There are Shin-to teachers who inculcate not only reverence for the Kamis, or gods, but also many good maxims, and cleanliness in food and person. They say that the pious should not only do no murder, but that they should not even go near blood, or touch the dead : that it is well not to taste the flesh of any four-footed beast, except wild deer ; or, if such flesh be eaten through necessity, men should be held unclean for 30 days ; and those tasting fowls for two hours. These ideas were probably imported into Japan by Buddhists ; but the Buddhism of China and Japan—reaching the latter country a thousand years after Gotama's death—is but a poor and corrupt travesty of his teaching ; and the founder would no more have recognised himself in Amita-Butsu than Christ would have recognised his teaching in that of the Vatican Pontiff. Shin-to teachers—as the two creeds began peacefully to develop side by side—took up the harmful doctrine of the ascetiks, who regarded man's nature as depraved, and needing supernatural renovation ; a change which weakened the ancient self-confidence and loyalty (Palgrave's *Ulysses*) as, about 700 A.C., Shin-to began to blend with new foreign teaching. In our 13th century the bitter bigotry of the Buddhist priest Nichiren violently dissolved the alliance of such beliefs ; and the inherent antagonisms were revealed. But rulers and ruled are now content that reverence, obedience, patriotism, and loyalty should be taught, no matter whether by Buddhists, or by the priests of ancient Animistic deities, adoring stones, and idols, and sacred mirrors.

The native Shin-to shrines are generally simple thatched buildings

of white wood, containing the Lares and Penates of the race. But Buddhists expected the rich to provide a gorgeously painted, carved, and gilded pile, full of relics and images, and of sacred books. Shin-to shrines are usually in a sacred grove with, if possible, a beautiful surrounding park, through which winds an avenue spanned at intervals by the symbolic *Torii*s, or skeleton gateways, which are emblems of the “door of life,” and sacred (like the mirror) to Kwan-on, the kind queen of heaven. In each temple there is a *Miya*, or holy place, usually closed, and supposed by travellers to contain some kind of fetish. Before this the worshipers bend low, whispering their wishes to the god. These gods (already mentioned under Japan) are for the most part kindly; but evil (as among Chinese peasants) is attributed to evil spirits who take the form of the fox (*Ma*), and tempt to sin. The figure of a fox is placed near temples to scare these devils away. The Japanese hold that the preservation of their empire depends on obedience to the Shin-to faith, which has for 14 centuries maintained the power of the Mikado, and which restrained the growing tyranny of a feudal nobility.

The doctrine called *Riobu-shin-to* was promulgated, in our 9th century, by a monk named Kukai (or *Kōbō-daishi*), who tried to show that the native gods were those of the Buddhists, compounding these beliefs with Confucian ethics. Buddhism was then the established creed, and eight principal sects had arisen, of which the most important was that of the *Jodos* or Puritans. This was resuscitated in the 13th century by *Shin-ron*, “the divine one”; but philosophy—especially that of the Chinese teacher *Chu-he*—then began to undermine the older faiths, as education advanced. Till the 16th century monarchs lavished money on temples and monasteries, after which the decline of Buddhism began; and on the restoration of the Mikado, in 1868, all public grants were disallowed; and Buddhist religion was finally disestablished on 1st January 1874 (see *Encyclop. Brit.*, 1881). Kioto the capital still however remains a stronghold of Japanese Buddhism (see *Times*, 28th October 1889); every sect has here its cathedral, and the city is the goal of Buddhist pilgrimage from all parts of the empire. It is usually held that there has been a general decline of Buddhism (and Miss Bird found many of its temples deserted); but since 1880 this faith seems again to have gained on the Shin-to beliefs. Under the Tokugawa usurpers it was specially favoured, while the new government since the revolution has rested chiefly on Shin-to. But among the Buddhist sects the Shin or Broad Church, and the *Nichiren* or Calvinist, are more powerful than would be supposed from their numbers.

The old sacred palace of the Mikados is now untenanted, and has become a sight to be seen by European and native tourists, who may walk in its gardens and sacred groves, and gaze on the royal chapel where lies the holy stone-talisman of the empire, which the sun goddess Amu-terasu gave to her son, the founder of the Mikado's family. It contains also a model of the sacred mirror (see Japan), and of the sacred sword. These were ancient emblems also in the West—the mirror of Hathor, or of Venus, and the sword of Mars adored in Scythia. Sacred stone menhirs are not uncommon among the Shin-to worshipers of Japan. One of these is described by Palgrave (*Ulysses*, p. 234), under a pine tree outside the city of Nara. "It is a single cube of uncarved, uninscribed, and unornamented stone representing Kai-kwa-Tenuo, the fourth of the sun gods." Another huge oval stone represents Ama, the "mother" and favourite goddess of the land, standing near the shrine of Kami-no-Jinga, the Oko-no-In or "holiest of holies." It is swathed round with grass ropes, and protected by a fence; having been continuously worshiped at this site, it is said, since 711 A.C. The usual care and cleanliness of Japanese shrines is here notable: the well-kept roads, and ever present Torii gateways, leading to the stone. The mingling of ancient and modern ideas in Japan is also seen in the province of Isē, at Yamada, on the S. shore of the gulf of Owari, reached in 12 hours, by rail and steamer from Kioto. The town is 2 miles from the shore, and is a great Shin-to centre, where as yet, in 1886, foreign architecture had not intruded. Devout pilgrims were there to be seen thronging the shrines, and the "two very ancient divine palaces," which are second to none in the empire. Of these the Geko, or "outer," dates from 478 A.C.; and the Naiku, or "inner," from 4 A.C.: thus representing a cult as old as Christianity.

In the Naiku palace is the mirror of Kwan-on which is never seen. So numerous are the other gods that (according to Hirata, a Japanese of the 19th century) we can only address the chief ones by name, and must embrace the rest in a general petition. After adoration in the palace of the Mikado-Kami ("divine emperor") we must then pray in the Kami-dana ("god-place"), or family shrine, at home. But we must remember always that the Mikado prays for us better than we can for ourselves. We must rise early and after ablutions, and cleansing the mouth, must worship in the direction of the province of Yamato, striking the palms of the hands together, and bowing the head to the ground. The ignorant pray to sun and moon, but the educated only to gods dwelling in these orbs. A special prayer is devoted to the great unseen god and goddess (heaven and earth, as in

China, and among Mongols) who ordain all that is unaccountable otherwise. "Mind not the praise or blame of fellow-men," says Hirata, "but act so as not to need to be ashamed before the unseen gods." "To practice true virtue stand in awe of the unseen, and that will prevent your doing wrong" (see Reid's *Japan*, i, p. 45).

The Shin-to ritual, or liturgy, is very long and complicated, but its chief burden consists in prayers for food, with thanks and praises. The creed however (says Sir E. Satow) is "an engine for reducing the people to a condition of slavery." The revolution of 1868 has now reduced it to an useful political system, instilling feelings of loyalty, and maintaining a conservatism which is very useful at present. "Setting aside," says Sir E. Reed, "the mere mythological extravagances of the sacred books, which seldom have much to do with the practical religion of any country, and judging the Shin-to faith by its first fruits, we must acknowledge that it possessed the power of a real religion, and that its operation was for the advantage of the country." Though the ritual was elaborate, this faith accustomed the people—before free-thought became so common—to very simple forms of worship. The rinsing of hands and mouth, the gift of a coin, a clap or two of the hands, the bending of head and body, with a few short words of prayer, contented all the gods: though a long and weary pilgrimage might have to be made to the place where alone, according to the priests, the deity was to be found. Bodily purification, and avoidance of the unclean and of the dead, were inculcated (as among Akkadians, Indians, Persians, or Jews); and the priest must cover his mouth as he offered, to the gods, fruits of the earth or products of human handicrafts—a practice perhaps of Buddhist origin, due to the fear of destroying insect life. "Even for food," says Sir E. Reed, "neither cattle nor sheep were killed till 'civilisation' introduced the improvement."

The Shin-to morning prayer—after the ablutions—is addressed to the region (Yamato) where deity became incarnate (as Christians turn to the east); and bowing to the ground the worshiper prays with joined palms saying: "Deign O Ame and Kuni (heavenly spirits) to bless me, by correcting any unwitting faults; and prevent the calamities which evil spirits might inflict; and give me long life; and repeat my humble prayers to all the spirits, as put forth through thy holy spirit." This is the kind of prayer daily offered in the Kami-dana, or family shrine in every house (Reed's *Japan*, i, p. 360).

Many of the emblems, ceremonies, and practices, are common to China and Japan. The *Torii* or symbolic gateway (also found in China) is said to mean a "bird rest": for birds perch on it; but it is

perhaps connected with the Indian *Dvāra* or “door”; and Siva is the *Dvārka-Nāt*, or “lord of the gate” of life. There are often avenues of these (see Miss Bird’s *Japan*, i, p. 357), especially at the great Inari Fox Temple at Fushima, where they number by hundreds, being of both wood and stone. Ex-votos are hung on them, and to “pass through” them brings luck. During the Christian persecutions of the 16th and 17th centuries the sign of recantation was to pass under this Shinto emblem.

The “gate-keepers” are also a very usual feature of these shrines. Sir E. Reed describes them as “grim giant gate-keepers, or Nios, carved and colored, with cruel art, into triumphs of the hideous and demoniacal.” [This also is a very ancient symbolism, such demons being intended to frighten away evil spirits of less terrible appearance (see Lamas). They are carved on the sides of the sun god’s throne at Sippara (900 B.C.) in Babylonia, and are mentioned in Akkadian magic texts as sculptured on the walls of houses. They also guard the entrance to a rude rock-shrine, of “Hittite” character, at Boghazkeui in Armenia.—ED.] These Nios are placed under the Toriis to guard the gate: one of them (Reed’s *Japan*, ii, p. 26) is colored red, representing Yo the male principle; the other is green, representing In the female principle (Yo and In being the Chinese Yan and Yin for male and female: see China). This coloring is the same as in India (see Colors).

The images of the gods are screened off by wire: for Buddhists and others have a habit of chewing a written prayer, and spitting it at the idol: if it sticks the prayer is accepted, and if it falls is rejected. On the altars are laid boxes for money gifts; and outside the temples are huge poles inscribed with sacred texts. In one case Sir E. Reed found a prayer wheel (as in Central Asia) erected before the Asakusa temple, and another at the Hakodach shrine (see Prayer). In such wheels, or drums, prayers written on paper are left to be turned round by the wind—and are so repeated—while the attention of the gods is also called by jingling rings, by bells, and by clapping the hands, by both Shin-to worshipers and Buddhists. Those suffering from any bodily ailment rub the corresponding part of the god’s image. Incense, and censers, abound in these temples, and lanterns of every hue are hung outside: some of paper with grotesque designs; others of bronze or stone—as at Mirjajima where they are said to date from 600 A.C. In one of these, at the Dai-butso temple, a man could stand upright. Pictures of no mean quality, representing emperors, and poets, are also hung in the temples, where are found bronze vases, historic relics, and swords of heroes. Trees are found in the precincts, planted by former

great patrons. Pyramidal pagodas also are added, one of which, in Kioto, is said to be 180 ft. high, with a base of 18 ft. square. In the Buddhist temple of Horinji, on the other hand, a bone of Buddha is shown in a crystal globe every day, that men may believe he really came in the flesh; and in the Nara temple of Dai-butso is a gold and bronze statue of Buddha, seated on the lotus, which figure is $63\frac{1}{2}$ ft. high from the seat to the top of the head, above which is a halo 14 ft. wide, and from this rises for several feet a flame-like glory, arching over the figure. The lotus has 56 leaves each 10ft. by 6 ft. It is said that this was made in 743 A.C., and that 450 tons of metal were used for the figure, which is exquisitely put together. This calm ascetik finds himself in rather strange company, flanked by a large image of Kukuzo on one side, and by the goddess Kwan-on to his left. She has also a bronze shrine close by, with a wooden image said to date from the 6th century A.C., or before the introduction of Buddhism into Japan. The relics include four pieces of bone of Buddha, with vessels, and censers, which he is said to have used (as genuine perhaps as some Christian relics), and a sacred stone with one of his foot-prints (though he never was in Japan in the flesh): also a "bell, or sounding plate, and five metallic mirrors over 1000 years old." A mythological picture, in this semi-Buddhist semi-Shin-to shrine, explains the origin of the temple, in connection with a sacred log, shown as borne by a crowd urged on by a leader armed with a *gohei*, or symbolic thursos.

In the Kiyomidzu temple grounds at Kioto, near a water-fall with three streams, in a grandly wooded amphitheatre, are two pagodas, and a "ten-leaved To"—or stone pillar with "horizontal leaves." Into these the worshipers flung stones—as throughout Western Asia and in pagan Europe (Reed's *Japan*, ii, p. 223). Miss Bird, like Father Krempfer two centuries earlier, found near Shingoji "immense upright stones, without characters, but with rude carvings of the sun and moon" (Miss Bird's *Japan*, i, p. 283; Krempfer's *History*, ii, p. 417). Sir E. Reed speaks of another stone, with a pine tree that spoke by the power of the sun god, and so saved life (Reed's *Japan*, ii, p. 289). Dr Krempfer also describes the household gods, such as Giwon the "ox-headed Prince of Heaven" (like the Hindu horned Daksha), who wards off small-pox (*Sekhio*); and another, "a huge hairy being, with a large sword held up with both hands." He notices sacred foot-prints (ii, pp. 514, 518), and the Susu-notsi, or famous Stone of Susu, in the Fatzman temple, sacred to the god of war. It is "a smooth black stone," and over it were "a drawn sword and two carved figures of horses."

Miss Bird mentions a sacred ark "carried and followed by priests

in capes and stoles, over crimson chasubles and white cassocks." She was told that it contained "the names of people, and the evils they feared." This the priests were about to throw into a river (see Arks) to prevent these evils occurring. Most of the old shrines of Japan, whether Aino or Shin-to, seem to be on hills, and connected with sacred trees which are adorned with straw ropes and tassels. The curious custom exists here—as among Azteks—of nailing effigies (of sinners) on such trees (see Crosses). Miss Bird was shown an image of an unfaithful husband so crucified (Japan, i, p. 385). This had been done at night by a woman, who thus appealed against him to the gods. In the Buddhist shrine of Niko our traveller threaded her way to this temple of "sunny splendour," through the gorgeous Torii gateways, porches, vestibules, and courts, covered or hypæthral, to find in the interior of the dim golden shrine a mirror on a black lacquer table (pp. 108-112): for the temple had belonged to the Shin-to faith, but was visited in 767 A.C. by Shodo-Shoin, a Buddhist saint, who persuaded the natives that their deity was only an incarnation of Buddha, so that they now speak only of Amitabha as a "being of immeasurable light." In 1617 the hill slopes near this temple of Niko were chosen by royalty as a cemetery, and King Iye-yasu was here enshrined as a deity, "the light of the East and Incarnation of Buddha." An Imperial envoy visits the spot yearly, bearing a sacred Gohei wand, of gold, adorned with paper shreds. The Shin-to priests have superseded the Buddhists, and Miss Bird, in 1878, found here all the paraphernalia which are common in Romanist Churches. Holy men, in cassocks of brocaded amber satin, with violet stoles and hoods, and white chasubles, moaned out the complicated ritual, and chanted softly—in an unknown tongue—before altars perfumed with incense, and lighted up by large candles, telling their beads, and waving their arms in various devotional attitudes, calling on their gods, and on the great Buddha, to pity them, and to save them from misery, and from the torments of Hell—about which the "Wise Guide" never professed to know anything when he was on earth.

Ship. See Ark, and Mast.

Shoes. See Foot, and Pad. As the foot is an euphuism for the phallus, so is the shoe for the Yoni. The Arab proverb, given by Burckhardt, says, "My wife is my slipper": the Hebrew symbol for dissolving marriage was the "loosing of the shoe": and slippers are still thrown after a bride. Shoes are hung on houses, trees, or cattle to avert the evil eye (see *Folk-Lore Journal*, Sept. 1895).

Shrove-tide. The feast of early spring, when men were “shriven” of their sins before Lent. The “holly boys” and “ivy maids” then chased one another. The “whipping Toms of Leister,” who were put down by Act of Parliament in 1847—much to the indignation of the rustics—used then to beat girls with bladders, full of pease, tied to sticks. On “Plow Monday” the cattle were gaily decorated, and bulls were baited. It was also a great season for “cocking” or cock-fighting (see *Country Folk-Lore*, i, p. 95). Wreaths and effigies are still burned at this season in Kent, representing an ancient rite of human sacrifice (*Notes and Queries*, 31st October 1885).

Shu. Su. An ancient root signifying to “move,” and imitative of the sound of wind, the murmur of water, or the hissing of flames. [Egyptian *shu* “wind,” *sau* “drink” : Aryan *swa* “to sway” : Hebrew *s’ah* : Arabic *sh’ai* “to rush” : Turkish *su* “water” : Chinese *shui* “water.”—ED.] The Egyptian god Shu was the atmosphere : he is represented as an Atlas holding up the heavens (see Seb).

Siam. The history of Siam is given by Captain Gerina (*Asiatic Quarterly*, Jan. 1898). In the geography of Ptolemy the countries on the Gulf of Siam are called Samarade, which name is found in the ancient Pāli and Lāu palm-leaf records of S. Siam. The inhabitants of Siam are of Malay stock, with a strong infusion of Hindu blood. They call themselves Lāu or “people” (the Akkadian *lu* and *ulu*) ; and Ai-lau signifies a “male person.” The Tais or “free” men come from S.W. China, and the earlier Shans, or Shan-tais, from Barmah. According to Prof. Terrien de la Coupèrie, 30 per cent. of Siamese words are Chinese. The States of this peninsula asserted independence as early as 1550 B.C., according to Chinese accounts, and down to 255 B.C., when the elder brother of the Chinese emperor founded the kingdoms of Y oue and Hou, on the frontiers of Lu-chuan. As early as 600 B.C. the Mau Shans annexed part of Upper Siam ; and colonised part of Lower Siam about 430 A.C. In 707 A.C. they over-ran all N. Kambodia, and conquered part of Assām in 1220 A.C. At the end of the 13th century they held Pegu, and occupied the Mekong valley, and the plains on the Gulf of Siam. They thus founded the present kingdom of Siam, making Tavoy their capital, and they here ruled till 1554 A.C., as well as in many islands.

In our 10th century King Jaya-param-isvara (980 to 1040) over-ran Kambodia, Siam, and Pegu. He was expelled by the Barmese, who made a capital at Thātōn (see Barmah). In 1150 (or 1180) the text found at Nakon-vat (“the serpent monastery”), in Kambodia, calls the mass of the people Syām-Kut, or Syām-Kak. The famous

“Emerald Buddha” (see *Athenæum*, 5th Sept. 1903), which now rests in the Vat-Phra-Keo of Bangkok, marks the introduction of Buddhism into Kambodia from Ceylon. It is said to have been given to Phrā-nāga-sena in Patna, and to have concealed seven pieces of Buddha’s body, which however disappeared. It was taken to Ceylon, and finally to Chieng Rai, where it was covered with gold. The temple was destroyed by lightning in 1434, and the statue had many vicissitudes before King Phra-Buddha- Y ot- Fa brought it to Bangkok in 1772.

The Karens are distinct from the Shans (see Karens) though also a Mongolic race. The Shans, Shams, and Siamese, worship trees, stones, and sacred footprints of Buddha, also conical hills, and serpents. They (like Mongols) allow none to tread on a threshold, and no corpse to pass over it. The placenta of infants are buried under it (see Door). They are acquainted with the name of Ti, or Shang-ti, for God (see China), and, like the Barmese, they believe the soul to be a butterfly (see Butterfly). The old men, according to Col. Woodthorpe (*Journal Anthropol. Instit.*, Aug. 1896), tie up the wrists of all who return from a funeral, lest this butterfly should escape. They carry lighted candles with the corpse, and walk round it, and round their sacred trees and stones, firing off rockets as the mourners separate. They have taken caste ideas from India, and pray in Buddhist monasteries, for some days, before starting on any important expedition. But they still worship the spirits of forests and streams, and even sacrifice human beings—preferably Chinamen—once a year at dangerous passes and fords, or when taking new lands into cultivation.

Siberians. See Sabiria. The population of Siberia includes the Samoyeds on the N.W., with Ostyaks to the south : in the centre are the Yakuts—a Turkish race from Central Asia—and S. of these the Tunguse, while in the E. are the Chukchis. All these races are of Turanian origin, now mingled with Russian Slavs of Aryan stock. The Siberians are supposed to have been converted to Christianity by the latter, and according to Nordenskiöld their baptism is “an amusing combat between a cold water dip and a lump of tobacco” (see *Voyage of Vego*, ii, p. 14). Samoyeds and Chukchis are in reality pagans, who worship strange idols, to which they add “Russian gods,” or pictures of saints. They make pilgrimages to visit gods, to whom they offer sacrifices. Russians say that they “attribute to Bulvans (or “images”—the Swedish *bēlván*) the same importance that we do to our pictures, and in this there is nothing objectionable.” Small images are concealed on their persons, and the Bulvans are stones, or

dolls, wound round with cloth, and concealed in a stocking or a boot. They sacrifice on mounds or hills by the coast, looking towards the solstitial points. On these mounds are placed skulls, and horns, and sticks. They offer food to gods, and to spirits of the waters in which they fish. The Chukchis, and others, sacrifice to the sun, the moon, and the ghosts of the dead. Mr Stephen Burrough visited the Samoyeds in 1556, and describes the Bolvans brought to him by a Russian hunter : “These were about 300 of the worst, and most unartificial worke I ever saw: the eyes and mouths were bloodie, and they had the shape of men and women and children, very grossly wrought ; and that which they had for other parts was also sprinkled with blood.” The Bulvans punish offenders to the third generation, like the Hebrew Yahveh, and especially the sacrilegious. The people are crushed by the tyranny of Shamans (see Samans) and live in terror (see *Journal Anthropol. Instit.*, Nov. 1894). The natives are however noted for honesty, and women have equal rights with men. They often have more than one wife, and marry sisters. They either burn or expose the dead, and all wear amulets. To stay an epidemic they sacrifice strangers, or even their most revered chiefs. They believe in the transmigration of the soul into the bodies of bears and of other animals. [The whole population is only about 750,000, of whom 250,000 are Buriat Mongols. The rest are dying out. The Samoyeds are of Finnic stock, and the Tunguse akin to the Manchus, and remarkable for social virtues, as are Samoyeds for honesty. They are all great fur hunters. The Ostyaks worship the bear like the Ainos of Japan (see Ainu), and believe in a “third world” to which few attain. The “second world” lies beyond the frozen ocean N. of their great river the Obi. The Yakuts are still pagans, and speak the oldest and purest known Turkish dialect. See Hutchinson, *Living Races*, pp. 222-235, 1903.—ED.]

Sibulla. Sibyl. A witch, or priestess, among Greeks. The word signifies “hissing.” Virgil connects the sibyl (*Æn.*, vii) with the dark tree which bore a golden bough : she was the sibyl of Cumæ, where the mephitic cavern was an entrance to Hades. The pythoness, or sibyl of Delphi, dwelt in a similar cave (see Delphi). The first sibyl is called a daughter of Dardanos : others belonged to Egypt, Samos, Sardis, and Eruthrea, ten in all being noticed. The Cumæan sibyl’s cave was by the Lago d’Agnano near Naples. Justin Martyr is said to have entered it ; and remains of the great reservoir, and pillared courts, are still traceable. The tradition of this sibyl relates that, as an aged woman, she brought nine books to King Tarquin about

520 B.C., demanding a great price which was refused : she burned three, and asked the original price for the six : and being refused burned three more. The king being alarmed paid what she asked, and stored the last three volumes in the Capitol at Rome, and these were consulted by the senate on special occasions ; with many other books they were burned in 671 A.C.

Many works were penned in the name of the Sibyl between the 2nd century B.C. and the Christian era (see *Edinburgh Review*, July 1877). The best known are in Greek, by Alexandrian Jews (see Apokruphal Literature), and these claimed to be prophetic. Clement of Alexandria appealed to such works to convince the heathen that there is "one God, and true predictions of future events." In 1715 Whiston, the translator of Josephus, wrote in "vindication of the Sibylline oracles." Their character is fully discussed by Ewald, Friedlieb, and others (see Drummond, *Jewish Messiah*) ; some were written by Christians, or Christian interpolations introduced into Greco-Jewish hexameter poems. They include paraphrases of Bible narratives concerning the history of Israel. There are 8 still extant out of 14 such works, the oldest being supposed to belong to the 2nd century B.C., and the 2nd and 3rd to the 1st century A.C., after the destruction of Jerusalem. The remaining 5 are attributed to our 3rd cent.ury, and are the work of Christians : the 8th contains acrostics on the titles of Christ, and on the Cross. [Christians were fond of such obscure allusions to their creed, couched in pagan language, before the Church was established, as we learn from Christian texts on Syrian monuments, and from the legend of Avircius (216 A.C.) discovered by Prof. Ramsay, as well as from the Vision of Esdras.—ED.] For some 16 centuries Christendom accepted these Sibylline oracles as genuine, and they are so quoted by Christian fathers from Justin Martyr to Augustine. The Emperor Constantine quoted them in addressing the Oouncil of Nicea. The 8 books were collected by Vossius in 1645, and published at Basle. Castellio then pointed out that many passages, at least, must be spurious. Possevin the Jesuit attributed the interpolations to Satan. Blondel, a French Protestant, finally, in 1649, was the first Christian who boldly condemned the whole literature as a tissue of forgeries. Modern criticism practically accepts his conclusion, and the Sibylline books are interesting only as showing the ideas of early Jews and Christians of Egypt, writing Greek imitations of earlier prophecies, such as abounded in the Herodian age in Palestine.

Sicily. See Sikani.

Sidh. Sanskrit : “shining,” “eternal.” Siddhi, or “perfection,” was a daughter of Daksha. In Keltic speech Sidh (pronounced *Shi*) is both a mound under which is a fairy palace, and a name for a fairy generally. Hence the Ban-Shi is the “female spirit,” which mourns outside the house when a death is about to occur.

Sigē. Greek : “silence.” A Phœnician goddess brought by Kadmos to Thebes in Boiōtia.

Sikani. Sikuloi. Tribes apparently Aryan, driven out by the Ligurians, to the Liburnian coast between Ravenna and Ancona, and peopling the island of Sicily. The Sikuloi were found early near Picenum, but were pressed S. by Umbrians and Etruskans about 1000 B.C. They expelled Pelasgi from Latium, and are connected with the Oskans (see Italy). They held both coasts of the Straits of Messina. The Sikani, according to Thucydides, preceded the Sikuloi in Sicily, and were driven by them to the W. and N.W. parts of that island, before 800 B.C. Greek traders were found among them in Syracuse as early as 735 B.C. They have been regarded as Iberians. [But the Sicilian type of to-day is due to admixture of Greek, Roman, Phœnician, Arab, and Berber stocks with the older races.—ED.] According to Dr Isaac Taylor the evidence of skulls shows the Siculi to have been a people of feeble physical type like the Faliscans, who were probably Aryans (see *Academy*, 6th June 1891). Among their gods were Hadramis, Acis, and Hybla. They are said by other writers to have fled from Asia Minor before the Trojan war. Sikanian leaders bore the names of Elumnos, Aigestos, and Akestes, which appear to be Greek. Akestes is called the grandson of the god Crimlsus, and settled on the river Crim̄sus. His mother was a Trojan woman named Sagesta, or Egesta—the name of a town near Elume, which in the days of Æneas was peopled by fugitives from Troy, after the war which was due to the refusal of the Trojans to reward Poseidōn, and Apollo, for building their walls. Aigestos was otherwise the son of a bear or of a dog—a common Asiatic legend. These legends point to immigration from Asia Minor. The Sikani are said to have hospitably received Æneas, who is fabled to have built the towns of Elumē, Egesta, Lilybæum, Asca, Entella, and Eryx. The latter was the famous shrine of Venus Erycina, on a high hill overlooking the plains. [The masonry at Eryx .however is marked with Phœnician letters, and appears to be of Carthaginian origin.—ED.] This city was said to be of Pelasgic, or of unknown, origin. Dr Isaac Taylor connects the name of Gela in Sicily with Gela in Karia, and with the Gerones, a Scythian people on the river Dneiper. The Sicilian Gela was said to

be founded by emigrants from Krete and Rhodes. The Carthaginians constantly harrassed these Sicilians ; and Hamilcar ravaged Eryx, and Egesta. But neither the Phoinikians nor the later Romans ever damaged the great shrine of Venus, which the latter restored, placing a guard for its protection. They also built a shrine of Erycina outside the Colline gate at Rome.

Sikhs. Persian : the Sanskrit *Sishyas* or “disciples.” A religious sect, sometimes called the “Protestants of India,” representing the influence of Moslem philosophy on Hindu belief. They arose in the Panjāb in our 15th century, and eventually dominated all the N.W. of India, though now numbering only about $1\frac{1}{2}$ millions, or a tenth of the population that they once ruled. In 1845 they determined to dispute empire with the British : suddenly crossing the Sutlej with a splendid army of 60,000 drilled troops and 150 guns, they fought bravely but unsuccessfully : their country was annexed ; and a government was devised for them which was both just and tolerant : so that this brave race not only became reconciled but eagerly enlisted in British service, afterwards proving its loyalty in many a grave crisis, and on many a bloody field : neither foreign gold nor racial affinities have as yet turned the Khalsa scimitars against their “white brothers.” Their hereditary monarch long sat as a legislator among our peers in the councils of the State.

These people are as clannish as Kelts, and democratic in their constitution. Among them all are equals, and the king is only first among his peers. He is elected, and all Sikhs must both obey him and inculcate such obedience on their children. They pride themselves on being all *bais* or “brethren,” whether warriors or students of science and literature (Y’elam). They speak a Panjabi dialect of Hindī, and write it in the Nāgari character. In this Guru-mukhi, or “teacher’s tongue,” their Granth or Bible was uttered.

Nānak, the founder of the Sikh faith, was born in 1469 just when the successors of the great Timur were once more contemplating the conquest of N.W. India. He died in 1539, during the reign of Humāyun son of Bāber, a direct descendant of Timur-lenk, the great Tartar conqueror of our 14th century. Bāber—who, as a boy, had failed to hold Samarkand—seized Kābul, and Ghazni (1504-7), and afterwards regained Bokhāra and Samarkand (1507-1514) : in 1526 he defeated Ibrahīm Lodi the last Afghān prince of Delhi and Agra ; and after the great battle at Pānīpat he thus became the first Mughal emperor, and Moslem ruler of India, though Islām had then been preached for some 500 years in the Panjāb. The period of

Nānak's activity thus coincided with that of Baber's conquests. According to the Janam Sākhis, or "Sikh biographies," Nānak was of Kshatriya caste, and of the Vedi-Khatri sect—a Hindu, and the son of Kālu-Vedi who was a village accountant (*patwāri*) at Talvandi, now Nānkāna, on the Rāvi river near Lahore. From childhood the future founder of the Sikh faith was dreamy and emotional; as a youth he began to see signs and wonders: he frequented the society of Faḳīrs whom he assisted, and at the age of 15 he misappropriated—for their benefit—money given to him by his father for purposes of trade. He was then sent to friends at Sultanpur, entering the service of the Nawāb, Daulat-Khan Lodi. Again he began to give all he had to Faḳīrs (mendicants); and one day while bathing in the river, as a religious rite, he felt a sudden divine inspiration.

Tradition says that he was then "translated to the gates of Paradise, and by God's command given a goblet of Amrītā, or the water of life. He drank it, and the Lord said: 'Nānak I am with thee . . . whoever shall take thy name I will make happy; go repeat, my name, and cause all to do so; remain uncontaminated by the world . . . steadfast in almsgiving, in ablutions, in service, and in remembrance of Me. I have given to thee my own name (Gūru-Sāhib). Do thou this work.'" When he recovered from this trance he uttered the keynote of all his future teaching, saying, "There is no Hindu, and no Moslem"; hearing which the people went and complained to the Khan. He told them not to mind what a Faḳīr said, but later on, when a Kāḍi (or "judge") objected, the Khan ordered Nānak to appear before him. Placing a Faḳīr's staff (*Muttakā*) on his neck "Bāba the Guru" appeared: he was ordered to gird his loins and to abandon the staff, and then placed honourably in a seat near the Khan, and the Kāḍi was instructed to examine him. It was then that Nānak astonished all men by a disquisition on universal religion, lasting till the time of afternoon prayer, when he (a pious Hindu), accompanied the Khan to the mosk. Tradition says that he there demonstrated supernatural powers, by reading the Kāḍi's thoughts, and that the latter fell at his feet crying, "Here is one favoured by Allah." After a short exhortation by Nānak, the Khan also did him reverence, and the whole congregation of Sheikhs and Sayids cried aloud, "Khuda (God) is speaking to us in Nānak."

The Hindus were indignant at the supposed conversion of Nānak to Islām, and Jairam his wife complained. But he declared that he was still a servant of Paramesur ("the Supreme"), whom he regarded as the same as Allah. He continued to cry more strongly than before, "There is no Hindu; no Moslem; but one God the

Father of all." Daulat-Khan continued to be devoted to the new teacher, who went forth on his mission to convert India. He soon won many leading Sheikhs ("elders"), and Pirs ("religious leaders"); and Islām accepted him as a Dervish (or one "taught"), in Delhi and Pānīpat. At Banāras he was very graciously received by a learned Pandit, who however objected that, as a Bhāgat or devotee, Nānak had no *sālagrām*, *tulsi* plant, *tika*, or rosary. Yet he was converted, as were many Yōgis, Khattris, necromancers, and other Hindus.

It was at Banāras that the real religious education of Nānak began, under the guidance of learned followers of Kabīr, who was (in 1410 to 1430 A.C.) the most celebrated of twelve disciples of Rāmanand (1400 A.C.), and a convert from Islām to a form of Vishnūva monotheism. The history of Kabīr (in the Bhakta-māla), and the record of his doctrines (in the Sukh Nidān), shows that he was an ascetik (like Ṣūfis among Moslems, or Sanyāsīs among Hindus); and it appears (from a short poem which Nānak included in his Adi-Granth) that Kabīr traced his spiritual descent from two former Gurus (or "teachers"), one being the Brāhman Jai-deo (1250 A.C.), and the other Nam-deo, who was a calico printer living about 1300 A.C. All these again were apparently disciples of Rāmanuja, a Drāvidian who lived about 1150 A.C.: for they all alike taught the brotherhood of man and the unity of God—whom they called Hari or Vishnu. Kabīr in the 15th century was teaching in Banāras, Māgadha, and Gorak-pūr, and claimed that: "by his love of religion, and the favour of the Gurus Jai-deo and Nam-deo (or Nāmā), he had attained to a knowledge of God (Hari) as the supreme mind, or soul, from which our souls proceeded, and into which we should finally be absorbed." This, he added, could only be accomplished by faith (Bhakti), and not by any rites or austerities—a faith that respects all forms of life, and which leads to the performance of all life's duties, without self-seeking or greed of gain. It was the ancient teaching of Buddha, and of the Jains, which had created Neo-Brahmanism and Vedantism, and also (later) the Pantheistik Ṣūfi-ism of Islām, and the Moslem philosophy of Baghdad. This shows that what we made the motto of our Rivers of Life in 1880 is true: "There has been no entirely new religion since the beginning of the world." For a new faith is at the summit of a pyramid, the foundations of which lie deep down in earlier human thought, and is waiting for a Buddha, a Muḥammad, or a Nānak, to give it form and voice.

The first Moslem conquerors of India (see Rev. T. Hughes' *Dicty. of Islam*) coming from Samarkand, and Persia, were steeped in Ṣūfi

philosophic mysticism, such as we find in the poetry of Firdūsi (1000 A.C.), S'adi (1250), and Ḥāfīz (1360 A.C.); and they rested on Allah rather than on Muḥammad. Firdūsi cries: "The height and the depth of the whole world have their centre in Thee, O my God! I do not know Thee who Thou art; but I know that Thou art what Thou alone canst be." Ḥāfīz even called himself a "disciple of the old Mage" (Zoroaster), and a worshiper of the "supreme" Ahura-mazdā, yet he earned himself the title of Prince of Ṣūfi poets (see our *Short Studies*, pp. 525-528). Like the Druzes, and Baṭanīn, and other Moslem heretics, such philosophy recognised the elements common to all religions, while rejecting all dogmas. Such then were the influences that surrounded Nānak at Banāras, especially through the teaching of Kabīr's disciples. They are evident in the Adi-Granth, which he wrote about 1540 A.C.

Nānak's successors, down to Guru Arjun (1600), and Govind Singh, taught the same doctrines. The latter on his death-bed in 1708 said: "I acknowledge no Smritis (traditions), Sastras, or Vedas (inspired writings): all these speak variously . . . I recognise all as Thee." It was a pure Ṣūfi Pantheism that denied the existence of anything apart from deity. In Nānak's Bible we read: "Thou art I: I am Thou—where is the difference? The One dwells in all, is contained in all." Of this too 'Omar Khayyam speaks five centuries before Nānak. The idea is equivalent to our conception of the absolute, and all-pervading, unity. "The Guru or Divine One," says Nānak, "is Isvar, Vishnu, and Brāhma, yea the great mother Pārvati—neither male nor female but both: the Light of Life. And I am the servant of the beloved one, and long to meet my Lord." In this we see the intense mysticism of syncretic Ṣūfi-ism: of Mazdean-Moslem Pantheism.

The poetic structure of a great part of the Granth is also evidence of Persian Ṣūfi influence, as Nanak confesses when he says: "The True One is found by the Ṣūfis who keep fast to his court" (Adi-granth).

At Banāras Nānak gained the sincere friendship of the learned and famous Moslem Pīr named Sheikh Farīd, who travelled and taught with him for twelve years: and 142 stanzas by this Sheikh were included in the Granth, though he called his god Allah instead of Hari. This alliance, however, estranged the Hindus, who manifested their dislike by purifying the ground near their dwellings, where the Guru had trodden. Yet within a generation they had begun to reverence, if not to worship him, as in the case of many another prophet. On one occasion Nānak was seized with others who were

captured by soldiers of the Emperor Bāber, but when recognised was at once released, and respectfully saluted by Moslems and Hindus alike. Sundry miracles are said to have been wrought, and many converts were made among the learned Pandits, the Jains, and the Rākshashas ("demons" or demoniacal Hindus), for even the devils confessed his divine character. As Buddha is represented in his legend to have taught in Ceylon, so Nānak is said to have taught at Makka; and—according to Moslem converts—to have upheld the *Ḳorān*, and the intercessory powers of Muḥammad, believing in Paradise, as Moslems and Hindus still alike do: wherefore both alike honoured him at death.

Like a good Hindu he chose to die on the banks of the Rāvi, the river of his birth-place: there (like Buddha under the Sāl trees) he sat down under a sacred Sārih tree surrounded by his Sikhs or "disciples," who mournfully besought his guidance for their future. Though his sons were beside him he turned to the Guru Angad, whom he bade all to obey, adding that those who had honoured their Guru would no doubt care for his children. The Moslems begged to be allowed to bury him, and the Hindus to burn his corpse; but the Bāba ("father" Nānak) said: "Let Hindus put flowers on my right side, and Moslems on my left side, and whichever of these are found green at my death may show who is to have the body." He called on the assembly to repeat praises to God, and, as he fell back, a sheet was spread over him. When it was removed—says the story—the body was gone, and all the flowers alike were green. The mourners prostrated themselves and worshiped, and each branch of his disciples removed its own flowers. This miracle is related by the Rev. T. Hughes, from a legend found in an India Office MS. of 1728; but the same story is told of Kabīr. Nanak's translation (recalling those of Enoch, Moses, and Elijab) took place amid a literary and civilised people in our 16th century, if we are to believe the tradition.

Nānak throughout his life had always been a pious, pure minded, and good man; he was the husband of one wife; and his children respected him, though he placed them under Angad, an illiterate friend, whom he chose as his successor because of his devotion to the cause, which had been amply proved by many trials. Nānak himself must have been educated in the literary calling of his father, the village accountant: for his expressions and doctrines show acquaintance with Hindu writings of the century preceding that in which he lived. His own tastes, and his literary friends, made him an exceptionally well educated man, especially as regarded Eastern religious ideas and ethiks. Even when young he had become a recognised

religious leader, and had actually been worshiped while living. He was styled Bāba ("father"), Lord, Prince, Saviour, Nānak-Narinkar, "The One." Yet he forbade men to use such epithets, desiring only to be called the Guru or "teacher," and calling his followers Sikhs or "disciples." He made no attack on the national faith, nor did he secede from it; he desired only to widen and improve it, as Buddha had desired, or Paul who remained a Jew though a Christian. He wished to destroy Hindu dogmatism, and especially the caste system, which excludes from salvation all not born as Brāhmins. On this he insisted in the Oranthe, saying: "In the other world there is no caste . . . those learned in Vedas, and Mullahs, or Sayids learned in the Korān, overlook the essence—the worship of Hari or Allah. . . . We claim brotherhood with all. . . . He alone is the true Mullah, Pīr, Ṣadiq, S'adi, or Dervish, who knows Allah or Hari, and has abandoned self: who finds support in Him, the One, the Almighty, and Incomprehensible."

This lofty spirituality, based though it may have been on fanciful ideas, lifted him far above the trivialities of the Hindu Pantheon, or the Moslem beliefs in heaven, hell, angels, and devils. It killed his early reliance on rites and monkish austerities, which he found to be practised by every sect in Banāras, except the philosophic followers of Kabīr and Rāmanand. His fervid spirit soon recognised the transforming force of their teaching, which he understood better than his predecessors. Among the keen intellects of Bangāl and Māgadha the Persian theists, and the Ṣūfis of Islām, could speak freely without fear of Moslem fanaticism. They adopted the Kabīr teaching (which resembled the philosophy of Plato, then long-since familiar to Moslems), saying that "all phenomena were unreal, and the mere products of Māya or illusion, emanating from the Supreme, on whom we must ever be meditating as Hari, Ram, Govind, or Allah" (*Encyclop. Brit.*, xi, p. 844; and Wilson, I, p. 153).

On leaving Banaras Nanak seems to have put aside, like Gotama, all religious speculation as to the future of the world, and to have accepted the idea of a Nirvāna or rest—the Ṣūfi "absorption" into deity. But Sikhs, like later Buddhists and Brāhmins, believe in a heaven where souls await such absorption if they have not attained perfection. They retain much of the teaching of our 7th century, when great religious waves swept over Western and Eastern Asia alike. In the West Islām: in India at the same time a Brāhman reformation. From that time, says Sir W. Hunter (*Imp. Gazet. India*, iv, p. 297), "Hinduism boasts a line of religious founders, stretching in almost unbroken succession to the present day," all of whom are named in

the Bhakta-māla, or “garland of the faithful,” which contains the lives and legends of the Indian saints—a vast collection of fables and miracles: the Acta Sanctorum, or Golden Legend, of Hinduism.

In this record of wonders, and of divine interpositions, the greater saints are regarded as incarnations of deity. Some were born of virgins; they raised the dead; they overcame lions; their hands and feet grew again when cut off; prisons were opened for them; the sea brought them back safe when cast into it; and earth opened to swallow those who slandered them. Thousands of pilgrims still annually visit the bleak sand dunes of Puri, to beg a spoonful of rice water from the venerated monastery of Kabīr. Among these deified teachers Kamārila (8th century) was a Bhāṭṭa, or bard, a Sivaite Brahman of Behār in Bangāl. He worshiped Siva as lord of the universe, with Devi the virgin earth goddess; and about 740 A.C. (or earlier) he became a persecutor of Jains and Buddhists, who did not worship this divine pair. All men were bidden to adore “the One all-powerful Creator, the cause of the existence, continuance, and dissolution of the world, the One without a second.” About 760 A.C. Kamārila proved his sincerity by self-immolation, leaving a disciple Sankarāchārya, “the first great historic figure” in the Indian Book of Saints. He was a Malabāri Sivaite Brāhman, and a peripatetik teacher between Cape Kumari and Kashmīr. He died at Kedar-nāth, at the early age of 32 years; and a disciple described his triumphs in a volume called The Victory of *Sankara*—the text-book of a still growing sect. He accepted the “traditions” (Smṛiti), as well as the Vedas, as being the direct words of God, and made Siva an incarnation of Brāhma. He established monasteries where Theistik philosophy was taught. We have visited the parent establishment on the high cone of Sringiri in the Mysore highlands, and found students studying the traditions, the epiks, and all branches of Mimansa Vedantist philosophy. In Sankarāchārya's time Buddhism was decaying, and men were weary of skeptiks. But a mystic Monotheism stirred them to their depths, when attested by miracles, and presenting gorgeous rites. The progress of thought was arrested for a time by the appearance of Islām. In our tenth century the Turks of Ghazni ruled from China to the Kaspian, and the great Maḥmūd ruled all the Panjāb till 1030, and raided further yet, to Soma-nāth on the shores of the Indian Ocean. The dynasty so founded ruled till 1186, and was replaced by the Ghorians, free-thinking Tartars from Persian Herāt, who endured till 1206, when they were succeeded by an equally tolerant Turkish “slave dynasty.” The indifference to Islām of these rulers was partly racial, and partly due to Ṣūfi influence. The last mentioned were driven into India by

the conquests of the great Mongol Tchengiz-Khan, whose dynasty—from 1217 to 1370—was ever threatening the N.W. border of the “slave” empire. In 1221 Tchengiz-Khan nearly reached Delhi (see India). The revival of Indian Theism began two centuries later with Kabīr.

By the time that Bāber had established his power from Kābul to Lahore (1526 to 1530 A.C.) Nānak had learned all that he thought necessary at Banāras, striving to reconcile Islām with native religion. He had no scruple in mixing with every sect, even of Sudra caste, or with cow-eating Moslems. He feared neither emperor, priest, nor peasant, but through every danger, and good or evil report, urged peace and brotherhood, and belief in one all-pervading deity. The successors of Nānak, down to the 18th century, when the Sikh creed was for a time suppressed, are enumerated as follows :—

1. Nānak	1504 to 1539
2. Angad	1539 „ 1552
3. Amar-dās	1552 „ 1574
4. Rām-dās	1574 „ 1581
5. Ārjun	1581 „ 1606
6. Har-govind	1606 „ 1638
7. Har-rāi	1638 „ 1660
8. Har-kisan	1660 „ 1664
9. Tagh-Bahadūr	1664 „ 1675
10. Govind-Singh	1675 „ 1708

The steady advance in organisation, and strong propaganda of the Sikh faith alarmed the Brāhmans, and excited their hatred, in N.W. India, reaching a crisis when Ārjun, the 5th Guru, laid aside the garment of an ascetik, and converted the voluntary offerings of his disciples into a regular tax, thus adding to the dignity and political importance of his office. He had greatly enhanced his position by systematic compilation of all the teachings of Nānak, in the Adi-granth writings which were accepted as the only inspired scriptures by the Sikhs, superseding Vedas, Tripitaka, and Kōrān alike. Zealous Hindus appealed to the Moslem Sultan, who had for some years jealously watched Ārjun. In 1606 the order went forth, and the Sikh leader was quietly removed, and probably murdered in prison. Har-Govind took the place of his father, and for the first time the Sikhs were led by a militant priest, who vowed to redress the wrongs under which they groaned. Har-Govind girt on two swords, and prepared to avenge his father’s death, and to set free the faith from every bond ; but sect and leader were alike put down by the Moslem emperor with great

severity. The son, and grandson, and the nephew of Har-Govind were the 7th, 8th, and 9th Gurus : these were all quiet and inoffensive leaders, who fell back to ancient superstitions, and even descended so far as to amuse the Delhi courtiers with feats of legerdemain and thaumaturgy. But Govind-Singh at the age of 14 years succeeded his father Tagh-Bahadūr, who was murdered in 1675 ; and in him the Sikhs found a statesman and a warrior, who was also an able writer. He required them to be not merely Sishyas, or “ disciples,” but also Singhs, or “ lions ” of the Panjāb, declaring that they were equal to the Rajputs. They were forbidden to shave, and ordered to wear a distinctive blue dress ; to carry steel weapons ; and to invoke Durga-Bhāvani, the goddess of rapine and bloodshed, adopting as their battle-cry “ Wa Gurujika Khalsah ”—“ Success to the Guru’s State.”

This militant spirit revealed the wrath that Govind-Singh had long nursed, during the persecution of his people while his father, Tagh-Bahadūr, led a quiet life as a fugitive at Mathura. Even then those who knew him foretold that he would become a great leader of the faith. Knowing the power and watchfulness of the Delhi emperor, the father strove to restrain his son, but after his death Govind-Singh issued an address to the Sikhs, affirming that the mild peaceful views of Nānak no longer suited their own age ; and to his followers he issued new writings, religious and political, which fired the heart of every Singh with patriotism. These writings form the second Granth. The emperor’s officials at first expostulated, and then put down small risings, but this only led to more general rebellion. In 1708 the Emperor Aurangzēb slew the militant Guru, and all the Sikh leaders. But the spirit of Govind-Singh remained in his people, even during the 33 years in which the sect was almost suppressed. It lived in the breasts of a brave warm-hearted race, and survived after British power had been established from 1842 to 1846. The faith had revived on the fall of the Mughal Empire, and the nation was then ruled by confederated Mils or Sirdārs. In 1800 Ranjit-Singh (then 20 years old) was ruler of Lahore under Afghan suzerainty. He encouraged the militant spirit of the Khalsa, and organised his army by aid of European knights-errant, till in religious fervour, and steady discipline, it resembled Cromwell’s Ironsides. The suzerain allowed him to seize Kashmīr, and his kingdom soon extended west to Peshawar, and south to Multān, bounded by British dominions on the east. He remained faithful to his engagements till his death in 1839. Then all was chaos, and Lahore was distracted by the quarrels of rival queens, generals, and ministers, while a proud and powerful army demanded to be led against the British. Foolishly dismissing its European officers, it crossed the Sutlej in 1845,

being 60,000 strong, with 150 guns ; but at Mudki, on the 18th December, it was repulsed by forces hastily assembled, and was driven back over the river two days later, losing 69 cannon at Feroz-shāh. Then followed the battles of Aliwal and Sobraon, and the capture of Lahore, where Sir H. Lawrence (then a major) was stationed as British governor. Again in 1849 the Sikhs rose, in January, and gallantly strove with us at Chilianwāla, and Gujerāt, when their kingdom was annihilated, and the whole Panjāb in consequence became a British province. Since then the Sikhs have proved their loyalty to their conquerors in the darkest days of the Indian mutiny.

The Adi-granth, or “old Bible,” founded on Nanak’s writings, was completed by Ārjun about 1600 A.C. It was supplemented about 1700 A.C. by the national gospel of Govind-Singh ; and the two works—like our Old and New Testaments—form the Bible of the Sikhs, venerated by some $1\frac{1}{2}$ millions of believers, who occupy 100,000 square miles of India’s fairest provinces. The Adi-granth is written in old Hindī, and preserves many ancient Panjab words. It is divided into six parts. I. The Japji which has long been translated into English : II., III., IV., containing devotional matter : V. The Rāgs which number 31, of which only the Srī, Majh, Gauri, and Asa, have been fairly well rendered : VI. The Bhog, or Conclusion, which includes verses by Kabīr and Sheikh Farīd, and praises of the five first Gurus by fifteen Bhattas or bards. At the end of each Rāg there are also collections of sayings by various Bhāgats, or holy men—especially Kabīr—given in confirmation of the teaching of the Gurus, and in these we have a treasury of early Hindi words (Sir C. J. Lyall, *Encyclop. Brit.*, xi, p. 845).

The following is an epitome of Nanak’s teaching, which regarded rites and forms, as Mr Macauliffe says (“Holy Writings of the Sikhs,” *Asiatic Quarterly Rev.*, July 1898), as only means to an end—namely a life of good thoughts, words, and deeds :—

I

“ Make kindness thy mosk ; sincerity thy carpet of prayer,
 What is just and lawful thy Korān : modesty thy circumcision
 Let civility be thy fast : right conduct thy Kāba,
 Truth thy spiritual guide : good works thy creed and prayer.
 The will of Allah thy rosary : then will he preserve thine honour.

II

“ Covet not the goods, rights, or honours, of others.
 Nor do that which is hateful to them.
 Unlawful food is not made lawful by spices.

Nor from the false can ought but falsehood proceed.
Heaven accepts no mere lip service.
But the continual love and practice of truth.

III

“ Praise and glorify Allah as Moslems do, five times daily.
Praying for a spirit of fear and reverence,
Righteousness, truth, and good intentions, without which and good works.
Thou canst not be either a good Hindu, or a good Moslem.

IV

“ Love saints of every religion, and put away pride :
Remembering that the essence of religion is meekness ;
Courtesy, brotherly kindness, and sympathy.
Not fine robes, nor the rags and ashes of a Yogi :
Nor blowing of horns, shaven heads, and long prayers ;
Recitations, torturings, or ascetic contemplations :
But a life of goodness, and purity, amid vices,
Temptations, and impurities of an evil world.

V

“ In the midst of life we are in the valley of death.
But dismiss anxiety as to either. For He careth for thee.
Show thy faith by life and deeds, by love for thy fellows, and thy God.

VI

“ Avoid the temptations of courts and palaces,
Of wealth and position, and the charms of women,
The love of wines, delicate meats, and fine clothing.

VII

“ Seek only the true Guru, and to obey Allah.
For thou canst not unaided save thyself.
The true Guru will dispel thy doubts and fears,
And show thee the unseen and illimitable Allah.

VIII

“ Give not to a foolish man either love or friendship.
That is to draw lines on water, which reflects on thyself.
Let thy friends and companions be those who fear God.
Sing thou His praises, and constantly meditate on Him.
Nay be filled with His holy Word and name,
And esteem worldly loves, dross, and impurity.
Impurity enters into all things and elements,
Even into religious ceremonies and worship.
By seeking and serving the true Guru it may depart.

IX

“ He is the true physician who best discovers
 All ailments, and takes care first to cure himself.
 His experience detects the difference between men,
 And he is not misled by words, or by would-be Pandits,
 Nor by those whom the world may call good and just.
 For he knows how false and fickle is the world’s praise :
 That Pandits teach for gain, often immersed in sin.
 That saints, Yōgis, Sanyāsis, are full of pride and evil,
 Making men marvel that Allah over-rules all,
 And sending them to the wise Guru to get understanding.

X

“ Go to God in all thy troubles, however wicked thou hast been.
 Yea though guilty of the four mortal, and of all venial sins.
 And though tormented in mind and body by demons.
 Though thou hast been no listener to the sacred books,
 The holy hymns, or the sacred rites,
 Think on and repeat His name but for a moment, and He will save thee.
 But who-so loveth Him not shall be sent to Hell,
 Though he be a constant repeater of Vedas and Shāstras,
 Though a Yōgi or saint, a penitent or lord of penitents.”

Sil. See Sal. An ancient root “to shine,” as in Sil-bury the “sun town.”

Sīla-na-gig. Sheela-na-gig. A Keltik lunar and phallic charm, still found over doors and windows in our islands. It is a female figure, and considered to avert the evil eye. There are said to be over three dozen such in Ireland, and a few others in England, Wales, and Scotland : one of these we have seen, in the old ruined church in Harris (the outer Hebrides), where are a sacred well and stone ; as in many other cases, such as the Sheela Well at Corcomroe Abbey. The Sheela-na-gig is found on the “sun stone” (Cluain-Muidhr) at Tara, and on an old English font. The example at the base of the round tower of Cashel (Mr Keane, *Towers and Temples of Ireland*, p. 33) represents a female form with two twisted serpent legs. The mermaid holding a book at Kyle—Clonfert, King’s County—is a modified Sīla-na-gig. An indecent example comes from the sill of a window in Ratho Church, County Clare ; and a still more objectionable case, in Wales, was photographed for the author in 1895. This was found, in the preceding autumn, built into the base of the N. wall of the old parish church of Holy Trinity, at Llandrindod in Radnor. It was face downwards ; and a medical man (according to the *Radnor Antiquary*) stated that the coloring of the stone was

due to blood. The figure is 2 feet high and a foot across. The present church dates only from the 17th century. Another example is in the wall of Stretton Church. There are two plaster casts in the British Museum of the same figures. The *Journal of the Irish Antiquarian Society* (March 1894) enumerated, before the discovery at Llandrindod, 40 cases in Ireland, 5 in England and Wales, and 2 in Scotland.

Silenus. Seilēnos. A satyr companion of Dionūsos. The Satyrs or Seilēnoi were sons of Pan, or of Hermes, by sylvan nymphs, or Bacchanals, and were spirits of the woods, with goats' feet and horns. They frequented springs and streams in the hills, and the Italians called a bubbling fountain a Silanus. Silenus appears as the drunken guardian of Bacchus, riding on an ass, and supported by fauns and dryads. Though depicted as a burly intoxicated old man, yet Plato said that Sokrates obtained his wisdom from Seilēnos. He was praised as a jovial deity who irrigates the vines; and he holds a cup, having before him a wine bag. He is also called a Phrygian Bacchus born in Nusa, and ruling in Karia. He was worshiped by Arkadian shepherds. He was said to know the past and the future, and to despise earthly things. He told Midas, king of Phrygia, that: "It was best not to be born, and next best to die early." Virgil makes Silenus discourse on the creation of the world.

Silik-mulu-khi. Akkadian: "the good light (or protector) of man." A name of the sun as the son of Ea, in Akkadian magic texts.

Siloah. Siloam. A pool at Jerusalem called "sent," or "directed," because of the aqueduct which conducts the waters from the spring of Gihon (see Jerusalem). This aqueduct (cut about 703 B.C.) contains the earliest known Hebrew inscription. The water of Siloam was used in the Temple (see Heifer), and great water pourings in the court of the women were a feature of the rejoicings at the Feast of Tabernacles according to the Mishnah (*Sukkah*, v, 1). See Tabernacles.

Silures. The name of tribes in S. and S.E. Wales according to Roman writers. They were subdued about 50 to 80 A.C., and were found also in the Scilly Islands (see Britain).

Silver. See Gold. This metal was known to the Akkadians as early as 3000 B.C.; and silver mines are found in Kappadokia, and at Gurnish Khana near Trebisonde, on the S. shores of the Black Sea. Iron was also early worked in this region, and copper near Sivas.

Silver is connected with the moon, and the word comes from the root *Sil*, to “shine.” In Sanskrit it is called *Ragata* (“white”), and “white gold.”

Sīmā. Sanskrit : “a mark.” The general term for a caste mark in India. It is also a term for a consecrated spot—a cleared circle in a forest—where Buddhist monks are required to assemble, at the new and full moon, to confess their sins. A long account of the rites for preparing a Sīmā is given in the Kalyāni tablets of 1476 A.C., found near Pegu, and translated by Taw-Sein-Ko (*Indian Antiquary*, January 1893). These tablets inform us that Buddhism was established at Pegu in the 236th year after Buddha’s Nirvāna, or 308 B.C.

Simha. Sanskrit : “lion,” whence the later *Singh* (see Sikhs).

Simigiz. An Armenian deity noticed in the Turanian language of King Dusratta of Matiene, in the 15th century B.C., in connection with Ea, and Istar of Nineveh, who—with Tessub or the god of air and storm—were his deities.

Simurgh. The monster bird who sits on Mt. Elburz (Bundahish, XXIV, ii)—see Eagle—being originally the *Çino-mūrū* or *Çin-amru* the “hawk bird.” In the later Avesta literature two such birds are called Amru and Kamru. The Saena Meregha of the Avesta is the Sanskrit *Cyēna-mrīga* or “hawk bird” : it carried off the Haoma from heaven, as the Indian Garuda carried the Soma, or Amrīta ; and Garutman is the grandchild of the male and female *Cyēna* (*Ramāyana*, iii, 162; vii, 6. *Journal Rl. Asiatic Society*, April 1891, p. 345). Indra also is called the *Cyēna* or “hawk,” and Vishnu is the Garuda and king of the “fine-winged” Suparnas, who dwelt in the Simbali forest (see Suparnas) and devoured serpents. The Simurgh was said to suckle its young, and is the chief of all birds, and the first created ; and (like Athēnē’s owl) it is a type of wisdom. It is a griffen of triple nature, and “not of this world” (*Sacred Books of East*, v, p. 89). The Garuda, in like manner (see Beal’s *Catena*, p. 50), sits on the lofty tree called Kuta-sal-mali, and flaps its wings till the sea opens, and it swoops down to devour the dragons of the ocean.

Sin. Sinu. The Babylonian moon god (Akkadian, *Aku*) the father of Istar. The Semitic *sinu* signifies “to shine.” Sin was also worshiped in Ḥaḍramaut (see Arabia), and is mentioned by St James of Serug as late as 500 A.C., as being still adored at Ḥarrān in N. Mesopotamia, with Ba’al-shemīn the “lord of the heavens.” The emblem of Sin, on Kassite boundary stones about the 11th century B.C., is a crescent.

Sinai. The situation of this mountain is described as W. of Midian, and some three days' march from Egypt (Exodus iii, 1 ; viii, 27). Josephus appears to place it at the present traditional site, since he says that it was the highest mountain in the region. [There is no generally accepted explanation of the name as a Semitic word, and the Semitic title of the mountain seems to have been Ḥoreb or "desert." Sinai may be compared with the Akkadian *Zinna* "desert."—ED.] The site seems never to have been visited by later Hebrews, except by Elijah ; but the oases in this desert were pastures for flocks of the Nabathean shepherds (1st to 4th century A.C.) who have left their names, and votive texts, scratched in an Aramean alphabet on the rocks in the wādies. The summit of Jebel Mūsa ("the mountain of Moses") rises 8000 feet above the sea ; at its foot is the old Greek monastery of St Catherine, where the oldest MSS. of the Bible were found. The ruined chapel, the Virgin's grotto, and the cave of Elijah, are among its sacred places, with a mosk, and a footmark of Muḥammad's camel. The "burning bush" is said to have grown where is now the "chapel of the bush," in the monastery.

Sindhu. Indu. Sanskrit : "water," "ocean," "river." The Indus is named by Darius Hystaspis (521-486 B.C.) as at present.

Sindura. Sanskrit. The name of a tree, and of two plants ; also of the red lead (*minium*) used to paint stones and images. Among the Kurmis, Babhans, Dows, and other Indian tribes, the bride's head is smeared with Sindura, while she walks the "seven steps" round the sacred fire with her bridegroom : for red is the favourite color of Pārvati.

Sinha. Singha. See Simha, and Sikhs.

Sinjirli. See Samāla.

Sipna. An Etruskan goddess who carries a mirror.

Sippara. Sepharvāim. A Babylonian sacred city on the Euphrates, N. of Babylon. The Hebrew name signifies the "two Siparas"—E. and W. of the river—dedicated to the sun and moon. [The name is probably of Akkadian origin, *Si-para* meaning "place of light" or "fire."—ED.] A remarkable monument, now in the British Museum, was found here by Mr H. Rassam in 1881, at the mound of *Abu Ḥabba*. It was a stone tablet with a bas-relief made by King Nabu-pal-idinna (about 900 to 850 B.C.) and enclosed in a pottery coffer ; a long text describes his restoration of the ancient

sun temple. It was a copy of an older monument, and was examined about 620 B.C. by Nabu-pal-uṣur of Babylon, who protected it by a covering of clay. Nabu-nahid (about. 550 B.C.) also examined the box, and deposited with it two clay cylinders, describing his further works in the temple. Mr Rassam also here found the egg-shaped text of the founder of Babylonian civilisation (see Sargina). The bas-relief represents a giant sun god, bearded, and wearing a high turban. In his right he carries a baton, and a ring; over his head are the emblems of Sin, Tammuz, and Istar; under his throne are two satyr demons. The text outside his shrine (in Semitic speech) reads, "Image of the Sun, the Great Lord, dwelling in the sun-shrine within the city of the Euphrates" (Sippara). Before the shrine, to the left, is a sun disk on an altar, kept in place by cords which are held above by two angels. A second text, on the roof of the shrine, reads, "Sin, Tammuz, and Istar, who dwell in the deep, proclaim the fate of the year." Three figures approach the sun disk, and seem to represent a soul who raises the right hand, while he is led by the left by a god or priest, and is followed by a goddess or priestess, who raises both hands in supplication. The first noticed text is over their heads; and a third short one is under the symbols of Sin, Tammuz, and Istar: this calls attention to "the circle of the sun god" and to the "staff" of the same—the two emblems in his hand. The gods Adar and Anu were also adored at Sippara, according to the Bible (2 Kings xvii, 31). A very large collection of kuneiform tablets comes from the site, including the Akkadian hymn to the sun (see Babylon), with its Semitic translation. The Greeks called Sippara "Panti-biblon," the name being supposed by later Semitic peoples to mean "writings." Berossos said that the history (or legend) of the ten kings before the Flood, and of the Deluge itself, were here preserved.

Sir. See Sal.

Sirens. Beings represented as birds with the head and breast of a woman. They charmed men by their songs, but devoured the unfortunate sailors whom they beguiled. They represent the breezes that become storms destructive to the mariner, and the name indicates the "whistling" of the winds. They dwelt in a "bone strewn isle," which is shown as a barren rocky islet in the bay of Salerno, E. of Capri. They were the daughters of Phorkos—an ancient sea god—who was also father of Skulla, who was a female demon, and mother of dogs, on the rock E. of the race of Charybdis, in the Straits of Messina. The sirens had a shrine at Surrentum (Sorrento) N. of their island. Ulysses and Æneas escaped with difficulty from their allurements.

Sisna. The Vedic term for the lingam, worshiped by the Dāsyaus (Rig Veda, VII, xxi, 25). The Rishis—detesting lingam rites—wrote : “ let not those who make the Sisna a god approach our sacred rites ” ; and Indra is said (Rig Veda, X, xcix, 3) to “ smite the city of the lascivious witches ” (see Muir’s Sanskrit Texts).

Sistrum. A sacred instrument, and emblem, in Egypt, being a horseshoe-shaped metal band, strung across with wires, on which are loose jingling pieces of bronze. It is often shown in the hand of Isis, or of Hathor (see *Rivers of Life*, i, p. 216, fig. 92). Plutarch says that the hoop represented the moon. The instrument was used in the rites of Isis.

Sita. Sanskrit : “ sown.” The wife of Rama, and the Indian Proserpine, or the corn in the furrow, who is stolen by the Indian Pluto (see Rama). She was an incarnation of Lakshmi. In the Krita age Vedāvati, a devotee of Vishnu, destroyed herself on being touched by Rāvana, and she was reborn as Sita. Her foster father (for she is the “ supreme unborne ”) is King Videha, in the Ramāyana, who said that she sprang from earth, to which finally she returned. He found her in the furrow when ploughing ; and her mother was Bhumi-jā or “ the earth,” which opened again to receive her. Many shrubs are sacred to Sita, especially the Sarifia, or custard-apple, which has a fruit full of seed, recalling the pomegranate of Proserpine.

Sitala. The black goddess of small-pox, for whom there is a niche in almost every Indian village, and sometimes a small shrine, as at Pushkar, and other sacred places. She is thought to be ever roaming over earth, and demands sacrifices and festivals. She has eight faces studded with eyes, which look to the ends of the earth. Her teeth are like boars’ tusks : her garments are serpents : in her hair are peacock’s feathers, and two elephants hang from her ears. She holds in her hands a sword, dagger, trident, cup, wheel, rope, and an ape. She was cast out of the Paradise of Kailāsa because she flung her necklace of gold beads at Siva, causing ulcers ; she married an earthly husband whom she lost, and set out to seek him, being directed by a dove round whose neck she placed a ring. She was kicked by a cow, and decreed that cows henceforth must labour all their lives, and have only one teat for a calf, one for the gods, one for the king, and one for the owner, while the hide should be made into drums and shoes. She cursed the mango tree also, which thenceforth was devoured by insects, and used for burning the dead.

Siva. Sanskrit : *siv* “ to join ” (from the Aryan root *su*) : but in

Ugro-Finnic and other Turanian dialects Zivo, or Sivo, is "fate" or "order," and Saiva is a protecting deity among the Lapps. The Turkish *sev* means "kind." [Akkadian *se* "favour," *sab* "heart."—ED.] Siva as the creator is symbolised by the lingam, especially by natural peaks and upright rocks, or stones, by tree trunks, and plants such as the onion. His pillar, as Mahā-deva, is the "tree of life," in paradise, or symbolised by the egg placed with the pointed end upwards (see *Rivers of Life*, ii, p. 464, plate xvi, 7). Siva is the "three eyed," but also the "one eyed," "one toothed," "one legged," and *Ekalinga* or "single essence," to whom one of the holiest shrines of Odeypūr in Rajputāna is dedicated; the high priest, being a noble of the Meywar state, takes precedence of all in royal ceremonies. He informed us personally that he is "the vicegerent of the sun," which is symbolised by a huge black lingam. The "one eye" is on this lingam, and represents the eye of heaven. Siva is also Sava, the "prosperous" or "favourable," who bestows good fortune. He is always upright, and never recumbent like Vishnu. He is the Creator, Preserver, and Destroyer; but he destroys only to create again. He is the "lord of the door" of life, and holds the key like Janus. He is Tri-murti, or "of three forms," in his triple capacity, and holds the Trisul or trident (see *Rivers of Life*, i, figs. 105, 1.57, 189; pp. 233, :358, 516). He has eight hands in which he holds the trident, club, citron, serpent, lotus, arrow, lute, and rosary, symbolising his power, passion, and asceticism. He is commonly seated, with Pārvati, the Indian Venus, on his knee. As Rudra the stormy, and Kāla or death, his terrible Sakti is Kāli or Durga. But Shiva is the "expanding one" author of life, and Siva appears in the Vedas as meaning "propitious." The Siva of to-day is severely ascetik, while the legend of Kāma relates his destruction of passion. Faith in Siva is the one thing needful according to his votaries, and parents or children must alike be willingly sacrificed if he so requires. He is said to appear in eight forms, as earth, water, air, ether, fire, sun, moon, and metal. He is especially adored on the 30th of Chait, the end of the Hindu year, about Easter time, when severe tortures and fasts are undergone in his honour, by men and women alike. Hindu girls then make clay images of the lingam, and put them on a *bēl* apple, praying for good husbands (see Mr S. C. Bose, *Hindus as they are*).

Siva has 1008 names (see Rosaries), the most important of which are given in various articles of this work. He is the Ardhanar-Isvara, a bisexual creator (see *Rivers of Life*, plate xiv), and is called the moon-wearer, the hard, the snake-bound, the horrible, the divine (Bhaga), the excellent, the lord of spirits, the four-faced, the

club-bearer, the lord of the door, the keeper of Ganga (the sacred river which springs from his head), the mountain lord, Hara, Isāna, Isvara, the lord of curly or matted hair, the water-formed, time, the destroyer, the wearer of skulls (which form his necklace), the maddening, the great being, the crusher or grinder, the conqueror of death, the blue throated, the most excellent, the creator, the fiery, the material, the fruit, the lord of flocks, the ancient, the male, the stormy, the eloquent, the auspicious, the holder of the conch-shell, the destroyer (Sarva), the all-knowing, the eternally blessed, the blessed one of Sri-ingapatam, or the "city of the blessed," the Saktināth or lord of the female power, the blessed throat, or black throated, the brandisher of a spear or banner, the loving one, he. whose hair is the sky, the three legged. The third eye which (like Jove) he has fixed in the middle of his forehead, is said to have been taken from Vishnu. Siva is also Agni, or fire, and as such he is represented dancing furiously, with fiery red hair and lolling tongue : a female is hung on his back, and his foot tramples on another recumbent beneath (see *Rivers of Life*, ii, p. 454, figs. 303, 304). The many forms and attributes of Siva are well expressed in a poem by Sir A. C. Lyall, called *Mors Janua Vitæ* (*National Review*, May 1888) beginning—

" I am the god of the sensuous fire
That moulds all nature in forms divine.
The symbols of death, and of man's desire,
The springs of change in the world, are mine;
The organs of birth, and the circlet of bones,
And the light loves carved on the temple stones."

Like Osiris Siva is the bull, and is borne by Nandi, the sacred bull who kneels before the Argha. He wears a crown of skulls, and holds the noose of Yama. Like Ea he holds the antelope, and like Nergal the hare. His Paradise is on Kailāsa ; among plants the Āsōka is sacred to him (see these headings). The Nirgundi—a three-leaved plant, and the Bilva or "sacred fruit," are also his emblems, and the latter is offered to no other god. Siva requires no altar, and no priest, all may adore him wherever a lingam is found, presenting grain, flowers, fruit, oil, and incense, with prayers and praises : a Sudra, of the Guruva or agricultural caste, attends to keep the holy spot clean and in order. It is a terrible sin to touch the lingam save with the offerings.

Siva, according to his devotees, was the first god who sprang from the world egg, which (see the Padma Purāna) was the first manifestation of Mahā-deva "the great god." Similar legends are told of Siva and of Vishnu, and both burst from a pillar, or lingam,

to destroy the unbeliever, as we see in the picture copied by Rodriguez from a S. Indian temple (*Hindu Pantheon*). The good and learned son of the Rishi Merkanda clung to the lingam, when Yama cast his noose over him in his 16th year ; and Siva bursting from the sacred stone smote Yama with his *trisul*, and granted long life to the lad. Rodriguez gives us other hand-colored plates, representing Siva in his beneficent forms, bestowing favours. He dried up the Flood, and persuaded Brāhma to repeople the world. He appears as the green god; with the sacred tree, and holy well, surrounded by the serpent of eternity, who thus marked the boundaries of the shrine, and then returned to Siva's arm (*Hindu Pantheon*, p. 197). Siva in abstract contemplation, as an ascetik, is represented as disturbed by Kāma, and by woman, both painted green. The gods—alarmed by giants of death, and by Siva's motionless attitude—sent Vayu ("the wind") to rouse him, but he was repelled by the door-keepers of Kailāsa. Kāma ("love") was reluctantly induced to undertake the duty, and creeping up behind Siva shot at him from his sugar-cane bow, strung with bees, five arrows tipped with the flowers of the lotus, mango, āsōka, muli, and karunga, all emblems of desire. The god sprang up, and a beam from his one eye reduced Kāma to ashes, yet he was restored, and Siva yielded to the charms of Pārvati. Thus at the vernal equinox a shaft of the sugar-cane is set up, piled round with cow dung, and set on fire, while nuts, fruits, and sugar, are offered to Siva, and his attributes are then rehearsed. Siva always faces the east, and his one eye is the sun.

The great Trinity—the sacred Aum—consists of the dark blue Vishnu, the bright white Siva, and the red or golden Brāhma. The "glorification of Siva" represents him as a column of fire on Mount Kailāsa. Brāhma, as the Hansa or sacred goose, attempts to soar to the top of the column, and Vishnu, as the boar, digs into the mountain to find its base ; but neither can measure the "height and depth" of the "great god." This scene is commemorated in November, when bonfires are lighted on any holy hill near a shrine of Siva, and offerings are cast into the flames. It has required much vigilance on the part of the British Government to put down the offering of human victims to Siva in his forms of terror ; and we have seen many a wild spot where the young of both sexes have cast themselves over a precipice, into a torrent, in faith and love for Siva. Cases have still recently occurred where women desirous of offspring have caused children to be sacrificed (*Allahabad Pioneer*, 26th Feb. 1874). In one of these a child, snatched up while sleeping by an elder brother, was strangled by a Yōgi in his blanket : in a second the child was

enticed away while at play in the village, and its throat being cut the blood was smeared on the woman for whose benefit the sacrifice was made. In a third case the child was lured into the jungle by its most intimate friend, and a Yōgi severed its head from the body, which the murderers left behind, while carrying off the head and a *lotah* full of the blood. Such cases are very hard to prove, as all concerned keep the secret.

Siva is, however, at times a jovial god, who delights in the dances of naked worshipers. He is said to have invented the Tandava dance to please Uma “the mother,” who in return introduced the Lāśya, or graceful attitudinising of the Indian Nautchēs. As an ascetik he is adored by Yōgis in tawny robes. His trisul or trident, which fertilises all it strikes, cleaves mountains and brings water from the rock. It is said to move E. on Sunday and Friday : W. on Saturday and Monday : S. on Tuesday and Wednesday : N. on Thursday : and every good Hindu must follow its course. Its greatest force is towards the rising sun. Siva is also Bis-nāth, the lord of poison, and of poisonous herbs and drugs : and Kāla-kuta, “the black thorn,” which is also the black Brāhmani bull. He swells to enormous size on his special night (see Siva Rātri) when the 12 great lingams are visited (see Lingam). His caste mark, or *tika*, usually consists of three horizontal bars, while that of Vishnu consists of three vertical strokes converging below, and said to symbolise the foot (see Pad).

Sivani. A needle. See Siva.

Sivanu. The month of bricks. See Zodiak.

Siva-Rātri. The night of Siva’s transfiguration on Kailāsa (see Siva). It is the full moon of the 14th of Phalgun—a feast preceded by severe penances. Great fairs are then held. The lingam must be adored all night with genuflexions, and every part of the body must be mentioned in prayers to the Saktis or Mātris, female manifestations of Siva. The lingam is first bathed in milk, and then covered with curds, ghee, flowers, incense, and rice. Hymns are sung in its honour, and the 1008 names of Siva are repeated by aid of the rosary. We have often heard the devotees crying : “O Rudra, thou almighty one, Hara, thou sovereign of the world, hear the prayers of thy slave. Grant that all my sins of thought, word, or deed, may be forgiven, and final emancipation after death granted to me.”

Skambha. Sanskrit : “the fulcrum,” a Vedik name for the

support of the universe, or stem of the celestial tree, otherwise Indra or Brāhma.

Skanda. See Kartika. He is Kartikeya, son of Siva (see *Journal Rl. Asiatic Socy.*, Oct. 1887, p. 578). The Skanda Purāna calls him “a light which reigns supreme beyond the depths of night.” Skanda is also the 7th Pleiad (Subra-Manya). These were sparks of Siva’s fire which Pārvati made into a single constellation.

Skeptik. Scepticism. The Greek word *skepsis* means “careful inquiry,” so that Skeptik is an honourable name, though priests have depreciated it, knowing that *skepsis* leads to *skhisma*—the “splitting asunder” of irrational sects. The Skeptik is one who endeavours to reflect without bias on what is told him, seeking the truth, without consideration of the result in regard to existing beliefs or opinions. He refuses to say “I believe” when he does not feel on firm ground; and remains open to further light. It is a stage of enquiry whereby he reaches agnostik results. The old Greek Pyrrhonist was credited with universal doubt, which might well be, in an age of so many faiths and philosophies, as those contending with each other in Pyrrho’s time (see Pyrrho). Only through doubt and *skepsis* has the world been able to make any advance. Science, the parent of knowledge, has come to us as the child of skepticism: for science requires answers, which are necessary to its own existence, even though they should overthrow old and cherished dogmas. No man doubts a mathematical demonstration if he can understand it; but only through “careful enquiry” is the demonstration reached. Doubt is the true parent of growth that is arrested by opinion. Each step being carefully considered, it often ruthlessly destroys the position of those who have helped to create it. It offers implacable opposition to all who say that “dissent is sin.” Its pathway is strewn with dead fragments of deeply rooted prejudices and of once venerated creeds. Reverence for opinion is foreign to the domain of real thought. Doubt claims its place, and skepticism has its value, in every sphere of enquiry, religious or secular, social or political. It fears no consequences, and is bound by no dogmas. It desires only that every step be proved correct, and that, to the utmost, the truth shall be secured. With such an object the skeptik studies the ancient scriptures of mankind, and the legends of the past; and calls in question every asserted command of a god, and every historic statement, accepting what can be shown to be good by the light of later knowledge, while rejecting that which is disproven.

"To scepticism," says J. A. Froude the historian, "do we owe

every advance in science, every improvement in the command of the mechanical forces of nature, and every step in political and social freedom, in the first instance." Prof. Draper says that the extinction of a religion "is not the abrupt movement of a day: it is a secular process of many well-marked stages"—the rise of doubt among the candid; the disapprobation of the conservative; the defence of ideas fast becoming obsolete even among average believers, who vainly hope that a way of escape may be found, by research or by allegory, so that the incredible may be shown to be probable, or at least possible; these stages lead to the final denial that is destructive of the religion of the fathers—in so far as its dogmas are untrue.

It was the skeptik who freed the Roman Catholic, and the Jew alike, from disabilities as citizens which intolerance had decreed. It is but a century since Protestants forbade a Romanist to purchase land, in Ireland, as freehold; and no money legacy for reading the Jewish Scriptures apart from the New Testament was then valid. Before 1847 no Jew could join in making laws for the country in which he dwelt among us. No free-thinker could before 1883 sit in Parliament, unless he swore by the Jehovah of the Bible, in whom he did not believe: nor could he leave money, or property, to any association not conforming to the tenets of Christianity. All who were not on the side of the clergy were "outcasts and infidels," as Lord Coke wrote in 1737, and "are in law *perpetui inimici*" (eternal foes): for between them and the Christian, as between the latter and the devil "whose subjects they be," there is perpetual hostility.

But even the devil and his myrmidons (though Christ was believed to have seen and spoken with both), have fallen into disrepute through the labours of skeptiks, and have betaken themselves to the world of folklore and witchcraft. The hell of eternal torment under earth, which men imagined to be proved by the sunset flames, has suffered its brazen gates to be torn asunder, in spite of gods and scriptures. The denunciations of creeds that condemned the skeptik to its depths, are disregarded. For skepticism has opened prison doors; has struck the shackles from the limbs of the poor and oppressed; and has cared for the wretched madman, whom harsh priests and bigots neglected. It has given the skilled nurse and the able physician to the sick. Skepticism indeed first opened the gates of Eden, and gave to us the fruits of the Tree of Knowledge, substituting science—or true knowledge—for stumblings in a maze of occultism, spiritualism, and deluding theosophy. Instead of vain litanies, and oilings by "peculiar people," now charged with murder, we enjoy the results of "careful enquiry" into the causes and history of diseases. "Careful enquiry"

into celestial, and terrestrial, facts has enabled the skeptik to rid himself of false ideas as to a world created with Adam some 6000 years ago ; as to an universal deluge ; and as to sun and moon standing still in heaven at the command of some leader of a small tribe. It is the doubter who has freed us from the tyranny of ecclesiastics, who once forbade investigation of any natural phenomena from a scientific standpoint. In the regions of sociology and politics, skepticism required that statesmen, and patriots, should cast aside the priestly texts that commanded men to submit to the tyranny of a ruler, as being the “ Lord’s anointed.”

Priests and Bibles in all lands have stopped the path of progress in every branch of knowledge—moral or physical, political, social, literary, or scientific, because of their defects of conscience (see Conscience) ; and we may thank the skeptik for setting thought free, for tearing down the barriers, and for lightening the burdens of individuals and of nations. Yet skepticism owes much to dogmatism : for, as Prof. Seth has said, “ dogmatism has been its food.” Assertion is needed before doubt arises ; for it is more natural to us all to trust than to distrust. The child trusts its parent till it is able to judge for itself. Fears and hopes are the parents of mythology and religion. But the agnostik has reached a higher stage than the skeptik, for he has found that even “ careful enquiry ” will not always lead to certainty ; and has learned to wait when he sees no safe path before him. Few even of the Epicureans in the past had attained to this attitude of the cultured and scientific, though in a measure they declined speculation, and modestly refused to go beyond the evidence of the senses—“ the gates of all real knowledge ” (Max Müller, *Hibbert Lectures*).

Long before the time of Greek civilisation the dogmatism of the Vedas gave rise to skeptikal philosophy in India (see Kapila) ; and from this came forth the heresy of Gotama, and the religion of mercy systematised by him as Buddha. But such growth is slow and timid, requiring many able and reverent thinkers, and a receptive race. Pyrrho apparently visited India, and returned in 320 B.C. thoroughly imbued with the agnostik spirit of Buddhism, which was then a rising faith in the East. He agreed with Gorgias the Sicilian (450 B.C.) that we know little, and have no faculties to enable us to know much, concerning the real nature of things ; and that speculations as to Being and Cause must be relinquished as beyond us—which is precisely what Buddha thought (see Pyrrho). The early Sophists urged, as he did, that *A-taraxia* or “ mental calm ” was the desirable result of such conclusions. Kapila-vastū—Buddha’s home—was full of skeptiks when he lived, in the 6th century B.C. ; and Indian influence is

traceable in the cruder dogmas of Thales, and among Sophists down to 500 B.C. Thales said that all things were based on a single element—fire or water (just as the Logos, or “Cause,” of Hērakleitos was “heat”: see Logos), but added that spirits independent of matter surround us (see Spirits); and this latter assertion the wiser skeptiks refused to accept unproved. The old idea however culminated in the ontology of Parmenides and Plato, in spite of skeptiks. Plato speculated as to the soul, and thought it immortal because sin did not destroy it (Rep., x): while even Aristotle, the father of science, seeking to found ethiks on logic, divides its faculties (*Nicomach. Ethics*, I, xiii). Zeno, Protāgoras, the Eleatiks, and the Sophists; writers of such works as that of Gorgias *On Nature*, and *On That which is Not*, contributed alike to the slow growth of thought and ethikal culture (see our *Short Texts of Faiths*).

But in these early days, even as now, there were doubters who hung back timidly, distrusting all enquiry. They said that the happiness and tranquillity of the community were of the first importance; and extremists gave way to self-indulgence, or fell into indifference: they taught that effort only brought disappointment, and forbade real happiness. But inactivity is impossible; and, putting doubt aside, man has to live, pursuing his duties as well as he can. All earnest skeptiks, from Protagoras (440 B.C.) to Hume, have laid down as a maxim that every judgment must be questioned. Hume said: “We must in all the incidents of life preserve our scepticism.” Eternal vigilance is the price to be paid for Truth and for Liberty. Like Buddha we must “strive to the end,” however hard the strain may be. Professor Clifford has well defined the limits of rational belief. We may, he says, “believe what goes beyond our experience only when it is inferred from that experience, by the assumption that what we do not know is like what we know . . . It is wrong in all cases to believe on insufficient evidence; and where it is presumption to doubt and to investigate, there it is worse presumption to believe.” We must in short conjecture as well as we can, by the light of our experience: for conjecture, if reasonable, often leads to new knowledge.

Christian dogmatism led to the skepticism of Celsus, and skepticism to the *Apologies*. The dogmatism of Islam produced Moslem skepticism, which flourished in our 9th century till crushed by Turkish fanaticism. Even Pascal confessed “Le Pyrrhonisme est le vrai,” but qualified this as he well knew how to do when facing both ways. The theory of “tranquillity,” among the Sophists of 500 B.C., is satirised by Montaigne, in 1550, when he says: “How soft and healthful a pillow is ignorance, and lack of curiosity.” In the writings of Kant we find

an essentially agnostik skepticism ; for he warns us that skepticism should not be the final resting-place of reason—nor is it in our own age (see Sophists).

Every Bible has served to excite skepticism. The Hebrews had their Skeptiks in Job, Agur, and Kōheleth “the preacher” : and in spite of the beliefs of their age they were very outspoken (see Mr Dillon’s *Sceptics of the Old Testament*). They had outgrown the dogmas of their time. “Job,” he says, “looking down on the world from the tranquil heights of genius is manful, calm, resigned ; Kōheleth shuddering at the gloom that envelops, and the pain that convulses, all living beings prefers death to life, and freedom from suffering to positive pleasure : while Agur, revealing the bitterness bred by dispelled illusions and blasted hopes, administers a severe chastisement to those who first called them into being.” [As to this judgment, however, we may perhaps be sceptical ; for Job finally believed in an inscrutable Providence, as did Agur (Prov. xxx, 24-28) ; while there is no sound reason for supposing the conclusion of Kōheleth (Eccles. xii, 1, 13) to be added by some other writer. The Hebrew mind always found peace in submission ; and the Psalmist who says (Ps. cxxxix, 6) : “Such knowledge is too wonderful for me,” was not a Skeptik, but a true Agnostik, like Job.—ED.]

The doubter always begins by trying to explain away the clear meaning of sacred texts, which disturb him as an honest seeker after truth. We have had a good instance of this (*Times*, November 1902) in the case of the Dean of Ripon, when doubting the legends of the New Testament. The Rev. S. Bickersteth considers that the liberal clergy attempt to explain “in a non-natural sense the words of Holy Scripture setting forth the Resurrection,” and he defends the decisions of the Councils of Nicea and Ephesus. But it would seem that this is not now the general attitude of English clerics, one of whom says : “I myself expressed with sufficient clearness in my examination, both for deacon and priest, views similar to those of the dean (Dean Freemantle) . . . and a friend of mine was ordained by the late Bishop Lightfoot, with the fullest knowledge that he totally disbelieved the Virgin birth.”

Dr James Martineau has written faithfully on this subject of “Destructive Criticism.” “The attempt,” he says, “to find infallible records in canonical books, and permanent standards of truth in ecclesiastical votes, has so hopelessly failed that honest persistence in it has become impossible to instructed persons, and therefore, in all competent guides and teachers of men, a continual sanction and profession of it is not simply an intellectual error, but a breach of

veracity. And this tampering with sincerity on the part of instructors who know better than they choose to say, not only arrests the advance to higher truth, but eats like a canker into the morals of our time ; the sophistries of unfaithful minds are as strange as they are deplorable. Whoever smothers an honest doubt turns it into dishonesty by rejecting its invitation to truer belief. And the conventional outcry against destructive criticism intercepts the reconstructive thought and faith, which can alone endure.”

Our own poets (like Jains of yore) have sung in praise of Doubt. Bailey says :

“ Who never doubted never half believed.”

Tennyson, though he would not disturb the faith of a sister, wrote :

“ There lives more faith in honest doubt
Believe me than in half the creeds.”

Surely then it is better to acknowledge that we know nothing as to any resurrection of Christ that can be regarded as credible, rather than to explain away the traditional beliefs of early Christians, by saying that this was “ not a return to the mortal conditions of this life, but a manifestation of the spiritual state of a spiritual body ” (see Christianity).

Skoll. The Skandinavian wolf which pursues the sun, and causes eclipses, otherwise Hati, the son of the giants Hrod-witner and Jarn-widr.

Skoptsy. See Russia. A sect who castrate themselves like the priests of Kubēlē. There is a street full of them in Baku (O'Donovan, *Merv Oasis*, 1882 ; see *Rivers of Life*, i, p. 143) ; they are “ mostly bakers, and easily recognised by their melancholy downcast air, pale faces, and semi-Judaic appearance. They do not castrate until they have had one child, after which both males and females are mutilated at midnight.”

Skrat. A Teutonic Priapus. The Saxon Skræthins, or little Skrats, were wood demons, who used to attack women. They resembled the Ficarii (see Deuce, and Fig).

Skuths. Scythians. See Sakyas. These perhaps took their name from *Skoth*, “ warrior ” (see Scots). The Greeks spoke of 80 Scythian tribes in S. Russia. Justin, the historian, says that Trogus Pompeius called them Galli, and ancestors of the Gauls (see Gauls). Some connect the name with the Danish and Swedish *Skytt*, “ arrow ” :

but their sacred emblems were swords and spears, according to Herodotos, who describes at length the burial of Scythian chiefs, when wives and slaves were slain at the grave, and horses stuffed and set up beside it. They are, however, said to have held women and liberty, wisdom and justice, in higher veneration than the Greeks of the 5th century B.C. (see Essenes ; and Mr Karl Blind, *Academy*, 6th July 1889).

Sky. The ancients distinguished the god of the air from the god of heaven. The latter was above the crystal firmament, which was a dome over the flat earth. It had doors on the horizons, and windows, also steps leading up, and roads along which the sun travelled. Great ships flew in the sky, in which Ra and other gods floated. Winged creatures, sun, moon, and clouds, flew in the sky, and cloud cows, and serpents thence shed milk or disgorged rain, while Kentaurs shot arrows of hail and lightning, or goddesses showered down feathers of snow. Giants rose up as pillars in the sky, from earth or Hades—the autumnal thunder pillars. The Polynesians said that the sky enclosed the earth, and called white men the Papalangi or “heaven bursters.”

Slavs. The great S.E. branch of the European Aryans, including the Scythians (see Skuths), and now dominant in Russia, Bohemia, Poland, and the Balkans (see Herodotos, iv, 5 : and Mr Johnston, *Academy*, 31st January 1891). The Slav gods mentioned in the chronicle of a monk named Nestor, about 1100 A.C., included *Perun* the sky, *Svarog* the heavens, and the earth as the wife of Perun. The goddess of fire was *Dai-bog*, and *Stri-bog* was the sun. *Mokosh* was a Venus, and *Simagri* the god of ocean, *Volas* a god of herds, and *Khors* a Mars. Perun curses those who break their oaths ; and weapons and gold are dedicated to him. His images were of wood, with a silver head and golden moustaches. Human sacrifices were offered to wooden logs on mounds ; and the three great rivers Dnieper, Don, and Bug, were also represented by images, and adored. The Letts, in N. W. Russia, were Slavs, holding that men would be reborn in another world much like this, but said to have had no belief in any hell, or future retribution. Their thunder god Perkunas was the same as Perun. The national fête of Slavs is the Slava, meaning “glorification,” when a baptismal rite (Krono-ime) used to be celebrated, and the family god worshiped. The patron saint, Nicholas, John, George, or Michael, now takes his place. Families who have the same saint do not intermarry. The Slavs became Christians after the separation of the Greek and Latin churches in 864 A.C., and adhere to the Greek rites and beliefs.

Slavery. No religion in the past forbade slavery. As Renan says : “ There is not one word in all Christian literature that tells the slave to revolt, or the master to free the slave, or that touches the problem of public right which arises out of slavery.” [The oldest account of slavery is found in the Babylonian laws of Hammurabi. Twenty out of 280 of these laws refer to slaves. It was death to steal a slave, to entice, or harbour, or hide a runaway, or to rebrand a lost slave. The slave who struck a freeman, or who denied his master, had his ear cut off. He who branded a slave indelibly (to prevent purchase) had his hand cut off. If a slave was killed, a slave must be given instead. If a slave was damaged half his value must be paid. A foreign slave must be returned to his master unless purchased. The fee for catching a runaway, for curing a slave, or the fine for failing to cure, was 2 shekels (or about 5 shillings and 8 pence) : a slave purchased could be returned within a month, and the bargain was cancelled, if he fell ill ; freemen could be sold as slaves if they failed to keep up the banks of the canals on which irrigation depended. These laws, which regard slaves as cattle, are more severe than those of the Pentateuch.—ED.] The later Babylonians introduced some mitigation in the lot of the slave, who was apprenticed to learn a trade, and supported when old and infirm: a master who injured his slave was bound to clothe and feed him, and they could purchase freedom. An old and faithful slave could not be sold, and was sometimes given freedom at his master’s death.

The Romans were great slave-holders, and imported some millions of captured white slaves. The ruin of the empire is thought to have been partly due to this system, and the abolition of slavery was facilitated by the discovery that slave labour is in the end unprofitable. But even in recent times Christian statesmen upheld what they called a “ divine institution ” : for according to the oldest Hebrew laws a slave was property (Exod. xxi, 21). A Hebrew could not be permanently enslaved by a Hebrew, save by his own consent (xxi, 2-6), and slaves were foreigners (Levit. xxv, 44) : Christianity regarded slavery as unimportant, in view of the immediate end of the world (1 Cor. vii, 21-24 ; Ephes. vi, 5-9 ; Col. iii, 22-24). Protestants kidnapped 80 millions of “ blacks,” whom they enslaved in N. America. Moslems continue to import such slaves to Jeddah, and secret slave markets exist in such towns as Jerusalem and Damascus. Muḥammad, though he freed his own slaves, and made laws to mitigate the condition of slaves generally, never contemplated the abolition of slavery. No Church or Pope ever pleaded the cause of the slave, though in 1167 Pope Alexander III decreed that “ Christian men

ought to be exempt from slavery.” The good men who first advocated abolition were mainly found among those who had emancipated themselves from State Churches, in Britain, and in America alike. Buddhists who really followed Gotama condemned slavery; and philosophers like Seneca protested against it. Constantine decreed that slaves owned by Jews were to be freed if they embraced Christianity, but that a free woman who gave herself to a pagan slave was to be burned, and the slave executed. Only in 867 did the Church concern itself with slaves’ marriages; for the pious Theodosius held that “slaves were too vile to be worthy of legal notice.” Even in 1832 Mr Gladstone only proposed that Christian converts should be emancipated; and his father was a slave owner. Christian slaves were not permitted to partake of the Eucharist without their master’s consent, as decided by the Council of Laodicea; and in 541 A.C. the Council of Orleans required that the descendants of slaves should be re-enslaved. The Council of Toledo in 633 A.C. forbade bishops to set free church slaves, or to sell Christian slaves to any but Christians, and other Councils made laws about slaves down to 1179 A.C. The Abbey of St Germain des Prés owned 80,000 slaves, and that of St Martin de Tours 20,000. Wilberforce, and Theodore Parker, stated that, in their time, American churches supported slavery: Presbyterians owned 80,000 slaves: Baptists 225,000, and Methodists 250,000. Many theological colleges hired out their slaves; and the northern states—including Boston—refused to allow Liberationists to lecture, calling them infidels, and deniers of the commands of holy writ. Prof. Francis Newman points out that Republican France was the first European state to make an act against slavery. In 1788 the “Society for the Propagation of the Gospel” refused to allow slaves to be educated, lest they should rebel (see *Westminster Review*, Dec. 1888).

Slesha. Sanskrit: “association,” a punning explanation, or bad etymology, which is a fertile source of explanatory myths.

Smriti. Sanskrit: “remembered.” Tradition as contrasted with Sruti or “written” divine law, or history. The Brāhmins, like the Roman Catholics (see Creeds), regard both as inspired. Smriti, daughter of Daksha married Angiras (see these headings).

Sobotnikis. A sect of Russian Jews (see *Jewish World*, 4th July 1886). They appear to be a remnant of the Khozars of the Caucasus, a Turkish race, who were ruled by Jews, and regarded as descendants of the “lost ten tribes.” Since the 15th century the

Russian State and Church have persecuted them. They were classed among Slavonic tribes, and forbidden to practice the Jewish religion. They have recently been allowed to have their own priests, but were obliged to profess Christianity before a bishop from Moscow every Good Friday, on pain of confiscation of their goods, and of exile to Siberia. They live by agriculture, and believe that a future Messiah will take them back to Palestine. They are friendly towards the Karaites, and other Jews, and are proud of suffering for their faith (see Hebrews).

Sokratēs. The wisest of the Greeks (see *Short Studies*, p. 614). He was born in 468, and died in 399 B.C. Like his father he was a poor Athenian sculptor, and as a lad studied the philosophy of Anaxagoras, being a thoughtful youth who “not without a struggle mastered his naturally impetuous appetites.” He was 16 when Anaxagoras was banished from Athens as an atheist. He was fairly educated in music, and in the gymnasium. Kriton, a rich Athenian, who proved to be his life-long friend, and admirer, took him away from the city, and appears ever after to have maintained him. He served as a soldier, and showed courage; he witnessed the Isthmian games, and settled in Athens, where he showed the courage of his opinions, as a simple-hearted, and loving teacher of all who would listen to his words. He early believed in his mission to reclaim his fellows to a thoughtful and moral life; and declined to participate in worldly, or political affairs, thus separating from the Sophists. He said that it was his vocation to awaken to moral consciousness the youths, and busy workers, to be found in market-places, gymnasia, and workshops. He fought against false pretensions and learned conceit, saying that the foundation of conduct lay in self-knowledge. He became obnoxious to the mentally slothful, and to corrupt rulers, or learned and orthodox teachers, who detested the “ugly little street preacher.” In 423 B.C., Aristophanes turned him into ridicule in the famous drama of the *Clouds*. But the fame of Sokratēs was widespread, and he discoursed with the most distinguished men and women of Greece. Though ungainly in movements, with a flat nose, thick lips, and prominent eyes—described by his friend Plato as “externally like a satyr, or Silenus,” yet all allowed “that the rude exterior was forgotten as soon as he spoke: his soul was all virtue, and from within him came forth such divine, and pathetic, breathings as pierced the heart, and even drew tears. . . . Alkibiades said he was forced oftentimes to stop his ears, and flee away, lest he should grow old in listening.” Poor as he was he refused public honours, and money.

He went about neatly clad but barefooted : his friends contended which should give him a cloak. He was abstemious, yet went to feasts, and denounced asceticism. He did not regard poverty as a virtue. He said that “the body should be disciplined so that the mind and soul may expand . . . that to have no wants is to be like God, and to have the few est to be as much like him as possible ; but that to be in want is to be in bondage to the external, be it the desire of gain and position, or carnal desires.” He said, “Strive to be perfect”—a saying also attributed later to Jesus. At times, he thought, he “had monitions, or warnings of an inner voice,” and this he called his *daimōnion*—the promptings of a good genius ; he would often stop in his walk, and strive by deep thought to commune with such a spirit.

The busy city did not long endure him, and his friends were unable to defend him from powerful and bitter foes, who denounced him as an enemy of the state. They began by enacting laws against “oratory,” or street preaching, thus putting down dissent, and forbidding freedom of speech. He was impeached on false evidence, as a disturber of the state who denied the gods, spoke lightly of priests and religious rites, demoralised men and youths, and interfered in politics. The charge was false, though some of his friends, such as Kritias, and others, had doubtless—as in duty bound—expressed political opinions. Sokratēs repelled the accusations, saying that he had never spoken of religious, or of state, affairs, but only about ethiks and philosophy, telling enquirers “not to deviate from the maxims of the state,” but to endeavour to be the best of its citizens. The accusations were renewed ; and, like his early teacher Anaxagoras, Sokratēs was denounced as an atheist, and as one who taught the young to despise their parents, to disobey the laws, and to do disgraceful things, for the sake of gain. An ignorant and corrupt aristocracy were against him, feeling that their ways would not stand the light cast on them by a great moralist, and not brooking the reproofs of a poor and ugly critic of their aims and actions. He made a long and able defence before his judges, but refused any acquittal which involved his ceasing to enquire and to teach ; and he was condemned by a majority of six. He was asked to plead in mitigation of punishment, but declared that he ought to be maintained at public expense in connection with the Prutaneion. This incensed his judges, who then condemned him by a majority of 80. Plato, Krito, and other friends, in vain offered security ; and he was told to prepare for death by the poisoned hemlock cup within 30 days. He walked forth from the judgment hall saying that “he would rather die after such a defence than live on, asking

for money." The sun of Athens set in everlasting shame. Plato tells us that, after drinking the poison, he declared his firm belief in the immortality of the soul. He besought his sorrowing and admiring friends to cherish his teaching, and said that "the life beyond was a true recovery from a state of impurity and disease." "Thus," says Plato, "died the man who, of all whom we know, was in death the noblest, in life the wisest and most just" (*Phædrus*). His enemies met with contempt and punishment afterwards; and, too late, a bronze statue was erected to the unstained memory of Sokratēs: in a few years appeared the immortal *Memorabilia* of Xenophon in his vindication. Like Buddha, and Christ, Sokratēs left nothing in writing, unless it were a short hymn to Apollo composed in prison. In India, or China, he would have been honoured, as were Buddha and Confucius; but barbarous Greeks slew their greatest, like the Hebrews. Sokrates prayed to his god under the name of Pan or of Zeus, and spoke of "the refreshing of his soul by such exercises." He was once heard to exclaim "O great Zeus, and all gods who haunt this place, give me beauty in the inward soul, and make the outer one with the inner man . . . may I reckon the wise to be the wealthy man." Phædrus heard him and cried: "Ask him, O friend, the same for me, since friends should have everything in common." When dying, Sokrates is said to have "offered a cock to Asklepios"; for, in spite of his bold enquiry, he retained much of the ancient beliefs of the race—like Confucius. The age of Sokratēs was one of great thinkers in Greece. Buddha and Confucius were a generation earlier, but contemporary with Sokratēs we find Herakleitos, Xenophon, Empedoklēs, Protagoras, Euripidēs, Sophoklēs, Dēmokritos, Plato, and others.

Solomon. See Salim. The name occurs as that of an Edomite king (in 732 B.C.) mentioned in the records of Tiglath Pileser III of Assyria. The Babylonian Talmud includes many legends of Solomon (see Asmodeus, Jerusalem, Shāmir), and Jewish mythology states that "he breakfasted east of Persepolis, dined at Shirāz, and supped in Jerusalem." The five-rayed star, or "Solomon's seal," was a favourite emblem of Masons in the middle ages. Solomon was believed to have understood the speech of beasts and birds; and such legends, including those of the "valley of the ant," and of the hoopoe bird, recur in the *Ḳorān*. Hence his fame was spread wherever Moslems made conquest; and Persian literature, though it knows nothing of David, has many tales of Solomon. His throne

(see Jerusalem) is found in the Takt-i-Suleimān on Mount Elburz, overlooking the Kaspian Sea to its north.

Soma. See Homa. The sacred drink of Vedic and Indian Aryans, the ambrosia of the gods. The word (from the root *Su* and meaning “drink”) came to mean a libation. Soma was gathered on mountains, the stems were bruised, and the juice squeezed out. The Aryans came from lands too far north for the vine, and as they marched south had to find substitutes for their original Soma plant. The modern Homa of Parsis is the *Sarcostema Viminalis*, or *Asclepias Acida*. Haug found Parsis in Poona using a few drops of the sour juice of a small bush which grows where the *Asclepias* will not grow; and dry Homa wood, for the sacred fire, was brought to them from Persia. In the Yajūr Veda the Soma is described, according to Max Müller, as a dark, sour creeper, without leaves. It had a fleshy texture, was eaten by goats, and produced phlegm, and vomiting. Dr G. Watt, the highest authority on the flora of the Hindu Kush, could find no plant fulfilling all the requirements, and says that “the vague poetical description makes any scientific identification almost impossible.” The Iron (Iranian) tribes of the Caucasus use a kind of black beer as the sacred drink. The Soma juice “was mixed with Yava (probably barley) and with milk,” which leads Max Müller to suggest the hop-plant, which came late to Europe, and—in the Latin of our 9th century—is called *humolo*, *humslo*, or *umlo*; in Finnish *humala*; in Slavonic speech *chmeli*; in Hungarian *komlo*; and in late Greek *khoumēlē*, comparable perhaps with Homa. Hence the “ale” of our ancestors, “the delectable drink of gods and men,” may be the Soma. [The use of beer was very ancient in Egypt, and is common all over Africa.—ED.] The 9th Book of the Rig Veda (114 hymns) is devoted to the praise of Soma. Hops however will not grow S. of the Kaspian according to botanists; and, if this explanation be accepted for Soma, it could not apply to the Persian Haoma, but only to the original drink of the “Aryan home” N. of the Kaspian (see Aryans). The *Asclepias*, or Hūm plant, is found on most of the higher hills of Persia, especially about Yezd, and in Kermān, whence Indian Parsis obtain it. Mr A. H. Schindler, writing from Teheran (*Academy*, December 1884), says that it grows 4 feet in height, and—though not a creeper—will readily twine round a tree near it. It has fleshy stalks of the thickness of a finger, of whitish colour with brown streaks, small whitish seeds, with fine hairy tufts, and a milky juice, in the stems, which turns sour when kept for a few days, giving a yellow brown color. The stems have many knots, and break easily, but

sticks of this Hum plant are much prized as talismans. The leaves are small, and like those of the jessamine. Mazdeans hold pieces in their hands when praying ; and they mix the juice with that of 40 other kinds of plants such as mint, or asparagus, and of seven fruits, and the urine of a young cow (the Nirāng drink), using a few drops for purifications ; for, more than 12 or 16 drops causes vomiting. Nirāng signifies “ incantation,” and the drink is not delectable, yet it seems to answer to the description of the Soma, according to the Sanskrit words *sleshmala* and *vamani* (“ phlegm producing ” and “ vomiting ”) : it is suitable for rites, but can hardly be the ambrosia of Indra. Arabs call it *hūm majās*, or “ Magi’s Haoma.” Both Vedic and Mazdean Aryans used a fermented juice with milk and honey, and this holy drink was inspiring or intoxicating, which was the original cause of its fame. [The famous drink of Central Asia was fermented mare’s milk called *Koumis*.—ED.]. The Veda speaks of “ Soma-Ja the sun’s fiery blood,” and the *Seka* of the moon was a maddening aphrodisiacal potion, “ like rice seasoned with camphor.” The legend says that, after a great sacrifice, Soma (the male moon) carried off Tara (“ the star ”), wife of Brihaspati the instructor of the gods, which led to the great war between gods and demons, till Brāhma restored Tara to her husband. She bore to Soma a babe—Budha the ancestor of the lunar race—“ of wondrous beauty and illuminating radiance,” and identified with the planet Mercury.

Soma the moon god rides in Indra’s chariot drawn by the winged steeds of Vayu (“ the wind ”), and Siva bears Soma on his head as a crescent (see *Rivers of Life*, i, p. 168, plate x, fig. 10), whence he is called Soma-nāth, or the “ master of Soma,” which becomes the dew of the moon cup. The famous shrine of Siva, called Soma-nāth, is on the S. W. headland of the isle of Balibhi ; and he was said to be there represented by a pillar 50 fathoms high, surrounded by 56 columns of gold, on which the temple stood above the wild waves of the rocky coast, in a situation “ unsurpassed for beauty” (Todd, *Travels in W. India*, p. 344). It made a sturdy defence against Maḥmūd of Ghazni in 1024 A.C. But Somnāth is now a gloomy town with Moslem graves and Hindu shrines. The facts as to the temple are given by Asir in 1320 A.C. (see Mr R. P. Karkaria, *Bombay Rl. Asiatic Eocy. Journal*, xix, p. 52, 1896) : it was based on 56 teak pillars covered with lead, and perhaps gilded, and the lingam was only $7\frac{1}{2}$ feet high, and $1\frac{1}{2}$ feet in diameter, sculptured, and sunk 3 feet into the foundations. Part was burnt, and part carried to Ghazni, by Maḥmūd, to form a step at the entrance of the mosk. The shrine had jewelled lamps ; and near the lingam was a gold chain with bells,

weighing 200 *māns* : the treasury had many idols of gold and silver, set with jewels of great value, and veiled. Berūni says that the upper part of the lingam was also crusted with jewels. The site was rich and famous as a port.

Son. Shōny. A Keltik deity to whom the sailors of the Hebrides made offerings, before going to sea. They offered him whisky, and prayed him to grant fish, and seaweed for “kelp” and for manure. The Lewis men however now call on Brian-uil (the Saxon St Brendan) instead of on Shany, yet secretly preserve the ancient customs.

Sontals. An important Kolarian tribe (see Kols) in the Chutia-Nagpūr hills, who have been much changed since railways penetrated to them, and Europeans started mines. Many interesting customs survive however, including tribal communism (see *N. Indian Notes and Queries*, July to September 1893).

Sophists. Greek : “wise men.” An important group of thinkers between 500 and 400 B.C., following the early students of nature classed as physicists, and naturally developing from these beginnings, and dogmatic statements, a freer system (see Skeptiks). The older school began with Thales (644 to 548 B.C.), an astronomer who said that water was the first principle. Anaximander of Milētos (about 500 B.C.), an astronomer and geographer, disputed the existence of matter apart from some great spirit. Xenophanēs (550 to 535 B.C.) was a Pantheist, teaching that “all things are one, and come from one unchangeable and unproduced eternal.” He was the founder of the Eleatik school. Anaximenēs (about 545 B.C.) regarded air as the first principle, and is said to have invented the sundial. Hērakleitos, his contemporary, called fire “the first principle or deity,” all change being due to heat and cold, while men were created by the sun. The Sophists discarded such dogmas, as Gotama about the same time discarded the teaching of Indian schools of speculation. Parmenidēs (about 500 B.C.) taught his followers to strive for virtue rather than for knowledge of the unknowable. He was a disciple of Xenophanēs, and believed the earth to be round, and the centre of the universe. Gorgias (500 to 420 B.C.) was skeptikal as to all contemporary ideas. Zeno (450 B.C.) was the fellow countryman, and earliest disciple of Parmenidēs. Protagoras, his contemporary, denied the existence of a Supreme God, and the religious theories of his age. Empedoklēs also, at the same time taught the transmigration of souls, and Anaxagoras—the tutor of Euripidēs and of Periklēs—was an astronomer who said

that we knew only *phainomena*, or perceptible things. Sokratēs preserved a belief in the soul and in deity, in law and purpose. Dēmokritos (460 to 360 B.C.) laughed at the folly and vanity of men, and held that the soul dies with the body; but Euripidēs believed like Sokratēs (430 B.C.); and Prodikos (400 B.C.) thought that immortality was possible, that the gods had contributed to human comforts, and that our main duty was the pursuit of virtue. These teachings finally produced the great schools of Plato and Aristotle. The busy world was uninterested in the disputes of Sophists. The weak and ignorant were dismayed, and found their faith destroyed. The various teachers succeeded in showing the weakness of their predecessors, but failed to advance true science till Aristotle arose, and “Sophistry” became a word of evil meaning. Hostility and contemptuous criticism marked the discussions of Sophists, from Protagoras to Isokratēs (436 to 338 B.C.) and the latter “impartial judge,” though educated among them, was bitter, in maturity and old age alike, against Sophist doctrines, regarding Sophists as skeptiks whose teaching was opposed to morality and law, though individually they might be as good as other men.

Sopt. The Egyptian spirit of the twilights whose shrine is known at *Saft el Hannah* in the E. Delta (Neville, “Goshen,” *Academy*, 21st Oct. 1893). Horus-Sopt was the light of dawn, whom King N ektanebo is represented as worshipping in Goshen—a deity surrounded with stars.

Soraktē. An Etrurian conical mountain 25 miles S. of Rome. [Probably in Etruskan speech it means “snowy peak.”—ED.] It was famous in Roman times as the shrine of Apollo, now replaced by the chapel of Santo Silvestro, the “forest” saint. At the foot of the mysterious mountain were sacred groves, and dank grottoes in the limestone, such as that of Terracina, the chief sanctuary of Feronia, the earth mother of the Falerii. The practice of walking on fire was a feature of her cruel mysteries (see Fire): her cave, and the whole mountain, were sacred to infernal gods. The cavern emitted poisonous vapours, and was the abode of Hirpini (“snatchers”) whose name signified wolves in Sabine speech. They were fabled to have been shepherds who took the forms of beasts of prey (see Lukos). The Hirpini Sorani were ministers of Feronia, who walked unhurt on glowing embers.

Soramus. The Sabine Apollo. [From the Aryan root *swar* “to shine” (see Sal).—ED.] His shrine was a cave on Mount Soraktē.

Sosiosh. The expected prophet of Mazdeans, whose appearance will be followed by the resurrection of the just, and the beginning of the “lamb age” which will follow the “wolf age” (as described in the Pāhlavi Apokalypse called the Bahman Yast): he is Zoroaster reincarnate, and will be born of a virgin mother who bathes in an Eastern lake, or in the ocean.

Sothik Cycle. A period of 1460 years during which the heliacal rising of the star Sothis, or Sirius, was believed to return to the same day of the vague Egyptian year. [This is however an inaccurate calculation in early times, since the movement of Sirius is not in a plane parallel to that of the earth’s orbit.—ED.]

Soul. See Spirits. It is hardly a century since all Christian Europe regarded the soul as a kind of bodily organ near, or within, the heart, or the brain. Leslie Stephens says that “a belief in its immaterial substance did not exist until the time of Descartes.” The word soul represents the Hebrew *Nephesh*, the Greek *Psukhē*, and the Latin *Anima*, or the Sanskrit *Atman*, signifying breath, life, or self, and so applicable to all animated beings. The belief in a soul lies at the base of all religious systems: for all men know that the body is dissolved; and the individuality was materialised as some form—a butterfly, a dove, or a mouse—dwelling within, and leaving the corpse. Men did not think that individuality depended on the stored memory of the brain cells, which memory is blotted out when they decay. They believed that the soul could take all these with it into some new body.

In the New Testament the Greek *Psukhē* is variously rendered “life” (Mark viii, 35), and “soul” (Matt. xvi, 26): “For whosoever will save his *Psukhē* shall lose it,” and “what shall a man give in exchange for his *Psukhē*.” [This changed rendering, in two consecutive verses of the English, indicates the belief of the 16th century. In both cases the Greek represents the Hebrew idea of the “self”—see *Nephesh*—“whosoever will save his self shall lose it,” and “what shall a man give in exchange for his self.”—ED.] The ordinary modern idea of a soul has no foundation in ancient Hebrew teaching: for according to the Bible man has a “living soul” (Gen. ii, 7) like other animals, because animated by the “breath of life.” The ancient Egyptians had but vague ideas of the nature of the soul (see Ba, Egypt, Ka), and expected only a future life in a “spiritual body” for the righteous, while the wicked—devoured by a monster—suffered the “second death” (see Amenti). Renouf says: “The people, like many ancient nations, believed in the pre-existence of souls before

their appearance on earth . . . they circled round the sun ; and the glorified dead held converse with them . . . this was an article of the popular, and traditional, creed" (*Ritual*, chap. cxxiv ; see *Proc. Bib. Arch. Socy.*, May 1893). The soul fled at death, but hovered long near its earthly tabernacle, longing to inhabit it once more. The universe was thronged with souls and spirits, of every grade and character, as earth was thronged by all classes of men.

The rudest and earliest nations all believed in souls, animating not only men and animals but plants also. But they had no clear doctrine as to the future of the soul, nor did Christians formulate such till very late times. Plato spoke of the soul as "the child within" : Aristotle said it was "small in size" : Origen and Tertullian equally believed it to be of a material nature. Christ is recorded to have said (Mark xii, 25) that those who will rise from the dead, "neither marry nor are given in marriage, but are as the angels which are in heaven." But the more educated Sadducees had no ideas of any definite nature about such a future (see Heaven, and Hel). The belief grew originally out of human love of the dead ; and parents were worshiped as guardian spirits, ever watching the children whom they left behind. When the body was safely burned, so that no evil spirit could enter into the corpse, the soul ceased to desire a return to earth, and passed to oblivion in Hades. The Homerik tradition regarded a future life as the privilege of only a few heroes ; and Greece owed the doctrine of immortality to later philosophers. Plato taught that the soul returned to the great soul of which it was a part, to be once more sent to earth (see Er) ; but ordinary Greeks, in his age, had no expectation of escape from Hades. They hoped at most to meet again those who were dear to them, in the pleasant gardens of Elysium. Even their greatest had, like Æschylus, no cares about the "great beyond," any more than the struggling masses of to-day. The vagueness of modern conceptions is evident in the translation of the Bible. The later Hebrews were as skeptical as the Greeks (see Ecclesiastes).

Prof. Ernst Haeckel describes the theory which compares life to an air played on an instrument (the body) by a skilled musician, who withdraws his hand at the end : but, although we speak of the soul as immaterial, we can only picture it to ourselves as a form. Men, as a rule, cannot think of life as a force acting in matter. If man be developed from lower animals, and not a distinct and separate creation, his intelligence must also have developed from lower intelligence, and -as the Hebrews believed-his soul or self does not differ in kind, but only in degree from that of other animals. Uncultured tribes

attribute souls to their weapons, tools, food and garments. The spirit of spear, ring, or mantle could possess the owner, as the spirit of Yahveh fell on Elish'a with the mantle of Elijah, or as the Holy Spirit is sent with the Pallium from Rome. The ghosts, not only of slaughtered slaves, but of all useful implements, and weapons placed in tombs, accompanied their master to the other world. The Malagasi claim to have seen King Radama dressed in his uniform, and riding the horse, which was buried with him, as also the charger of Friedrich Kasimir was buried with him at Trèves in 1781. Teutons and Skandinavians still place shoes on the feet of the dead, and provide money, garments and sewing materials to supply their wants in a new world (see Animism). Dr E. B. Tylor (*Prim. Cult. and Anthropology*) gives abundant evidence of the widespread belief that the souls of men, women, and babes pass into animals, trees, wood, and stones; the souls of parents into children; and those of dead infants into new-born babes. Similarities of manner and appearance—due to heredity—were so explained, and were regarded by the ignorant as sure proofs of their idea. The priestly rites of touching, laying on of hands, or blessing, were originally believed to convey a spirit by actual contact. So Elijah conveyed life into the body of the dead child. The expectant mother thought that the soul of her lost child would come back to her when the new babe should be born, and it was named after someone dead but dear, and regarded as the same. The majority of mankind believe that the soul leaves the body in sleep, and returns to it when it wakes. Nay, in times of ecstasy, or “standing out” of self, the soul for a time is freed. An idea once conceived gathers force, and develops as time goes on like a torrent swollen by tributaries, when it satisfies the desires of men. Few ask how the idea arose, or where the great stream had its source. Christian beliefs were vague till Augustine (about 400 A.C.) taught that we possess souls quite distinct from our bodies. Origen spoke of the souls of all creatures, including the sun and stars. Justin Martyr thought that all souls save those of the elect perished. Paul never conceived the possibility that a soul could exist save in some kind of body, whether mortal or immortal.

Many ancient and modern races have regarded the body as lifeless matter, into which a living germ entered or was breathed. Buddhists said that the *Jiva*, or “life,” existed throughout the body, and ceased to exist at death. Christian fathers, however, taught that “souls were even visible” as “little naked bodies,” which “escaped from the month.” Tertullian says that his sister saw a soul, although he calls the soul a “spiritual essence.” He says that she “used to

converse with angels, knew men's thoughts, and saw other mysteries" (*De Anima*, v and ix: see *Antenicene Library*, vol. xv, p. 428). The soul was in the shadow also; and to tread on a shadow injured its owner, while to stab it was to murder him. At a death, mirrors should be covered over lest the soul should be seen in them; and doors and windows must be opened to allow the soul to depart: while those of neighbours should be closed, lest it should come in. Many think that the soul escapes while they eat or drink, which should be done with closed doors; and sneezing is a danger for the same reason (see also Mus). The hair and nail parings when cut off must be concealed, for a part of the life or soul goes with them, and evilly disposed persons might use them to injure the living. In China and Polynesia, as among Hebrews and other ancient races, the seat of life is in the stomach rather than in the heart; and a rounded form thus indicates a large and well-developed soul.

The inspired author of the Sanskrit Katha Upanishād describes the soul of the perfect man as: "an entity the size of a thumb . . . dwelling in the ether of the heart, like a light without smoke. . . . It rules his past, present, and future." Yet "the mortal can only become immortal when—all the evil desires of the heart having ceased to move us—we attain to Brahma." None of the ancients believed, any more than savages do, in our theory of a "disembodied spirit." From Patagonia to Polynesia the soul is never conceived as existing apart from some form of body. It is a volatile something, prone to wander, and sometimes replaced by another spirit in its absence, or entering other bodies such as those of birds, fish, and cattle. The learned Spinoza said: "Soul and body are the same, the one expressing conscious thought, and the other material extension." A soul without a body would be a force without anything to move. African tribes round Lake Nyassa speak of the soul as an indwelling divinity, as we speak of the conscience. It is a heavenly being and becomes a god (Rev. A. Hetherwick, "Yao Beliefs," *Journal Anthropol. Instit.*, Jan.-June 1902, pp. 89-95). When the *lisoka*, or "soul," leaves the body it goes to *Mulunga* or heaven. It "becomes finally God," as Buddhists and Christians have also taught at times. The Orphic poets equally believed, like Virgil, in an *Anima Mundi* or "world-soul," which was a theory inconsistent with common beliefs in preserved individuality and "Islands of the Blessed," or in heroes whose souls haunted earth and were propitiated at Greek Anthēsteria, or Roman Lemuria fêtes of "all souls." They were dismissed by the invocation "Manes exite paterni"—"depart ye ancestral souls." Dido threatened Æneas saying, "I will cling as a shade in all places." But

the heroes of Greeks and Romans were half divine, and haunted their tombs, ever ready to listen to those who invoked them. The ordinary Greek left speculation on immortality generally to the mystics who were initiated at Eleusis.

Prof. Francis Newman, in 1852, wrote on the "Natural History of the Soul." He defined it as "that side of human nature upon which we are in contact with the Infinite, and with God the Infinite Personality." "By the soul alone therefore is it possible to know God. . . . In child, and savage, as the conscience is half developed so it is manifestly with the soul." He thus regards it as the Mind, which "warms into adoration when we discern the beauty of the infinite world . . . the forethought, fitness, and design apparent in all the works of nature." He thinks little of the miseries of life, and only of "a Boundless, Eternal, and Unchangeable, designing Mind," which he calls God. Thus he attempts to deal with the old objection that "man cannot by searching find out God." He adds that "it is unreasonable to imagine that we can at all more deeply sound His mind, than a dog that of his master." He says that: "The soul knows that God is her God; dwelling with her more closely than with any creature. . . . If thy soul, O reader, is to go into higher spiritual blessedness it must become a woman—yes, however manly among men. It must learn to be dependent, and lean on God, and dislike independence and loneliness." Vainly we build our temples on the sand; but in future we must be bolder and more trustful, as our frail barks are launched on the ocean where only Hope and Trust can remain with us. The great reality is beyond our understanding, and over it we have no power. Why need we feel doubtful that the future is good, or cling to the fancies of man in the past?

The Chinese say that man has three souls. One remains in the tomb, one in the ancestral tablet, and one expiates its sins in a Purgatory—these are the Ba, Ka, and Ta, of Egypt. Men thought that souls continued to share the joys and sorrows, food and drink, of the living, long after death—that is to say, till the individual was forgotten in time. The table is still spread yearly at the "All Souls' " feast, when men pray and eat with the dead. These rites are royal and magnificent in China, solemn and complete among all Indian tribes. We have often seen the profusion of viands, milk, fruits, flowers, and funereal cakes, spread out near woodland graves—nay even water provided that the ghosts may wash, and couches on which they may recline—and we have heard the solemn invocation: "Take and eat this food, and drink again as ye so oft have done before with us." Yet sometimes the additional request is: "But we pray you

come not again to us, and we will seek you no more” (see Srāddha).

Some Buddhists—like prehistoric tribes—leave a hole in the tomb for spirits to come and go. One school holds “that the soul exists for ages, but is then reduced to the vacuity whence it arose.” Hindus are much divided on such questions, some believing in an “unbegotten self-existence,” while their Agnostiks say that no such theories have any basis in reality. The Charvakas know of no soul save the breath which vivifies matter (Dr R. L. Mitra, in *Bengal Rl. Asiatic Socy. Journal*, Jan. 1884). The pure Monist urges that “it is simpler to think of one uncreate and eternal supreme soul, than of many.” Man has always thought it simplest to assume direct action of some soul or spirit when he meets with unfamiliar phenomena, but he thus creates yet greater difficulties. The discussions of Hindu philosophers are to be found in 13 Upanishāds of which Dr Rhys Davids gives us a list (see *Journal Rl. Asiatic Socy.*, Jan. 1899), and these include 474 pages, penned perhaps as early as 600 or 700 B.C. Even the Rig Veda, much earlier, spoke of a great being whence “all the gods, and all human souls were supposed to have proceeded” (p. 75). The idea in the oldest Upanishāds makes the soul the physical double of the body. But not even the Veda vouchsafes us any proof of the existence of a soul. All who believe take it for granted—whether it be Plato or a Polynesian savage. It is called a light, a flame, a heat, a memory, or a mind, and he whose soul is absent wakes insane. The soul existed before the body, and entered it through the head, or through the toes. But such speculations were regarded as mysteries only to be understood by the priest. The orthodox Hindu belief is : (1) that the very pious go to “the place of gods,” whence a spirit takes them to the “place of Brāhma,” there to dwell forever, or for ages : (2) the souls of the less perfect go to smoke and darkness in the “place of the fathers,” in the ether, or in the moon, and there the Devas feed on them ; they then return to earth in the rain, and become embodied in sacrifices eaten by men, reborn as infants, and forever migrating into other bodies in the same way : (3) the souls of the careless and irreligious are of little account, and enter into moths and gnats. The Katha Upanishād says that some souls become immortal, and free from care and from rebirth, but others undergo many lives, or even have to abide in wood and stones. The Prasna Upanishād, says Dr Rhys Davids, “contrives with reckless boldness to give five different views of what happens to the soul after it leaves the body.” The Vedik view was that of the West. All had souls, and the good went to a sensuous heaven very like a pleasant earth, while

the bad went to darkness in "a pit." Nothing is said about any transmigration.

Neander tells us that gifts used to be left on Christian altars for departed spirits, and the congregation prayed for their repose before partaking of the Eucharist. Dead kings in France were served for 40 days as though still living; and still in Greek and Spanish churches bread, wine, and other viands in saucers, are placed above the bodies of the buried dead. Dr Tylor tells us that down to our 17th century empty seats for the dead were sold in churches on St John's Eve, and prayers for the dead were offered in mid-winter, or at the spring equinox. Early Christians held feasts at the tombs of martyrs: and Russians and Bulgarians still eat and drink among the tombs on "All Souls'" night, giving an abundant supply of food to the ghosts, like Hindus. The custom is of Pagan origin, but in the 9th century A.C. this day was instituted (Smith, *Dicty. of Christian Antiq.*); and at the close of the 10th century the 2nd of November was set apart for special prayers, to deliver the dead from Purgatory, at the instance of the abbot of the famous Cluny monastery, who had accepted the statement of a pilgrim, from Palestine, that he had heard the wailings of souls in an awful abyss of fire. The rites of All Souls' Eve are often unseemly in Italy and in the Tyrol. Pious Bretons then assemble bare-headed, in groves or cemeteries, and pour holy water and milk into hollows on tombstones: the bells ring all night, suppers are spread out, and the voices of the dead are heard chanting, or praying the living to pray for them. Christians and Hindus alike explain that, though such viands are untouched, their essence nourishes the souls: wherefore the visible remains may be given to the poor. Of such "communion with the dead" the cake and wine at funerals are a survival (see China). It would seem better that we should only commune in spirit, and in memory, with good ones who have gone before us. Intelligent beasts display more sagacity than some of the wild men we have met. The child sleeps away its day as an infant, and only gradually attains power of thought (see Conscience). Consciousness is not peculiar to man, and a slight pressure on the brain destroys memory; a single spot of disease disconnects our thoughts from our speech. Our soul depends on our body; and as Locke said: "Nihil est in intellectu quod non prius fuerit in sensu."

Spear. An early weapon and religious emblem (see Athēnē and Skuths). It was borne by Istar in Babylon, and by Devi in India, by Ares or Mars, and by other warrior gods.

Spenta-mainyus. Persian: "the holy spirit" of Ahūra-

mazdv the supreme god, whose foe is Angro-mainyus, or the "spirit of wrath" (see Ahriman and Zoroaster).

Sphinx. The Greek woman-headed, or man-headed, lion ("the strangler"), sometimes winged, and usually sitting or couchant. The emblem was used not only in Egypt but by Hittites, Babylonians, Phœnicians, and early Greeks. The famous Egyptian sphinx, carved near the pyramids, was called Sesheps, and is the symbol of Neb-hor-em-khu, or "the lord Harmachis," whom Greeks called the Agathos Theos (Pausanias, viii, 36, 3), in whose honour a cup of wine was drunk at the end of a repast. Thothmes IV adored this god, and built the altar between its paws. It is however supposed to be much older than the 16th century B.C. (see Egypt). Thothmes IV is represented adoring the sphinx. There is a Roman altar at the entrance of his chapel. The paws were repaired with small stones plastered over, at a late date. The body is 140 feet long. Arabs call it "the father of terror." The sphinx was also an evil being in Greek mythology (see Oidopous).

Spinoza. Baruch (or Benedict) Spinoza was a descendant of Jews who fled from Portugal to Holland: his father was a well-to-do tradesman, and this only son was born at Amsterdam in November 1632. Two sisters Rebekah and Miriam were born later. Spinoza studied Hebrew, German, and Dutch, under the senior Rabbi, and became deeply versed in the Talmud, and in the philosophic and religious writings of Ibn Ezra and Maimonides, who sought to reconcile Jewish belief with the teaching of Aristotle (see Maimonides). The Latin master of this remarkable youth was the scientific Dr Ende, who became a rationalist, attracted perhaps by the ideas of Giordano Bruno who was martyred at Rome in 1600 A.C. Descartes also (1596 to 1650) settled in Holland in 1629, and his philosophy was spreading when Spinoza was born. Being able to read Latin easily, the youth gradually set aside studies of divinity, and as early as 1653 it was noticed that he had become lax in his attendance in the synagogue. He was entrapped into controversy, and his views were declared unsound by the Rabbis; but his talents were great, and scandal was unavoidable; he was offered a yearly income of £50 to conform to orthodox doctrines. This he scorned to accept, and was finally expelled from the Rynagogue, with the usual fearful curses, in July 1656. An attempt was made to murder him soon after, and this led to his leaving the city for a suburb, principally inhabited by Mennonites or Baptists (see Mennonites). Here he remained studying and writing for five years, supporting

himself as an optician, and known by the name of Benedict Spinoza. He was regarded as a Christian, but his studies had carried him further than Descartes, and he had become a philosophic Pantheist, a simple, pious, and earnest seeker after truth. He was not an atheist, and Novalis has called him a "God-intoxicated man." Hegel defined him as an "A-kosmist" (not a believer in a self-acting world); and Schleiermacher speaks of him as "the holy excommunicated one." Goethe, Lessing, and other great thinkers, considered him to be unique in strength, learning, and sincerity. He was kindly and unselfish, often refusing wealth, including a fortune left to him by an admiring friend. He resisted the attempt of his fanatical sisters to deprive him of his patrimony, yet he gave them everything except one little bed, and continued to live by his humble trade as a grinder of lenses for optical instruments. He declined the chair of philosophy at Heidelberg which was offered to him by the Elector Palatine.

In 1661 Spinoza, with his humble host, moved to Rhijnsburg near Leyden; and in 1663 to Voorburg near the Hague; in order to publish his *Ethics*, which he finished writing in 1665. He then began his equally celebrated "Theologico-Political" treatise, in defence of freedom of thought and speech concerning speculative questions. It was published anonymously, in 1670, at Amsterdam, and was at once placed on the Index Expurgatorius in Rome, and interdicted throughout Holland in 1674. Spinoza was cut off suddenly by consumption in February 1677, before he was 45 years old. It was thought that his lungs were affected by his trade. He was no propagandist, but a gentle student, who has left us his best thoughts. When his landlady asked his advice about her religion, he said: "It is a good one, do not look for another; you will be saved if you live a quiet, honest, and peaceable life." His creed was purely ethical, and he lived bravely in times of great danger. His valued master in science—Dr Ende—was hanged as a conspirator in 1674 in Paris; in England Prynne, the author of the *Histriomastix*, was imprisoned for life; fined £5000; had his ears cut off; and, by decree of the Star Chamber, had to stand in the pillory at Westminster and Cheapside. Yet the mild spectacle maker, for twenty years, silently undermined the churches of Europe. To such as would listen, he said: "We do not know for certain that anything is good or evil, excepting what conduces to understanding"—a conception very different to those of established Churches and political powers. Dr Martineau, reviewing Sir Frederick Pollock's *Spinoza*, wrote: "Though Spinozism is anti-theistic, and has no valid excuse for

retaining the word 'God,' in the conception of an infinite monad, yet Spinoza dignified the idea of a Supreme Being as much as Jews degraded it. His God is solitary, acts only from the necessity of his nature, is the free cause of all things, and loves himself with an infinite intellectual love."

Spinoza says that "Pain and sorrow are man's passage from a greater to a less perfection . . . memory, and like powers and feelings, are wholly dependent on the body. . . . God necessarily exists, and expresses the perfected human idea under the form of eternity." But like churchmen the sage was talking about matters of which he could know nothing. He adds: "It is only the Immortal and Omnipotent One who knows the past, and only in Him can we be immortal." He thus approaches the Indian doctrines of absorption into deity, and annihilation. The philosopher is clearer and sounder when he leaves God and heaven to return to earth and man. He sets aside the doctrine of free-will, when he says: "Men are deceived who say they are free . . . this concept is based on ignorance of the inevitableness of the causes which determine desire. . . . There is truly but one substance, of which all things are but modifications, and are absolutely dependent thereon" (see Free-will). Kant went much further than Spinoza, in denying the philosophical necessity of supposing the existence of a Supreme Being. Even he admits, however, that it is "in many respects a useful idea; but being only an idea it is quite incapable of increasing, by itself alone, our knowledge with regard to what exists! Spinoza's Monad is a passionless, perfect, and eternal being, personal though existing in all things. This is not the Monist's view, nor is it that of any school of Atheism (see Pantheism).

Spirits. Supposed beings without bodies, or with airy bodies (see Soul); including not only ghosts and shades, but also demons, fays, and gods, and other immortal beings, good and bad. The radical meaning of such words is discussed at the end of this article.

All who accept their national Bibles unquestioned, find good and sufficient authority for believing that their deities, and demons, have often appeared to men, and that they still surround them in divers ethereal forms: while they are also able to enter, or "possess," human bodies, either in the absence of the soul, or when it is present in the man. The Jew and the Christian alike believe in a Holy Ghost, or Spirit of God, which among the latter has gradually, since our 4th century, become the third "person" in a mysterious Trinity, and a God who is Oreator (Gen. i, 2), Preserver, and Advocate (Paraklete), or "Comforter"—an omnipresent and omniscient "being" or per-

sonality. Under this Trinity innumerable good spirits, seraphs, and angels act, and are opposed by evil spirits, under a devil (enemy, or accuser, or Deva), who is equally omnipresent. The system is exactly the same in Persian dualism ; but the nature, offices, and even existence of the good spirit, or advocate, have been denied far more than those of the adversary, or Satan. Texts from Genesis to Revelation have been adduced against every proposed definition of the former ; but the Churches in solemn councils (see Councils) have declared all such objections to be “blasphemous heresies,” when not in accord with definitions pronounced orthodox (see Creeds). For the Spirit of God (*Ruah Elohīm*) created the world by “brooding” on the waters (Gen. i, 2).

The gradual growth of the Trinitarian dogma, which has been the cause of so many schisms (see Church), due to attempts to define and harmonise various statements in the Bible, is traceable in the Epistles, Gospels, and creeds. The Jews called God their Father like the Christians ; and Paul often speaks of “the God and Father” of Christ ; and defines the one God and Father of all as “above all, and through all, and in all” (Ephes. iv, 6 : the “you” not being found in the early MSS.). He does not regard Christ as equal with this God, for (see Rev. Vers. margin) he says (Phil. ii, 6) that Jesus, “being in the form of God, thought not to grasp equality with God.” The term Son of God is used in the Epistles in the same sense as it was by the Jews, in speaking of their Messiah ; and even the Babylonians called every good man, and good ghost, a “son of his god” (see Babylon). Paul states that all believers, whether Jew or Gentile, are sons of God (Rom. viii, 15; Gal. iv, 6). The Holy Ghost inspired not only Jesus but also all believers (Acts x, 38 ; xx, 28 ; Rom. v, 5 ; 1 Cor. vi, 19 ; 2 Cor. xiii, 14 ; 1 Thess. i, 5).

The legend of Virgin birth, found in two out of the four Gospels, attributed a supernatural origin to Christ, which the Epistles, the Didachē, and other early works, do not notice. Even in the Gospels, however, the dogma of the Trinity was not originally to be found. It is admitted that the passage in the First Epistle of John (v, 7, 8) is a late interpolation, found only in a few later MSS., and absent from the Uncials of the 4th and 5th century, and from all Greek MSS. down to the 15th century. The final verse in the Epistle (2 Cor. xiii, 14), if genuine, is inconclusive ; and another passage (Matt. xxviii, 19) appears also to be a later addition (verses 16 to 19) to the original. The Trinity has, in the same way, been introduced into the Latin translation of the Didachē, though absent from the older Greek and Koptik versions, and in spite of the fact that

Christ is, in that work, regarded only as an inspired "servant" of God. The equality of the Son was denied in 325 A.C. (see Arius) by those who regarded him as the first created being. The equality of the Holy Ghost was also denied, as late as 381 A.C., by the Macedonians; and the "procession" of this spirit from the "Father and the Son" is still denied by all Catholic Churches except that of the West.

The Hebrew word *Ruah* ("wind" or "spirit") is of both genders, but usually feminine. The later Hebrews identified this spirit with the feminine *Hokmah*, or "Wisdom" of God (see Logos). Hence, in a passage from the lost "Gospel of the Hebrews," the Holy Ghost is called the "mother" of Christ; whereas in our third Gospel it seems to be regarded rather as his father (Luke i, 35). Even Origen speaks of this spirit as the "mistress" of the soul. A difficulty also arises as to the omnipresence of the Holy Ghost, on account of passages in which it is said that, until the departure of Jesus, it could not come on the disciples (John vii, 39; xiv, 16, 17, 26; xvi, 7, 8). Two accounts are given of the inspiration of these disciples: according to the one, by Christ's breathing the Holy Ghost into them after his resurrection (John xx, 22); and according to the other by its descent on them after Christ's ascension (Acts iv, 31). From other passages (Matt. i, 18, 20, iii, 11; Mark i, 8-10, iii, 29, xii, 36, xiii, 11; Luke i, 15, 35, ii, 26, iii, 16, 22, iv, 1, xii, 12; John i, 32, 33; Acts i, 5, ii, 17, iv, 31, v, 3, vii, 51, viii, 15, 17, ix, 31, x, 38, xv, 28, xix, 2, 6, xxviii, 25) we learn that the Holy Ghost inspired David, and Isaiah, descended on Mary, and was the Unction or Baptism of Christ; by it John the Baptist also spoke; and the sin of blaspheming this spirit is unpardonable, though blasphemy against the Son of Man is pardonable. Simeon the priest prophesied through the Holy Ghost, of which Jesus also was full. The apostles receiving it (could transmit it to others, by laying their hands on them; but the Ephesian converts (Acts xix, 2, 6) had never heard of it till Paul asked if they had felt its influence. The orthodoxy of later creeds declares the three persons to be spirits distinct, yet indivisible; rightly calling this an "incomprehensible mystery," since the Churches have created the difficulty, by vain attempts to define the God-man—to their own destruction. The incarnation of a god is an idea common to all faiths, as are Triads or Trinities; but in all cases the idea conflicts with that of a single god, omnipresent and illimitable (see our *Short Studies*, vii and viii). Neither God nor man can ask us blindly to believe without actual evidence, and still less he who says "be ready always to give an answer to every man that asketh you, a reason of the hope that is in you" (1 Peter iii, 15).

The nature of the Holy Ghost had been defined in the 4th century A.C. (see Didron's *Christian Iconography*, i, 417); and Augustine (*De Trinitate*, ix, ch. 6) said, that "the Father represented Memory, the Son Intelligence, and the Holy Ghost Love." Every word of the Bible was then believed to have been written from dictation of this spirit, by holy men (2 Peter i, 21). The Jews equally believed (sep. Bath-Kol) in such inspiration; and men did not in such an age consider what Mr Herbert Spencer (*First Principles*) calls "a scientific commonplace," namely, that thought and feeling are only perceived through nerve action, and that force is only possible as a movement of some kind of matter: or, in other words, that every spirit must have some material form; though, if this be imperceptible by our senses, we cannot be aware of its existence. The Christian Churches however were not concerned with this; but, from our 8th to our 11th century, were rent asunder by the questions whether the Holy Ghost proceeded from the Father alone (John xv, 26), or from the Father and the Son (John xiv, 20), and why Christ said "my Father is greater than I" (John xiv, 28), if he made himself "equal with God" (John v, 18). Although believers in spirits denounce as Materialists all who differ from them) there is no more materialist conception than that of the believer himself: for man is forced to personify his gods, and to localise his heavens and hells, before he can grasp the ideas, and must thus limit that which he pronounces to be illimitable. Berkeley (*Principles of Human Knowledge*) honestly admits (p. 238) that "of a spirit *per se* man can have no idea or notion." Locke also asserts that "our minds cannot advance beyond the simple ideals which we receive from sensation and reflection." Let us then hold with Aristotle that the judge must not allow his heart, aspirations, desires, or any *a priori* views, to affect his reason or understanding.

It is only through matter then that we poor mortals can know of spirits: they must appeal to our sense of sight, or of touch, of hearing, or of smell or taste. Even when we credit such communication, we must ask whether the cause is not some illusion, due to imperfect vision of eye or mind. If passion entices, men say that an evil serpent tempts; if the ass thwarts us, it sees some spirit; if the cloud thunders, some angry god is speaking. Such ideas are common to all Animistic faiths and myths; but they have nothing to do with piety and true religion, as we now understand them. Weak, credulous, ignorant, and emotional, or timid persons; hysterical women; men with highly strung nerves and strong imaginations; those who are epileptic, or in a state of ecstasy bordering on insanity; all these have been the deceivers and the deceived; not

willingly perhaps, but through the influence of their education, and upbringing in a spiritual (or spirit) atmosphere. Such tendencies are, by the law of heredity, natural to them from birth, not easily shaken off, and still less affected by evidence that destroys the fables of ancient faiths. Indeed a new, and more ignorant, belief in spirits often fills the void left when the older religion is discarded ; and the new "Theosophy," as it is called, comforts the believers for what they have lost, as regards a future spirit-world. Hence we find that many who have ceased to believe in the old Scriptures of their race, and who have turned aside from the steep hard paths which alone lead to the temple of truth, are unable long to endure the cold grey atmosphere of reason, which must ever surround the heights of knowledge. The weak, the ignorant, and the indolent, thus fall back into a slough deeper than that from which they have escaped. But let us not blame either the teachers or the taught of any creed. The former have generally been thoughtful and pious ; and their chief fault has been an attitude perhaps too reverent towards that which, to them, was mysterious and incomprehensible. The object of their teaching was (perhaps at the expense of logic and truth), to comfort the miserable and the dying, and themselves as well, by their belief in a future spiritual world, where spirits would compensate us for miseries endured—or inflicted by them—on earth.

The basis of belief in spirits is found in our ignorance, and in the fears that it engenders. Most people live in constant presence of phenomena which they do not understand—even when explained to them scientifically—and which they cannot investigate. The more this is the case the more do they believe in spirits. A superficial acquaintance with scientific discoveries appears only to widen the field of man's credulity concerning the unknown powers of "nature." Hence we often observe that the young Theosophist fancies the presence of as many spiritual agencies around him as he has heard of forces—magnetic or electric—which appear to him wondrous. He readily accepts, on the haziest testimony, accounts of visions, or of miraculous cures like those at Lourdes : he says that he regards these "not as miracles, but as results of powerful, inexplicable actions on the part of spirits." He confesses that he has neither time, inclination, nor scientific ability, to investigate properly the real facts, or the causes—physiological, mental, or other—which produced what appears to him to be mysterious. He may be deceived by others ; yet he believes ; and so the ball rolls, and a new religion springs up. The spirit atmosphere is, and always has been, terribly infectious, especially for the young, ardent, and imaginative, who desire freely to look round them. It is so easy

when we hear, see, or dream about, something strange, or connected with what is far off, to put all down to the intervention of a god or spirit, rather than calmly to investigate all possible causes (physical and mental), such as the action of the brain lobes, or of the optic nerve. Hypnotism and dreams, the imagination of the ecstatic, insane, or self-drugged, have been called—in the sad history of religions—the voices of another world, communications from the dead, or from gods outside the universe of matter. The visions of the ancients were far more terribly real to them than are our modern trances ; and their consequences were far-reaching, in time and in eternity. Our ignorance of nature is the measure of the intensity of our belief in the supernatural. It is needless to suppose fraud, or clever manipulation, among the ancients : the phenomena were accepted as real, and not perceived to be illusions (of sight or mind), any more than they now are. They were as sincerely believed as the story of Eden, or the temptation of Christ, are now believed, by pious Christians, to have been actual facts. As civilisation advanced the ancient teachers, like the modern ones, tried to smooth over any difficulties, and even sought to perpetuate hallucinations from which they themselves had escaped—sometimes wisely anxious to steady the weak as they plunged wildly into the dark unknown.

Dreams have often been the cause of religious beliefs (see Dreams) ; for the soul or spirit was thought to wander away from the body. In dreams the dead were seen again, which was considered evidence of their existence in some distant region. The names for spirits signified either that they were weak “ shades ” of the departed that escaped the touch, or “ living ” powers. As early as the 8th century B.C., great thinkers began to hold that life was not an entity apart, but a movement of matter. Failing its presence the body was said to be dead : the spirit was supposed to have fled—perhaps only for a time. Therefore the rock-cut tomb, or the rude mound, must have passages leading from without, to the chamber, where the corpse was laid, in order that the spirit might come freely in and out. For this reason too our Indian servant wakes us very gently in the morning, softly entering the tent, or room, and repeating “ Sa-a-bib, Sa-a-hib ” in a dreamy monotone, gradually becoming louder, till he sees us move : for the Atman, self, or spirit, has thus been given time to resume its throne in

“ The dome of thought, the palace of the soul.”

It is an idea common among the wild hill tribes, and forest dwellers. On one occasion, while surveying a portion of forest upland

among the Bhils of W. Central India, the author (being in a region which had rarely been trodden by any European), told the tribesmen to set a Bhil watchman by his tent, who was to call him before dawn. In the evening a naked savage with his sword beside him appeared, and after salutation departed on his rounds. About four in the morning the author was wakened by a low plaintive note, as if from a horn echoing round the camp, apparently at a distance. The sound seemed gradually to come nearer, becoming loud and eerie, till all the camp was roused. The friendly savage explained, on enquiry, that he always did this, lest the body of the sleeper should rise "A-kela"—or "without its spirit."

From every ancient sacred book we can gleam abundant lore about the occult and the spiritual. Everywhere Isis is easily unveiled, and her garments assume the forms of local belief: but we have occultism enough in Christianity, without going further: we need not seek for such mysticism among the Mahā-atmas ("great souls") of the corrupt Buddhism of Tibet; or among Yōgis of the Himālayas. Belief in spirits is undoubtedly to be found there, but so is it among ourselves, and wherever men, women or children are weak, or sick, piously inclined, and ignorant. Let the Theosophist study, as he proposes, "seven years" like Buddha, or Apollonius of Tyana. But let that study be an earnest, and if possible unbiassed, attempt to learn facts; and let him leave alone the occult and the mysterious, accepting what Confucius taught 24 centuries ago, and considering that "what he does not know he does not understand." We arrive at no useful results by simply culling out of the Bible marvellous tales of how serpents and asses spoke with human voice, or patriarchs lived for many centuries. As men of science we know that the anatomy of such beasts shows vocal organs unfitted for speech, and that the human frame cannot hold together for above a few scores of years: that it is too heavy to allow us to walk on water, or to fly in the air, and too solid to pass through closed doors or walls. Human imaginings, based on dreams, account for every tale of spirits who can eat without bodies, can talk to man, or dwell in arks, bushes, clouds, fire, and water: in trees or stones: or who appear as "tongues of fire." All such marvellous stories, found in every sacred book ever written by man, must be weighed in the balance of scientific knowledge; and he who fails to compare one faith with others will only deceive himself and others. He must allow for the ignorant imagination of those who saw spirits in mountains or rivers, caves and deserts; and he will—if fairly educated in science, and of sound mind—come like others to the conclusion that "no man has seen God at any time": that no one

has ever heard one word or whisper from any "spirit" whatsoever : that he must not expect any voice, or action, which is not connected with the material universe. He will then tell us that the thunder, once called the "voice of Jove," is as natural a sound as that of his own voice; and that the lightnings of Zeus are only the same in their nature with the current that the telegraph girl is sending out from her delicate instrument—with or without a wire. Medical knowledge will enable him to give a cause for visions of the night ; for dreams of angels walking on the stairs of heaven ; for presages of famine and disaster, which are more often falsified than confirmed by events.

It is an absolute truth that our mental state depends entirely on that of our bodies, and that no "mind" is perceptible except through nervous action. Healthy thought is possible only under healthy conditions of the animal, or living being. If such being be immature, or too old, it cannot accomplish the highest work for which it is fitted in its best age. The mind soon becomes conscious of weakness ; and hence we see that the aged withdraw from the consideration of difficult questions, even when they have spent the best part of their lives in debating them. Old age seeks rest, and often finds it in the comforting assurance which friends are ever ready to urge—for who would be so cruel as to suggest disturbing doubts and fears ? But such final yielding to opinions which, in days of vigorous intellectual power, we had tried, and found wanting, and had cast aside as superstitious, must (as Renan saw) be regarded, not as a "death-bed conversion," but rather as the result of weakened mental grasp. It would be a poor compliment to the gods to pretend otherwise : to say that we can only believe in them when feeble or doting ; or when we resemble the ignorant Oriental, the raving madman, or the entranced Yōgi. We must set aside alike the visions of Buddha, Christ, or Muḥammad, however earnestly the believers urge that these great teachers strove with Mara, Satan, or Iblis, and communed with gods in lonely groves, or on desert mounts. No doubt, like the child Samuel, they heard their Lord calling them, as many an hysterical girl hears him in these days also : but we have learned now, in such cases, to call in the doctor ; and we should certainly not allow a physician to practice long in our hospitals, if he diagnosed the case as one of possession by a devil, or of inspiration by a god.

Belief in such possession or inspiration; in spirits, souls, ghosts, devils, deities, and spectres, is nevertheless still very general throughout Europe ; and they are still very real "beings," and causes of terror, throughout Asia, Africa, America, and Oceania. The belief in the spirit which is the life of any being has always, from the first, lain at

the very root of every religion since man first gazed on death. Once, in an Indian jungle, the author turned aside from the pursuit of game to interview ghosts. It was a favourable time in the early grey dawn, when the laurel might assume the form of Daphne. Cautiously he rode along a tortuous path, rifle in hand. Arriving at an open space, he was amazed to see a screeching group of women running, with hands and *chudders* over their beads, "because of the angels" (1 Cor. xi, 10). He hastened to their defence—from a bear perhaps: but was finally directed to a burning-ghat some-way back. After much chattering, by the aid of a ploughman, he found (on entering the field) that these women had gone at early dawn as mourners, to sprinkle holy water, with incense, over the ashes of some dear one who had been burned the evening before; and that suddenly there sprang up *Angusta-mātha*—"little thumbs"—such as are well known and much feared: for they are the ghosts, the *linga-sarira*, or "essence" of the dead—the sprites which flit about the corpse for a time, before setting out on the long journey to Swarga, or to Nirvāna. Vainly did the author try to calm these women, by assuring them that, if water is cast on hot ashes, such little spurts of it will shoot up. The Hindu is not an Ephesian Christian, to exclaim that he had "not so much as heard whether there be any Holy Ghost" (Acts xix, 2).

Modern Spiritualism and Theosophy are but feeble survivals of the mighty superstitions of the past, which still enthrall so many millions of humanity. Spirit rapping is known all over the world: among Transvaal Boers, and Syrian Moslems; and we have witnessed writing on slates and walls, in the houses of Chinamen at Singapore, and often heard of it in Barmah, Java, and Siam. The Germans have always had their Polter-Geist, who makes mysterious knockings in houses: in Swabia and Frankonia these are frequent and urgent, on the Anklöpferleins-nachte, or "night of the little knockers"; but without any important or evil results. In Wales the miners delight to hear sundry knockings which direct them, they say, to places where there are minerals. The Chinese, says Mr C.D. Mills (*Index*, August 1884), have mediums who can commune with gods in writing, by means of a self-moving pencil, and a tray of dry sand. Widows of the Mandan Indians can still so hold converse with their dead husbands. The Christian Church (as shown by a well known legend) held that the spirits of the dead were able to write: for two bishops died during the sitting of the First Council of Nicea, and its proceedings are said to have been left for a night on their tombs: in the morning these were found written across with the words: "We, Chrysanthus and

Mysonius, consenting with all the Fathers in the holy, first, and Ecumenical Nicene Synod, although translated from the body, have also signed the volume with our own hands." Truly many legal difficulties might easily be solved if spirits without bodies could now, with their hands, sign the necessary deeds in our courts of law.

The ancient physician Hippocrates was well known to send prescriptions from his tomb. Abelard and Heloise have often told their friends that they are now happy. Mr Herbert Spencer has shown that the more emotional, poetic, and artistic (that is to say the more imaginative) the nature, the keener is the faculty of conjuring up pictures in the mind, and "the more liable are we to the revivification of ideas, and impressions from real perceptions, until we come to revel in a wonderland of mental imagery, miracles, and ghost, or spirit, stories divine and devilish, and as fallacious and delusory as ancient witchcraft." In the lives and writings of poets, artists, and even philosophers—Milton, Dryden, Tasso, Descartes, Bunyan, Cowper, and others, we read of such things. Tasso used to speak to a spirit gliding on a sunbeam. Malebranche (like Abraham, Moses, Samuel, or Muhammad), heard spirit-voices distinctly. Dante, and Cowper, saw and spoke with the Devil, and Luther actually assaulted him. Pascal started from his chair when he saw the fiery gulf of Hell at his side : Swedeoborg saw, and accurately described, both Hell and Heaven ; even the philosophic Descartes speaks of an invisible being that followed him.

Among the Finns new born infants (and persons born in an auspicious hour in some English northern counties, and in Scotland) can see ghosts, souls of the dead, and demons, or hobgoblins (*Notes and Queries*, 28th Nov. 1884). The Finns indeed constantly see and hold interviews with the damned, who generally appear of fiery or blood-red color, sometimes headless, sometimes "with flames spurting from their mouths and eyes . . . they whistle, shake houses, and occasionally shut doors . . . bewail the weariness of their lives . . . but never speak to the living till spoken to, though they mumble, and try to speak, and usually answer in monosyllables 'yes' or 'no.'" They are often seen near wells (in red caps), in bath houses, behind hearths, kilns, etc.; and are found dressed in red, sitting near fires and ovens. "The woods of Finland have an enormous number of such sprites, with long beards, whose daughters are beautiful, and fond of combing their long hair at sunset beside calm clear wells : unbaptised children are often stolen by them, and they assume various forms, as cats, etc., in order to get near them ; but a pair of tongs, knife, etc., laid crossways drive away these spirits."

Heavenly spirits (like the Hebrew Beni Elohim or “sons of god”) still come down to earth, in many parts of the world, and love the “daughters of men.” Maidens in India are still believed to bear children to some holy spirit. Such a child of Munja we find in Malabār. Holy men too, who may be called Mahā-atmas (which Theosophists wrongly pronounce Ma-hatmas) say that they obtain offspring by heavenly Succubæ, after the performance of some severe rites and penances. The Ceylonese say that all children born with hair, or teeth, have Incubi as fathers (see 'l'ylor, *Prim. Cult.*, ii, p. 190). Sir J. M. Campbell (*Indian Antiq.*, Jan. 1898) gives many instances of similar beliefs in Europe, surviving till the 19th century, even among ourselves. Many are the great men, besides Plato or Alexander, who had gods as fathers; and Servius Tullius, the 6th king of Rome, was the son of the hearth-spirit Vesta. The Cyprians said that the Greeks were the offspring of Succubæ. Our St Augustine (600 A.C.) said that he was constantly visited by such beautiful fiends: as holy women were visited by Incubi. These ghostly temptations are frequently noticed in our 4th century; and, in 1621, Burton (*Anatomy of Melancholy*, pp. 118, 494-496) wrote that “there was never a time when so many lecherous spirits, satyrs, and genii, appeared as now.” Scotland was then complaining that “not even the names of Jesus and Mary, or the sign of the Cross, could scare away Incubi, and Succubæ.” In France, as late as 1730 to 1780, masses used to be said in churches to keep away Incubi from nunneries. For there were many children supposed to have had such fathers. The evidence for these beliefs would, however, not be now admitted in any court of law.

We must endeavour to trace the origin of all these superstitions in the radical meaning of the various words used to describe the spirits; and some of these roots are common to various families of language. A material meaning must attach to such words, and it is not enough to say that they mean “wind” or “breath,” unless we can find the basis of terms for such abstract ideas. Animus in Latin is the Greek *anemos* for “wind,” from the Aryan root *An*, which means to “breathe” in Sanskrit (see *An*). Our word soul is from the root *swal*, “to swell” or “sway”; and ghost, like “gust,” is from *kwas* to “pant”; but the origin of these roots requires to be explained.

[Perhaps the oldest common term for a spirit is *As*, *Is*, or *Us* (see *As*), from the root meaning to “blow” or “breathe.” With it is connected the root *Ish* for “being” (Hebrew *Ish*, “man,” “being”: Turkish *Is* “to live”: Aryan *Ish* “vigorous”: Akkadian *Us* “man”): it is connected again with *Is* to “speed,” and *As* “to throw” (Egyp-

tian *as*, Aryan *is*, Hebrew *auš*; Turkish *es*, “to hasten”: Egyptian *uš* “fling,” *aas* “javelin”: Aryan *as* “throw”), the meaning being, in all cases, life or movement. Cognate to this root is the inverted sound *Si* or *Su*, which appears in the Akkadian *Zi*, and the Keltic *Si*, for “spirit,” and in the Egyptian *Shu* “wind.” This again is connected with movement, as the root *Sa* or *Su* means “to go” or “move,” in Akkadian, Egyptian, and Turkish, like the Aryan *Swa* “to sway.”

The Arabic *Jān* or *Jinn* for a “spirit” comes from an ancient common root (Akkadian *gan* “to be,” Aryan *gan* “to produce,” Semitic *kan* “to be”); and the word *Pan* seems equally widespread (Japanese *Pan*, Latin *Faunus*, Greek *Pan*, all meaning “wind” and “spirit”), being derived from *Ba* and *Bu* “to blow” (see under these headings). In Semitic speech three words are used:—(1) *Nephesh*, in Hebrew, is the Assyrian *Napistu*, and Arabic *Nefes*, for “soul” or “self,” the root being probably *Pasah*, “to grow” or “spread” (see *Bas* and *Nephesh*): (2) *Ruah*, means “wind” or “spirit” (Arabic *Ruh*), from the root *Ruḥ* “to move” or “go”: (3) *Neshamah*, “spirit,” from a root meaning to “inhale.” The commonest Turanian words are *As* and *Pan* as above mentioned. The Aryan words are numerous, and in some cases refer to apparitions, as for instance “phantom” (from the Aryan root *Bhan* “to appear”), or “spectre” (from *Spak* “to see”). The Greek *Daimōn*, or demon, probably means a “spirit” (*Zend dhmā*, Persian *dam*, “wind”).

“Ghost,” as the author points out, is connected with words meaning to “swell up,” “to pant”; and so with “gust,” “gas,” and “geyser.” This root *Kwas* appears also to be cognate to the widely distributed root *Kas* “to hasten” (Egyptian *Khes*, and *Hes*: Aryan *Kas*: Hebrew *Khish*: Arabic *Khāsh*: Finnic *Kos*). The words *Bogey*, *Puck*, *Phooka*, *Pixey* (see *Bhāga*) appear to come from the Aryan root *Bhug* “to wave about” (see also *Bhuj*), derived from the older *Bu* or *Pu*, “to blow” or “swell” (see *Bu*). The Greek *Pneuma* for “spirit” is, perhaps, to be referred to the old root *Pan* already mentioned, from which also the *Penates* or family spirits were named: while *Psukhē* (*Psyche*) for the “soul” would come from *Pas* (compare *Bas* or *Pasht*) rather than from *Bhug*.

The Latin word *Spiritus*, and our “spirit,” are from an Aryan root *Spar*, which apparently means to “vibrate,” “move to and fro,” “breathe”: from it also come “spear,” “spurt,” and “spur.” In this, and in most of the preceding cases, the material basis of the roots is found to contain the idea of palpitation, heaving, or movement to and fro. The heaving of the breast in breathing seems thus to be the

original observation; and the sounds are imitative, generally of puffing, and panting, or hissing noises. Prehistoric man was aware that life was shown by the movements of the lungs ; and when these ceased, and the heart ceased to palpitate, he said that the “ spirit ” had left the body.—ED.]

Spondists. Women attached to Egyptian temples of Amen Ra and other gods (see Deva-dāsis and Kadesh).

Spurke. The Skandinavian deity of February.

Sraddha. Sanskrit : “ reverence,” “ piety,” hence an offering or charitable gift. It is now almost exclusively understood as applying to funereal rites, feasts, and prayers for the dead (see Soul). These are held annually, monthly, or even weekly. The offerings are sometimes only eaten by the Hindu priest, the remains being given to a sacred bull or cow. By eating these, priests are believed to be able to commune with the dead. In the Vedas, Sraddha is the goddess of religion: but the present rites differ widely from those laid down in the old Sāstras (see Max Müller, *India : What can it teach us ?* vii). In the Dharma Sāstra the gods are said to have won heaven as a reward of their faith and sacrifices, and men, if faithful, can do the same. A part of all Srāddhas is offered to Agni (the fire), and Brāhmanas assert that the gods accept whatever is offered to their priests, while no Sraddha is efficacious unless offered in the right place, and by the right person, for it is otherwise the heretical offering of one “ whose gifts are flung to goblins.” These offerings seem to be first noticed in the Grihya Sutras, when Srāddhas are said to raise the soul of the deceased from this world, re-embodied in heaven, while without them it wanders in a world of demons. The worshipers used of old to eat the offerings after the ghosts had been satisfied with their essence or savour: and the flesh was often eaten raw, as it is said still to be in Mexico and Hayti. The Roman Feralia and Lemuralia were Srāddha rites in February and May. The Algonquin Indians equally believe that ghosts eat and drink food placed before them ; and such offerings were found in the dolmen cemeteries of Guernsey. Among Esthonians, morsels are thrown under the table for souls to eat. Spaniards still offer bread and wine on the tombs of those they have loved, at the anniversary of the death. In Russia a table is spread for beggars, as well as one for the friends and for the priests who perform the funeral rites, and the feast is repeated on the 9th, 20th, and 40th day after death. Parboiled wheat used to be placed on the corpse, and saucers of boiled rice, with raisins, are now

sweetened with honey, and placed in the church. The Karens of Barmah make their offerings annually in December “the month of shades.” The Kosch of N. Bangal offer fruits, and a fowl, to deceased parents at harvest time. The Barea of E. Africa celebrate the Thiyot feast in November, when beer is placed for two days before the ghosts, and then drunk by the living. In W. Africa the feast of the dead is at the season of the yam harvest. In Hayti the negroes take food for the dead to the graves. The Mazdeans of Persia held annual feasts for deceased relatives, as do Slavs in springtime, and Bulgarians on Palm Sunday. The Russians, on “Parents’ day” wail for the dead ; and, spreading a handkerchief on the grave, set out gingerbread, eggs, curd tarts, and vodka, sipping the spirit in memory. In Italy, on “All Souls’” Eve, the children receive skulls and skeletons made of sugar and paste. In the Tyrol melted fat is burned on the hearth as a “soul light,” and cakes are left on the table for ghosts. The Barri in China (according to Father Cristoforo) consider that the dead require splendid feasts several times in the year, and they wait long for the arrival of the dead guest. The missionaries were here told that the souls of the dead feed on the substance, and leave in the dishes “the accidents which the corporeal senses perceive.” The Jesuit father adds that, as they hold this belief, “it will not be very difficult to prove to them the mystery of the Eucharist” (see *Secular Thought*, October 1898). Confucius himself upheld the practice of such rites, though he would not discuss questions as to the future life any more than Buddha would.

Sraman. Sanskrit : “toiler,” a monk or priest who is what some Protestants term a “worker.” Hence the later form Saman or Shaman (see Samans) : the Greeks called them Samanaioi, or Semnoi. The Jains are called Sramans, and “forest recluses,” in the Bhāgavata Purāna (see *Indian Antiq.*, ix, x, 1881-1882).

Sraosha. The Mazdean holy spirit who inspires holy men, and presides over countless Yazatas (Yezids) or angels, who guard mankind. In later hymns he is the seventh of the Āmēsha-spentas, or “immortal spirits” of Ahūra-mazdā, and the “mighty and righteous one” who opposes the demon of wrath : he is the type of obedience, and ever ready to hear the prayers of the pious, and to convey them to God. The red chrysanthemum is his emblem (see *Sacred Books of the East*, xxiii, p. 167).

Srāvak. Sanskrit : “a hearer.” A class of Buddhist, or Jain lay votaries, who “listen” to the teaching, but need not be ascetiks. They are capable of becoming Arahats.

Srāvasti. Sivet. A city very sacred to Buddhists in connection with Gotama's history. It was the capital of N. Ayodhā, or Oudh, divided from S. Oudh—of which the capital was Saket—by the Gogra river. A Raja Sravasta was the 11th in descent from Surya the sun, before the time of Rāma (Genl. Cunningham, *Geog. of India.*) according to the Vishnu Purāna. The Vayu Purāna says that Rāma assigned the city to his son Lava. It was the capital of King Prā-sen-ajit, son of Mahā-Kusāla, both of whom were friends of Buddha. They appear to have been suzerains of the State of Kapila-vastū ruled by Buddha's father, subordinate however to the Māgadha emperors down to 320 B.C. Hiuen Tsang, in 635 A.C., found several thousand monks near the ruins of the palace of Prā-sen-ajit. General Cunningham states that this pilgrim's account of the size of the city agrees with that of the ruins of Sahet-mahet, on the south bank of the Rapti river ; and he here found a gigantic statue of Buddha, with the name Srāvasti inscribed on it, which sets at rest the question of the site (*Geog. of India*, pp. 407-414 ; *Imp. Gazetteer of India*, viii, 107-112). We have twice visited the ruins, which lie ten miles from Balrām-pūr, in the Gonda district of Oudh. The principality appears to have included the districts of Baraitch and Kheri, bounded by the Gogra S. and W., by the Himālayas on N., and by the Gandak river on E. In Buddha's time it was one of the six kingdoms of N. and Central India (Hardy, *Manual of Buddhism*, pp. 283, 284). Sudatta, the prime minister of Buddha's convert and relative Pra-sen-ajit, probably built the great Jeta-vana monastery, which was a Buddhist centre for twelve centuries. One of the three chief sects of Kanishka's council came thence. It stood 1200 paces outside the S. gate of Srāvasti, in a park which Buddha used to inhabit. The king is said, in his absence, to have erected a great image of Gotama, which—according to the legend—bowed to him on his return : it became the type for other statues of the master, who however left the Jeta-vana for a smaller monastery. The image was unscathed when the Jeta-vana was burnt, and the building was at once restored. Fa-hien speaks of the monastery of Mahā-prajapati, the first woman convert to Buddhism, at this city ; but there were in his time (400 A.C.) 90 sects holding erroneous views ; these were however all monks and ascetiks. On either side of the E. gate of Sravasti, Āsōka set up stone pillars 70 feet high ; and another stupa marked the traditional site where the woman who slandered Buddha was killed by a Brāhmachāri ; while a third was on the spot where Devadatta went down to hell when he tried to poison Gotama. The city was thus as full of sacred places, in our 5th century, as was Jerusalem in the same age.

Sri. Sanskrit : “ excellent,” “ admirable.”

Sri-saila. “ Hill of the holy one,” otherwise Sri Parvata, a very sacred place on the river Krishna.

Sri-vatsa. Sanskrit : “ the holy mark,” found on the breast of Krishna (see Krish na).

Sruti. Sanskrit : “ heard.” Revelation actually received from heaven (see Smṛiti), or scripture, as contrasted with tradition. Srutra (“ the hearer ”) was a son of Dharma (“ duty ”) and Sruti was a daughter of Atri, and married Kardama the creator : for Atri was the son of Brahma’s mind.

Staff. See Rod.

Stamba. Sanskrit : “ post.” The phallus.

Stana. Sanskrit : “ standing.” A stone or pillar.

Star. See Zodiak. The word is common to most Aryan languages, from the root *stra* to “ strew ” or “ stream ” with light. Sanskrit and Zend *stara* : Greek *astēr* : Latin *stella* and *astrum* : Teutonic *stairno* : Dutch *ster* : Cornish *steyr* : Swedish *stjarna*. The stars were thus observed by the earliest Aryans.

Stauros. Greek : “ post.” See Crosses.

Stēlē. Greek : “ standing stone.” In Lycian, and in some Greek dialects, *stala* (see Stana). The great “ pillars of Hercules,” in the west, were called Stēlai, one being the peak of Gibraltar, and the other the “ Ape’s hill ” in Morocco. The Greek *stulon* for “ pillar ” is from the same root *sta* “ to stand.” All erect stones, funereal, monumental, or symbolic, were Stēlai. The Stylobates, or “ pillar dwellers,” were monks of the 7th century A.C., who imitated St Simeon Stylites in standing on pillars. [They existed also in the Jordan valley in the Middle Ages ; but much earlier men stood on the great phalli of the temple of the Dea Syria at Hierapolis (Karkemish, now *Jerāblus* on the Euphrates, in N. Syria), and a broken bas-relief at this site—apparently of Hittite origin—shows the feet of a figure standing on the top of a pillar. The monastery of St Simeon, and the ruins of the chapel which surrounded the stump of his pillar, exist not far W. of the ancient city of Hierapolis, in the direction of Antioch. The Christian hermits thus preserved a very ancient pagan custom.—ED.]

Stoiks. The Greek philosophers who frequented the *stoas*, or cloisters of temple courts, and taught those who sat on the stone

benches. The school developed out of that of the Cynics (see Cynics). The leading Stoik in Athens about 300 B.C. was Zeno, a rich merchant from Syria, who lived to a great age (see Essenes). Kleanthēs succeeded him when he died in 262 B.C. He regarded virtue as the “chief good,” saying that “it was both honest and profitable, but if followed for the sake of profit it ceased to be virtue.” He considered that “he only could be virtuous who lived in harmony with nature,” but this was a doctrine easily abused. The Stoik was unconcerned with speculations like those of the Epikureans, regarding them as unprofitable. He spoke only of virtue, and said that sickness and adversity leave the good man unmoved: he is a king, and a god, among men. The greatest of the Stoiks was the great Emperor Marcus Aurelius (160-180 A.C.), who died at the age of 59, and was adored with the household gods, while some declared that he appeared to them after death in visions (see Religion). The human sympathy of Aurelius was however not always characteristic of Stoiks. He used to say: “Do not take your whole life in your head at one time, nor burden yourself with the weight of the future, nor form an image of all possible, or probable misfortunes. . . . Remember that neither what is past, nor what is to come, need afflict you, for you have only to deal with the present . . . and this (anxiety) is strangely lessened if you think of it singly and by itself” (*Meditations*). The same advice was given by Christ when he said “be not anxious for the morrow.”

The Stoiks believed that every great and good man is divinely inspired, and can often foretell the future correctly; but this was a departure from practical teaching which led to many errors, and they often failed to appreciate actual knowledge and science. The influence of the Stoiks—though condemned by such a writer as Tertullian—favoured the spread of early Christianity in Italy. But Renan says that “Stoiks mastered and reformed the empire, and presided over one of the fairest centuries of human history . . . whereas Christians, who mastered it from the time of Constantine, achieved its ruin” (*Les Apôtres*, p. 344). Mommsen considers it more than doubtful whether the countries constituting the empire are as wisely governed now as they were under Severus and Antoninus Pius, in the days of the Stoiks.

Many Stoiks believed in ancient wonders and oracles, though they smiled at those asserted to exist in their own times. Some even said that “miracles prove there are gods, as medicine proves there are doctors”: “Surely we are not so vain as to think there is no being superior to man, especially when we see many things we do not under-

stand. . . . When we see a house, but know not the builder, we still know it was not built for him : how much more so when we see an universe with such wondrous agents in its parts ?” This is the old argument from design (see Agnostiks, Design, Materialism). Zeno thought that the round world might be a living, thinking being : “ that which reasons is preferable to that which does not ; so if the world, or universe, is preferable to all things it too must reason. . . . It produces living and wise things, and is therefore living and wise ; and, being the greatest giver of life and wisdom, this world must be a god.” The intelligence of the world he called Pronoia or “ providence ” ; but Zeno lacked the logical clearness of Aristotle : Stoicism was in its infancy in his time, but it grew in wisdom and stature like all things which have life or reality in them. Zeno, Kleanthēs, and Krusippos, were a triad of great masters, but the teaching became gradually less dogmatic, down to the later days of the scientific Stoik Poseidōnios about 135 to 64 B.C.

The Rev. Professor Bruce (*Gifford Lect.*, 1897-1898) recognises an eastern element in early Stoik teaching which he regards as Semitic—an apathy which is more characteristic of Asia than of Europe. It was not merely the pursuit of virtue, but indifference to all earthly ambitions. Stoiks said that “ happiness arises from the inward state of the heart, not from the outward lot : therefore should the Stoik treat as insignificant the outward ills of life.” The cultured Seneca, and the pious Epictetus, argued that troubles and miseries are sent by God, and are necessary—as he has free-will—to chasten, and to perfect man. But these views have always proved a poor consolation to the afflicted, however much they may tend to justify the deity. The true Stoik did not speculate on the future. Unlike Sokratēs he saw no objection to taking his own life ; and both Zeno and Kleanthēs are said to have so done. Seneca said : “ If you do not wish to fight you can flee.” Epictetus said : “ God has opened the door, when things do not please you go out, and do not complain.” Marcus Aurelius said : “ If the room smokes I leave it.” But the brave Sokratēs said that the soldier must not desert his post. The Stoik was a founder of Roman civilisation, and a teacher of morality whose doctrine gave stability to the empire. Without this teaching Christianity, which began by teaching Stoik doctrines, such as those of the brotherhood of man, and of resignation in trouble, would not have emerged as the historical result of the great movements of thought in the first and second centuries of our era. The new faith, as developed in its 3d and 4th centuries, lacked the wisdom and magnanimity of its Stoik predecessor ; the Romans did not persecute for conscience’

sake, nor did they interfere with beliefs, unless they led to actions contrary to the laws of the State ; whereas Christians, when they attained to power, persecuted all classes, and all of other creeds ; and interfered through priests with family life (see Christ).

Stole. Greek *stōlē*, Latin *stola*, a name for a long garment such as was worn by women, priests, and others. It gradually became a scarf, and even, according to Dean Stanley, a handkerchief. Horace speaks of the *stola* as the effeminate robe of a voluptuary. In the early Catacomb pictures (of perhaps our 3d century) the *Orantes*, or “praying” figures, are shown with a long narrow scarf, or ribbon, over the shoulders, like a priest’s stole (see also *Talith*, under Ephod).

Stones. See Dolmen, Galeed, Gilgal, Makka, Menhir. Under this head are included : (1) natural objects ; (2) erect stones ; (3) stone tables and chambers ; (4) stone circles. These are of great importance in connection with the earliest religions of pre-historic, and uncivilised, man. Such “rude-stone monuments” are found all over the world, but are especially numerous in India, W. Asia, Europe, and N. Africa ; the most famous examples being those of Moab, Tripoli—in N. Africa—Bretagne in France, Ireland, and Norway. These have been noticed in various articles (see Subject Index). The first stage was that of the worship of natural objects, such as rocks, stones, caves, trees, springs, or rivers. The artificial symbol—the erect stone—came later ; and to the present day millions regard a natural peak, or rock, as more sacred than any monumental stone or image (see Lingam). Early pietists were very diffident in worshiping the work of their own hands. The idea of setting up a stone, or stones in a circle or heap, seemed to them a rejection of the great natural creations of the Unseen One. So Moses is represented to have been commanded concerning an altar : “thou shalt not build it of hewn stone, for if thou lift up thy tool upon it thou hast polluted it” (Exod. xx, 25). Such an altar was accompanied by twelve stones representing the tribes (Exod. xxiv, 4) at Sinai, as well as at Gilgal (Josh. iv, 20), where they formed a rude-stone circle. It was a decided advance even to scratch solar symbols on such stones, or, to suppose that the gods would leave their hills, groves, or waters to dwell in structures reared by man. Hence such shrines must be placed where gods were known to be already dwelling. Even Isaiah speaks of his God as the *Šūr 'Aulamīm*, or “Rock of Ages” (xxvi, 4), and the name *Šūr*, or “rock,” is one of the commonest titles of Yahveh in early Hebrew songs and psalms. A spirit dwelt in strange rocks, or in the erected stone, and it was the spirit, not the rock or stone itself,

that was adored, as was the image carved later, on, or out of the early symbol. It was long before savage man attempted any such carvings. The stones themselves were alive (see Bethel), and the natives of the Torres Straits, and of Fiji, believed that goddesses brought forth sacred stones, and that stones themselves could beget others (see *Journal Anthropol. Instit.*, Feb. 1890, p. 322). Miss Gordon Cumming (*Fire Fountains*, i, p. 40) says that "the sacred sympathetic black stone of Bau never failed to give birth to a little stone when a chieftainess of high degree became a mother"; and that the sacred stones are as dear to Fijians as a doll to a child. "They are robed in feathers—miraculously so—and, when new gods are thought necessary, the . . . deities are wrapped up together in a piece of tappa, and after a time this is unwound, when lo! a baby stone is found." This gradually grows in stature and divinity, as offerings are presented to it, such as arrow-heads, nails, or bones. The stone heaps equally grow in time, as stones are added, resembling the Galeed of Jacob, or the great heaps of the valley of Mena near Makka. Tribes like the non-Aryan Tharus, and Bogshas, of upper India, place a vertical stone, or pole, on a mound before each house (see Mr Vaux, *Journal Rl. Asiatic Socy.*, July 1885; and *Calcutta Review*, Jan. 1885).

Stones, like trees and other objects, symbolised strength, power, vitality, and all qualities prized by man in his early days. It is incorrect to speak of Yahveh as a "mere fetish stone" (Mr Grant Allen, *Fortnightly Review*, Jan. 1890) for, as Mr A. Laing said in reply (March 1890), the history of religions would thus be a blank. The stone was the symbol of an idea (see *Rivers of Life*, ii, pp. 531-535). The god existed before the image. Nor is it correct to regard such stones as merely monuments of the dead, or head-stones of graves, though the spirit of an ancestor often dwelt in a stone. The Greeks burned the dead, the Persians exposed corpses to dogs and birds, the Egyptians made mummies, the Scythians even, according to Lucian, ate the deceased. In none of these cases were head-stones to graves in use, yet in all there were sacred stones and circles, such as are common all over the world (see Khasis). The Hebrew Eben-'ezer, or "stone of help," was not funereal any more than that of Bethel. Hebrews, Phœnicians, Babylonians, and Akkadians, buried in deep rocky shafts, or other graves; but none of them would build a shrine in a place defiled by graves. Gudea, as early as 2800 B.C. (see Loḥ), especially states that the site of his temple was not so defiled. Nothing is more misleading than to speak of sacred stones as only grave-stones. Polynesians are great stone worshipers, but are not worshipers of the dead who, in Fiji, are deposited in filthy cemeteries, excepting in the

case of kings, over whose graves a low grass hut is reared. In Hawaii corpses are hidden in caves, but the bones of chiefs, regarded as charms, are ground to powder and eaten. These savages call the sacred stones "great fathers," because they are emblems of reproduction, and not because they are regarded as ancestors.

Stone emblems are equally common among the Red Indians of America. Here also they have been wrongly regarded as symbols of "ancestor worship," instead of symbols of generation (see Leslie's *Illustrated Journal*, New York, 22nd Jan. 1887). A photograph represents a historic scene in Dakota, at the "Standing Rock Agency." In this we see the Sioux chief Fire-Cloud, dedicating the "Sacred Standing Rock of Peace and Plenty"—an ancient lingam set up on a stepped pedestal. It had been often moved from one place to another, but its final station was fixed by the government of the State, in a manner which would have roused the wrath of our Churches, if any Indian administrator had ventured thus to recognise a native lingam. The whites feared that it was losing its civilising and pacifying influence on the Indians. . . . In order that it might be preserved as the sacred idol of the tribe, Major M'Laughlin the United States' agent agreed with the leading chiefs to place it on a pedestal, veiled; and on a given day, with prayers and thanksgiving, to unveil it to the sun god; and that ever after it should remain unmolested, and protected. This was done on 27th November 1886; the chiefs and their families, followed by the entire Indian population—over 5000—filed with reverential tread to the holy spot. Here for several hours they sat in council, discussing the history of the holy symbol; and showed much uneasiness as to who should be honoured with the duty of offering up prayers, and anointing it. All agreed that no sinful person, but only the purest of the tribe, could perform the sacred rites, lest the stone should lose some of its virtues. By the decision of 100 chiefs Fire-Cloud, of Fire-Heart's band, was chosen; but no Indian would remove the veil, and this was done by the United States' representative, who thereupon addressed the tribes, describing how and why the Government had interfered, namely because the historic "rock" was so sacred, and so often disturbed, that it was now fixed, and dedicated to the Great Spirit, to be guarded forever from the hands of sinful men, and preserved to the Indians' children's children, until all had reached the Happy Hunting Grounds, beyond the dark river. Then Fire-Cloud stepped forward, and anointed the stone with a paint brush, which he swung about, praying for peace, the purification of the Indian heart, forgiveness of sins and transgressions, abundance of rain and corn. He wound up by vowing to the Great Spirit that the Sioux

tribes would forever protect the holy standing stone. . . . Then, with a few mystical wavings of the anointing brush, the people uprose, and returned to their homes with uplifted hands, chanting to the Great Spirit, and keeping time in the conventional Indian heel-and-toe dance." The stone was 5 feet high, and (as commonly done in India) was said to have originally stood on its smaller end.

Among the Black-foot Indians of N.W. Canada we find sacred standing, and also sacrificial, stones, just as they are found in the "high places" (see Bamoth) of Eastern Palestine. The Black-foots say that their rites have been handed down from pre-historic Talaks and Nahuans. The Government Inspector (see *Journal Anthropol. Instit.*, Nov. 1885) says that "blood is still smeared on these stones, drawn from the bodies of the worshipers: that the deity is Tohil, the morning star, who came from the far North"—perhaps from N.E. Asia. The sacred number of these Indians is seven; they have 7 high gods, connected with 7 high hills, one rising 200 feet, like a pyramid, from the plain of the Red Deer river, and called the "hill of the blood sacrifice." On its summit is an enormous circular stone—like the Mensef Abu Zeid ("dish of Abu Zeid") described by Col. Conder in the Jordan valley, and compared with other Arab altars on which camels were sacrificed; or like others in India, and Polynesia. This Canadian example has long puzzled archreologists. It is 14 feet in circumference and 15 inches thick; on its surface (as described by M. J. l'Heureux, plate vii, p. 161) is marked a crescent having above it a star, and a "sceptre" or phallus; a double border of stars surrounds these emblems. It is clearly a sacrificial stone, and we have met with many such, on which were cup hollows, dots, circles, representations of the sun and moon. They may not be moved; but to rub against them is a cure for barrenness, just as Syrians laid themselves on the basalt stones of Hamath (carved with sacred Hittite votive texts) to cure many ailments.

Thus throughout the world we find stone phalli, sacrificial stones, and circles, where sacred rites are performed, and which are smeared with blood, or anointed with oil and milk. Pausanias (*Boiōtia*, 192) says that: "the stone circle is with the Thebans the sacred serpent's head," and such shrines we have equally visited in Scotland, or among the Bhīl mountains in India (see *Rivers of Life*, i, p. 91). Among Kelts we find the commonest words in this connection to be *Mēn* "stone" (see Man), *Mēn-hir* or "long stone," *Clach* (or *leck*) for a "loose stone," *Maeden*—not a "maiden" but a stone—usually on a rock or hill, Carr "rock," *Fri* or *Friar* a detached pillar-like rock or stone; *Daun-mēn*—not "dancing

men” as legend supposes—but “stone circles”; and *Kist-vaens*, “stone boxes” or dolmen chambers.

A few of the leading examples of Keltic monuments personally examined by the author may here be noticed. In the Orkneys a famous group of such remains exists, on either side of the narrow isthmus separating Loch Stennes, and Loch Harē, the latter to the north (see *Rivers of Life*, i, pp. 238, 290, plate vii.). Our compass sketch was sufficient to mark the topography. The rocky margins of the sacred lakes are backed by shining fields, and moorlands, with a full view of the triple peaked Hoy, or “sacred island,” behind which sinks the midsummer sun. Close to the isthmus, on the east, are the stones of Stennes circle, and the two outlying Odin stones, through one of which men and maids, or allies, joined hands swearing oaths. The parish church is to the N.E. in the line to the great sepulchral chamber of Mæs How, supposed by Mr Fergusson to be a Skandinavian monument. Another stone circle, also with an outer pointer stone (now fallen) on the N.E. (the line of the midsummer sunrise) exists immediately W. of the isthmus, and further west are various “hows” (barrows or “hollow” mounds) with the great “Ring of Brogar,” a circle in line due W. of Mæs How. The swampy and unhealthy spot was reconsecrated by a new faith when the Christian church was built on the site of an ancient N.E. “pointer stone,” as Mr A. L. Lewis (see *Journal Anthropol. Instit.*, May 1886, Nov. 1892) has shown, in the line of the midsummer sunrise from the centre of the eastern circle. Mr J. Fergusson (*Rude-Stone Monuments*) regards the surrounding “hows” as being all of them sepulchres of a later race, who found the sacred circles already in existence. The carved tracery in Mæs How is of Norse style. Brogar circle is evidently later than those at the isthmus; it covers $2\frac{1}{2}$ acres, being 366 feet in diameter. The mound and ditch surround stones 7 to 15 feet high, and the interior—as at Arbor Low—is reached by a level causeway over the ditch. Mæs How signifies the “great mound” and it is now about 38 feet high and 100 feet in diameter at the base. No doubt the Jarls, or Earls, and other mediæval chiefs, sought to be buried at an ancient sacred spot, and placed their treasures in the “how” chambers, and scratched their undeciphered runes on the walls. This “how” is said to be mentioned in an Icelandic saga. The spot is thought to be haunted by “Haug lads,” or evil spirits.

The Clava circles are a celebrated group on the right bank of the Nairn river in a once thickly wooded spot, between two famous moors—that to the west being Culloden. The three circles

lie E. and W. of each other S. of the river, and some 5 miles N.E. of Inverness. There are said to have been others, but in 1884 we could only distinguish three. They have central mounds, two of which include chambers each reached by a passage from the west. Each circle has pointer stones E. and W. of the centre, and outside, these being 7 to 11 feet high, and 10 to 15 feet in circumference. The circles thus appear to have been used—perhaps, as at Stennes, in later days—for the entombment of chiefs. And here also a Christian oratory has been found, at the W. end of the group, as also at Fodart or at Dalcross.

The Dalcross Mut Hills (or places of assembly for the tribes), with their tumuli, are a few miles N.E. of Dalcross Castle. The parish church stands E. of the principal mound. Three miles S.E. of Inverness, below Leys Castle, is the small Leys stone circle surrounded by a grove. It is remarkable for its double ring of stones, which are of great size, its central altar, and its great “pointer” outside the circle on the west: this is 10 feet high. A farmhouse on the E. is said to have used up a second “pointer” in that direction, as well as several stones from the circles. The Fodart Stones lie due E. and W. of the parish church of Fodart, near Strathpeffer in Ross-shire. They are said to have been brought there by gods or demons, just as the “giant stones” in N. Donegal are said to have been hurled by giants. The W. stone at Fodart is a “covenant” stone, where oaths were sworn: it has on its side two well marked cup hollows—like those found in Moabite standing stones at 'Ammān by Col. Conder in 1881. These cups are on the E. and W. faces of the stone, 2 feet from the ground, and they are (i to 10 inches deep, and twice this in diameter. The church seems to occupy the site of some ancient circle between these “pointer” stones, which are said to have been worshiped within the memory of living persons, though they are now hard to find in dense shrubbery. The site lies in the centre of a rich valley, at the junction of two streams which, as the Peffer, flow into Cromarty Firth. It nestles at the base of Ben Wyvis, the “Hill of Storms,” N. of the Pictish fort on Knock Farl, at the seaward end of the long fir-clad range of the Cat's Back. Many strange legends cling to the hills and lakes, where sacred stones, and tumuli, are numerous. One of the many islets of Loch Ousie, at the foot of Knock Farl, has a magic “wishing stone,” where wishes are made, and vows paid. Further up the Strathpeffer valley, at the foot of the spurs, in the grounds of Castle Leod, there was another mysterious stone; and one at Klach-tionda (“the

stone of turning”), with yet another called the Munro (or Muro) stone on which an eagle is rudely scratched, with the sun, moon, and lily (see *Rivers of Life*, ii, p. 261, fig. 253). Muro is a word attached to such stones as far as Shapinshay in Orkney. In the pass leading to Ben Wyvis is a remarkable stone covered with cup, and other, markings, and throughout the district, according to guide-books, are found “whorls, sling-balls, barley stones, flint weapons, and tumuli.” The “barley stone” is a Yoni emblem, just as barley is a female symbol in the Arabian Nights Tales.

The Clach-na-cuddin is the “city stone” of Inverness, which we carefully examined in its recent site. It was sacred to Scots and Picts alike, both of whom called themselves its sons. The word Cuddin had a female significance according to the Rev. N. M’Alpine (*Gaelic Dict.*), but it is now only a battered fragment, built into the façade of the City Chambers of Inverness, and parted from that “sacred apple tree,” where lovers used to plight their vows. In this old Highland capital we found the “hand” still carved over the main doorway of the new Episcopal church (see Hand). Turning S. towards Lindores Abbey we found the Mugdrum shaft on Tayside, in a pretty garden in Fife (see *Rivers of Life*, i, p. 444, fig. 173; ii, p. 231, fig. 244, Polynesian Stones); it is singularly like some Polynesian examples. Yet Mugdrum was a “station of the Cross” on the pilgrim route to Lindores, in a wooded headland by the river near Newburgh. The Lindores stone (close to the village) is on the roadside by the abbey, and here the village maids and youths murmured their wishes (see Mr Lang, *Lindores Abbey*, 1876). The region abounds also with “swearing wells”; and among other “wishing stones” (p. 164) was the slender shaft, 9 inches in diameter and 8 feet high, which stood before the ancient church of Newburgh. The great crag above is topped by a Pictish “vitrified fort”; and a serpent mound (see Serpent) occurs here (p. 323), as at Loch Nell, the eyes and scales being very distinctly marked. In this district the “Coucher’s Knowe” was a lair for the Keltik guardians of the sanctuary of Cross Macduff (according to Sir J. Skene), and it included nine sacred wells (pp. 329, 349). Sir Walter Scott says that there was an inscription “on the Macduff cross, which could not be read in his days; and whoever worshiped here heard words spoken to him, and saw strange visions.”

The Loch Nell menhirs, near Oban (*Rivers of Life*, i, p. 288), stand on a knoll at the narrow mouth of Glen Lonain, not far from the famous serpent mound, apostrophised by our friend Prof. Blackie. This region also is full of “Druid” monuments, with strange hiero-

glyphs, cup marks, Thor's hammers (or Svastikas), roses, and suns (Dr Angus Smith, *Loch Etive*). England and Wales, however, contain many similar remains, such as "Long Meg and her daughters" in Cumberland, which we sketched in 1881. Tradition says that they were pagan witches, turned to stone by a saint as they danced—a common legend—and hard by is a "wishing well" (see *Rivers of Life*, ii, p. 284). This shrine is at Kirk-as-Wold, near Salkeld, or $7\frac{1}{2}$ miles N.E. of Penrith, also famous for its circle. The oval measures 360 ft. E. and W., by 300 ft. N. and S. "Long Meg" is the great "pointer" stone on the S.W.; and a line thence through the centre of the circle cuts a large N.E. menhir, placed in the direction of the midsummer sunrise. The line, if produced, cuts the peaks of Skiddaw. Long Meg is 250 ft. from the centre, and 80 ft. from the circumference of the ring; it weighs some 20 tons, being 13 ft. high, and said to be sunk 6 ft. into the ground; the base is 15 ft. round, and the stone is of a kind which cannot, it is said, be found elsewhere within 30 miles. Mr Lewis (*Journal Anthropol. Instit.*, May 1886), has written fully of this monument, and on those of Swines-head, and Keswick circle, not far off. We have described the latter (*Rivers of Life*, ii, p. 236), and Mr Lewis sees no reason to believe it to be sepulchral. The rays of the rising sun struck on it from a triple summit, as they fall on the Hoare Stone, in Shropshire, from Pen-maen-maur ("the hilltop of the great stone"); or as the triple summit of the Eildon hills is the centre connected with sacred circles near. Mr C. W. Dymond has carefully illustrated and described the circles and menhirs of Cumberland and Westmoreland, such as the Gunner Keld circle, near Shap, in the latter county; or that of Eskdale moor (100 ft. in diameter), with its five enclosed "barrows" or mounds; or the Swinside circle near Broughton, which is 92 ft. in diameter. He also gives a full account (*Somerset Arch. Socy. Journal*) of the important remains at Stanton Drew, about six miles S. of Bristol; and he elsewhere describes the Cornish circles; the Madron circle, of "nine maidens" (or stones); the Boleit of 19; the St Buryan, Chun, and Tregeseal circles; the Men-skrifa ("inscribed stone"), the Chun, Lanyon, and Trethevy cromlechs, and the Men-an-tol or "holed stone." Mr Rivett Carnac (*Journal Bengal Rl. Asiatic Socy.*, 1879) compares the stone monuments of India, such as the Kamāon lingams in the Himālayas, with those of Europe and Africa, and describes the monoliths on the snowy heights of Pandakati, 5000 feet above the sea, to which childless wives made pilgrimages.

The Penrith, or Mayburgh, circle presents a central monolith

by a sacred tree ; and due W. of this is the Arthur's Table (see Arthur). The Calder (or "caldron") stones stand on a moor four miles from Liverpool ; the circle is 23 feet in diameter, with stones $2\frac{1}{2}$ to 6 feet high ; many of these have cup markings, connected by ducts for the libations poured on the stone ; there are no less than 36 near the base of the largest stone. No sepulchral remains exist here, and the whole "had a purely religious significance" (*Liverpool Arch. Assoc.*, August 1887). Sir J. Picton derives the name Calder from the Anglo-Saxon *Galdor* for "sorcery." Mr A. L. Lewis has made specially valuable researches regarding the astronomy of the subject (*Journal Anthropol. Instit.*, November 1882), studying all the examples he could visit within 200 miles of London. He found the "pointer" stones outside circles to be, in 15 cases, directed (from the centre of the circle) towards sunrise on the longest day of the year, or towards the N.E. ; in seven cases to sunrise at the winter solstice, in six cases towards the winter solstice sunset, in two cases due west, in three due east, and in four cases due south. In all instances they served to measure the length of the solar year, as notably at Stonehenge. A letter quoted by this writer was penned by the Rev. Dr Garden, professor of Theology at Aberdeen (1681 to 1700), and shows that such monuments were, in his time, still regarded as having been places of worship and sacrifice.

"Holed stones" have ever been regarded as charms, and the Cornish Men-an-tol, like the Odin stone, is pierced in this manner, and stands between two other stones in a line bearing S.E. and N.W. Persons still secretly perambulate these, or push their limbs through the hole to cure disease : others will lie all night with head or feet tied to such lingams. Thus in India men crawl under the carved elephant of Indra, or the boar of Vishnu. Mr Mould saw a sailor at Weymouth tying a holed stone to the prow of his craft as a charm ; and holed stones are used in the Scilly Islands as "betrothal stones," the pair clasping hands through a block of granite ; while the "healing stone" of the Madron group is called the "creeping stone," as the sick crawl through it (see *English Folk-Lore*, 1884, p. 25). Mr Elsworthy mentions many "holed stones and holy flints" in Somerset and Dorset, as well as near Amalfi in S. Italy. Col. W. Martin (*Pagan Ireland*, 1895) speaks of holed stones all over Ireland, some holes being 2 or 3 ft. wide, some only large enough to admit a finger. Peasants are wont to "pass through holes in rocks" near Ennis in Clare, and elsewhere. In a Cambridge print (*The Scouring of the White Horse*, p. 105) a stone with some curious holes in it is noticed as still extant at Uffington in 1859. It was under an oak tree before the inn ; each

hole was covered with a piece of wood secured by a chain and padlock. These being removed young men, and their sweethearts, stooping down blew into the holes, which made a "dull moaning sound" from which certain auguries were derived. Women and flocks were also supposed to be protected by charms called "mothering stones," or "breeding stones," which were conglomerates, or puddingstones, believed—just as we have seen to be credited in Polynesia—to be capable of developing pebbles into boulders. The Rev. Dr Isaac Taylor found one in Essex : "a water-worn block of sandstone which . . . had a pebble within it as big as an acorn," which he was assured by a peasant might be removed, "when the mother stone would at once . . . incubate another" (*Notes and Queries*, 22nd June 1895 ; *Leicester County Folk-Lore*, 1895, i, p. 63). Other stones are used for healing, as at Christ Church in Monmouthshire, where the "Colmer stone" is found in the chancel. In 1770 more than 16 children were laid on it to be healed, but in 1800 only 6 or 7 : in 1803 Mr Dunovan found a man stretched on it (*Notes and Queries*, Nov. 10th, 1900, p. 370).

Such customs are now described as "Folk-Lore," but represent the religion of the past. Many legends gather round these sacred places ; the "Boleit Pipers" stand up some 15 ft. above ground, and we were assured on the spot that they were men "turned to stone, because they piped to the 19 maidens on Sunday." They were still secretly visited by youths and girls, and libations of milk were offered to them, with dances, songs, and perambulations, by those who there plighted troth. The Logan, or "rocking," stones must be noticed in the same connection. They are naturally or artificially balanced stones on rocks, said to have been placed by giants or demons, and approached with fear by worshipers. Rites of circumambulation and sacrifice occurred near them, and the toppling over of such a stone presaged dire misfortune, as Lieut. Goldsmith of the Royal Navy found in 1824, when he had overthrown the great Logan rock at Landsend : he was required to replace it, which cost him all he possessed, for it weighed 66 tons, being 17 ft. long, and 32ft. in girth. The "logging" or "rocking" was due to natural wearing away of the exposed corners of the base. The movements of the stone were supposed to answer the questions of the worshiper, and to show the acceptance, or denial, of his prayer. We have seen supposed Buddhists so worshipping at Kaiktyo (see *Rivers of Life*, ii, p. 314).

A wealth of literature connected with "lithology," or study of rude-stone monuments, has grown up ; and the ancient lingams of Europe are often enshrined in Christian churches, as at Larnaka in Cyprus, or in Spain (see *Rivers of Life*, plate xv : *Athenæum*, 15th

Sept. 1888). Protestant Kelts have placed sacred stones in their chapels "for preservation"; and Scottish Calvinists still clear the moss and weeds from the old stones of their fathers. Torch processions, and Bel-tein rites, are still reported to occur at sacred circles, in the Hartz Mountains, and the Apennines, as well as at Braemar.

More than 20 years ago we pointed out the relation of the "pointer" stone, or "Friar's Heel," at Stonehenge to the "altar stone" in the centre of the circle, as denoting the direction of sunrise on the 21st June, at the summer solstice. The photograph by Mr Barker, taken at 3.45 A.M. on that day in 1891, is described in the *English Mechanic* (10th July 1891), where Mr Barker says that there can now be "no further room for doubt as to the special orientation of the sentinel stone." The photograph shows the sun risen about $\frac{3}{4}$ of the disk, and behind the top of the "pointer" stone, not quite centrally but a little towards the right. [Various attempts have been made to calculate the age of Stonehenge, from a change in the angle of the ecliptic (about 12 minutes in 1400 years) in this connection; but the results are discordant, varying between 500 A.C. and 1680 B.C., the latter being the conclusion of Sir Norman Lockyer, and Mr F. O. Penrose, F.R.S. The editor, having examined Stonehenge, was led to conclude that the great tri-lithons could not be very early examples of such monuments. They are hewn blocks; and the "stone hinges," whence the monument is named, are stone "dowels," fitting into corresponding hollows, to keep the capstones in place—this represents a considerable advance on other rude-stone monuments. The surrounding circular trench is evidently late, since British tombs were destroyed in digging it. The inner "horseshoe" of "blue stones," which has its opening towards the "pointer," might no doubt be older. The outer Sarsen blocks of grit were brought from a distance; and the three which fell in 1797 weighed together 70 tons. This supposes considerable mechanical appliances on the part of the architects. There can be no doubt of the intention with which the "pointer" was erected; but the calculation of date is beset with difficulty: for the altar-stone in the horseshoe is not the centre of the circle; and the Friar's Heel itself is not perfectly perpendicular. Admitting that the observation is correct, a settlement in the foundation of the pointer—such as commonly occurs in such monuments—makes the exactness of the line somewhat doubtful.—ED.] The original monument has been supposed to date from about 400 B.C.; but the ancient Druids, who set up the "pointer" by eye, to mark the furthest northern line of sunrise, may possibly have readjusted its position after the Romans left Britain, or about 400 A.C. The photo-

graph was well reproduced in France, and an electrotype kindly supplied to the author (see *La Nature*, 12th Sept. 1891).

Stonehenge originally formed a circle 100 ft. in diameter, of 30 monoliths with huge lintel stones. Some of the uprights have in them holes made to receive offerings or libations. Within these Sarsens was a smaller and ruder circle of "blue stones," of which few now remain. Within this again the horseshoe consisted of 10 monoliths, forming five great tri-lithons: an inner horseshoe of "blue stones" has the altar-stone at the centre of its curve. Thus the ruder circle and horseshoe appear to be each duplicated, and enclosed, by the mighty Sarsen tri-lithons. The whole monument is enclosed in an earthwork 300 ft. in diameter. The line from the altar-stone to the Friar's Heel, through the axis of the monument and centre of the horseshoe, points to a fairly flat plateau, behind which the sun rises. The great extent of Salisbury plain round the shrine somewhat dwarfs its effect, and it is only when standing under the monoliths—some 15 ft. high—that the great size of the blocks is appreciated. Only half the outer Sarsen circle remains, the stones that fell in 1900 having been replaced, and those which fell in 1797 being the three forming the western tri-lithon of the outer horseshoe. The Sarsens were found to extend only some 3 ft. beneath the surface; and the Friar's Heel is apparently not more deeply founded.

The "pointer" stones of such circles as a rule are directed about 50° east of north from the centre of the circle, as the author has noted in his sketch-books on the spot in various cases, and as Mr A. F. Hutchinson has subsequently shown (*Journal Stirling Arch. Socy.*, April 1893). The worship of holy stones, rocks, and wells, in Ireland is described in many publications referring to all parts of the island. The custom of "passing through" holes in such rocks and stones still survives, and is very fully described in 1836 in the case of St Declan's rock (Mr P. D. Hardy, in the records of the Royal Irish Arch. Socy.). This rite took place on 23rd December each year, at Ardmore in the county of Waterford. Thousands of half-naked persons of both sexes then assembled, on the W. shore of Ardmore bay, and 1100 were seen, in 1836, crawling on their faces through the hole, as described by a correspondent of the *Roman Catholic Expositor*. A reverend gentleman present stood by and exclaimed: "O great is their faith." The rock flew over the seas from Rome, bearing the bell for St Declan's church, and vestments for the saint himself. A human skull, placed on the headstone of his tomb, was venerated as that of this local patron, and to it the people bowed, believing that it watched their penance, and visiting the grave at the conclusion of the ceremonies.

The rite can only be accomplished at low tide; and on the saint's day the accumulated sand is scooped away. The sacred stone rests on little natural pillars of rock. The passage is some 4 ft. long, and the devotee crawling through rises on his knees, and strikes his back thrice against the stone. He then walks back over the sharp stones, on his knees which are bare and often bleeding, and the creeping through is repeated again twice by each person. The bare-kneed women are said to have been even more careless of pain than the men. Nor is this a solitary case, for the pilgrimage to the summit of Croagh Patrick was performed in the same way on bare knees, while yet more severe rites of penance belonged to St Patrick's purgatory at Lough Derg in Donegal (see Purgatory). On the isle of Howth is the holed stone called "Finn's Quoit"; and rites of worship attached to a dolmen on the "Venus Mount" hard by, the result being certainly (according to the Irish guide) a "double increase of family" (Mr A. L. Lewis, *Journal Anthropol. Instit.*, November 1879).

Mr Lewis also notices many "phallic rites" and traditions, at such sites as that of the "Druid Stones near Killiney" under a mountain surmounted by an obelisk: or at "the Carrick mines in the Druid's glen, like the Plas Newydd in Anglesea." He compares the New Grange tumulus, between Navan and Drogheda—the largest domed chamber in Ireland—with the chambered tumulus of Gavr-Innis (see Forbes Leslie, *Early Races*; Mr Coffey, *Tumuli*; and *Transactions Rl. Irish Academy*, xxx, 1). New Grange, with the Dowth, and Knouth tumuli, is on the N. bank of the Boyne, 6 miles above Drogheda, and these were all plundered by the Danes in our 9th century. New Grange was described in 1699 by Mr Llwyd of the Ashmolean Museum, being a mound 280 ft. in diameter, and 44 ft. high, the chamber stones being 8 to 10 ft. long. Beside this tomb there was a circle of large stones of which only 12 remain. The passage (on the S. E.) is 62ft. long, roofed and walled with large slabs. In the central chamber, which is 20 ft. high, stood a slender stone—a lingam—about 5 or 6 ft. high: and another monolith was erected on the top of the mound.

The cups and rings found on such sacred rocks and stones have received much study. They occur everywhere, and, in Moab, Col. Conder found those on dolmens often connected together by channels. There is no doubt that they were, as they still are, connected with the pouring of libations of blood, milk, and other liquids on the stones. The Rev. A. G. Jones found cup markings in the Kushan hills of Shantung, in N.E. China (*Athenæum*, 26th June 1886), where, says Prof. R. K. Douglas, are also "remarkable sculptures representing

mythological ideas unknown in other parts of China, and with a strange resemblance to the sculptures of Egypt and Assyria." The shrines of Kwan-yin here crown the great granite cone which rises 200 feet above the rest of the mountain : " it is a wild, awe-inspiring spot, and just the place to favour the rudest worships." Emperors used once to offer sacrifices to the *Shin* or spirit of this natural lingam. Mr Jones found circular, and hemispherical, holes on its rocks and stones : and from E. Asia, perhaps, the custom passed on to America : for similar markings occur from the upper reaches of the Red River, in Canada, to the " cañons " of Colorado and Rio Grande, and all over Mexico and Peru (see *U.S. Geog. Survey*, 1881). The cup markings of India, N. America, and Scotland have been compared (*Scottish News*, Nov. 1886) : especially those of the Silurian rocks of Wigtownshire (see also *Journal Scot. Ant. Socy.* for papers by Sir J. Simpson, and those of Alnwick described by writers on " Northumberland Stones " in 1865). Mr Hamilton (*Scotsman*, 8th Dec. 1887) compares the " pre-historic etchings " of the most rugged parts of the Sierra Nevada, described by F. L. Clarke (*San Francisco Examiner*, 6th Nov. 1887), with the cup and ring marks near Howell Farm in Kirkcudbright. The central cup was here chipped out of the rock by some sharp pointed instrument, and in some cases as many as seven concentric circles were carved round it: these markings are often covered over by moss or turf. At High Banks farm, Mr Hamilton found 650 separate carvings, in a piece of glaciated rock, measuring only 10 by 6 feet. A central cup, with three concentric rings, was surrounded by 200 smaller cups. Similar carvings occur at Balmae, Galtway, Tours, Townhead, Castlecreavie, Gribdae, Senwick and Auchenhay, in the same vicinity. Many also occur elsewhere in " earthfast rocks " (see *Rivers of Life*, i, p. 91), and Mr Rivett Carnac was told, at Kamāon and elsewhere in India, that such cup and dot markings " symbolised Siva." In certain parts of Germany it was customary to bore cup-shaped depressions into the walls of churches, for good luck, or as swearing places. Such a hole occurs in a pillar of St Sophia in Constantinople below a " red hand," and it is said to have been made by countless worshipers placing their fingers on the spot. The dust from such hollows was used for philtres, and water thence was a febrifuge. Prof. Desor notices such symbols and rites in the Canton Vallais in Switzerland (*Berlin Anthropol. Journal*, 1878) : he also speaks of them in the church of Voanas near Bourg, in the French Department of Ain, where the great stone called " La Pierre de St Loup " is constantly scraped for such purposes. On other French rude-stone monuments the depression is a " footprint," as on the rocks

of Bohnslehn in Sweden, the dolmen of Arzon in Morbihan, or the "Pierre aux Dames" in Guernsey—an island full of holy stones and of prehistoric tomb chambers (see Foot and Pad).

Baron von Hügel (*Travels in Kashmir and Panjāb*) describes many lingam stones near a sacred well of Islāmabād, which Mr Aynsley regards as representing an older faith than that of Buddha ; but Guernsey sailors equally doff their hats to "Le bon homme Andrelot," a high conical rock on the S.E. promontory. Further information is given by the Rev. R. Munro (*Illustr. London News*, 6th Sept. 1890) as to the cup and ring marks of Dumbartonshire. At Duntocher, under the turf, one of the circles was 37 inches in diameter. At Bowling, cups with concentric circles also occur on rocks. The "elfstones," "needles," "buttons" and "stones of the dead," in Skandinavia, Switzerland, and Scotland alike, chiefly belonged to races who were as yet in the stage preceding any knowledge of metals. Milk, eggs, and other food were placed in such hollows at certain seasons ; and in Prussia sterility and disease were believed to be so cured. In Sweden the custom of pouring milk libations into the cup hollows in rocks is said to be still extant. The worship of stones was forbidden in the 6th century by the Council of Tours, and by the Archbishop of Canterbury ; in the 7th by the Council of Nantes ; in the 10th by the Saxon king Edgar ; and in the 11th by the Danish Canute ; yet it continued more or less till the 17th century in various parts of Europe, while in the British Isles sacrifices and dances, at famous Menhirs, were customary even down to the 19th century. In the Edda we read of oaths taken before "the sacred white stone." At Tromsøe, in Finmark, a bishop threw such a stone into the river, because the people persisted in adoring it : another, in the island of Daumøe, near Heligoland, was venerated on the summit of a sacred mountain. Ovate stones in India are emblems of Pārvati, and we have found them buried in tumuli in Afghanistān. Bishop Shōning in Norway, in the 18th century, spoke of two stones with a rounded, and a convex top respectively, at the farm of Qualset, in the Telemarken district. They were much revered, placed on "seats of honour," "bathed regularly with milk and butter, and at Christmas watered with fresh beer." M. du Chaillu has described such remains all over Norway. Mr Aynsley figures another sacred stone, at Pont l'Abbé in Brittany, which is 10 feet high—a conical monolith 4 feet in diameter at the base and 18 inches at the apex, said to be engraved with figures of Hercules, Mercury, Mars, Venus, and Adonis. Others stand in the churchyards of St Martin in Guernsey, and of Catel, the latter having once been placed in the chancel.

These—like the rude *hermai* of Greece or of Tartary—have bosses like breasts on the sides. Even the polished “celts,” or stone axes, are used as phallic emblems set on end under sacred trees, as Mr Rivett Carnac remarks (see Man). The Romans also swore by their “stone Jove,” and seven sacred stones are said to have surrounded an ancient temple at Erech in the S. of Babylonia.

Another class of such stones, best known in Britain, are the “city stones” which are the central lingams in towns (see Rood). Mr J. R. Allen gives a long list of the sculptured stones of this kind in Scotland (see *Scot. Antiq. Socy. Proc.*, 1889-1890). London, too, like Makka, had its “black stone” mentioned in a popular sketch by Mr Grant Allen (*Longman’s Mag.*, Feb. 1891). It still remains, protected by an iron grille in a niche of the wall of St Within’s Church in Canon Street. It once stood opposite, where the great station is now built, beside the old highway of Watling Street, close to the Roman Wall. It belonged to the old Folk-mote, or place of assembly and justice; and, during Jack Cade’s rebellion of 1450, Mortimer touched this stone with his sword saying “Now is Mortimer lord of this city.” At Bovey Tracey on Dartmoor every new mayor must ride round the city stone, and must touch it respectfully with hand, or wand of office, after which youths and maidens used to kiss it, and perhaps still do so (see Danda). Mr Ellis (*Village Communities*), and Mr G. L. Gomme, have shown that all early peoples erected such a stone when founding a new town, and officials in various parts of Europe must still make offerings at such stones once or more times in the year (see *London and Middlesex Arch. Journal*, v, p. 282; *Indian Antiq.*, ii, p. 66; Biddulph, *Tribes of Hindu-Kush*; Forbes Leslie, *Early Races*). Mr Loftie supposes the London stone to have been in the heart of the Roman citadel, and it was regarded as a mile-stone because all distances were thence measured. It remained an honoured palladium in the Middle Ages, like its rival the coronation stone of Westminster, and the first mayor was named “Henry of London Stone,” being of necessity “of the Parish of St Within, and Valley of Wall-brooke,” as a true guardian of the sacred emblem. It was also a “wishing stone,” and men and maids plighted troth thereat, and walked or danced round it. As London extended it included other such stones: for each market town had its central symbol (see Leland’s *Collectanea*, 1770, p. 76). Such was the sacred post of Billingsgate, which all men used to salute, and which heavily laden porters touched: according to Bagford an image had once stood here. “St Paul’s Stump” (Brand, *Pop. Antiq.*, see *Notes and Queries*, 3rd December 1892) was so called as late as 1715, and became St Paul’s Cross in the

N.E. corner of St Paul's Churchyard. It was famous in Reformation history, and the base was uncovered in 1887 (see Mr J. B. Marsh, *St Paul's Cross*). Here, as early as 1191, William Fitz-Osbert dared to say "that kings had no divine right to govern wrongly." In 1529 youths were here sworn subjects before the mayor and magistrates. The ancient symbol was stricken by lightning early in the 15th century ; but, restored by the bishop, it continued to be the centre of London life till razed to the ground by Puritans in 1644. In 1852 another stone, with a runic text and a Norse design of interlaced animals, was found on the S. side of St Paul's (Prof. Westwood, *Rl. Arch. Socy.*, 4th Feb. 1853) : it was then built into the wall above the spot where it stood (*Notes and Queries*, 6th April 1901, p. 269).

The city stone of Exeter was in the centre of the Green at Kiston, and "to it a bull is still tied on the annual fair-day, and baited by bulldogs" (*Athenæum*, 28th Aug. 1891). The "treaty stone" of Limerick, and that before the Town Hall of Inverness, are examples of city stones. Observant travellers constantly remark on the similarities of such monuments in different parts of the world. Their antiquity is often shown by the changes which have occurred since they were erected, as at Erlanik near Vannes, in the Gulf of Morbihan, where the sacred circles are now submerged, near the great tumulus of Gavv-Innis, by Pen-be ("the head of the tomb"), and the broken obelisk 60 ft. high, or the pillar 42 ft. high at Plouarzel (see *Sketch*, 12th July 1899). The Breton remains indeed, as described in this newspaper, are more wonderful than those of Britain. They survive among the heath lands of the Morbihan district, including splendid examples of menhirs, dolmens, circles, tumuli, and "alignments," or long rows of memorial stones, such as Colonel Conder also found at El Mareighat ("the smeared" stones) in Moab. They include the Géant de Kerclerf, an obelisk 20 ft. high, and the three groups of Le Menec ("stones"), Kermario, and Kerlescant. The first has eight lines of stones, and the others have three each. These Carnac examples are illustrated by those of Hardwar in Upper India ; and they indicate the presence of pilgrims whose separate memorial stones were thus arranged. Local legends speak of them as impious dancers turned to stone, and Breton childless wives still touch the Géant de Kerclerf, while offerings of fruit and flowers are laid at the foot of other menhirs ; and priests still strive to hallow them with crosses. The finest dolmens of this district include the "Table des Marchands" at Loch Mariaquer, a long chamber, like those of Guernsey which proved (on excavation) to be tribal cemeteries : the length is 35 ft.; the side stones are 16 ft. high ; and near it is the huge monolith 78ft. high, and 13 ft. girth at its base.

Sacred menhirs were connected with rain like “water crosses” (see Crosses) : such were the Arab *Hajr el Maṭr* or “stone of rain,” or the Latin *Lapis Martialis*, which was prayed to for rain : the latter became the “baton of St Martial.” Menhirs also often stand in front of a dolmen, and sometimes these represent a symbol with its accompanying altar. Mr J. Fergusson (*Rude-Stone Monuments*, p. 306) describes the “sentinel stone of Oroust” in Sweden, which so stands before a dolmen ; Col. Conder gives another instance from Mr Gilboa in Lower Galilee ; and at the circle of El Mareighat in Moab he found a central group of menhirs, and a dolmen gate to the circle (see *Heth and Moab*). Col. G. Austen regards recumbent stones at the base of the menhirs of the Khasia hills, in India, as symbols of the female principle (*Journal Anthropol. Instit.*, 1871, p. 122). “Stones, wells, and holy trees,” were vainly denounced by Charlemagne, as they had been ever since the Council of Arles in 452 A.C. Quite recently a bride was led from the church at Bamburgh, in Northumberland, to the “petting stone,” to be jumped, or lifted, over it, for good luck (*Notes and Queries*, 5th Jan. 1901), and Mr Norman adds that the same custom is “still observed at Holy Island, or Lindisfarne, but has recently died out at Kyloe, and Belford. The ‘petting stones’ used to stand at the entrance of the church.” So also the lingam which the bride salutes in India stands before the temple ; but “at Bamburgh only a low stool is now placed near the church door for the occasion” : that at St Mary’s in Holy Island has been moved to the E. window, and is popularly supposed to have belonged to a cross. So also the obelisk at Rudstone Church in Yorkshire (see *Rivers of Life*, ii, p. 73, plate ix), which is 25 feet high, and was brought from the Whitby moors 30 miles to the N., in spite of its weight of some 50 tons, has been removed from its position as a “pointer,” to the altar. In France there appear to be upwards of 6300 of these rude-stone monuments (*Athenæum*, 4th Dec. 1886), one at St Agnan being a dolmen on which a human figure is sculptured, while a second close by is called “the Ass’s Back,” with deep cavities in the stones (to hold offerings) as at Stonehenge and elsewhere. In the neighbouring department of Saône et Loire there are two “rocking stones,” like those of Cornwall, on one of which a human bust is sculptured. The “Roche aux Loups” near Lormes, which Dr Jacquinet regards as a sacrificial altar, with another called the “fox’s house” in the same neighbourhood, present the same cavities in the side stones of the dolmen ; and these are common in other countries also.

Stone circles are noticed in the Rig Veda, as when we read : “I place this circle of stones for the living : it is a heap which can keep

death at a distance." (Mr Walhouse, *Journal Anthropol. Instit.*, 27th Feb. 1877). In St Domingo a circle 2270 feet in circumference contained a central image worshiped till recently (*Athenæum*, 31st May 1851), and many other examples from Mexico, India, and Europe are described in the publications above noticed.

Stork. In mythology there is little difference between the stork and the heron ; but in the West the stork is a welcome spring visitor. The Hebrews called it the *Khasīdah* (Jer. viii, 7) or "pious bird," as Arabs call it the "little pilgrim," returning from his southern pilgrimage. The Syrians hold it as sacred as do the Danes and Germans. The latter put white vessels on the roofs of farm houses, hoping that storks will make nests therein. The storks bring children, and are supposed to destroy evil snakes, as well as toads and frogs ; and to manifest filial piety. Russians connect them with the fox and the woodcock.

Strawberry. This sweet red fruit was sacred to Venus, and grows wild in Italy, but the Madonna excludes from heaven the children of mothers who eat strawberries : such mothers of dead children must at least not eat them before St John's day the 24th June.

Stundists. An earnest evangelical sect founded by German Protestants, in Russia, about 1855 to 1865. They are so called as observing so many stated "hours" in the week, for devotions. The first preacher was a poor Russian of Osnova, Michael Rotushny, called Onishtshenko, who was converted from an evil life by hearing the gospel read. He became a shoemaker, and learned to read himself. In 1877 "the famous Sutaev" established the sect, which now numbers several millions (*Daily News*, 24th Nov. 1887). They have gradually simplified their creed, and their religion' now consists in practical goodness of life, with reading of the New Testament and prayer, as far as constant persecution permits. Mr Lanin (*Contempy. Review*, Jan. 1892) says that from the day of conversion till death the Stundist sinks his individuality in that of humanity generally, believing in the brotherhood of man. They think that Christ is still wandering among millions of planets, teaching by word and example. Discord is the root of all sins, and he who follows the law of love finds life full of charm, while death has for him no terrors. Stundists do not merely distribute their money and goods : they will mow hay for the prisoner or the sick, reap his corn, repair his hut, and care for his children. Crime is almost unknown among them, as even the Ortho-

dox Greek Church has to admit. Yet they say: "It is not I who work, but God within me: we must live for others and die to self." Their papers—such as the *Week*—discourage even innocent pleasures, and aim at converting even orthodox priests. They are nevertheless bitterly persecuted.

Stupa. See Chaitya. A "station" or shrine. The word is corrupted to "Tope" by Europeans.

Su. See Sa.

Su. See Siva: an ancient word meaning "to join." [Akkadian, *su* "tie"; Aryan *su*, *síw* "sew"; Hebrew *shava* "to fit"; Arabic *sawa* "joined"; Finnic *sovo* "weave."—ED.]

Su. Sanskrit: "well." Greek *eu*.

Subanda. See Kamārila. An energetic reformer, and worshiper of Siva, about 590 to 620 A.C. He was successful in suppressing Buddhism and Jainism (see Mr Justice Telang, *Journal Bombay Rl. Asiatic Soc.*, xlix, in 1892),

Subhadra. The sister of Krishna, and wife of Arjuna.

Su-brāhmanya. A form of Siva, the father of Kartikeya.

Suchi. Sanskrit: "pure," "gentle." A term applied to the sun, moon, and planet Venus (see Kartika).

Suddhodana. See Buddha.

Sudra. The fourth great caste: that of the agriculturists who spring from the feet of Brahma.

Suetonius. A literary Roman advocate, the son of a tribune, born about 55 A.C. He was a great friend of the younger Pliny, who obtained favours for him from Trajan. He appears also to have known Tacitus; and his chief work was "the lives of the Cæsars," written about 117 A.C.—the year in which Hadrian succeeded Trajan as emperor. The allusions to Christians in Suetonius show much the same opinion as to the sect which Tacitus expresses.

Ṣūfi. The Arabic form of the Greek *Sophos* or "wise." They are the mystics, and philosophers of Islam, who took much of their ideas from Indian Brāhman and Buddhists, and taught the absorption of the soul into deity, and a passionate aspiration after God, with ascetic penances, trances, and ecstasies, as among other mystics, whether Christian, Hindu, or Greek (see Hughes, *Dict. of Islām*).

Suka. See Parrot.

Sukhada. The Paradise of Indra.

Suki. The wife of Kasyapa (the sun), mother of crows, owls, and parrots (Suka).

Sukkoth. Hebrew : “booths.” See Tabernacles.

Suko. The supreme god of the Ibo negroes of Dahomey.

Sukra. See Sakra. A Son of Siva, and a priest and wise teacher of the Daityas. The title (“shiner”) is applied to Agni (the fire), and to the planet Venus, which is male in early Hindu literature. It is also the name of the hot month of mid-May to mid-June.

Sula. Sanskrit : “a spike.” Hence the Tri-sul is a “three-pronged” symbol.

Sultān. An ancient title among Assyrians, supposed to come from the Semitic root *shalaṭ* “to rule.” [In Akkadian however *Sul-tan* means “powerful ruler,” and it may be a loan word in Semitic speech.—ED.]

Sumer. The ancient non-Semitic rulers of Babylonia, the Kassites of the 12th century B.C., and even later Assyrians, called themselves “King of Akkad and Sumer” (see Akad). [These words appear to be purely geographical, meaning only “highland and lowland”—the Akkadian *su* meaning “water” or “stream,” and *mir* probably “valley.” Su-mir was “the river valley” of Mesopotamia. The word is often used incorrectly as a racial name.—ED.]

Sun. Names for the sun in all languages signify shining, or producing, as will be seen in various articles. His emblems include the disk, the ring, the winged globe, the eagle or eagle-headed man, the archer in a ring with wings and tail of the eagle (among Assyrians and Persians), or the god driving a chariot. He is the “golden wheel of the impeller of Pushan” (Rig Veda, IV, viii, 7) symbolised by the Fylfot (see Fylfot, Ixion, Svastika), and the sun god holds a staff and a ring (see Sippara). He is also the winged horse (see Asvins, and Pegasos), and the winged scarab (see Beetle), represented on the early Hebrew jar handles with the name of Ba'al, found at Gath, Gezer, and Lachish. His praises were hymned by Akkadians at Sippara (see Babylonia), and, even the grave grammarian Pānini bursts into poetry in his honour (see *Bombay Rl. Asiatic Soc.*, xli, 1882-1883). “The

clouds roam over the sky darting lightnings, in search of Surya (the sun) : night longs for him, and ever languishes in his embraces ; the streams are dazzled and shrivelled up by his splendour ; the deepest glades of the forest love and fear him ; while earth ever eagerly desires his arrows ; she quails at the fierceness of his passion, yet mourns when he departs none know where. As no woman is free from jealousy, the East marks with darkening face the blushing glow with which the West welcomes the approach of the lord of all. The weeping lake shuts its lotus eyes, and the clouds try to follow him through the night ; for what avails it, though we see all, if we see not the beloved one.”

The sun is the source of life on earth ; hence, among all nations (even Polynesian savages), he is thought to be the father of many “ sun children ” (see Mr Crawley, *Folk-Lore Quarterly*, June 1892). Virgins dedicated to the sun are commonly found, and others were shut up for months, or for years, in cruel darkness lest they should produce “ sun children ” (see Samoa), as Mr Fraser describes (*Golden Bough*, ii, p. 225). He is ever young, with golden locks, or horns, or with rayed diadem. He is both a babe in the arms of a virgin mother, or of an earth goddess, and also the bridegroom of the moon. He rises in Egypt from the tamarisk, or tree of the Aurora. He is ram-headed, or bull-headed, and often grasps the fiery serpent, which becomes his rod (see *Proc. Bib. Arch. Soc.*, May and June 1893). His death is mourned as winter approaches (see Adonis, and Baldur), and his eclipse, like that of the moon, is dreaded : for a dragon threatens to devour him and must be frightened away by loud noises. Mexicans, who distinguished “ the sun in his substance ” (Tomatink) from “ the sun in his four motions ” (Naolin), were wont when he was eclipsed to seize on ruddy persons, or on albinos, and hastily to tear out their hearts before his shrine.

In India the sun is worshiped not under his old Vedic name of Surya (“ the shiner ”) but as Vishnu, or especially as Krishna. He is nearly always adored near holy wells—such as the Sura-Kund (or “ sun well ”) near Oudh, and especially after the winter solstice is over : flowers and incense are then offered to him, and are thrown afterwards into a sacred stream. Mothers strip their babes naked, and present every part of their bodies to his rays. The sun and moon have been adored together by all races, and in all ages. The shrines of the sun must be oriented ; and even Josephus says that Moses “ placed the tabernacle with its front to the east so that the first rays of the rising sun might enter it ” ; “ the golden candlestick . . . had as many branches as there were planets including the sun.” Solomon’s temple

in turn also looked due east to the line of sunrise behind Olivet (see Heifer, and Stones). Surya is still adored at 12 of the ancient shrines of Kāsī (see Banāras), and we have seen his image in the temple of Ana-purna, the goddess of plenty, as a god seated in a seven-horsed chariot, with an aureole of rays round his head, much as in the bold sculpture on a rock at Mundore, near Jaipūr in Rājputāna. Surya is only adored on Sunday, at sunrise, and at sunset when his temple is closed ; but Hindus flock to worship him before undertaking any new matter, and especially before marriage. We have also found the worship of Surya at the head of the Panch-Ganga *ghāt*, or “ pass,” one of five great places of pilgrimage, where the blue Vishnu is flanked by the pale Chandra (or moon) on the right, and the golden Surya on the left. In a temple adjoining the Pisach-Mochan, or “ demon’s tank,” the sun also appears with Vishnu, Siva, and Lakshmi. The Sura-Kund in the S.W. part of Banāras is a “ sun well,” said to have originally consisted of 12 wells. In the centre of the temple is a large round flat stone, with a central hole for a sacred fire, to which offerings are made, while a Pandit reads portions of the Surya-Purāna, especially on Sundays and feast days. In the suburbs of Banāras, at the Rām-nagar fort, a similar carved disk is set in the floor of the shrine of Veda-vyāsa, accompanying Siva and Ganesa, but without any image either of Surya, or of the Vedic scholar after whom the shrine is thus named, though devotees here worship both. The temple of Adkesava, at the junction of the Ganges and Barna, contains another image of the sun ; and a similar shrine, with a very sacred well, is to be found at the junction of the Ganges with the Asi river : first fruits are here always offered to Vishnu and Surya, especially in autumn when men, and women, bathe in the tank ; and at the “ smith’s feast ” in August. At the great Surya feast, thousands of females bathe in this Lakshmi-Kund from early morning until late at night.

The sun is sometimes represented in Indian paintings in a chariot with seven green horses, as representing the fertile power of his rays. Arjuna (“ the bright ”) sits before him as his charioteer, and is represented without legs. Indra, Sakra, and other gods, are regarded as incarnations of Surya, and may thus be invoked. The shrines are always perambulated in the direction of the sun’s path (see Dakshina, and Rita), as used to be customary in early European shrines also. Fire is still so carried round buildings, and used to be whisked by husbands round their wives, in the same “ De-Suil ” direction, immediately after a child was born (Toland, *Celt. Relig.*, p. 143 : Stokes and Cormac, *Glossary*, p. 138). The chief solar figures will be found named in the subject index of this work.

Su-nanda. Sanskrit : “well delighting.” The name of the club of Bala-rāma—a phallic emblem.

Suna-sepha. See Haris-chandra. The story is found in the Mahā-bhārata, Ramāyana, and Aitareya-Brāhmana, with variations. In the Ramāyana the king is called Trisanku, and the Rishi who sells his son Suna-sepha as a human sacrifice is Amba, of Ayodha, or Oudh. Suna-sepha is a substitute for Rohita, the child born to the king after he had performed austerities, but is carried off by Indra as his father is about to bind him to the sacrificial stake, Vishnu having been pleased by his recital of sacred verses. This sacrificial story recalls that of Isaac among the Hebrews.

Sunda Islands. A great group between Java and New Guinea, which has been invaded successively by Bālis and Drāvidians from S. India and Oeylon, and by Telegu races from the coasts of Barmah and Siam (see *Rivers of Life*, chap. ix) : the Bāli name survives in the S.E. promontory of Sumatra ; and the large island of Timor, in the Sunda group, shows survivals of Indian lingam worship (Mr H. O. Forbes, “Timor Tribes,” see *Journal Anthropol. Instit.*, May 1884). Every village has its “Lulik” or temple, or in towns there is usually a group of three ; they are carefully fenced in, standing generally on a mound in the sacred grove : not a twig or a blade of grass may be taken thence, nor a stone be removed : cattle are excluded, and tobacco is forbidden within the sacred bounds : buffalo skulls decorate the gateway : an old man or woman—the Luliata—takes charge by day ; and the shrine has its high priest, the Dato-lulik or Rai-lulik. No Christian is admitted, but Mr Forbes heard that “the great treasure” is a sacred stone called the Vatu-lulik. The central door of the Lulik cell is opened only during war time—as in the case of the temple of Janus in Rome. Fowls and pigs are sacrificed, and the Dato-lulik wears scarlet cloth on his head, a round breastplate of gold, gold disks in his ears, gold armlets, and a broad gold crown. Thus robed he talks with the Lulik, and declares the will of heaven. On the eve of a war he comes to the great door of the shrine, bearing a sacred shield, spear, and gun ; and he publicly sacrifices a buffalo before the assembled tribe, each man of whom has a fowl in his hand, which he kills while chewing, and expectorating, the *Siri* and *Pinana* nut : according to the color of the expectoration, and the position in which the fowl lies after death—as with the right or the left foot raised—is the augury which decides whether the worshiper is to go to the war or remain on guard at home. Those who obey the divine command cannot be hurt by any

weapon. During the war the Dato-lulik must never leave the side of the deity; and he must keep the sacred fire burning day and night. If the fire goes out, or the hearth is cold, great disasters will ensue: and during the war the high priest must drink nothing but hot water. The islanders also make special offerings at the sowing and reaping seasons. Sacred stones and trees, at cross roads, or on dangerous ascents, are decked with rags from garments, cigarettes, and Indian corn. Mr Forbes noticed the same custom (common all over the world) in Sumatra as well, where every passer-by deposits an offering at certain strange stones in forest paths. In Timor he says that "the summits of the highest mountains are all Lulik," especially "rugged and singular peaks . . . there no man dare break a branch of a tree . . . and only after due ceremony would he ascend them. . . . Dark, or far-spreading, trees are also Lulik, but especially the fig-tree or Lulik-Halik" (apparently a banian). It is a place of sacrifice where will be seen the heads of goats and buffaloes, flesh, and rice, just as among wild tribes in India. None will set out on a journey without making an offering to the village tree, and under it the native of Timor swears brotherhood, drinking blood which is also poured into a bamboo and hung on the tree, while a sacred spear and sword, from the Uma-lulik or temple, is set on either side. The blood so drunk is mixed with spirits. The islanders are much afraid of *swangi* or "sorcery," and pray against it at great stones, offering rice and betel nut. At the end of the rainy season, when they begin to wash gold, the high-priest and people sacrifice to the stone on the summit of Fatunarosk, the highest peak in Timor. The god invoked in war is Maromak or "the heavens," with Urubatu (the sun), Laraula (the moon), and also "he of the earth." The introduction of caste, and of Hindu architecture, into Sumatra, Java, and Timor, dates apparently from our 15th century: the doors of houses are often elaborately carved. The Malays have overrun this archipelago from an earlier time.

Sunday. See Sabbath. The first day of the week was definitely established as the day of rest for Christendom in the Code of Justinian, where we read "Let all the people rest, and all the various trades be suspended, on the venerable day of the sun."

Sunni. A Moslem who follows the *Sunnah* or "tradition," which is discarded by the Shi'ah. The Sunnah, and the Hadith, are the sources of many traditions as to the sayings and doings of Muḥammad, including especially the memories of 'Aisha (see Muḥammad); and much that is not to be found in the *Ḳorān*

is thus supposed to be established. The Sunnīs—who represent the large majority of Moslems, in all countries except Persia, are divided into four great sects, differing in minor points, but admitting the general orthodoxy of the others. These sects all arose in our 8th century, and are named after four famous doctors of the faith. (1) Ḥanīfa born in 702 A.C.: his disciples say that he only accepted a few of the traditions, teaching a reasonable acceptance of the Ḳorān, and the right of private judgment: his pupils, Yusuf and Muḥammad, wrote six books of commentaries which are much esteemed. (2) Mālik born in 712 A.C., laid down all the life duties of the faithful according to the views of the Medīna school, and detailed the sacred law: his authority is widely accepted in Turkey, and among many Indian Moslems. (3) Shaf'ai was born in 768 A.C., and established an eclectic system, based on the views of both the preceding doctors. His followers are distinguished by certain attitudes in prayer, such as placing the thumbs on the lobes of the ears. This sect is commonly found on the Indian coasts. (4) Ibn Ḥanbal, born in 781 A.C., was an extremist who declared the Ḳorān to be not only inspired but “uncreated and eternal.” His views have never been accepted in India (see Lane, *Modern Egyptians*, and Hughes, *Dict. of Islam*).

Su-parnas. Sanskrit: “fine winged” supernatural beings (see Garuda and Simurgh): they dwell in the Simbāli forest, of which Garuda is the king. They are invoked at the daily presentation of water to deceased ancestors.

Superstition. Latin: *Superstitio* “standing still.” Religion as a virtue was the mean between excess and neglect—as every virtue is a mean between two extremes which are vices, according to Aristotle. Superstition is practically a “standing still,” and a dread which is due to ignorance of natural phenomena. Max Müller observes (*Cosmopolis Review*, Aug. 1896, p. 632) that we may be tempted to call it a “survival.” The superstitions of peasants, now called Folk-Lore, are the survivals of very ancient religious ideas, and of rude pre-historic faiths: such superstition engenders gloom and fanaticism, which sometimes bursts forth, sweeping all before it; being excited by any disbelief in terrible powers or deities whom the fanatic dreads. The superstitious are rigorous and violent, in dogma and in practice: they are swayed by their fears, and utterly regardless of logical argument such as convinces a reasonable and educated mind. They are angrily intolerant of rational considerations, and resent inquiry into the origin of their beliefs, gods, and

scriptures. They are usually quite ignorant of natural law, and of science; and, under the influence of heredity, they cling to supernatural explanations, mysteries, cataclysms, and miracles. They esteem omens and presages, and believe in lucky and unlucky days. Even among the more educated, some belief survives in the Friday bad luck, in the sign of the cross, in crossed sticks, knives, or fire-irons, in number 13, in spilling salt, or in passing under a ladder—all which ideas belong to the religions of the earliest ages. The superstitious are thus obstructive to all advance in true knowledge. They retain belief in holy, and unholy, ghosts, and in ever present angels: even when, through travel, and intercourse with those of other faiths, their experience is widened, they continue as far as possible to shut their eyes to facts. Such men are almost hopeless as subjects for improvement and education; and, if won from error, are liable to fall back into yet grosser superstitions and theosophies, being unable—through lack of scientific training—to follow the calm methods of reasonable enquiry. The brain may be sane, but the effects of early teaching, and of heredity, are too strong to be overcome, unless youth, and unusual energy and independence of character, enable the individual to escape from the bonds of custom and habit. The fanatic is unable to stand still aright in the presence of the unknown, and desires to have a definite creed regarding all things unseen. It is best therefore to leave such men alone, trusting that they may be enlightened in the general awakening of man's intellect, and by increasing civilisation. Nothing but wide reading, and hard thinking, can do away with superstition, whether in an individual or in a nation; and where free discussion is forbidden the people retrograde, and the nation sinks into hopeless decay and corruption. The mystic is a slave, as Mill said, to "mere ideas": the believer is ever ready to accept evidence which the more experienced know to be of no value. The prepossessions of an emotional nature are no proofs where objective realities are in question. Some say that our faith depends on our nature, which is true only in the sense that it depends on our knowledge and experience; whereby our nature is controlled.

Plutarch held that it is better to have no opinion at all about a god than to hold one that is unworthy: "I would rather men should say there never was such a person as Plutarch, than that I ate my children" (like Kronos); or—he might have added—that I sacrificed my only son to appease my fatherly wrath (see Sir F. Bacon on *Moral and Civil Counsels*, 1607-1625).

Superstition is belief, without, and against, evidence which is

essential, but which the idle world casts aside in favour of ancient guesses, and of priestly assertions, declining investigation, and blind even to demonstration. The great difficulty is to get men to think at all, even when capable of so doing. "Nothing," said Lord Chief Justice Coleridge, "is more disturbing and abhorrent to the average man or woman, than to be shown, or told, that they must think out any serious, especially a religious, subject for themselves. They like to believe what they were taught, and hold all they hear asserted, and this they do with indolent, or unintelligent, acquiescence," usually through indifference. It becomes those who wish well to their fellows, and to their country, to resist superstition and mysticism, which bring untold evils and misery on a state thrown back into dark ages when cruel laws, ignorance, and all manner of impurities, thrived, and when reason was silenced. Carlyle wishes a "speedy end to superstition—a gentle one if you can contrive it, but an end. What can it profit to adopt locutions and imaginations which do not correspond to fact?" It is nevertheless vain, and unkind, to attempt rudely to destroy those superstitions which are the religions of the uncultured. They assimilate only what they can grasp; and we must be patient: for we cannot educate a people in a day, or even in a generation: nor can we change the deep-rooted prejudices of the old, or of those who are too busy to attend to new teaching.

Ṣur. Hebrew: "rock." This term is a favourite title for the deity, as symbolic of his strength and eternity; and the rock or stone has been a divine emblem for these reasons among all races (see Stones). The term is used especially in early books (see Dent. xxxii, 4, 18, 30, 31, 37: 1 Sam. ii, 2: 2 Sam. xxii, 3, 32, 47; xxiii, 3: Psalms xviii, 46; xxviii, 1; lxii, 2-6; lxxviii, 35: Isaiah xxvi, 4). The rock is regarded as the creator and father of Israel (Deut. xxxii, 18), and contrasted with "new gods."

Surabhi. The "earth-cow of plenty," a consort of Siva.

Surasa. A daughter of Daksha, and wife of Kasyapa: also a great Rakshasī, or female demon, and mother of Naga snakes, slain by Hanumān.

Suriel. One of the angels of the later Kabbala, of Jewish magic texts, and of Gnostiks.

Susa. Called in the Old Testament "Shushan the palace," or "fortress" (Neh. i, 1: Esther ii, 8; iii, 15). An ancient capital of Elam, or W. Persia, on the river Choaspes, about 70 miles W. of

Shuster, midway to the Tigris. It has been much explored, and the recent French Government expedition under M. de Morgan (1897-1902) has discovered some of the most important Babylonian records ever found, at this site. It was the capital of the non-Semitic king Kudur Nankhundi, who overran Babylonia as early as 2280 B.C., carrying away the image of Nana from Erech, which Assur-bani-pal recovered about 650 B.C. Here the "Laws of Hammurabi" were unearthed, and yet older monuments recovered, together with Kassite boundary stones stolen by Elamite kings, which are valuable for their long historic and religious texts of the 11th century B.C. Here M. Dieulafoy found the beautiful enamelled tiles of a frieze in the palace of Artaxerxes Mnemon, which represent Persian guards (see Persepolis); and here an Akkadian text shows the city to have been conquered by Hammurabi, while a fine bas-relief represents the victory of the yet earlier Naram-Sin. The spoils of Susa, described (after 648 B.C.) by Assur-bani-pal, at the time of the final Assyrian destruction of the city, included those of a mysterious temple in a grove where the "god Susinak" dwelt, "whose godhead none had seen" (see *Rec. of Past*, i, p. 85).

[The remains described in the memoirs of the French expedition are of all ages. Besides the monuments stolen from Babylonia, the pillar of Xerxes inscribed in three languages, or the texts of Semitic *patesis*—or subordinate rulers—of unknown date, there are many later texts in the Susian language; Parthian tombs; Christian, Sassanian, and Arab remains; symbolic eyes from Egypt, with early ivories, and fine pottery. The two most remarkable monuments are the obelisk of Mānistusu, and that containing the Laws of Babylon about 2100 B.C. (see Hammurabi). It is uncertain whether these were erected on the spot in early days, or were stolen by later Elamites, as was certainly the case with regard to the Kassite boundary stones, and other monuments. The same applies to the stela of Naram-sin, which bears a later Elamite text in addition to the original short Semitic inscription. The obelisk of Mānistusu (De Morgan, *Susa*, i, 1900) is inscribed on each of its four faces, in the Semitic Babylonian language. It appears to record endowments of a temple by this "king of Kish," who is otherwise mentioned in a text in the Berlin Museum. It includes the names of several early monarchs of S. Babylonia; and Mesalim, "the king's son," has been supposed to be the Mesalim king of Kish who defined a boundary with a certain E-anna-du (or "heaven sent") ruler of Zirgul, noticed on a clay cone in the Louvre. This however does not clearly fix the date of the monument. The characters used are those which occur on Babylonian monumental texts from early

times down to 600 B.C. The text represents a condition of civilisation existing at least as early as 2100 B.C., among Semitic Babylonians. Most of the personal names (including Ishmael) are Semitic ; but allusions also occur to the early Akkadian rulers named Ur-Ea, Urukagina, and perhaps Sargina. The cities, and lands, include Sippara, Zirgul, Cutha, Agadhe, Kish, Amarda, Tidanu, and Elam, with the river Tigris, and the “ West.” The gods include Ea, Dagon, Rimmon, Sin, Bel, Nana, Istar, and the Kassite deities Zagaga, and Turgu. The titles refer to kings, princes, priests, governors, scribes, envoys, merchants, shepherds, and perhaps sailors. There is reference to weights and measures, weapons, silver, gold, cattle, wool, seed, and oil : to a royal standard of measurement ; to sacrifices ; and to boundaries. But this text may prove to belong to the time of the kings of Isin (1130 to 1060 B.C.) in spite of its references to earlier endowments.—ED.]

Susna. Sanskrit : a name of Vritra (see Indra, and Vritra).

Sut. Sutekh. See Set. The Turanian origin of this god (see Kheta), is clearly indicated by a seal cylinder in the New York Museum, which belonged to “ Uzi-Sutakh, a son of Kasu (the Kassite), servant of Burna-burias,” who was the Kassite king of Babylon about 1440 to 1400 B.C. (see *Academy*, 7th September 1895).

Sutra. Sanskrit : a “ rule ” or “ book ” (see *Su*, to “ join ”). A term applied to Jain scriptures. The Vedik Sutras (or Vedāngas) in Sanskrit, include the Sastras, or “ laws,” and are divided into six : the most important are the Kalpa-sutra on ritual, the Grīhya-sutra on domestic matters, and the Samayācharika, on conventional usages. These appear to be older than 600 B.C.

Sutra-dhāra. Indra as “ artificer ” of the universe.

Sutrala. Sanskrit : the distaff or spindle, an euphuism for the phallus and yoni.

Suttee. See Sati.



Suvarna. Sanskrit : the “ sunny land ” : a term applied to the Aurea Chersonese, or part of Barmah.

Svabhu. Svayam-bhu. Sanskrit : “ self-existent.” A term applied to Brahma, Siva, Vishnu, Time, and Love, and to the first man, but not to the first woman.

Svadhā. Sanskrit : “ self will,” or Maya. The word is also an exclamation, or a blessing.

Svami. See Sami. A deity, or “ self.”

Svarga. Swarga. The heaven of Indra, where the Devas, or lesser gods dwell (see Meru). The Slavs still say that “ God dwells in Svarog ” (the sky), his voice being Perun (thunder) and his eye Daj-bog or the sun.

Svastika. Swastika. The name of this emblem is derived from the expression *Su-asti*, or “ be thou well.” It is a cross with feet, but may have three legs instead of four (see Fylfot). The four-legged emblem is very ancient, being found on the Hittite monument of Ibreez in Lycaonia, at Mycenæ, on the pelvis of a naked female image at Troy, on rocks in Cornwall, and in many other ancient ruins. It is a symbol of the sun, of fire, and of thunder—the hammer of Thor. The Hindus also apply the name to a man standing with legs and arms extended; and this likewise is an early Hittite and Phœnician emblem. The sign seems to represent the wheel of the sun (see Ixion, and Sun); the Hindu parent marks it on the breast and forehead of his babe at birth (see *Bombay Rl. Asiatic Socy.*, iii, 1893); and a Svastika is formed of wheat ears in the natal chamber; the sign (or Kunku) is made with red powder in honour of Ganesa, and Hindu writers place a red Svastika (or Sri-vatsa) at the beginning and at the end of MSS. and books; it is also sketched in flour on floors, and on garden paths, at wedding fetes. In the ordinary form , which is called “ male,” the feet follow the direction of the sun's course in heaven; this is the Greek Gammadion, the “ Croix Cramponée,” or Crux Ansata, the Tetra-skelē, sometimes formed by two letters S at right angles. The opposite emblem  is the “ female,” or Sau-svastika, which is sometimes of evil omen. The Tri-skelē (“ three legged ”), or Triquetra, is a similar emblem with only three legs, and is common on Sicilian coins, as well as in the Isle of Man. This sacred cross was known among Mexicans, and apparently to the mound builders of Ohio in N. America (Prof. Wright, *Quarterly Stat. Pal. Expl. Fund*, October 1894), and also in Peru, where it occurs on early pottery. It was probably of Turanian origin, but is widely spread, on Indian coins and in Skandinavia alike. In India it is often drawn with long crooks, so as to suggest that originally it was a circle divided into four by cross lines, and representing the sun. Among Buddhists it was made into a Chakra or “ wheel of the Law ” (see Buddha), and by Tibetans it is called Yun-drun, or “ path of life. ”

It is found in Greece, Krete, Cyprus, and Rhodes, and was the emblem of Artemis, and of Athēnē. It occurs in Thrakia, and in Magna-Grecia—or S. Italy—on fibulæ from Cumæ, on a Samnite tomb, at Cære, and at Capua. It was used, apparently by Christians, in the Roman catacombs, on garments of priests, and of the “Good Shepherd.” It was a charm on bells in Yorkshire, and on vases, and arms, in Switzerland, and among Saxons and Kelts; on Gaulish coins from the 3rd to the 6th centuries A.C., and on Roman tombs at Algiers; on the coins of Parthians and Sassanians in Persia, and on old Phœnician seals, as well as in Belgium down to our 14th century.

Count d’Alviella (*Migration of Symbols*, p. 81) traces this widespread and ancient symbol from Troy and Mycenæ down to the 9th century A.C. in Ireland, and finds it in Persia, China, N. Africa, and Skandinavia, in Tibet and Japan. The introduction into America appears to have been due to the Buddhists of our 5th century. In Thrakia the Svastika has a central circle, and is accompanied by the letters *MES* in Greek. This coin was discovered by Mr P. Gardner, and appears to have belonged to the city Mesembria, named from the “midday sun.” A Lycian coin of the 6th century B.C., also bears the Triquetra, or three-legged emblem. The Svastika is found throughout Europe, as at Bishop Island on the Oder, or on a vase from Reichersdorf, or all round the pulpit of St Ambrose at Milan. There are 1000 instances in the Roman Catacombs, and others on the walls of Pompeii: on a Keltic urn found at Shropham in Norfolk; and in the Roman villa at Beading in the Isle of Wight; on Athenian and Corinthian vases; on coins of Leucas and of Syracuse; on a mosaic in the royal garden at Athens. The Skandinavian *S* form occurs on the Ogham stone at Pen-Arthur, in S. Wales, as well as on the altar frontal of the cathedral at Valentia said to have been sent from Old St Paul’s in London in the time of Henry VIII. It is common on Persian carpets, and found in both Hungary and Ashanti, as well as in Yukatan. The Japanese may still be seen stamping this emblem as the ancients did in Egypt, or in Cyprus. Mr Aynsley regards the Gammadion on the tomb of St Agnes in Rome as an “old Christian cross.” The Triskelē at Eryx in Sicily is older than 400 B.C. The Svastika on the stones of the Buddhist stupa at Sar-nāth (in Banāras) may be yet older. It occurs twice in the cells by the “red gate” of the mosk at Jaunpūr, and used to be seen at Granada; but Moslems disowned it, saying it was placed there by the devil. Hindus often decorate the Svastika with leaves, flowers, and gold. It is recognised as representing the two fire sticks (see Arani), as Emile Burnouf noticed long ago (see Mr Hewitt, *Journal Rl. Asiatic Socy.*, April

1889, p. 189) ; and in this connection it has a phallic significance, as remarked by Dr J. G. Müller (see also Mr R. Sewell, *Indian Antiq.*, July 1881). In S.W. Asia the feet seem to be turned indifferently to right or left (*Indian Antiq.*, April 1886). See Triskelion.

Sveta. Sanskrit : “ white ”—the planet Venus.

Svetambaras. Sanskrit : “ white robed ” (see Jains).

Sviti. Sanskrit : the “ swelling ” or “ rising ” sun.

Swallows. In mythology (see Proknē) these birds are harbingers of spring, and welcome as such. In the Babylonian flood legend a swallow was sent forth as the waters subsided. The Akkadians called it the *Nam-khu* or “ bird of fate.” It is unlucky to dream of swallows, yet they saved Alexander the Great from a family plot by awaking him. In the Norse Edda, Sigurd was advised by swallows when he hesitated to kill the giant guardians of treasures, and he thus gained a wife and wealth. None dared hurt swallows—even birds of prey—and St Francis of Assisi called them his “ dear sisters.” It is lucky for them to build on a house, and a wizard who drove one away was blinded. The gods need their aid in building the skies, and the Piedmontese call them the “ chickens of the Lord.” Suidas says that *Khelidōn* (“ swallow ”) means the pudenda, and the bird was sacred to Venus as well as to the Madonna.

Swan. See Goose, and Hansa.

Swithin. This saint was originally a form of Odin and of Thor (see Davies, *Druids*, p. 198). “ Sythan was son of Seithan who, under the influence of drink, let the sea overwhelm the country,” and hence Swithin is still connected with 40 days of rain if his name day is wet.

Sword. See Spear. The word *ase* in Sanskrit (Latin *ensis*) meant originally a “ weapon ” which pierced or cut, whether dagger, sword, or spear. Swords are not found early at Troy, but occur on early Hittite monuments. The sword was an ancient emblem of power, and is used (as is the Latin *gladius*) to denote the phallus. The Arab couplet has a double meaning:

“ All swords strike without the sheath,
Thy sword strikes within its sheath ” ;

which is explained to mean the lady’s eye.

Scythians, and the Turanian nomads of Central Asia, worshiped the sword set up erect on a mound, as do non-Aryans in India (see

Rivers of Life, ii, p. 358, fig. 274). Arabs and Japanese did the same, as Aryans set up the Quiris or short spear. The divine sword of 'Ali (Dhu-el-Fikr) was hung over the door of the Ka'abah at Makka. The Teutons prayed to the sword of Odin and of Tyr, and we find it represented on Norse and Keltic menhirs, where it has been mistaken for a cross. Swords, scythes, and sickles, are hung over doors as charms. The sword was believed to have a soul, and often spoke to its master. In some Sagas it springs from its sheath and slays foes of its own accord. In others it is called "brother of the lightning," or "thunderbolt," and is gold hilted, and bears inscribed runes on its blade as charms. It is often connected with "magic rings." Gram ("bright") was the sword of Odin, forged by Völundr with the magic spear Gungnir; the sacred runes on these shone, and the weapons sang, before battle. Arthur's sword, brought from the fairy city under the lake, or drawn from the rock, was called Excalibur, said to mean the "champer of steel." It was given to Richard I by King Tancred the Sicilian Norman (see Dr Karl Blind, *Gentleman's Mag.*, 1892, and *Proc. Viking Club*, 15th February 1895). In China and Japan the sword is often the chief emblem in a shrine; and Greeks adored both the spear of Athene, and the sacred scimitar of Kambyzes (*Herod.*, iii, 64; *Pausan.*, i, 28); the latter was "conspicuous for the glory it conferred." Men and nations alike must possess a sacred or magic sword lest evil should befall them. Most tribes in India have shown a naked sword to every infant as soon as it could see. It is still worshiped in the hill shrines of Chutianagpūr, among Khonds also in Orissa and Ganjām, and they are even said to be named from the *Khanda* or "sword." The sword is also worshiped by Mongolians, and throughout Oentral Asia (see *Journal Rl. Asiatic Socy.*, April 1893). Sir R. F. Burton, writing the *Book of the Sword*, says that its history is that of mankind. Sacrifices were made to it by priests. It is the key of heaven or of hell in the Korān. It killed but also cured. It cut every knot, and became the symbol of justice and the emblem of martyrs. It was called "God's daughter," for the gods were lords of hosts and of battle. Moslems give it 80 names, each connected with a legend. The sword of 'Azrael, or of death, opens the door of life, and eastern legends say that cities sprang up where a sword was brandished. It has, indeed, been the agent of advancing civilisation, which was impossible without "red ruin": men would have stagnated forever without such purifying storms, before their minds had been widened by commerce, travel, and research. Inhumanity has often saved the race, and the destruction of savage tribes has established the power of nobler nations, so that in

truth " La guerre a enfantée le droit." Yahveh, or Siva, is terrible as the "destroyer," and Siva's emblem is the sword (*Indian Antiq.*, May 1896, pl. ix). The civilised monarchs of Travankōr have long prayed kneeling, in public, before a sacred scimitar (Rev. S. Mateer, *Travankōr*, pp. 125, 200) : it is borne in procession from its shrine, at the Pongal fête early in January; and is placed on the altar of Bhagavati, the earth-mother, and called Bhagava or "god." Aryans and non-Aryans adore it alike ; the priest fixes it upright, and the kneeling king offers rice and flowers, circumambulates it, and sprinkles it with holy water and sandal dust. In the absence of a suitable husband, the Travankōr maiden is married, at the age of 11 years, to a sword; and throughout the Telegu regions the bridegroom is represented by his sword if he cannot appear at the wedding ceremony (*Indian Notes and Queries* ; and *Indian Antiq.*, Dec. 1891). So also, in Syria, the Maronites hold a drawn sword over the door as the bride enters her new home ; and a sword dance forms a feature of all wedding processions.

Syama. Sanskrit : "darkness," a name of Durga as the dread goddess of night : or of a son of Soma—the moon.

Symmachus. Summakhos. See Origen. This scholar is described as "a translator of the scriptures of the Jews," from whose sister Juliana—soon after his death—Origen obtained certain "interpretations of the scriptures." Eusebius, a century later, says that Symmachus "maintained the Ebionite heresy," and discarded the Gospel of Matthew. Symmachus lived from about 160 to 210 A.C., writing about 200, or twenty years later than Theodotiōn, another Greek translator consulted by Origen. Palladius (about 420 A.C.) says that Origen lay in hiding from persecution, for two years, in the house of Juliana, at Cmsarea the capital of Kappadokia. He seems to attribute only poetical works to Symmachus. Epiphanius regards him as a Samaritan convert. He was no doubt of the old school of Christians whom the Catholics persecuted as Ebionites. Symmachus is said to have aimed at combining literal translation of the Hebrew with purity of Greek. Theodotion (an Ebionite of Ephesus) only attempted to revise the LXX translation ; while Aquila (or Onkelos), the Jewish proselyte from Pontus, was so literal as to become sometimes unintelligible (see Bible).

Syn. A Hindu deity guarding the threshold and the hearth.

Synagogues. Greek : "meeting houses." The word is a translation of the Hebrew *Kenesh* : but, like Sanhedrin ("assembly"),

it has been adopted from the Greek in late Talmudic Hebrew, or Aramaik, in the form *Esnoge*. Synagogues appear to have existed in Galilee in the time of Christ, and the Talmud even says that there were 480 in Jerusalem before the destruction of the temple. The oldest known are in Galilee (see *Memoirs of Survey W. Pal.*), and their architecture imitates Roman style (see Col. Conder, *Syrian Stone Lore*). These are traditionally said to have been built by Rabbi Simeon Bar Yokhai in our 2nd century: they usually are entered on the south, and it is remarkable that they are adorned with figures of animals in spite of the Law : they appear to have had a gallery for women. The modern synagogue contains an ark in which the rolls of the Law are kept. The chief of a synagogue was called the Parnas, and the minister who read the liturgy, and the lessons from the law and prophets, was the Sheliaḥ or “delegate.” At least 10 Baṭlanīm, or “men of leisure,” were required to form a representative congregation ; and a Meturgemān, or “translator,” was also needed to explain in Aramaik the meaning of the Hebrew, which was a dead language not understood by the congregation. Hence in time Targums, or written paraphrases, gradually arose. The synagogue is the centre of Jewish life, connected with all rites of circumcision, marriage, burial and prayer ; and the greatest misfortune to a Jew still is to be cast out of the synagogue.

Syria. Sūria. The Lebanon regions, between the Euphrates and the Mediterranean, originally colonised by Turanian Hittites and Aramean Amorites, from the East. It is a country full of ancient Hittite and Phœnician ruins, with rock texts of invading Assyrians, Babylonians, and Egyptians. The word is used in Greek to translate the Hebrew Aram (“high land”), but the old names of Syria were Martu (“the way of sunset”) in Akkadian, and Akharu (“the west” or “hinder part”) in Semitic speech. [The origin of the word is unknown. It has no connection with the name of Assyria, since, in the Mishnah, *Suria* is spelt with the Hebrew *Samech*. The root in Hebrew means to “go away,” or “go down,” so that it may be a translation of Martu.—ED.]

T

The English letter stands for several distinct sounds of Oriental alphabets. In Sanskrit, four sounds are distinguished ; in Arabic three ; and in Hebrew two sounds. The hard *Teth* (*Ṭ*) of Aramaik is *Ṣadi* (*Ṣ*) in Hebrew, and the softer *Tau* (*T*) of Aramaik interchanges with the

Hebrew Shīn (*SH*). The Arabic *Th* often represents an older *S*, and in speech it is pronounced *S* by the Syrian peasantry.

Ta. [An old root for “strike.” Akkadian *ta* “drive”: Egyptian *ta* “beat”: Chinese *ta* “beat.”—ED.] The sounds Ta and Da also mean to “put,” “take,” or “give.” [Akkadian *ti* “take”: Egyptian *tu* “give”: Aryan *da* “give”: Assyrian *idu* “place,” “lay”: Mongol *te* “lay.”—ED.] The hieroglyphic *ta* represents a hand holding a gift.

Ta. In Egyptian this word applies to a shade or ghost, symbolised by an umbrella; and the Ba, Ka, and Ta, were soul, genius, and shade, while Kha was the corpse or mummy.

Taaroa. See Tahiti.

Tabernacles. The Latin *tabernacula* means a “small booth” or small tavern. The word is used to translate both the Hebrew *Ohel* or “tent,” and the Hebrew *Sukkah* or “booth.” The Tabernacle (*Ohel Mo’ed* or “tent of meeting”) is called also a *Mishkan* or “abode,” a *Beth* (“house” or “temple”), a *Maḳdash* or “consecrated place,” and a *Hēkal* or “temple” (from the Akkadian *E-gal* or “great house”): but never a *Sukkah* or “booth.” Amos however speaks of booths, or shrines, carried by Israel (see Kiun). The Babylonians made *Sukkoth-Benoth* or “booths for girls” (2 Kings xvii, 30), and the “*Sicca Veneria*” at Carthage were the same—that is to say, booths where dwelt the *Ḳodeshoth*, or women devoted to Venus (see *Ḳadesh*): such booths are still to be found outside Indian towns in secluded places; and the custom is also found in China, and in Africa.

Oriental (in Syria and elsewhere) construct booths on house-tops, or outside the village, in which they live during the hot autumn before the rains; and this was the probable origin of the feast of *Sukkoth*, or “Tabernacles,” held by Hebrews in autumn after the great fast of *Yōma*—the “day” of Atonement. It began on the 15th of *Tisri*—the feast of the in gathering and vintage, at the end of the civil year, or about 1st of October, and lasted seven days. The Day of Atonement was the 10th of *Tisri* (Exod. xxxiv, 22; Levit. xxiii, 41). The feast of ingathering is noticed early (Exod. xxiii, 16; Deut. xvi, 13-15), but the custom of erecting booths is only specially described later (see 1 Kings viii, 2; Neh. viii, 14, 15), and is said not to have been practised between the times of Joshua and Ezra (Neh. viii, 17): branches of olive, pine, myrtle, and palm, were used for these booths. As early as the 2nd century B.C. the Jews carried the *Ethrog* lemon at this feast, with the *Lulab* or bunch of palm and other leaves. According to the *Mishnah* (*Sukkah*) they poured out water, and celebrated

torchlight dances in the “court of the women” at this festival. The Day of Atonement is only described in the later Levitical laws (Levit. xvi, 29, 30 ; xxiii, 27-32: Num. xxix, 7) : it was the day of the Scape Goat (see 'Azāzel) : both the fast and the booth-making. may be customs introduced after the Captivity, and were practised down to 70 A.C.: the “tabernacles” are however mentioned in Deuteronomy, though the early laws of the Book of the Covenant are silent about them, as also about the great Atonement fast (see *Rivers of Life*, i, pp. 427,459 : ii, p. 612).

Tabiti. The Scythian Vesta (see Skuths), the word being connected with the Aryan *tap* “fire.”

Tabu. Tapu. A Polynesian word which has come into use in English as “taboo” : it signifies anything that is sacred and must not be touched, like the Hebrew *Kherem* which means “set apart,” “consecrated,” or “forbidden,” and so “banned.” When the Solomon islander launches a new canoe, he seizes two maidens who are called Hopē and Topu, the latter being dedicated to the gods, while the former is publicly united to the man (*Journal Anthropol. Instit.*, May 1897, p. 372).

Tacitus. This great historian was born in 54 A.C., and is thought to have lived till 134 A.C., being a few years older than the younger Pliny. Yet neither of them appear to have heard of the miracles of Christ. His *Annals*, written in 117 A.C., give the Imperial history from the death of Augustus to that of Nero (14 to 68 A.C.), and these include his only allusion to Christians (xv, 44) as follows : “Nero (in 64 A.C.) to suppress the rumour that he had ordered the conflagration (of Rome) falsely charged and tortured persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death as a criminal by Pontius Pilatus, Procurator of Judea, in the reign of Tiberius ; but the deadly superstition though suppressed for a time broke out again, not only in Judea which was the first to suffer from it, but in Rome also—the resort which draws to itself all that is hideous and hateful.” This passage has been accepted by Gibbon, Renan, and other critical writers, though many others suppose the whole—or the words from “Christus” to “Tiberius” at least—to be a forged interpolation. It is not quoted by the early Christian fathers, or even by Eusebius ; but the *Annals* were unknown till 1468 A.C., when Johannes de Spire published them at Venice from “one existing copy, his own property, belonging to the 8th century.” Interpolation was a common practice among monks from an early

period (see *Didachē*), so that the whole passage is doubtful; but Christians were well enough known in Italy in the time of Tacitus, though not much distinguished as yet from Jews. Josephus was in Rome (62 to 64 A.C.) in Paul's time, but seems to have heard nothing of his arrival. A passage in Sulpicius Severus (422 A.C.) describes the tortures of Christians almost in the same words with those in the *Annals* (*Hist. Sac.*, ii, 29), and this may be the source whence the interpolation was taken. The passage in Suetonius (about 65 to 100 A.C.) is of even less importance than that in Tacitus: it relates that the Emperor Claudius (41 to 54 A.C.) drove the Jews who, "at the suggestion of Christus," were constantly rioting, out of Rome. This is historically an anachronism if it means anything more than Jewish belief in a Messiah (see Christ). Tacitus says: "I regard as the highest function of history to rescue merit from oblivion, and to hold up as a terror to base words and deeds the reprobation of posterity" (*Annals*, iii, 65). He was a Stoic, a Prætor in 88 A.C., and famous under Trajan, but he appears never to have been influenced by any contemporary Christian teaching.

Tages. See Etruskans. The ever young and prophetic god of agriculture and literature, found by a ploughman in a furrow, and said to be a child, or a grandson, of Jove.

Tahiti. The chief island of the Society group, lying half-way between Australia and S. America, in E. Polynesia (see Fiji, Samoans, Tongas). The customs of the islanders are much like those of the Samoans to the W. or of Hawaii to the N. (see *Rivers of Life*, i, 444: ii, 231). The Society islanders are a fine manly race, of olive or brown complexion. Their supreme god Ta-arōa, the "creator of all life," is symbolised by an erect stone (or lingam) decorated with feathers. He is also bread (*Arœa*), and created woman out of the bone of man while asleep, calling her Ivi; but this legend may have been introduced by Arab sailors before the arrival of Christians. Ivi signifies "bone," and is not "Eve." The Tahiti sect, or confraternity of the *Arœis* was as licentious as the Sakti sects of India: they preached a future heaven of youth and pleasure, to gain which it was necessary to kill off the old and sick, and to enjoy unrestrained licence at their festivals—as in Australia. They kept up the ancient myths and legends of the race by dramatic performances on these occasions, when Capt. Cooke found them travelling from one island to another to incite all to such orgies. The Tahiti people, like other Polynesians, worshiped their phallic deities in stone circles; for coequal with Ta-arōa-taihe-tu-mu, was the rock god Te-papa (see Lubbock, *Orig. of Civil.*, p. 211). The im-

mortal soul went either to Tavirua-Ierai (heaven), or to Taihobu (hell), but the gods punished men in this world. There were several heavens ; one in the moon and clouds for kings and priests ; a second for chiefs : and a third in a more distant region for ordinary good persons. Prayer consisted in confession of human unworthiness, and in praise of the gods ; it was offered by kings and queens who were equally flattered, their dwelling being A-arai or the clouds of heaven, while the royal canoe was Anuanua, or the rainbow. The king's voice was thunder, his torch the lightning ; nothing once used by royalty could be put to any common purpose ; nor might royal names be given to subjects. The king, or the landowner, must however abdicate when a son was born : for the youthful only were esteemed. Priests had no power over marriages, but were important at circumcision, and tattooing ceremonies ; for the smallest deviation from custom vitiated all rites and sacrifices : and even if the priest's attention was diverted, and the "prayer broken," all must be repeated, and new victims offered (Mr Ellis, *Polyn. Researches*). The Maro-aurou was a "divine girdle" (or Ephod), worn by such priests, conferring marvellous powers on the wearer. It was artistically decked with yellow, blue, black, and especially red feathers, and was kept with, or in, an image of a god. The Tahiti marriage customs—like those of New Ireland and of other groups in Polynesia—are due to the general licentiousness of the race; and, from an early age, the maiden has to live when betrothed on a high platform railed round, near her home, and can never go out unless accompanied by one of her parents. The pair, standing on a mat, pledge troth at the wedding, when the skulls of ancestors are sometimes set out to take part in the ceremonies and prayers (Hutchinson, *Living Races*, p. 23).

Tail. This is one of many euphuisms for the phallus. Mr Fraser carefully avoids any allusion to the phallic idea in his *Golden Bough*, although it is well known to lie at the base of all worship of life. He prefers to speak of the "corn spirit" ; yet even he informs us (ii, p. 3) that "the corn spirit is a wolf whose fertilising power is in his tail," quoting Mannhardt (see Nik). His work contains no allusion to the Nismes sculpture, where a female rides on the phallus which she guides by a pair of reins (see Pala).

Takē. Tachen. Polynesian terms for a god, or a chief. Te-take is a god symbolised by a stone. [Akkadian *tak* : Turkish *tash*, "stone."—ED.] Takē is a royal title in New Zealand, and the heaven of these islanders is Takiwana or the "land of Taki."

Taksha. Sanskrit: “a cutter” or “carpenter,” and hence a “creator.” The Takshas were a people of the Upper Panjāb (see Gandharvas), near the ancient capital of Taxila, noticed by Pliny and Arrian between the Indus and the Hydaspes, supposed to be the present Sah-dhari, a mile N. of Kala Kisarāi.

Tal. Talos. Ancient names in the west for the sun. Talos was the brazen man of Krete (see Sal).

Tala. Tara. The palmyra palm. A symbol of Siva, yielding an intoxicating juice (see Tarn).

Talē. A common Indian name for the Tika or caste mark. The Indian girl wears her Talē as the western wife wears her ring, as the emblem of marriage. It is hung to a thread, and is a lozenge-shaped emblem marked with the Svastika.

Talisman. Greek *Telesma* “charm.” The term is adopted by Arabs as *Tilism*, and such charms were worn by all early races, being of stone, or metal, and inscribed with magic texts. They should be prepared by holy men, at holy places, and in holy seasons, and worn secretly as a defence against sorcery. They were buried in tombs, under houses, or in temples; and sometimes, lead talismans are inscribed with curses against foes (see Miss L. Macdonald, *Proc. Bib. Arch. Socy., Feby.* 1891). Pliny (*Hist. Nat.*, xvii) tells us that Roman emperors, and learned men, wore talismans, as did the earliest Akkadians. Every Syrian peasant wears a small square leather case, including either a passage from the *Ḳorān*, or a magic diagram prepared by some wizard.

Talmud. See Gemara, Hebrews, Mishnah. This work, or “teaching,” is a huge commentary on Hebrew Scriptures, the Mishnah text—in late Hebrew of our 2nd century—being accompanied by the Aramaik commentary or Gemāra: the Jerusalem version being of the 4th century, and that of Babylon dating 500 to 800 A.C. The latter is the longer, and is the chief source of later Jewish legends (see Hagadah). There are several printed editions of the Talmud. That of Jerusalem was first printed at Venice in 1523; and the Mishnah alone at Naples in 1492. A Latin and German translation appeared as early as 1760; and a French translation, by Chiarini, of the Mishnah. tract *Berakoth* includes a valuable preface; while the great edition of Surenhuse gives the, Hebrew, with the commentaries of Maimonides and Bartenora, rendered into Latin, and occupying three folio volumes.

These however are very imperfect representations of the immense literature of the originals. Dr E. Deutch states that the later editions have been willfully corrupted. His account is well known, and represents Jewish appreciation of this extraordinary literature ; but we cannot do better than to quote from a learned reviewer in the *Edinburgh Review* (July 1873). “Figures in shining garments haunt its recesses. Prayers of deep devotion, sublime confidence, and noble benediction echo in its ancient tongue. Sentiments of lofty courage, of high resolve, of infantile tenderness, of far-seeing prudence, fall from the lips of its venerable sages. Fairy tales, for Sunday evening’s recital, go back to early days when there were giants in the land . . . from the glorious liturgy of the Temple, Rome and her daughters have stolen almost all that is sublime in their own. . . . No less practicable would it be to stray with an opposite intention, and to extract venom, instead of honey, from the flowers that seem to spring up in self-sown profusion. Fierce, intolerant, vindictive hatred for mankind with small exception—confined in some cases to the singular number : idle subtlety, frittering away at once the energy of the human intellect and the dignity of the divine law : pride and self-conceit amounting to insanity : adulation that hails a man covered with the rags of a beggar as saint, and prince, and king : indelicacy pushed to a grossness that renders what it calls virtue more hateful than the vice of more modest people ; all these might be strung together in one black paternoster, and yet they would give no more just idea of the Talmud than would the chaplets of its lovelier flowers. For both are there and more. These volumes comprise the intellectual life of a gifted people for a period of 800 years—a self-tormenting, mournful, misdirected life. But it is a life needful to be understood by all those who would really know what Christianity was in her cradle, and would thus discern both what that faith. is historically, and how it has assumed its present form—‘If form’ indeed ‘that might be called which form has none’ . . . the Talmud not only awaits the infant at birth, and regulates every incident of that event (even to the names of the angels that are to be inscribed on the door, and the words on the four corners of the apartment), but anticipates each circumstance from the earliest moment. of probability. In every relation of life, in every action, in every conceivable circumstance—for food, dress, habit, language, devotion, relaxation—it prescribes almost every word to be uttered, and almost every thought to be conceived. Its rule is minute, omnipresent, inflexible. Its severity is never relaxed.

To borrow an illustration from the foundry ; the Jewish mind, subjected while in a fusible state to this iron mould, has been at once chilled and case-hardened by its pressure."

Demonology and witchcraft are very fully treated throughout the Talmud. Rabbi Eliezer enumerated 300 laws against witches. None could venture abroad alone on Wednesday or Saturday, for fear of Agrath daughter of Makhloth, nor sleep alone for fear of Lilith. We learn that Yahveh devotes three hours daily to the law, three to judging the world, three to feeding it, and the last three to sporting with Leviathan whom "he made to play with." He never acts without consulting his heavenly council, and sometimes a Rabbi has been summoned from earth to advise him. He himself superintends the rains and irrigation for the land of Israel, but leaves all the rest of the earth to the care of an angel. The world was created for Israel alone : hence a judge may lawfully favour an Israelite against a Gentile "but so that it be not observed." The Talmud is full of gigantic similies. Noah found it difficult to get the unicorn into the ark because it was as large as Mt. Tabor, and its horns were bound outside. The coats of skin of Adam and Eve had all the beasts and birds in the world painted on them. These descended from Cain's son to Nimrod whom Esau killed, and Jacob wore these skins when he stole Esau's blessing. The meaning of such allegories is often very obscure. The transmigration of the soul is taught in both Talmud and Kabbala. A Jew at death may be reborn as a Gentile, to save Gentiles or to help Jews. Words and numbers are Kabbalistically used in a sense not intended by the original, as when we learn that there are 903 kinds of death, because the Psalmist speaks of the "issues" of death, the numeral value of the Hebrew word for "issues" making 903. The tablets of the Law weighed $28\frac{1}{2}$ tons, and Abraham was a giant. Yet the Jews say that to know the scriptures aright it is essential to know the Talmud. Many of the legends are of ancient Persian (Mazdēan) origin; many of the fables are Buddhist ; but of such results of comparative study most Jews know nothing.

Much of Christ's teaching has its parallels in the "sayings of the fathers" (Pirke Aboth) in the Mishnah, which are often attributed to Hillel, and to other Rabbis living before, or at the same time as Christ ; but these memories were set down even later than those in the Gospels. Dr E. Deutch (see *Lity. Remains*), is however no doubt right in saying that the Talmud cannot have borrowed from the New Testament—a bitter hatred of Christianity marks its pages. There is much that is beautiful and kindly in Talmudic precepts.

“He who gives charity in secret is greater than Moses himself.”
 “The honour of thy neighbour should be with thee as thine own.”
 “Treach the tongue to say I do not know.” “If thy wife is little,
 bend down and whisper in her ear.”

Tam. Akkadian : “sun.” Turkish *tañ* “light.”

Tamas. A Hindu deity of darkness and ignorance, the spirit of the river where Rāma dwelt among dark and ignorant non-Aryans.

Tamils. See Drāvidians.

Tammuz. The Hebrew form of the Akkadian name of the sun god (Ezek. viii, 14), whose death was mourned by Hebrew women (see Adonis), as Milton says (*Paradise Lost*, i, 445) :

“Tammuz came next behind
 Whose annual wound in Lebanon allured
 The Syrian damsels to lament his fate
 In amorous ditties all a summer’s day,
 While smooth Adonis, from his naked rock
 Ran purple to the sea—supposed with blood
 Of Tammuz yearly wounded : the love tale
 Infected Zion's daughters with like heat.”

[In Akkadian Tam-zi means “sun-spirit” (see Tam), and the god is usually called Dum-zi, which may mean “the child spirit” : for he appears as a child, in the arms of the earth goddess, on Babylonian and Hittite monuments. The oldest Madonna and child in the world is carved on the rocks of Syria, and beside the pair is a harp on which sits an eagle, while before them is an altar. The goddess sits on a throne, and holds a club sceptre in her right hand—see the Mer’ash monument, Perrot and Chipiez, *Hist. of Art*, ii, p. 68, 1890.—ED.] Dumzi or Tammuz, is also described as the lover of Istar (see Gilgames), and the pair appear as the twins in many Babylonian legends (see Istar). The month of Tammuz (Zech. viii, 19) was June-July, in the Babylonian calendar adopted by the Jews after their captivity, being the “fulness of the year” to Syrians, and the harvest season, when however the sun has passed the summer solstice, so that its approaching winter death was feared ; for he was passing away to the “forest of Eridu,” or dark clouds of the sky. The Greeks, in the Ptolemaic age, used to cultivate plants in pots called the “gardens of Adonis” ; and Isaiah (xvii, 10-11) appears to refer to this practice among Hebrews.

Tamo. A Buddhist monk who, in a time of persecution, left S.

India in 526 A.C. as missionary to China. Dr Edkins finds him described in Chinese books as a severe ascetik and star-gazer, who sat for five years with his face to a wall. Mr C. Baber found an image of Tamo in a temple near Tzu-chou, with a Latin cross carved on his breast, as though later Christians had identified him with St Thomas ; but the Chinese regarded him as the son of an Indian king, and his temples are numerous in S. W. China.

Tan. Tin. An ancient root for fire, light, life, and God. [Akkadian *Tan* "sun," *Tin* "life" : Turkish *tañ* "light," *Tin* "life" (see Tengri) : Chinese *Tien* "heaven" : Egyptian *Tum* "sun" : Keltik *tan, tein*, "fire" : Etruskan *Thana* "light."—ED.]

Tanaoa. See Ta-aroa, Tangaloa, and Tanē. A god of the Polynesian islanders of the Marquesas group. In Hawaii he appears as Kanaloa, the *K* and *T* being often interchanged, as when Tanē becomes Kanē. He is a god of darkness, fighting with Atea (see Atua) the god of light. He sprang from chaos, and produced Ono or "voice." Kanaloa presides over Po or "hell" (see Fornander, *Polynesia*, i, pp. 63, 84) : the pronunciation of the various Polynesian dialects is very indistinct, and various, in such names. Tanyatu (Fornander, ii, pp. 34, 94) is a god of thunder [from an old root *Tan* to "strike" or "sound," as in the Aryan *tan* "to thunder"—ED.]

Tanē. The Polynesian father god (see Tan) who made the earth and skies, like the Chinese Tien "heaven," and Central Asian Tañ for "god." He thrust the heavens away from the earth, and gave men heavenly fire. He produced Rangi, and Papa, a divine pair who made light. The myths of the various islands differ, and the Hervey islanders say that Vatea produced the twin boys Tangarōa and Rongo (see Rongo) with whom are associated Tonga-iti, Tangi-ia and, lastly, Tanē, or Tanē-papa-kai, who is the "piler up of food." Others regard Tangia and Tanē as the "chief gods of Mangaia" or the world. The traditions all indicate a creation from chaos and matter, as among Akkadians. Vari the "ooze" or "mud" produced Vatea (or Avatea) from her right side, and he is "noon" and warmth, who consorted with Papa ("mother" or "foundation") the daughter of "nothing more"—Vatea signifying "soft bodied." From Vatea, and Papa, come the triad Tangarōa, Rongo, and Tanē, or (in Tahiti) the pair Tangarōa and Tiki. In New Zealand Rangi and Papa answer to the Rongo and Papa of Polynesia. Tanē, according to Dr March (*Journal Anthropol. Instit.*, May 1893, p. 324) is the "generative principle in nature, and a name for husband and betrothed" : the

tenth heaven, in which dwell the gods, is "Tane's opening in the sky," and to him were sacred the pigeon, linnet, and kingfisher. In Mangaia he was symbolised by the sacred drum (see Drum), and presided over war dances; the 26th of the month was his day, and he is "the opener of the bright eye," and Tane-metua "the generative parent," whose festivals, held at night, began with licentious dances and songs. The drummers roused Tanē (the two roots for "god" and "sound" being confused), and his voice is heard in the dashing waves of ocean, as well as in the sound of the drum, or of the conch shell. As god of the axe he is a bloodthirsty man-eater, having his two aspects of creator and destroyer like Siva.

Tanen. Tanentu. An Egyptian pair of deities of light, the latter being Hathor (see Tan).

Tang. Tartar: "god." See Tam, Tan, Tengri.

Tangaloa. Tangaroa. See Ta-arōa and Tan. The Polynesian god of heaven and of light (perhaps the Central Asian Tangri or Tengri for the god of heaven), who may also be compared with the "supreme Tangara" of America (Bradford, *Americ. Antiq.*, p. 400). The name Tangaroa appears to mean "the god on high": he was the good deity of light (see Rongo) the patron of fair-haired persons, the sky god and food giver, who settled in Raro-tonga leaving the isle of Anau, or Mangaia, which represents the cradle of the Polynesian race and their mythical paradise. Tangaroa sprang from his mother's head, and was symbolised by sacred lingam stones (see Fiji) his color being red. His principal sons were Vaka (or Laka) and Ahu (or Tupu), of whom the first killed the latter, being jealous (as in the story of Kain and Abel) of his goodness and diligence: the myth seems to represent the war of light and darkness, as does that of Tangaroa and Rongo.

Tanith. The chief goddess of Carthage, whom the Greeks identified with Artemis. The meaning of the name is doubtful, but, according to Lenormant, it signifies "pre-eminent."

Tantalos. A Lydian legendary figure (perhaps the "fiery sun": see Tal and Tan), called a son of Zeus, and dwelling on the sacred Mount of Sipulos (where is the Hittite image of the earth goddess) the city of Tantalos being on its eastern slope, before it was destroyed by earthquake. He angered Zeus, divulging the secrets of heaven, offering the flesh of his son Pelops to gods, and stealing the golden dog which watched the cave of the sun. He was sent to Hades, or to a cave under Mount Sipulos, where was a lake surrounded by beautiful

fruit trees. Here he is “tantalised” by being unable either to drink the waters or to gather the fruits, and lives in terror of a huge overhanging rock : for the fierce sun dries up waters, and withers fruits, while the rock in mythology is often a cloud. At this site the earth mother Ma, or Niobe, weeps. for her children slain by the fiery arrows of Apollo, and Pandareōs, the dog thief, was a form of Tantalos and changed into a stone (Sir G. Cox, *Aryan Mythol.*, p. 99).

Tantras. Sanskrit : “rules,” or “ritual,” a considerable literature supposed to be older than any of the Purānas. These books include the rites and hymns in honour of the Saktis or Prakritis (see Sakta); and an important section of Hindus regards them as a “fifth Veda.” They represent the worship of matter, and of nature, as a reaction from the philosophy, and asceticism, of Nyana and Yōgi sects. The Tantraists, reverting to a savage licence like that of Polynesia or of Australia, divided into “right hand” and “left hand” Saktyas (Dakshīn-acharya, and Vāmācharya), adoring the lingam and the yoni respectively (as Siva-ites and Vishnu-ites) which are philosophically described as representing “the male and female principles (Yan and Yin of the Chinese) in nature.” Their orgies have already been described, as there is little difference between Tantra and Sakta rites (see H. W. Wilson, *Relig. of Hindus*, i, p. 263). The “right hand” Tantraists worship Siva as Paçu-pati, “the lord of herds,” but are perhaps less degraded than the “left hand” worshipers of Vishnu. Both sects hold that all natural passions are good, and that pleasure should be made as exquisite as possible for the Vira, or “strong man” (Latin *vir*), who is not a Paçu or mere “tame beast.” Such revolt from ethikal restraint has been quelled by education among civilised races, yet it still lies beneath the surface in dark corners even of Europe (see Pisanus Fraxi, 1877, on *Prohibited Books*). The teaching of love as religion has always been liable to result in such abuses (see Agapæ), as shown in France or in Syria (Dulaure, *Hist. des Cultes*, i, p. 428) and these survive even in the modern Agapæmonē, or in the “spiritual marriages” of America. The disciples of Prodicus (see Adamites) were philosophers who, even as late as our 5th century, held Tantraist views. Gregory IX charged his German converts with practices like those of the Thrakian worshipers of Kottus, or Kotutto—the Baptai whom Greeks and Romans also imitated, combining purifications with licentious orgies, and dressing (like the eunuch priests of Kubēlē) in female dress. Their nocturnal assemblies occurred at the circumcision feast (see Australians) and at other festivals of the year, especially at the “Feast of the Matrix,” all windows being closed

and lights extinguished. The rites of Tibetan Buddhists (Tantraists) ; of Yezidis (or so-called “ Devil worshipers ”) in Persia ; of Anṣērīyeh, and Ism'ailīyeh (see Anṣāri), to whom some add Druzes, in Syria ; of Templars in the 13th century, according to the accusations formally made by the popes ; and of early Christian sects—according to Roman historians—were much the same (see Baba S. C. Das, Bombay Rl. Asiatic Socy. Journal, Feb. 1882, p. 124). The Tantras are believed to have been inspired by Siva, and are mostly dialogues between him and his bride Pārvati : they inculcate the worship of the Sakti (the female “ power ” or “ manifestation ” of a deity), and the performance of magical rites whereby power over the spirits of heaven, earth, and hell, may be obtained. Enlightened worshipers of Siva and Vishnu now disown the inspiration of the Tantras, but the result of asceticism is naturally a revolt, leading to the opposite extreme. The Tantraist says that “ all are brothers,” and both sexes alike renounce all ideas of modesty or of restraint.

Tao-ti-king. The Book of the Way of Life, among the followers of the *Tao* or “ path ”—the disciples of Lao-tze (see that heading).

Tāous. Tāwūs. A loan word, in Persian and in Arabic, for the mystical bird (see Ophir, and Peacock), which is the symbol of the Yezidis, or “ devil-worshipers ” of Persia (see *Rivers of Life*, ii, p. 87). See Yezidis.

Tap. Sanskrit : “ to warm,” “ shine,” or “ illuminate,” whether physically or morally (see Tabiti). It comes to mean “ zeal,” and thus “ penance.” The pious man, after having fulfilled his earthly and family duties, retires to the forest for the Tapu-vāna penances, preparing for death or for Nirvāna. But Tap is also “ fever,” and Tapas is “ a fire ” ; while Tapatī is a daughter of the sun, and mother of Kuru, the river Tapti being, it is said, named after her. The heaven of the “ seven Rishis,” and of the demi-gods, is Tapar-loka. Tapas is “ self torture,” ranking far above sacrifice as compelling the compassion of the gods (Prof. Oman, *Mystics of India*, 1903).

Taphos. Greek : “ tomb,” possibly as a place for “ burning ” the dead (see Tap), since we know, from the Mycenæ tombs, that they were—among Greeks—actually burned in the grave (see Dead, and Mycenæ). Bryant compares Taphos with the Hebrew Tophet, a place of burning ; but the word may on the other hand mean only a “ mound.” [The old root *Tap* or *Top* has such meaning : Egyptian

tep, Aryan *topa*, "top": Turkish *top* "hump," *tepe* "hill": Finnic *tup* "high": Mongol *dobo* "hill."—ED.]

Tar. An ancient root meaning "to pass," "to go up," and "to be high." Hence in Turanian languages Tar, and Tur, signify "lord," "God," and "heaven," as well as "nomad." [Akkadian *Tar* "God," "Lord," *tar*, *tal*, "go," "rise," *tur* "enter": Egyptian *ter* "end," *tara* "door": Aryan *tar* "extend," "pass," "enter" (whence "door"): Hebrew *tor* "travel," *ter'a* "gate," as in Arabic also: Aryan *tal*, *tol* "rise," "move": Hebrew and Arabic *tell* "mound," *tal'ah* "extend," Turkish *tal* "go down," *tur* "high": Finnic *tar* "high": Turkish *ter* "swift" (whence Akkadian *tarag* "deer": Mongol *turgun* "swift"). The original meaning is evidently "to move."—ED.] The root seems to interchange with Lar; it is found in Is-tar the "light deity," and in many words such as Tara or Dara (see Ea), Tarkhan, Tartaros, and the Akkadian Tal-tal, a name of Ea as the god of the depths: Tarik was an evil demon of darkness among Mazdean Persians.

Tārā. See Star. A nature goddess of Brāhmans (see M. Blouay, *Hist. de la Déesse Bud. Tārā: Journal Rl. Asiatic Socy.*, January 1896). She is the mystical star bride of meditative Buddhas, adored in Java, according to a text of 779 A.C.; and Hiuen Tsang found her statue in Māgadha, while Tao-suen in 650 A.C., found a stupa of Tārā in Central Asia. She had 108 names recorded in 21 verses of the Tantras, and was worshiped by Tantraists. In Hindu mythology Tārā is the wife of Vṛihaspati (see Brāhma) and was also a virgin bride of Soma (the moon) to whom she bore Budha, the planet Mercury, whence her connection with Buddha. Her daughter wedded Bali, who was slain in the wars of Rāma; she also married her brother Sugrīva. The Tibetan Tārā is a "virgin mother of heaven," the chief goddess of the Dalai-Lama, and of the Potala monastery of Lhasa. She is the consort of Avalokit-Isvara, the god of divine compassion. Her name is given to good women, like that of the Christian "queen of heaven." She is strangely connected in Tibet with "the primeval productive pig" (Waddell, *Tibetan Buddhism*, pp. 359-361. See *Rivers of Life*, ii, p. 221, fig. 239). She is the most popular of Tibetan deities, and answers to the Kwan-yin of China and Japan, the great virgin mother, and most loving of goddesses. She is of all colors, blue, and three-faced, as a bride of Krishna, green in Tibet, and pale in Mongolia, where she is the "all-seeing one with seven eyes," one being in the centre of her forehead like that of Siva, Zeus, or Serapis, while

four others are in the palms of her hands, and the soles of her feet. She has her 21 names, including white moon, the valiant, the victorious, the dispeller of grief, the subduer of passion, the giver of spiritual power, the all-perfect. She has a ritual of hymns and litanies, which is able to quiet fears and anxieties, and potent against disease and poison, leading to the forgiveness of sins. to the end of re-incarnations, to Buddha, and to Nirvāna. Special mantras or charms, are repeated on a rosary of 108 beads, such as "Om, Taretu, Tareture, Svahā." It is the Asiatic "rosary of the Virgin."

Taramis. Taranis. The Keltik and Teutonik god of thunder : *taran* being a Keltik word for "thunder" (from the Aryan root whence also "drum" comes in English). Cæsar compares the Gaulish Taranis with Jove the thunderer.

Targum. Hebrew : "translation." The Targums are paraphrases in Aramaik of the Hebrew scriptures, described fully by Dr E. Deutch (*Lity. Remains*) : see Hebrews. They are of the 4th and subsequent centuries of our era, though that of Onkelos has been supposed to have been composed by Aquila in our 3rd century (see Origen, Symmachus, and Synagogue).

Tarkhan. A Hittite title for chiefs : Etruskan Tarkon, Turkish, Tar-Khan ("tribal chief"), and Mongol Dar-go.

Tarku. An Akkadian and Kassite god of heaven (see *Proc. Bib. Arch. Socy.*, Nov. 1897). It probably means "the high god."

Tarshish. [There has been much dispute as to the situation of this city, which was apparently on the coasts of the Mediterranean (Jonah i, 2). From Tarshish came apparently gold, silver, ivory, apes, and peacocks (1 Kings x, 22), which may have been brought from Asia Minor, since ivory was common in W. Asia in times yet earlier than those of Solomon, while apes are represented on the Assyrian monument of about 840 B.C. There is no reason to suppose that Tartessus in Spain is intended, and Tarsus, on the coast of Cicilia, is more probable, since Tarshish is connected with Asia Minor (Gen. x, 4). The word is used in Hebrew to mean "pearl," and may refer to a pearl fishery. Tarsus was a port which could be reached from the sea by the river Cydnus as late as the 1st century B.C. Its coins bear the legend *Tarzi*, and under this name the place seems to be noticed in the Amarna tablets as early as the 15th century B.C.—ED.]

Tartak. The god of the Avites, or people of Ava on the

Euphrates (2, Kings xvii, 3,1), perhaps the Kassite god Tarta-khan. [Both deities were named from *Tarta*, “judgment” in Akkadian, and seem to represent Ea the judge of men.—ED.]

Tartar. This word, in Turkish and Mongolian, signifies “nomad” (see Tar), and has been corrupted into Tatar, or among the Chinese into Tatal. It applies to the Mongol and Turkish tribes of Central Asia, especially to the Kirghiz of the steppes W. of Mongolia, but it is not a racial term. [The Kirghiz, like the Turkomans, and Uzbeks, are of Turkish stock, and number some 3,000,000.—ED.] Prof. Köelle (*Journal Rl. Asiatic Socy.*, April 1882) says that the words Tartar and Turk both come from the root Tar “to move,” and distinguish the nomads from the Tajiks or “settled” population. But others derive the word Turk from the ancient root *Tur* “to stand” (Akkadian *Tur* “dwell”) as being the “inhabitants” of Turkestan, or Turan. The high conical hat worn alike by Turks and Hittites, is called a *Turku* or “high standing head-dress.” Tartar is a term of contempt in N. China (see Parker, *Life of Confucius: Asiatic Quarterly*, April 1897). See Mongols.

Tartaros. In Greek. A name for a son of Aithēr, and Gē (“air and earth”), and for Hades. It may be connected with Tal-tal, a name of Ea as lord of the abyss, and with the Hindu Talā-talā for Hell (see Tar, Tal).

Tāru. Triu. Dāru. See Tala. The palmyra, which intoxicates with its juice, and fulfils every desire, is the Kalpa-Tāru, or “eternal tree” of life. It not only supplies the “water of life,” but its leaves and fibre serve for paper and cordage. It is thus an invaluable and sacred tree.

Tashtir. The spirit who sent a flood, by aid of Yezids, or inferior spirits, according to the Mazdēans of Persia.

Tasm. See Arabia.

Tasm’etu. Babylonian: “she who hears.” The wife of Nebo, or “he who proclaims.”

Tat. Egyptian: “firm.” The word Tata, or Dada, is common to many languages as meaning “father” (see Ad), as in the Sanskrit *Tata*, Welsh *Taet*, Cornish *Taz*, and Breton *Tat*. The Egyptian emblem was a pillar surrounded by rings. Tat or Tot was a land mark, pillar, or Hermes. The goat (Mendes) was the “Lord of Tattu,” father, protector, and king of the universe (see *Proc. Brit. Arch. Socy.*, April 1886). Tat or Tot is the god Thoth, who (as

the scribe and messenger of the gods) answers to Nebo, Hermes, and Mercury.

Tathāgata. This term for a Buddha signifies according to Buddha-ghosha “one who has worked his way to perfection,” or—according to Jains—has “attained emancipation.”

Tatian. A native of Mesopotamia—probably of Edessa—said to have been the son of a Greek merchant, and born about 111 A.C. He was noted, about 140, as a student of Hebrew scriptures, and as knowing Greek, Syriak, and Arabic. He is supposed to have become a convert to Christianity at Rome about 152 or 153 A.C.; but was rather a Jewish Theist delighting in Platonic ideas, and Gnosticism. When Justin Martyr was slain, about 165 A.C., Tatian fled from Rome, wandering in Italy and Syria, and settling at Edessa, where he died about 180 A.C. He became a leader of the Enkratites or “self-controlling” ascetiks, who shunned wine, and even used water only, for the Eucharist. His “Oration to the Greeks” is still extant; but the original of his “Diatessaron” (or “fourfold”) harmony of the Gospels is lost. It is noticed by Eusebius about 340 A.C. as one of two “harmonies” then current; but it is unnoticed by Origen or by Jerome. It was written in Greek. Ephraem the Syrian, at Edessa (306-373 A.C.) seems to have valued it, and wrote commentaries thereon: he appears to have translated it into Syriak; and a Latin version of Ephraem’s work was published at Venice in 1876; but Ephraem knew little of Hebrew, or of Greek, and depended on the Syriak Gospels. Theodoret, bishop of Cyrrhus (457 A.C.), endeavoured to suppress Tatian’s gospels in favour of the orthodox Greek text of his time. Bishop Victor of Capua in Italy mentions a Latin version of the Diatessaron (in 554 A.C.), but such versions were often much interpolated: Arabic, and Armenian versions also existed. The Arabic has recently been found in the Vatican, and is translated into English by Rev. T. H. Hill (1893); but such versions as we know (according to the Rev. Dr Abbot) disagree not only with our Gospels in Greek, but with each other, and the original is still unknown. Tatian taught the ordinary Gnostik doctrines as to Æons, and the Demi-urge (see Gnostiks), and, on joining the Enkratites, denounced not only the use of wine and animal food, but also marriage, leading a celibate life.

Ta-tsin. A Chinese term for the west, and for Bactria, sometimes applying to the E. part of the Roman empire, and to Syria.

Tau. Hebrew: “mark.” The last letter of the Phœnician alphabet, having originally an X, or a cross, form. With this *tau* the

elect were to be marked (Ezek. ix, 4 : see Rev. vii, 3) just as Hindus are marked on the forehead.

Taurus. Latin : “ bull.” [Aramaik *Tor*, Arabic *Thor*, Hebrew *Shor*, Mongol *Shur*, “ bull.”—ED.] See Zodiak. The bull’s head, or skull, is a charm, and as such was sculptured by Greeks and Romans on the friezes of temples. In kuneiform and Hittite scripts it stands for “ power ” as well as for “ bull.” After the funereal rites the Hindus (see Mr S. C. Bose, *Hindus*, p. 275) set up a pole (the *Brisakāt*), gaily painted and supporting the head of an ox, which is circumambulated and adored : the pole is some 6 feet high, and is fixed in a pit, thus forming a lingam in an *Argha* (see *Argha*) : a similar emblem in the Borghese Museum (*Phallicism*, 1884) is supposed to represent the head of Apis the Egyptian bull, accompanied by emblems of the sun and moon. The Germans, when fighting the Roman Marius, also carried a golden bull as their standard. To many races the cow and bull are too sacred to be offered in sacrifice ; but in imperial Rome the expiation for heinous sins consisted in allowing the blood of a slain bull (see *Mithra*) to drip on the penitent, who was placed in a pit below the place of sacrifice—this was the celebrated *Taurobolium* rite. The ashes of heifers had equal powers of purification (see *Heifer*). The bull was everywhere the emblem of production and life, of strength and creation. (Lajard, *Culte de Venus*, p. 221). The Apis worship of Egypt is as old as the Pyramids.

Tawaf. Arabic : “ circumambulation ” of shrines (see *Makka*).

Teeth. These—especially canine teeth—are charms, but often are euphuisms for the lingam or phallus, like tiger’s claws and other such talismans. The “ tooth of Buddha ” is a name often given to a lingam of considerable size: but teeth of holy men were relics to Buddhists and Christians alike—like bones. Major Forbes (*Eleven Years in Ceylon*, I, ch. x ; H, ch. xiii) twice saw “ Buddha’s tooth,” a piece of discolored ivory, 2 inches long and 1 inch in diameter at the base. It is popularly called the “ Dalada, or left canine tooth, of Buddha,” and is enshrined within 7 successive caskets of gold, in another which is silver gilt, 5 feet high and bell-shaped, as are the interior *carandus* or “ caskets.” Two of these are inlaid with rubies and other gems. This relic stands on a silver table hung with rich brocades, in the inmost shrine of the temple attached to the royal palace of Kandi. When Major Forbes saw it in 1828 it had not been shown for 53 years. It was taken out and placed on a golden lotus on the table, while Buddhists offered to it gold, jewelry and

flowers. It is first noticed at Puri (or Saga-nath), N. of Tellingāna, which was called the Danta-pūr or “town of the tooth” (*Journal Bengal Rl. Asiatic Socy.*, March 1883). Here it was the palladium of the city for 800 years, and famed for its miracles during the wars of the region, from 300 A.C. even to the 18th century. Brāhmans carried it to their emperor Panduva, at Patna, denouncing—as a “vile superstition”—the worship of a bone. The Māgadha emperor decreed the “grinding and burning of this human bone”; but iron would not pulverise it: it was buried deep, but sprang out of the earth, or the water, and shone with light, floating on a golden lotus, in a golden cup, on the stream. Thus the emperor was converted, and Brāhmans declared Buddha to have been an incarnation of Vishnu. King Kshēri-dara, of Sevat-nuvara, attacked Māgadha to seize, or to destroy, the tooth, and it was considered right to restore it to Puri. Panduva abdicated to he come a Buddhist monk. Ksheri-dara then marched on Puri, where Guha-Siva hid the relic in his daughter’s hair, and sent her to Ceylon, where the tooth was adored from 309 to 318 A.C., in the reign of Kitsiri Maiwān. It had many later adventures, being, as Sir H. Yule says (*Marco Polo*, ii, p. 265), “a great object of desire to Buddhist sovereigns.” It is said to have been once at Amrāvati on the Kistna river; and, in our 11th century, King Anarauhta of Barmah claimed to possess it, or a miraculous emanation from the true tooth. In 1855 we found a building in the palace of Amara-pūra called “the tower of the sacred tooth.” The reigning king then enshrined a model of the Ceylon tooth in his capital at Mandale.

According to a Chinese text, quoted by Sir H. Yule, one of the four eye teeth of Buddha, was placed in Svarga, or the heaven of Indra, the capital of which was Amrāvati: the second in the capital of Gandhāra: the third in Kal-linga (or at Puri); and the fourth went to the Nagas or snake gods. One of these teeth (from Gandhāra as Sir H. Yule thinks) was brought to China by an embassy from the West, in 350 A.C., and is perhaps that now shown at the Fu-chau monastery. But in our 7th century Hiuen-Tsang was shown other teeth of Buddha at Balk, and at Kanōj. Kubla Khan, the Mongol emperor, is said to have got one from Ceylon in our 13th century. China has another celebrated tooth of Fo, or Buddha, enshrined on the summit of Mount Omei (see Omei) where the “glory of Buddha” is seen. The Ceylon tooth was captured by conquerors from India, but returned, after a few years, at the entreaty of the king of Ceylon, Parakrama III, in our 14th century. It was again carried off by the Portuguese to Goa in 1560, when the king of Pegu was ready to offer anything he had in exchange for it; but the king of Ceylon said

that the *Kalās* ("foreigners") had only got a sham relic; and, in return for magnificent presents, he sent the real tooth to Pegu. Its reception—says Sir H. Yule—"presents a curious parallel to Kublai Khan's reception of the Buddhist relics at Kambaluk." There is thus much doubt as to the genuineness of the later tooth in Ceylon. Portuguese history shows that their Admiral Constantine Braganza seized the tooth in Ceylon in 1560, and was offered 300,000 ducats, which the bishops would not allow him to accept, for its return. It was ground to powder in the presence of horrified Buddhists; and the Portuguese said that the Kandi monks substituted an "ape's tooth," which may have been quite as genuine as the older relic. When the British took Ceylon in 1815 the tooth was carefully hidden, and only re-appeared when it was found safe to show it.

Sacred teeth were common. One was shown in the adytum of the Kanheri cave temple near Bombay, and another at Nasik (see Dr Stevenson, *Journal Bombay Rl. Asiatic Socy.*, July 1853). Fa-hien found one at Ladak (Legge's *Life*, p. 23), and Hiuen-Tsang describes three (Beal's *Life*, pp. 50, 134, 181), one at the "new monastery of Balk, another at Kanōj, and a third at Simhala. These all emitted glittering rays, bright miraculous light, like the stars lighting up space."

Tefnut. An Egyptian goddess wife of Shu (the atmosphere), and supposed by Renouf to represent the "dew."

Telchines. Greek *Telkhines* (see Kabeiroi): they were mystic dancers representing mythical attendants on Dionūsos. Strabo says that they were called Kourētes, and Korubantes in Krete. Thirlwall regards them as of Phœnician origin; Sir G. Cox says that in mythology they represent clouds. [If of Semitic origin, like the Kabeiroi, the name may mean *Telalchīn* as an Aramaik term for "armed ones": for, like Korubantes, Sali, and others, they clashed their arms in dancing, and they thus represent clouds of thunder and lightning, or of hail.—ED.]

Telegus. See Tellingas.

Telephassa. Greek: "wide shining." The mother of Europa, Kadmos, and Phoinix, a dawn goddess, who sought for her lost Europa ("the west"), and sank to rest in the plains of Thessaly (Sir G. Cox, *Aryan Mythol.*, p. 247).

Telephos. Greek: "wide light." The sun: a child of Aleos "the blind" and of Auge "the bright." His myth resembles that of

Oidipous (see that heading) for he was exposed as a babe, suckled by a wild beast, went to Delphi to find his parents, and married his mother (the dawn); he was wounded by Akhilleus as he stumbled over a vine (Sir G. Cox, *Aryan Mythol.*, p. 317). He had a temple at Pergamos, and was adored at Parthēnion, in Arkadia, and elsewhere, as a solar hero.

Tell-Loh. See Loh.

Tellingas. Telingas. Tri-lingas. Telegus. Fervid lingam worshipers, and non-Aryans, who inhabit the Central E. Coast of India, numbering some 14,000,000 persons between the Krishna river and Orissa in Bangāl. In Madras they are known as Vadavans, or “northerners,” and as inhabitants of Koll-eru (“lake-river”), or Kolarians (see Kols): their language is the old Andhra (see Drāvidians): the name Tri-linga applied to worshipers of “three” famous “lingams” (see Lingam), and is softened into Tel-linga in their speech. In Pegu, or Lower Barmah, they became known as Talains or Talings, from the name of their early delta capital. The language of Talain stone inscriptions, found in various parts of Barmah, is according to Dr Forschhammer (the Government archæologist) almost identical with the Vengi: the alphabet is the earliest form of the Kanarese Telegu of our 4th century.

Tengri. Tangri. The name for “God,” and “heaven,” among Turks, Tartars, and Mongols. It is the Akkadian *Din-gir* (“life-maker”), otherwise *Dim-mir* (“creator”). See Tangalao.

Teo. Ti. Ancient words for God. The Mexican *Teo*, “God,” might be the Hindu *Deo* or *Deva*, or it may be connected with the Chinese *Ti*, and *Shang-Ti* (see China). *Teo-tl* (the *tl* being an affix and the word appearing without it in *Teo-calli* or “god-house”), is described as *Ipalne-moani*, or “he by whom we live” [Akkadian *ti, til, tin*, “living,” and “life”—ED.], and again as *Iloque-Nahuaque*, “he who has all in himself.” Among Peruvians—as among Hebrews—the name of God was never pronounced (Bradford, *Amer. Ant.*, p. 247), and descriptive titles are common among all races who dread calling the attention of deity by lightly mentioning his name.

Teo-yami-que. The Mexican queen of death and hell (see Yama), consort of Mexitli the god of war, who was second in the trinity—the first god being Tez-katli-poka, and the third Kuetzal-koatl. Dr E. B. Tylor says that she had a huge head with prominent eyes, and snaky tresses: she was clad in snakes, and her feet had tiger’s

claws. Her necklace consisted of human hearts, hands, and skulls. (see Bradford, *Amer. Antiq.*, p. 109).

Tepeyeotli. A Mexican god dwelling in caverns, and symbolised by the hare—probably a lunar deity (see Hare).

Ṭerah. Hebrew. The father of Abraham. A difficulty arises if Abraham only left H₁aran after his death (Gen. xi, 26, 32 ; xii, 4), since if Ṭerah. was 205 years old when he died, Abraham was 135, yet is said to have been only 75. [The difference is 60, or a *sos*, that is an unit in the kuneiform numerical system. The name Ṭerah appears to be the Babylonian *Ṭurakhu*, a loan word from the non-Semitic Tar-khu or Tar-khan “tribal chief.”—ED.]

Teraphim. Small images used by early Hebrews (Gen. xxxi, 19): the image laid in David's bed by his wife (1 Sam. xix, 13) seems however to have been life size. [In the Greek this is rendered *Kenotaphia* as though meaning a *Nephesh* or monumental stone—ED.] The Hebrew tells us that “Mikal took the Teraphim,” so that the word seems to be here a singular. Hosea notices the use of Teraphim as late as the 8th century B.C. (iii, 4). These images no doubt resembled the small pottery and metal figures found in tombs in Palestine, Phœnicia, and Babylonia. They formed a recognised feature of temple worship among idolatrous Hebrews (Judg. xvii, 5; xviii, 14). The word *tarpu* is used for a “ghost” in Assyrian (from the same root with Rephaim), and the Teraphim thus represented “spirits.”

Tertullian. Quintus Septimius Florens Tertullianus was the first Christian writer in the Latin language. He was born about 150 A.C., and at Carthage he studied Latin and Greek, Plato and the Stoiks. He is supposed to have been converted to Christianity about 190 or 195 A.C., but about 207 A.C. he joined the revivalist sect of Montanus of Phrygia—notable for its hysterical mysticism—and was thus regarded later as a heretic. He died in old age in Carthage. He travelled in Greece and Asia Minor, as well as to Rome. Of Tertullian Mosheim says: “It is difficult to say whether his excellencies or defects were greatest. . . . His genius was wild and unchastened. . . . He was changeable and credulous, and more acute than solid.” He shared the superstitions of his age, and believed the Church to be able to cast out demons like the sorcerers who, he says, did the same for money. His works are full of interesting notes as to contemporary customs of Christians and others, and show us the gradual evolution of Christian beliefs,

and gradual separation of priests and laity as distinct orders. He was the first to attempt to formulate a creed, and is famous for his rhetorical dictum "I believe because it is impossible." His short treatises range over a great variety of subjects, treating of the soul, and of the Stoik's mantle, of the veiling of virgins, or of baptism, of Mithraic rites as compared with the Eucharist, and of his wife—for Christian priests as yet were not celibates.

Testament. See Bible. The word does not mean a will, but an agreement or "covenant"; and Jerome uses the term *Instrumentum* or "legal agreement." The Hebrew term intended is *Berith* or "covenant": the Greek is *Diathēkē*.

Tēthus. Tethus was a Greek sea goddess, daughter of heaven and earth, and mother of all sea and river deities. Rhea (the earth) took Hērē (the earth), her daughter, to Tethus to be cared for; because without water the earth cannot exist.

Teut. An ancient Teutonic god akin to Tuisko (the Teutonic Mercury), *Tiu* or *Tio* being the Aryan *deo* or *deva*, the Latin *deus* and the Greek *zeus*. The Pelasgi fighting at Troy called themselves sons of Teutamos (see *Rivers of Life*, ii, p. 564). The emblem of Teut was the "hand" (see Hand), and he was also a rock or mountain.

Tez-katli-poka. The Mexican sun god symbolised by "a black shining stone," called Teo-tlet. He was also Ixtliltou "the black one," as contrasted with Kuetzal-koatl the fair god, as Krishna the dark is contrasted with the white Siva (Bradford, *Amer. Antiq.*, p. 301). He is often "seated on a bench covered with red cloth, skulls, and bones of the dead . . . is always young, and superior to the effects of time." Human sacrifices were offered to him to secure good crops; and "skulls were hung up in Tzompantli," or shrines, as among Indian non-Aryans, and Polynesians. The Asamese have Naga skull-houses in sheds near temples (see Bengal *Rl. Asiatic Socy. Journal*, 1872, p. 19). Tez-katli-poka is one of a trinity (see Teo-yami-que), his associates being Mexitli god of war and the peaceful Kuetzal-koatl. His Teo-kalli, or "god-house," was the grandest in Mexico. At the fete of the 3rd month his image was formed of seeds, cemented by the blood of children; and it was carried in procession from his shrine to another, where a priest threw for him a dart which was supposed to slay Kuetzal-koatl, the peaceful god, by striking his statue.

Thalēs. See Stoiks. This astronomer and philosopher was born at Miletos in Ionia, and flourished about 640 B.C. His astronomy

appears to have been derived from Babylonia or Asia Minor. He believed water to be the life of all things : and is said to have taught that the earth is a sphere. He was able accurately to calculate a famous eclipse.

Thalna. See Etruskans.

Thamūd. See Arabia.

Thana. See Etruskans.

Thargēliōn. The midsummer month of Athenians, on the 7th day of which a man and a woman were offered as human sacrifices. These Thernēakoi, usually captives, having been maintained by the state, were led in procession with music to the sea, and either thrown in alive, or burned on a pyre of wild fig logs, their ashes being scattered to the four winds (see 'Azazel, and Sacrifice). The man was decked with black figs, and the woman with white figs (see Fig). Figs, cheese, and cakes, were placed in their hands, and figs were thrown at them. They bore the sins of the male and female citizens respectively.

Thebes. Greek *Thebai*. The Boiōtian city so named is believed to have been called after the *Tebah* or "ark" (Gen. vi, 14: Exod. ii, 3), in consequence of the adoption of the Semitic Flood-legend. [See however the root *Tab* or *Tap*, under Taphos : possibly *Thebai* meant a "mound" or "hill."—ED.] Thebes the capital of Upper Egypt was named Ta-apiu (acconling to Prof. Ebers) as the "seat of the gods," the later Diospolis of Greeks, or "city of God." The Arabic *Medīnet Abu* means "city of Abu" (Egyptian *Apiu*). This site includes great ruins on both sides of the Nile at Karnak and Luxor, 460 miles S. of Cairo (see Egypt). It was a capital from the time of the 11th dynasty, but especially under the 18th, its great temple being erected by Thothmes III in the 16th century B.C. Its glory endured for ten centuries before the Assyrian conquest of Upper Egypt. It stood siege by Ptolemy Lathyrus (the 8th Greek monarch in Egypt) for three years. Its temples, whence Kambyses had taken some two millions sterling, were then again plundered, and much destruction of its tombs and monuments followed. Its wealth is shown by the statement that Rameses III (20th dynasty) alone, bestowed about £170,000 of gold and silver on four great and some other smaller temples. Within a space of half a square mile there are, near Luxor, temples by Amenophis II, and Amenophis III, by Rameses II (at the Ramesseum on a site where Usertesen I of the 12th dynasty had already built a shrine), by Rameses III, and by Ptolemy III, and Ptolemy VII.

Theism. The worship of a personal god without any reference to belief in inspired writings. The Socinians of the 16th century, and the Unitarians of the 17th, naturally developed into the Deists of the 18th, and into the Theists of the 19th century. The followers of Fausto Paolo Sozzini, the Italian Protestant (1539 to 1604), believed that Christ was God, but divided later into two sects, the more advanced saying that he should not be worshiped. They were expelled as Arians from Poland, and retired to Transylvania in 1658, reaching England in 1773, and spreading to America in 1815. Unitarian doctrines were especially furthered by Lindsay in 1773, and by Dr Martineau who accepted the results of modern critical study of the Bible. The more emotional teaching of Dr Channing, in America, resulted in the establishment of a religion of unsectarian ethics. But pure Theism is a very ancient belief, especially among Greek thinkers who, as a rule, supposed the personal creator to stand apart from the universe, leaving it to the laws of its nature. Vedantists believed that the phenomena of matter were Maya or "illusion," and God the only reality, much as Plato also taught. Deists like Paine, in the 18th century, rejected the dogmas of Christian churches. He too rashly accepted Nature as his God and Creator, though she recognises no such "equality and natural rights" as he proclaimed, and upholds no ideas of love and compassion throughout her domain. Tennyson says that:

" Nature is one with rapine, a harm no preacher can heal ;
The Mayfly is torn by the swallow, the sparrow spear'd by the shrike ;
And the whole little wood where I sit is a world of plunder and prey."

Thus Deism was dethroned, but Paine's influence led (says his biographer, Dr M. Conway) to the establishment of the first Theist church in New York, whence a more reasonable Deism spread to Europe, teaching that God is a loving father and mother, and saying as little as may be of any evil power that limits his actions. Theism, developing into an "Ethical Society," teaches only what Christ, and Buddha long before him, taught—a religion of good thoughts, words, and deeds, tolerating many various speculations as to the unknown and incomprehensible deity.

Two centuries after Spinoza Cardinal Newman, in his *Apologia*, gives us reasons why he believed in a personal God which are much less clear than those of the Jewish genius. When a lad, he says, "I wished the Arabian Tales were true." "I thought life might be a dream, or I an angel and all this world a deception" (Maya). "In fact . . . I was very superstitious, and for some time previous to my

conversion used constantly to cross myself on going into the dark." We learn hence how little we can trust even genius in a devotee, for insanity is not far off when the mind is so highly strung, and the imagination so powerful. The young priest felt—like the old Vedantists—"a mistrust in the reality of material phenomena," and so regarded God as a "necessity of his nature." He was ready to credit the occult; but he confesses that his God is only a "probability," adding that "Probability is the guide of life." He owns that God's existence cannot be proved like a mathematical problem, but this idea of probability he embraces "with full internal assent"—that is to say belief—the Probability being to him a great Person whom he loves and fears, as other men have made their God according to their own image.

Theism is called a "half-way house," where those can rest on the way who have found the old paths to lead nowhere, yet cling to a modified belief, not having yet found the new path to truth. The Theist believes in a person, or individuality, apart from the universe, calling him Infinite and Omni-present; which attempts at definition usually lead to Pantheism or to indifference, unless they result in an humbler Agnosticism. The Rev. C. Voysey (Nov. 1892) distinguishes Theism from Unitarianism clearly, in respect to belief as to Christ: for though the Unitarian does not believe him to be God yet he claims to know God especially through the New Testament. The Theist on the contrary is independent of any historical creed. Even Unitarians however (of whom there are some 300 congregations in Britain), are gradually joining the increasing ranks of the Agnostiks. They have long and bravely fought an unequal fight; for, as Socinians, they started the real Reformation of the 16th century, and took up the fallen cause of the defeated Arius, suffering long persecution as "Anti-Trinitarians," though they claimed only the right of private opinion dear to all Protestants, and advocated free enquiry into dogma. They were almost suppressed by the combined forces of the Jesuits and Trinitarian Protestants in 1611, and "all Arians and Anabaptists" were exiled from Poland in 1658. Yet they spread to Prussia, Switzerland, Holland, and England, everywhere awakening thought among the drowsy masses. Joseph II of Austria, and other enlightened princes, favoured them in secret; and in spite of many martyrdoms, Austria included 32,000 of them in 1790, and has added 22,000 more in the 19th century. Socinians with "an Unitarian catechism" appeared in England as early as 1650, but were repressed for a century by severe laws, and dared not openly disavow the divinity of Christ. Brave leaders like Dr

Priestly arose among them in the first half of the 18th century. In 1772 the Rev. Theophilus Lindsey threw up a valuable living in Yorkshire, and established the first Unitarian Church in London, while just a century later another bold Yorkshire clergyman founded the first Theist Church in these islands. Both leaders relied chiefly on the peaceful dissemination of their religious literature : and, in 1813, the civil liberties long denied to English Unitarians were granted : yet for 21 years afterwards they were not allowed to own their lands or chapels ; but now, under such eloquent and pious leaders as Taylor, Channing, Theodore Parker, Martineau, and Page Hopps, they have risen to the highest forms of spiritual faith, discarding the timid teaching of earlier days, and building up a great Theist church in all parts of the world. They are little noticed, on account of the variations of belief among them, and because many men now see no necessity for joining any particular sect, or for keeping up old forms of worship ; but since 1820 a large body of the liberal clergy of America have declared themselves to be Theists ; and in 1886 the “ Free Religious Society ” was there founded, discarding all mythology in favour of secularism and free thought. But “ Theology abhors a vacuum,” and the Theist clings to belief in a personality, not in, but outside the material universe. Men are better than their beliefs, and the practical aims of Theists are now the same as those of Agnostiks. If we preach love, and mercy to man and beast, we must of necessity ascribe a like nature to God. Few are strong enough to leave the church of their fathers, with all its fond memories and beautiful ritual, to join either the few who have gone out into the Agnostik wilderness, or those who rest in the Theistic house by the way. The aged Professor Newman—brother of the Cardinal (*Miscel.*, ii, p. 178) goes further than this.

“ Not in such words, O Father of our Spirits,
 Speak we again.
 A fear, a hope, each child of us inherits,
 Making them vain.
 Now a vast doubt wherewith our souls are shaken,
 Outlasts the tomb.
 Where, in what region, shall the wanderer waken,
 Gazing on whom ?”

The unchangeable and omniscient deity of the theologian is yet not absolute, since he is limited by law or consistency. So Bishop Cudworth wrote : “ God did not create . . . even morality. It is inherent in His nature . . . he cannot be conceived as capable of reversing it.” Goethe well says that : “ The theologian must hold fast to words if he

would reach the gate of certainty” ; yet these, says Hobbes, “ are the coin of fools, but the counters of wise men.” It is difficult, in spite of every attempted definition, to regard Theism as absolutely distinct from that kind of Pantheism which still retains a belief in the individuality of the deity. To speak of the “ absolute ” and the “ unconditioned ” is to speak only of the unknowable. Christian churches confess that their God is “ incomprehensible,” though they labour to explain His nature even to babes. Every object or creature which is not God limits his infinity, as the Rev. C. Voysey says ; but what is the difference between such teaching and the “ Higher Pantheism ” of Tennyson ? If God is present everywhere, and in all, we reach Monism, from which such Theism becomes indistinguishable. As Clifford said : “ the evolution of consciousness from molecular vibration is an ultimate fact of nature,” and without matter to vibrate we have nothing of which we can be conscious. The great gods of man have arisen from his contemplation of incomprehensible phenomena and marvels of nature. He naturally called them infinite and eternal compared with himself. The idea of law, or natural consequence, was as yet unconceived, and terrific cataclysms, arbitrary displays of power, were feared ; or gods were otherwise thought to be coldly indifferent to the miseries of man. The fear of such dread beings was said to be “ the beginning of wisdom.”

Miss Power Cobbe, as a typical Theist, astonished her friends by saying (*Contemporary Review*, Jan. 1888) that “ when poets spoke of looking through Nature up to Nature’s God, they must have meant through telescopes filled with the glass of Christian sentiment . . . nothing could be more disastrous to both religion and morality than to revert to Nature for one or the other . . . The all-pervading law of Nature, by which animal life on earth, and in the waters, is chiefly sustained, is the preying on other life—unquestionably repugnant to our feelings ” ; but “ as death is the inevitable condition of physical life, it may be compatible with the widest beneficence, and pain be needful to secure us from mutilation and untimely death.” [A short pang, unexpected, against a life of delight.—ED.] To live is to desire, to want is to suffer. Yet a short misery outweighs with us a long felicity.

We have given but a sketch of the difficulties that are raised by the theory of a Theos, good, just and beneficent, almighty and omniscient, but apart from the universe. But Theism is a mighty advance on all that went before. It casts aside amass of superstitions enshrined in human writings, with worthless rites and symbols, miracles and dogmas. It strives to look facts in the face, and it

seeks not to “glorify” God, but to love Him as the father and friend of His creatures, and therefore to love His creatures, and to be pure because He is pure.

Themis. Greek. The goddess of justice. Compare the Egyptian Thmei, whose emblem is the “feather” which, weighed in the balances, determines the judgment on the soul (see Amenti).

Theodotiōn. An Ephesian Christian who lived about 140 to 180 A.C., and who reverted to Judaism. His Greek version of the Hebrew scriptures was used by Origen (see Origen and Symmachus). Jerome speaks of him as—“a heretical Christian of Pontns”: Irenæus mentions him; and Epiphanius calls him an Ephesian who studied Hebrew, making his translation under Commodus (160 to 193 A.C.). Dr Gaster (*Proc. Bib. Arch. Society*, Nov. 1892) regards the name as a Greek translation of Yehunathan (“Yahveh has given”—a son), which was the name of the author of the Targum (or Aramaik paraphrase) on the Prophets. This Jonathan, according to the Talmud, was a son of Uzziel, the pupil of Hillel, who died about 10 A.C.; but in this case the date of Theodotiōn would be somewhat earlier.

Theos. Greek: “God.” The origin of the word is now disputed, as not being derivable from the same root with the Latin Deus, and Greek Zeus, or Sanskrit Dyaus (see Teut).

Thera. Thero. Pali: from the Sanskrit *Ther-vira*, a term of courtesy applied to elders and monks among Buddhists, in Ceylon, Barmab, and Siam, usually to Bhikshus of ten years standing at least; it implies learning and good service. They are Jātis, or sage elders, and as a body are called Therawadi. A Thera must be physically perfect, and the royal Kalyani text at Mandale speaks (in the 15th century A.C.) of the rejection by king and priests of a candidate to the title of Thera, “because of a big toe being too short” (*Indian Antiq.*, Feb. 1893). He was “unfit to enter the Sima circle” (see Sīma) just as a Pope must be declared physically perfect before he is accepted, or as a Hebrew priest could not enter the house of the Lord if mutilated or imperfect (see *Rivers of Life*, i, p. 148).

Therapeutai. Greek: “servers” or “worshippers,” who “attended” men as physicians, or “waited” in the temples of gods (see Thera). They were an ascetik, and healing sect in Egypt, very like the Essenes of Palestine (see Essenes), as described by Philo and Eusebius (Philo’s *Works*, iv, 6, Bohn’s trans.; Eusebius, *Hist. Eccles.*, ii, 17). They lived in the desert; and the Buddbist influence which brought such asceticism to the west is unsuspected by those who

describe them (see Buddha). Philo never speaks of Christians, though Eusehius regarded the Therapeutai as semi-Christian. Philo regarded them as belonging to an older sect "scattered over all the known world, and to be found in all nations." His essay on "the Contemplative Life" describes them as known in Egypt (about 25 B.C. to 45 A.C.). He himself "had tried the life of the recluse, and found (like Gotama Buddha) that solitude brings no escape from spiritual dangers; for, if it closes avenues to temptation, there are few in whose case it does not open more." He however calls them "the Therapeutai (or 'servants') of God." They dwelt in huts, cells, and caves on the borders of Lake Mareotis: "their time was taken up in contemplative communion with God, the reading of old sacred writings, and composition and singing of hymns." On every 50th day they met in a monastery where, during a modest meal of bread, water, and vegetables, the leader gave a more or less mystical discourse explanatory of the traditional love which was handed down among them. This was followed by "a solemn procession, and dance of mystic significance, in 'the moonlight on the margin of the lake.'" Only brethren and sisters joined in it, and if strangers appeared they withdrew to their cells. There were other meetings for fasting, meditation, and instruction. In every house was a room set apart for solitary reading of their "laws, prophets, hymns, and psalms." They were vegetarians and water drinkers, and the elders were favoured with divine illumination. Dean Mansel (*Gnostics*) maintains that "the philosophies of the Therapeuts were due to Buddhist missionaries who visited Egypt." Lassen, Schopenhauer, Schelling, Renan, Muller, King, and other scholars take the same view, and Dean Milman wrote that "Therapeuts sprang from the contemplative fraternities of India" (see Lillie, *Buddhism and Christianity*, chap. vii).

Thesan. See Etruskans.

Thigh. The Hebrew *Yerek* (Gen. xxiv, 9) is an euphuism for the phallus. Renouf (see *Proc. Bib. Arch. Socy.*, Dec. 1893) says that "Chepra (the creative sun) is self-produced on his mother's thigh." The Ilavas "sprang from the thigh of Pārvati" (Rev. S. Mateer, *Travankōr*, p. 97).

Thing. An early parliament or tribal meeting of the Norse, and Teutons, in a circle (see Arthur). Hence such names as Tyn-wald ("grove of the Thing") or Dingwall (Thing-wall or "field of the Thing"). The old Norse custom is described in the "Grand Foude" Court of Shetland—a provincial assembly in the Tingwall, an islet close to shore. The members of the Court turned first to the east

and then sat on rocks with the law book before them. Their decisions as to property were final ; but in cases of life and death the condemned stripped off his clothes, and crossed the stepping stones from the islet to the shore : he darted off to seek sanctuary in the church with avengers behind him. The crowd opened to aid his flight, and encouraged him, unless public opinion was against him, when he was killed as soon as he reached the shore, as also if the avengers overtook him. The last Foude Court was held in 1670. The Tingwall was also a centre for fairs and feasts. The custom of seeking refuge is ancient and common, and is found early among the Hebrews.

Thinis. This. An ancient capital of Egypt on the W. bank of the Nile, 370 miles S. of Cairo. The first two dynasties were Thinite. The sacred name of the city was Anhirt from the Egyptian Mars, and this has now been converted into Girgeh—the Christian St George taking his place. The debris is of the Roman and Greek age, the ancient city being buried to a depth of some 15 ft. (Dr A. H. Sayce, *Proc. Bib. Arch. Socy.*, June 1885). The tombs range from the 6th to the 13th dynasties, and a temple of Osiris was built here by Seti I of the 19th dynasty about 1400 B.C. The British Museum has a record of 35 kings of Thinis who preceded Rameses II. Anhir, the local god, was the “guide to the sky” represented as a walking vase standing on the firmament. The vase is the sign of rain and sky, and this Mars was evidently a storm god.

Thomas. Aramaik *Tuma* “twin.” His name is explained as being the Greek *didumos*, or “twin” (John xi, 16). In spite of his zeal to die for his Lord he doubted his resurrection (xx, 24). He was one of the twelve apostles (Matt. x, 3 ; Mark iii, 18 ; Luke vi, 15 ; Acts i, 13) and apparently critical by nature (John xiv, 5). He is stated to have seen Christ again in Galilee (xxi, 2), as also to have witnessed the Ascension on Olivet. According to Eusebius, and the Christian historian Socrates, he was “the apostle to the Parthians and Persians,” and was buried at Edessa on the Euphrates. Yet later legends make him go to India where he was pierced with a lance like his master (*Syriak Chron.* and *Roman Breviary* : see Milne Rae, *Syrian Ch. in India* : Huc and Gabet, *China and Tartary*, i, p. 19). The term India often includes Bactria and E. Persia in mediæval literature. An Indian king condemned him, and he “fell pierced with arrows at Calamina”—supposed to be Patala on the lower Indus (see Gondophares) ; but Chrysostom in Syria, in the 4th century, said that his grave at Edessa formed one of the genuine tombs of the

apostles, the others being those of Peter, Paul, and John. The church which he founded in Edessa spread (see Nestorians) to India later. The Spaniards, about 1500, believed that he went to America. The Portuguese spread wild stories of his journey throughout India even to Madras, where, in the Mailapūr suburb of the city, they showed his tomb, over which they built their cathedral. They called an old conical mound, sacred to the natives, a little inland, the "Hermitage of St Thomas," and this has long been the artillery headquarters. Here between 1517 and 1547 was found "a great stone with an engraved cross and dove, and an inscription in Pahlavi characters." Dr Burnell refers it to our 7th or 10th century (*Indian Antiq.*, 1874, p. 313). This stone may have been consecrated by later Nestorians, but was probably an old lingam on the Sivaik cone of granite which rises abruptly 200 feet from the plain: for the Portuguese said that when they captured the place they found ruins of a Christian church, "in charge of a Faḳīr," or native ascetik. Marco Polo mentions the site in connection with legends of St Thomas as early as our 13th century. Cosmas (535 to 550 A.C.) is the first to speak of Christians in S. India; he says that "in Caliana" (or on the Malabar coast) "was a bishop appointed from Persia"—evidently a Nestorian. Two copper plates dating about 774 and 824 A.C., are known, granting rights to Christians near this hermitage of St Thomas at Madras; in the 14th century Jordanus the Dominican speaks of them as "a poor scattered people, calling themselves Christians, but knowing nothing of their faith, or of any baptismal rites; but believing that Christ was St Thomas the Great." Pope John XXII had made Jordanus bishop of Quiloa, resident at Travankōr, directing him by a special bull to convert the natives. The Portuguese in 1600 began to influence these native Christians, but when the Dutch drove them out, in 1653, these Nestorians owed allegiance to the Patriarch of Antioch who is now accepted by some 400,000 Indian Christians (see La Croze, *Hist. of Christians in India*, pp. 39, 40). Haito, the Armeilian writer of the 14th century, believed that in his own time only one city in India professed Christianity; but Portuguese tradition alleges that Cheram-Perumāl, king of Malabar (about 900 A.C.), favoured Christians, who were then led by Thomas Cana, a very much married Armenian. The children of his first wife were esteemed nobles, and would not commune with those of the second; but from these all Malabar Christians claim descent. When Vasco da Gama reached the Malabar coast in 1498, they sent a deputation to the archbishop of Gazarta, near Mogul on the Tigris: and he consecrated two bishops "calling on Mar Tuma"

(St Thomas), recommending them to extend their missions to China and the S.E. islands.

To our own researches—as above—we may add those of the Rev. Dr Milne Rae (*The Syrian Churches in India*): he also holds that “Southern India received Christianity, not from any of the ancient sects of the church; not from Jerusalem, or Antioch, not from Alexandria, or Rome, or Constantinople, but from the Nestorian Patriarchate on the banks of the Tigris . . . not till the beginning of the 6th century” (p. 102). The Nestorians naturally revered St Thomas of Edessa, and thus all their churches came to be regarded as having been founded by him (p. 128).

Thor. The Skandinavian god of thunder (see Taramis). He fights the giants of Niflheim, and is the second god of the Norse trinity, called in the Eddas the “eldest son of God.” His great weapon is Miölner, the hammer or “fiery cross” (see Fylfot, and Hammer), which is the “crusher” and also the giver of wealth and abundance. Skandinavians called themselves children of Miölner, and it is the symbol of the thunderbolt; but also one used at weddings (see Freya), and still said to weld the bride and bridegroom together, in Transylvania and Roumania.

Thoth. See Tat. The Egyptian ibis-headed god, the scribe who records men’s deeds, and the messenger of the gods, answering to Nebo, Hermes, and Mercury (see Amenti). The first month of the Egyptian year bore his name (see Year).

Thread. See Janivāra.

Threshold. See Dagon, and Mongols. The custom of leaping over the threshold is ancient (see 1 Sam. v, 5: Zeph. i, 9: *Proc. Bib. Arch. Socy.*, June 1899).

Thumb. See Fig, and Hand. The Jews forbade any man to raise his thumb in the Temple (Yoma, ii).

Thummīm. Hebrew: “perfections,” joined with Urīm or “lights.” These appear to have been gems, either those on the breastplate of the Jewish high-priest (see Ephod) or others “in” it (Exod. xxviii, 30). Josephus says that these gems glowed when the deity was favourable: they may have been supposed to give different auguries according to color, as the opal and the turquoise were in later times, or the emerald and other gems which detected poison (see Levit. viii, 8: Deut. xxxiii, 8: Ezra ii, 63: Neh. vii, 65). Saul, so

divining, says to Yahveh "give a *Thum*" (1 Sam. xiv, 41). These ancient symbols were unknown after the captivity (see *Urīm*).

Thunder. See Taramis, and Thor. Thunder was conceived to be the sound of a great hammer. [Hence in Wales and elsewhere the ancient stone "celts," or heads of axes, were called "thunder bolts" and were supposed to have fallen from heaven.—ED.] The ordinary symbol of thunder gods is a representation of the lightning (see Mr Munro Chadwick, *Journal Anthropol. Instit.*, Jan. 1900). The Vajra of Indra, and the Trisul of Siva, resemble the three-pronged trident of Rimmon the Babylonian thunder god (see Trisul); with this trident earth was stricken, and made fertile by the thunder showers.

Thursos. The emblem of Bakkhos, a pine-cone on a *Narthex* or "reed," adorned with streamers. It is connected with the pine-cones, and palm spathes, borne by Assyrian deities; with the pomegranate; and with the lemon carried by Jews (see Tabernacles). In the *Narthex* Prometheus hid the fire from heaven. The emblem was one of fertility, and originally of phallic significance. The Titans were Thursos bearers, like the worshipers at the Dionusiak mysteries.

Ti. See Teo. The Chinese name for deity; probably the ancient Akkadian *zi* "spirit," or *ti* "life." The Ti which surmounts relic caskets, and pagodas, in Barmah, is now called an umbrella like the Egyptian Ta (see Ta): from Nama and Ti, according to Tibetans (or from heaven and chaos), all things were produced. Shang-ti in China is the "supreme god" (Prof. Legge, *Sacred Books of East*, iii, p. 25): and "Ti corresponds to our God." In Polynesia Ti, Tiki, and Titi, are terms for spirits, as Ti is a Keltic word also for God. Tiki was also known in New Zealand (see Fornander, *Polynesia*, i, p. 69: Dr March, *Journal Anthropol. Instit.*, May 1893). The Tiki (or Unu) is represented by an erect stone, and Ti was the creator or the first man in Polynesia. The Ti emblems (says the Rev. Mr Ellis) were "anointed with fragrant oils." Some were rough logs, others carved, or shapeless, images 6 to 8 ft. high and wrapped in cloth. This sacred garment is sometimes wrapped round a bride; pigs are sacrificed and a bit of the cloth is placed in the pig's ear (Davis & Ellis, iv, p. 435). Tiki was the god of the dead, ruling in Po or hell, or in Avaika ("night"), among the Atuas or ancestral ghosts. He was the son of Tii and Huia, the son and daughter of Tangaroa (see Tang:Uoa), to whom the plaintain—Uatu or "upright sprout"—with red buds, was sacred.

Tiamat. Tiamatu. Babylonian: "the abyss"—the Hebrew

Tohu, or *Tahūm*—a personification of chaos, and of darkness and storm (see Babylon, and Marduk). A bas-relief of the palace of Assur-na šir-pal of Assyria (about 880 B.C.) represents Tiamat as a dragon, with lion's head and paws, a feathered body, and bird's wings, tail, and feet. Marduk, who attacks her, is armed with lightning, sword, and sickle. The legend is the origin of that of Bel and the Dragon, and is found in Greece and in India, surviving in our legend of St George.

Tibet. This high mountain region, which now owns the suzerainty of China, is said to have first become a settled kingdom only in 434 A.C., under an eponymous ruler Tu-pöt (see *Journal Bengal Rl. Asiatic Socy.*, February 1891). It is called Tabbat by Arab writers about the 12th century. Marco Polo, in the 13th century, with others, speaks of Thabet, or Tebet. But Tibetans call themselves Bod-pa, and their country Upper and Lower Bod, while Ti-pot-an only means "the end of Bod," or Pot, connected probably with the name of the separate state of Bhutān. Indians, and Chinese pilgrims, down to our 7th and 8th centuries, called Tibet Himavata, or Himadesa, the "land of snow," which is Khawa-chan in Tibetan speech. The introduction of Buddhism, about 630 A.C., by Sam-bhota (see Lamas), led to the appearance of the Pah-mo or "holy people"—monks and nuns—at Pha-boukha near Lhāsa, and they were believed to control demons through powers gained by austerities (see *Journal Bengal Rl. Asiatic Socy.*, February 1892). The weird wastes, snowy peaks, deep gorges, lakes, and glaciers, have made Tibet a land of mystery, where monks have pondered in solitude for ages. Tibet begins about 200 miles N. of Calcutta, and even its passes are 10,000 feet above the sea. Till 1904 all attempts of modern Europeans to penetrate to its sacred capital at Lhāsa failed (see *Times*, April 1889). The whole region is 700,000 miles in extent, with a population of 8 millions, the table land rising to 12,000 and 17,000 feet above sea level. The Tibetans are nominally Buddhists, but actually devil worshipers, and are of Mongol stock with some Chinese infusion. They regard their land as the "home of Buddha," the "land of the blessed," the "roof of the universe." Marco Polo related strange tales of the "Bods," who devoured corpses, and the livers of foes, with butter and sugar, and made candles of human blood. Friar Odoric of Pordenonereached Lhāsa in our 14th century, and in 1624 Antonio Andrada, the Jesuit, climbed the terrific passes to the sources of the Ganges, and after terrible sufferings reached the sacred lake of Manasarowar, and passed through Tibet to, China. Fathers Grueber

and Dorville, in 1661, travelled in six months from Pekin to Lhāsa, where they spent two months. These Austrian priests were followed by the Jesuits Desideri and Freyre : the former lived in Lhasa from 1716 to 1729, and translated the Ka-jur, one of two great Tibetan scriptures. In 1719 the Capuchin friar Francisco Orazio della Penna reached Lhāsa with 12 companions : his mission existed there for more than 25 years. Van de Putte, the Dutchman, passed through Tibet to China, and returned through it to India, reaching Delhi in 1737. Warren Hastings sent Mr George Ogle to the Teshoo-Lāma—the only European who has been on terms of warm friendship with a spiritual ruler of Tibet. Capt. Turner, sent later, saw the election of a baby Dalai-Lama. Thomas Manning made a private visit to Lhāsa, undergoing great dangers, since which time the only visitors were the Catholic missionaries Huc and Gabet. The truest and fullest account of Tibetan religion is that of Dr Waddell, who lived in a monastery on the borders of this land of mystery, and whose scientific researches destroyed the false representations of theosophists.

Dr Hodgson, the British political agent at Napāl, first astonished Europe by his account of Tibetan literature (1824 to 1839) ; and Burnouf's translations date from 1844, leading to the mission of Fathers Huc and Gabet in 1845. The account given of Buddhist ceremonies led, however, to their volume being placed on the Index Expurgatorius in 1860. They spoke of churches, rituals, processions, pilgrimages, relics, and images ; of tonsured priests and auricular confession ; of crosses and beads, incense, and tinkling bells, too like those of Rome ; though the resemblances were explained away as due to Nestorian teaching in our 8th century. The Gompas—or Lāma-serais—date only from 750 A.C., when Indian Buddhism had passed its zenith ; but we know that such ritual existed earlier, and we have no reason to regard it as having been borrowed from any Christians. Tibet had received Sanskrit books from India in connection with Buddhism by 600 or 700 A.C.; and used Sanskrit characters for its sacred literature in the Mongolian language. Mr Knight (*Where Three Empires Meet*, 1893) saw at Ladāk, in N.E. Kashmir, or "Little Tibet," the same ceremonies described by Huc—too truthfully—as performed at the famous monastery of Hemis, 20 miles higher up the Indus than the capital at Leh. He describes a ritual still extant, as elaborate as that of Lhāsa ; processions worthy of mediæval Rome ; and sacred dances by tonsured and gorgeously robed Lāmas, who wore mitres and copes, carried pastoral staffs, and swung censers of incense, chanting to the tinkling of bells, dipping their

fingers in holy water, and partaking of a sacrament. Shaven monks looked on, fingering rosaries, bowing their heads, and laying their hands on their breasts. Such sights we too have seen in Barmah. Leh, says Mr Knight, had then no living incarnation of Buddha ; but a boy had already been selected for the office. Such a “Bodhi-sattva king” is said, as early as our 7th century, to have been proclaimed in Tibet, “an Avatār clad in a garment of eyes,” and endowed with the eternal spirit of Shakya Tubpa, or Buddha. (see India). The Lāmas are no true followers of Gotama, and in small outlying Gompas of Lahoul and Sikhim the Ge-longs, or monks, openly consort with Ge-long-mas, or concubine nuns, discipline and piety being rare, and the old orgies of the Tantra sects being known to these “beggars of virtue.” Good arch-Lamas, however, frequently degrade or dismiss the abbots of monasteries when of evil repute.

About 620 A.C., the Tibetan king Srong-tsan ordered all foreign books to be translated into Tibetan. The early use of blocks for printing has preserved the Nagari characters first introduced, in older forms than those of Sanskrit MSS. in India. The spirits of the authors were believed to haunt the great libraries, and are invoked in the great four storeyed building at Lhāsa, said to date from our 12th century. Here “the monutnental work of Kshem-endra, called Kalpa-lota,” was translated into Tibetan verse by order of the great Lama Phagspa, who is said to have converted the emperor Kublakhān to Buddhism (see Mr S. Chandra Das, *Journal Buddhist Text Socy.*, ii ; *Academy*, 9th October 1893). The Sam-ye library was the largest at Lhāsa till the beginning of the 19th century, when it wae accidentally burnt down ; it is believed to have been built in our 8th century, after the model of that in the Odanta-pūr monastery in Mūgadha. The Dalai Lama’s library is now the chief one at this sacred city. From the 14th to the 16th century Chinese books were translated, when the Buddhist originals could not be obtained from India. But Buddhism had its times of trial in Tibet, and it was disestablished in the 9th century by King Lang-dharma, called “the apostate,” reviving again through the powerful preaching (about 1020 A.C.) of Atisha, who said that he saw Om, or Adi-Buddha’s name, written in letters of flame on a rock where he was allowed to rear a monastery, and to plant a sacred tree. The miracles which followed included the appearance of some 10,000—some say 100,000—images on the leaves of this tree. Abbé Huc visited the monastery at the foot of a mountain where Tsong-kaba was born in 1350, to see the “celebrated tree which sprang from one of his hairs.” He gravely describes the markings on the leaves as Tibetan characters, and, with

great consternation, admits that there was no suspicion of fraud. We can hardly wonder that the Pope discountenanced the work of this credulous priest, who knew as little of Tibetan writing as he did of botany.

Tibetan literature is ably described in the *Edinburgh Review* (Oct. 1890), by one who appears to have given a lifetime to the subject. It includes the two huge encyclopedias called Kan-gyur (100 volumes) and Ten-gyur (225 volumes), which reached London in 1838 with 14 other volumes (339 in all): among these are the sacred poems of Milaraspa—the Milton of Tibet: the huge historical compilations of Buton in 1320: the work of the “Lotus picture writers”; and the fairly reliable *History of Tibetan Kings*—the Gyalrabs—said to have been written 250 years ago by the 5th Grand Lāma of Lhāsa. To the zeal and piety of the kings Sron-tsan Gampo, and Tisrong-deu-tsan (650 to 800 A.C.), we owe translations of Sanskrit works of which the originals have been lost. In our 9th century king Ralpachan revised and added to these translations made by studious monks: the main canons of the Buddhist scriptures were then rendered from the Chinese. Others were added in the 12th century, and about 1340. The two great dictionaries were printed at Narthang, in the province of Tsang, between 1728 and 1740. Other editoris were published from two presses in E. Tibet, and Pekin possesses a somewhat illegible copy.

The Kangyur of 100 volumes includes seven divisions—(1) The Dulwa, or “discipline,” drawn from the Sanskrit Vināya, and including the cosmogony, and much Buddhist mythology in 13 volumes; (2) Sher-chhyin (21 volumes); (3) Phal-chen of 6 volumes; (4) Koutsek of 6 volumes; (5) Mdo, the Sutras of the 5th century A.C., including the legend of Buddha, and many Tantric, and magical rites, and theosophy (30 volumes); (6) the Myan-das in 2 volumes; (7) the Gyut in 22 volumes, including the Tantras of the third and most degraded stage of Buddhism reduced to a magical system, with invocations, and meditations and all phases of Yōgi hypnotism.

The *Tengyur* of 225 volumes is divided into three sections—(1) The Toetso, a large volume of prayers and hymns, with a large part of the Hindu Mahā-bhārata; (2) the Kyil-Khor, which is like the Gyut or 7th part of the preceding collection, and full of Tantric mysticism and ritual, in 87 volumes; (3) the remaining 136 volumes correspond to the 5th division of the first collection, and treat of ethiks, philosophy, medicine, alchemy, sorcery, prophecy, Paradise, etc.

These works, based on originalsof our 5th and 8th centuries,

show complete familiarity with all the Buddhist legends of India, and China, including much that was oral only in the 1st century B.C., and much that is otherwise lost ; but they also show the gross immorality of the times, and the introduction of Bhikshunis (or Ge-;ong-mas) into monasteries, which became as corrupt as those of Europe in our 16th century. Several volumes of the *Dulwa* show, in the 253 rules of life, a concealed uncleanness, and excuse of crimes as venial, side by side with an outward hypocrisy insisting on trivial laws about food, dress, and purifications. We read of frail beauties who “apparelled themselves in single vestments of transparent muslin,” sitting in booths near the shrines (see *Ṛadesh*, and *Tabernacles*), while in the *Mdo* we learn that Buddha has 108 names, 11 faces, and 1000 arms. The *Dulwa* cosmogony speaks of *Rirab* the holy mountain whence *Avalokit-Isvara* looks down in compassion, on men, and on the holy *Manasarowar* lake : among the 33 gods are the Tibetan representatives of *Brahma*, *Vishnu*, and *Kūvera* : on a lower ledge are the four *Diks* or “protectors of the faith,” and below these the *Lhas* or local gods, ruling over the Tibetan forms of the *Asūras*, *Yakshas*, *Rakshāsas*, *Nagas*, and *Gandharvas*, whose names are translated into Tibetan speech.

The various Indian philosophies, the teaching of transmigration of the soul, and of *Karma* (*Las* in Tibetan) are given in the *Ryud*, or *Gyut* (the 7th part of the *Kangyur*), and in the *Kyil-Khor*, or 2nd part of the *Tengyur*. These works are full of the *Yoga* extravagancies which form no part of the teaching of *Gotama Buddha*, but belong to the *Mahāyana*, or “great system” of later ritualism. The *Mdo* (or 5th part of the *Kangyur*) treats of the “clearing up of sorrow,” of ethics, and philosophy, of mechanics, the calendar, astronomy, medicine, and alchemy ; but the most popular volumes of this part are the last about the “*Journey to Shambhala*,” a mythical paradise on the borders of *Mongolia*, in whose blessed groves the pious desire to be reborn.

The Tibetan masses know little of such literature. They call their faith *chhoi*, and believe in *Shakya Tubpa* (the *Sakya Buddha*), as the Buddha of the present age who had many predecessors, while in the future he will reappear as *Byans-pa* “the loving one” answering to the *Maitreya*, or future Buddha, of *India*, whose name means the same. They follow the usual legend of *Gotama* (see *Lalita Vistara*) : they believe in four stages of perfection : (1) that of him who “has entered the stream” : (2) of him who returns to earth for a further existence : (3) of him who goes to *Bardo*, or the place of the gods, to await *Nirvāna* : (4) of him who has conquered life and desire, becoming

an Arahāt. Buddhism reached Tibet about 640 A.C., or 500 years after the first schism between the Mahā-yana (or high church) and the Hinā-yana (or purer low church) sects. The former triumphed in N. India, Mongolia, China, and Japan, the latter only in Ceylon. Thus Tibet received the corrupted system, while Lāmas added to it the savage superstitions of Central Asia. Even the southern (or Ceylon) school is largely affected by the superstitions of the northern (see Dr Waddell, *Buddhism of Tibet*, 1895, p. 10). The mystical Amitābha Buddha (see Amitābha) is a “boundless light,” “holder of the book of wisdom,” and “of the sword of knowledge,” dwelling in Nirvāna surrounded by celestial Bodhi-sattvas, and not the true Gotama. Patanjali had preached the “ecstatic union of the individual with the universal soul” as early as 150 B.C., and a Pantheistic system of Yōga had spread all along the base of the Himalayas by 500 A.C., reaching Tibet, with Mahā-yana Buddhism, in our 7th century. To it were added the abuses of the Hindu Tantraists, who were not Buddhists at all (see Sakta, and Tantras), and the Shaman demon worship (see Samans). Kubla-Khan, the Mongol emperor of our 13th century, conferred temporal powers on the Lāma of the Sas-kya monastery in Tibet. The Mongol prince Gusri-Khan, conquering the country in 1640, transferred these to the head of the De-pung monastery, calling him the Dalai-Lāma, or “vast Lāma.” The Chinese emperor confirmed these powers in 1650; but, to Tibetans, the priest-king of Lhāsa is only the Gyal-wa Rin-pooche, or “gem of majesty.” The first of these prelates (Nagwan-Lō-zan) declared himself to be an incarnation of Avalokit-Isyara, and established his power at the Potala monastery of Lhāsa. Buddhism was not pure even in 635 A.C., for King Sron-tsan Gampo’s inscription of that date “relates to Sivaic lingas,” and none of his texts are distinctly Buddhist, though he married the Buddhist Chinese princess five years earlier (Dr Waddell’s *Buddhism of Tibet*, p. 20). The theory that as each Grand Lāma dies he is reincarnated in a new born babe dates only from 1417 A.C., and serves to retain actual political power in the hands of the Teshoo Lāma, and of his assistants. The “Path” of Gotama Buddha gives place to the hypnotic ecstasies of Yōgis (see Hypnotism), who must strive first to become deaf to all outer sounds, secondly to lose all sense of self and of the world, and finally to attain complete indifference. This is done by gazing at some small object, such as a little image of Buddha, until eye and brain become *Zhi-lhak* or “dazed”: or by holding in the breath for an incredible time, causing *tumpo*, or “a delicious feeling of lightness,” when the devotee believes he floats in the air. Others attain mystic powers, as in Europe, by thinking intensely on such an

object as a hare's head, which they must adore as a king on a throne, or an incarnation of moral and mental perfection marching through the world (Edinburgh Review, Oct. 1890 : Mr Sandberg, *Contempy. Review*, Feb, 1890). From such wild extravagancies spring up rites of magic, and foolish lore called *Dzu-t'ul*. Lamas are said to fly through the air to distant lands, to read men's thoughts, to see the unseen, and to know the unknowable (see *Yōga*).

Tibetans dread the third stage of man's existence (the "waiting period" in Deva-chen, or the Paradise of Rirab, the "place of Devas") : for good and bad alike must pass through a purgatorial period in Bardo for 49 days, or months, before they can be reborn. Even holy Buddhas are subject to rebirth, can recount experiences in former lives, and can prophecy before death when they will reappear. But the Dalai-Lama is chosen as a child by lot, the names of those proposed being drawn from a golden urn placed in the Jo-kang temple before an image of Tsongka-pa or Buddha : the name so drawn is reported to the emperor of China, and is confirmed by him, much as Popes used to be elected and then confirmed by the emperor : the child is actually appointed when four years old. Its relatives are then ennobled : the father becomes a *Kung* or "prince" of the first rank, receiving a button and a peacock's feather : while titles which are hereditary are given to other relations.

The Dalai-Lāma, or boy deity, is usually dressed in a conical yellow hat fringed with fur, with a red woollen flowing robe embroidered, and edged with white silk which, as among all Buddhists, covers only one shoulder. The first Grand Lāma of Lhāsa (Ge-dun-dru-pa) was born in 1391, but was not a Dalai-Lāma : the third (So-nām "the ocean of victory"), born in 1543, became one, the word in Tibetan being Talē, and not Dalai as in Mongolian. Nagwan-lo-zan (1650) though the first to be recognised by China is counted by them as the fifth. The term was a Mongol translation of *Jya-tso* ("ocean of victory") the title of Sonam, applied to all his successors. Early in the first month of every year the Talē Lama descends from the red Potala monastery, above the great park of Lhāsa, to visit the chief Jo-kang shrine in the city, and to deliver his "charge" to the chief Lāmas of the state, praying, and expounding the scriptures. Thousands kneel in the road, and spread before this Tibetan Pope gold, pearls, and gems, in precious bowls, lifting their heads as he passes in hope of being touched by his fly-flapper, which confers unspeakable blessings. Towards the end of the festival a strange rite is intended to confirm the general belief in the Talē-Lama's divine nature. A Lāma, as his representative, takes his seat at the sacred gate of the Jo-kang ; and crowds of Lāmas join in his

prayers and meditations. Suddenly the “king of devils” appears, walking boldly up to the delegate with scoffs and jeers, and calling on him to prove his rights, the truth of his creed, and the utility of the rites. The actor, specially selected from the populace, is an ugly figure smeared with black and white paint. The Lāma vaunts his faith and office, and argues his best; dice are produced, and heaven is called on to decide. The Lama throws the highest possible cast each time, and the poor devil gets nothing but blanks. The people hoot him, and amid the discharge of guns and canon he flies, striving to reach Niu-mo-shan the “devil’s hill,” but he is pursued and ordered to quit Lhāsa forever.

Tibetans are great believers in charms, and use rosaries. Women have the Svastika emblem on their garments as a rule. All desire to possess *mani-ru-bu* charms, or red balls, which the Chinese say are “pills” with very potent medical qualities. One of these is sent to the Dalai Lāma on enthronement. Every year he goes to the Sēra monastery to reverence the golden Dor-je or mace (see Dor-je), a magic club said to have flown to his Potala palace from some western country (see *Journal Rl. Asiatic Socy.*); and the “crystal staff” of the Mart’ang monastery is equally revered, having been “brought by an Arahāt in olden times”: it stands with other relics beside an image of Maitreya (“the merciful”), who is the future tenth Buddha, accompanied by those of 18 Arahats or “saints.” A small tooth of Gotama (see Teeth) is shown in the same place, being about an inch long and yellow with age. The Pan-chen-erdeni, or “most excellent Panchen” Lāma, of further Tibet, is popularly regarded as an incarnation of the Dor-je (*Journal Rl. Asiatic Socy.*, Jan. 1891, p. 81). Like the Dalai-Lama he rules the yellow sect. The latter is not the only boy deity of Central Asia, for, besides the one above noticed in Napāl, another exists among the Buriats (see Mongols). The basis of Tibetan worship is that of the Bud rather than of Buddha (see Bud), and *Lha* in Tibetan, like Fo-yeh in Chinese, means any sacred rock, stone, post, or tree haunted by a spirit.

Tien. See China, Tan, and Ti.

Tirtha. Tritta. Sanskrit: “pilgrim,” “pilgrimage.” [From the root *tar* “to move.”—ED.] A *tritta* is also a site for pilgrimage, tree, stone, circle, mound, tank, or sacred village (*Journal Rl. Asiatic Socy.*, April 1882).

Tirthan-kara. Tirtha-ka. Sanskrit: “pilgrimage maker” (see Tirtha), a term applied to the 24 Jinas of the Jains, holy men,

or divine incarnations, or Buddhas. Their images are placed in temples, or carved on rocks. The word applies to any holy Brāhman, as a leader of our earthly pilgrimage, or as guardian of a Tirtha shrine (see Jains).

Tiru-valluvar-nāyanār. See Drāvidians. This celebrated poet is usually called in Tamil speech Tiru-vallār, “the priest of Valluvars” or low caste Pariahs. He is said to have been a low caste weaver of the Mailapūr (or St Thomē) suburb of Madras, who lived about 800 to 1000 A.C., or certainly not later than our 9th century, according to the Tamil scholar, Dr Pope : native tradition makes him live as early as our 3rd century. He wrote the grand and comprehensive poem called the Kurrāl (“couplets” or “short verses”) which consists of 1330 verses of two lines each. The work is divided into three sections on Virtue, Wealth, and Affection (or Pleasure) : it is full of plain, manly, good sense, and above all things the author is practical in his teaching. He says, “strive to ascertain the truth, and to reflect thereon, and trouble not thyself about births and re-births : a knowledge of the truth never conducts thitherwards.” “Drive insatiate desire from the heart, and heaven is at once attained.” “If rich, be not above work ; nay, choose a profession, and energetically undertake and perform public, as well as private, duties for which thy poorer neighbours have neither time nor means.” The mantle of Buddha and of Confucius fell upon Tiru-vallār.

According to the legend of the Brāhmins he was the son of one of their leaders named Bhagavan, by a fair Pariah mother, Adi-yal. As usual in such cases, with the object of preserving the purity of Brāhman blood, the parents agreed to abandon any children born to them, and to console themselves by repeating verses as to the goodness of God to all who are entrusted to His protection. Two girls and three boys were born to them, of whom the poet was the youngest. He was left under the branches of a tree (the *Brassia Longifolia*) and was found by a farmer who called him Tiruvālum. He left his foster parents to join certain hermits who educated him : and he developed miraculous powers, slew a destructive monster, and so gained in marriage Vasuki the daughter of a rich landowner. She proved a “miracle of goodness, as well as of wealth,” but Tiru-vallar (or Tiru-vālum) thought it wrong not to labour, and therefore learned to weave, while devoting his life to public and private duties. Dr Pope, the translator of the Kurrāl (1887), says : “Its teachings have formed an important factor in my life” ; and this Dravidian scholar was long a distinguished missionary. He says that the Kurrāl outweighs all

other Tamil literature ; and, like the Ramayana in N. India, its teaching has sunk deep into the heart and mind of S. India : it has indelibly impressed for good the thoughts of millions: for herein “ is food for all.” In the Kurrāl we read :

“ As each man’s special aptitude is known
Bid each man make that special work his own.”

Like Buddha, in his second stage, Tiruvālum was strongly opposed to a lazy celibate life, urging men to seek happy homes, and spheres of usefulness. He appears to have been a good Theist repeating with approval the words of the Bhāgavad-gīta : “ The holy one is the letter A, an eternal, omniscient, passionless, beautiful, and gracious one, who always acts through natural influences.” He retained the Vedic reverence for the elements, and thought that “ the power of learned IRish is over the world comes next to that of God, and of rain ” : the few profound and advanced ones eventually rule the masses : it is well for these if the higher diligent and active minds have a religion devoted to goodness and truth. The power of the elements however is very great for “ if rain falls not it upsets the whole course of the world, the offerings to the gods, Virtue, Wealth, and Pleasures.”

Evidently Tiru-vallār was a follower of the doctrines of neo-Hinduism, which was then replacing Buddhism and Jainism, which were expiring in S. India, but from which he inherited much—he was even said to be a Jain—as well as from the philosophers of our 6th to 8th centuries, such as Kamārila, Subandha, Bhavabhūti, or Sankarācharya. We speak from considerable personal acquaintance with the Kurrāl poem, gained during our residence in Drāvidian India. From the 6th to the 10th century A.C., works on Dharma, or “ duty,” were abundant, and from the earliest Buddhist age the Hindu standard of morality, right and wrong, was very high. Tiruvālum was an “ eklektik,” searching for the highest ethiks among all sects. Dr Pope says that he was familiar “ with Sanskrit, Buddhist, and Jaina literature.” So successful was he in generalising, and in popularising such literature that twelve standard authors of as many sects claim him as a master. He urged that “ whatever brings with it persuasion of its truth must be absolutely, and forever, taken into the soul; and that when convictions clash, it is because the finite is dealing with the infinite ” (see Dr Pope, *Indian Mag.*, Feb. 1895). In a chapter on God—whom he names not—he describes the deity as a spirit “ without form, desire, or aversion : who passes over all our soul, like the soft breeze over the lotus ; yet should all strive to reach his feet, though over the vast billowy sea of embodied existence.”

The good poet, though not disapproving of asceticism, by which even “supernatural powers” may be gained, says that “more will be gained by the practice of benevolence, and a gracious regard for all men.” We must cultivate “all the virtues” for :

“Virtue sums up the things that should be done
And vice the things that all should shun.”

“Spotless be thou in mind. This only merits Virtue’s name ;
All else—mere pomp of idle sound—no real worth can claim.”

Morality is defined as “that which is useful, pleasurable, beautiful, and necessary to human society”—a seed, originally, and divinely, implanted in humanity. “Let us begin by exercising restraint, extirpating evil desires, and so build up a character devoted to goodness and truthfulness,” for, “nought but evil can flow from falseness in life or word.” Dravidian speech has no word for our idea of conscience, but this, with faith, seems—says Dr Pope—to be summed up in “Vision”—or perception of what is right, which Tiruvālum “attributes to all good men.”

“E’en when resources fail they weary not of kindness due
And Duty’s self to them, appears in Vision true.”

“Those who have conquered sense with sight, from sordid vision freed
Desire not other good e’en in the hour of sorest need.
Though troubles press, no shameless deeds they do,
Whose eyes the ever-during Vision have in view.”

Thus the old poet was as strong in preaching Duty as the best men of our own times are. He says that the whole world, as well as those with whom we are immediately connected, may claim duty from us, whereof we “should have an intuitive consciousness . . . for in Duty there is nothing arbitrary, but the revelation, to purged eyes, of that which is within the veil.” The Tamil word means “a binding,” or debt that we are bound to pay, seeking for no recompense. As to sins of omission or of commission Tiru-vallār insists that “retribution overtakes the evil doer in the natural course of things, as surely as our shadows follow us.”

“Evil will dog the doer’s steps where’er he wends,
Destruction thus on evil deeds attends.”

In the second part of the Kurrāl the noble and rich are told to associate only with the good, to use their time and opportunities well, to cherish their kindred, to seek after friendship, manly activity, and duties on which they can concentrate time and talents. They are not to be checked by ingratitude, or cast down by evil words and want of appreciation. Let them remember (as Dr Pope renders it) that :

- “ Tis easy what thou hast in mind to gain
If what thou hast in mind thy mind retain.”
- Who griefs confront with meek nngrieving heart,
From them the griefs, so put to grief, depart.”
- “ Of greatness, and of meanness too
The deeds of each are touch-stone true.”
- “ Who knows not with the world in harmony to dwell
May many things have learned, but nothing well.”
- “ If each his own as neighbours’ fault would scan
Could any evil hap to living man ?”
- “ Humility to all is goodly grace, but chief to them
With fortune blessed. ’Tis fortune’s diadem.
Assistance given by those who ne’er received our aid
Is debt, by gift of heaven and earth but poorly paid.
A timely benefit though thing of little worth,
The gift itself in excellence transcends the earth.
’Tis never good to let the thought of good things done thee pass away,
Of things not good ’tis good to rid thy memory that very day.”

The third book of the Kurrall, on the “ Pleasures of the Affections,” teaches that “ Love is the fulfilling of the Law.”

- " That breast alone contains a living soul within
Which Love inspires. Void of this warmth ’tis bone and skin.
The loveless to themselves belong alone,
The loving ones are others’ to the very bone.
Is there a bar that can e’en Love restrain ?
The tiny tear shall make the loving secret plain.
Of precious soul with body’s flesh and bone
The union yields one fruit, the life of love alone.
From Love fond yearning springs, for union of sweet minds,
And this the bond of rare excelling friendship binds.
Sweetness on earth, and rarest bliss above,
These are the fruits of tranquil life of love.
The sun’s fierce ray dries up the boneless things,
So loveless being Virtue’s power to nothing brings.”

This true religion, born in a lowly peasant’s heart, is such as no Bible can surpass, and one which none may gainsay or dare to set aside.

Titans. See Tat. The Greek and Latin title of the 12 great gods, children of heaven and earth, six being male and six female : Ocean, Sky, Dawn, Huperiōn, Iapetos, and Kronos, had as sisters Theia, Rhea, Themis, Mnemosune, Phoibe, and Tethus. Ouranos their father cast into Tartaros his three “ hundred-handed ” sons, Briareus, Kottos, and Gugēs, with the Kuklopes (or “ round-faced ones ”), Argēs, Steropēs, and Brontēs (“ bright,” “ starfaced,” and “ glittering ”) : the Titans rose against their father, from whose blood sprang the Erinues

—Alekto, Tisiphonē, and Megaira. After this war of Titans Kronos was made their king (see Kronos), but he hurled the Kuklopes again into Tartaros, and married Rhea. He swallowed his children Hēstia, Dēmētēr, Hērē, Hades, and Poseidōn, while Rhea hid Zeus the 6th child, giving Kronos a stone instead. Zeus, aided by Thetis, made him vomit these out, and aided by the Kuklopes, whom he delivered from Kampē their jailor, and who forged thunderbolts for him, he defeated the Titans in a second war, and cast them below Tartaros, where they were guarded by the Hekaton-kheires, or “hundred-handed ones.” This war is often confused with that of Zeus and the giants. The name Titan is often given to Hēlios (the sun) and Selēnē (the moon), children of Huperiōn and Theia, as also to Promētheus, Hekatē, Latōna, and Purrha, with other elemental “powers.”

Tithōnos. The brother of Priam, king of Troy, and a son of Laomedon, and Strumo. He was beloved by Eōs (the dawn), who bore him Memnon ; but some call him the son of Eōs and of Kephalos (see these headings) : Eōs conferred immortality on Tithōnos by permission of Zeus, but forgot to ask that he should remain ever young. She leaves the couch of her aged lord at dawn, drawn by her bright horses Lampos and Phaethon in her chariot : some say that Tithōnos was changed into a cicada, the strange insect which creaks in olive groves in the sunshine.

Tituos. A grandson of Zeus, slain by Apollo for offering violence to Lēto or darkness.

Tlachtō. Irish : “going round” in worship, or in the movements of the planets, etc. The name applies to a tumulus at New Grange, near Drogheda, in Munster, where sacrifices were offered to ancestors on 1st November. The worshipers danced in circles, and carried torches.

Tlalok. The Mexican water god, whose chief festival was in May, when the shrine was strewn with rushes from his sacred lake Citlaltepek. In this lake was a whirlpool, into which a boy and a girl were thrown, with the hearts of many human victims (Bradford, *Amer. Ant.*, p. 308).

Tmu. See Tum.

Todas. A non-Aryan people, some 7500 in number, who inhabit the upper Nilgiri range in S. India. They have been called “Indian Druids,” on account of their stone cairns and cromlechs. They are phallic fetish worshipers, and given to polyandry, or the

plurality of husbands. They are tall and sturdy : of a dark chocolate hue : with aquiline noses and thick lips, bright eyes, and a somewhat Jewish cast of countenance. They are very hairy—like Australians, Ainos, or African dwarf races—and of inferior intellectual powers. The women enjoy much freedom and consideration. The Todas are good-humoured, but dirty and drunken. They have black bushy beards, and are often handsome. Their dress is not unlike that of our Highlanders. They worship the rising sun, and adore their buffaloes, with several other gods, the chief of whom is Hiria-deva, the “belly-god,” who is a hunting deity. Some of the other tribes look up to, and serve, the Todas. They have celibate priests, and these pour ghee, and milk, but never blood, over their sacred stones (see Kurumbas and Vetal). The word Toda is said to be originally Toruvar or “herdsmen,” and some 1000 are so employed near our stations on the Nilgiris. They distinguish the *Katas* or *Tardas*, who are laymen, from *Paikis* or *Terālis*—“holy ones” who have to do with the gods. The women are often beautiful, with long thick tresses falling on the neck and shoulders, while the curly black hair of the men is some 6 inches in length. The *Morts* or “dairies” are sacred places which no woman may enter : [a custom also among Bechuanas in S. Africa—ED.]. The chief Toda temple, dedicated to Truth, appears to contain nothing except three or four bells in a niche, and the chief rite is a libation of milk, which is otherwise not used, but left to the calves. The *Teriris*, or sacred groves, are guarded by priests called Pāl-als or “milk-men” ; and worship takes place in these also. The Todas are an indolent people, and at the games which follow the buffalo sacrifice all regard for chastity seems to be abandoned. These sacrifices are made especially after funerals, when all present dance round the victim, which is allowed to escape, and then pursued, cruelly beaten, and despatched with an axe. The Todas believe that the dead go to Om-nōr or “the great country.”

Toe. See Foot. This—like the finger or thumb—is often a phallic emblem, as at Isernia where the phallus is a saint’s toe (see Isernia). The toe of Siva may not be kissed like that of Peter, but is anointed and bathed with holy water (see Abu). The great toe is used by Orientals for holding fast any object in a manner known only among barefooted people.

Toeris. Taur. A consort of Set, and an avenging goddess in Egypt, who devours the wicked in Amenti. She is usually shown standing on a hippopotamus, knife in hand.

Toia. An evil god of ancient Florida.

Tokelau. Tokelo. The supreme god of Polynesians in the Union and Samoan groups. "Tui-Tokelo," says Miss Gordon Cumming, "is symbolised by a rude stone swathed in mats" (see *Rivers of Life*, i, 444; ii, 231; figs. 173, 244). He resembles Taraoa (see Tangaloa and Union).

Tol. Keltik: "hole." Tol-Pedu, at Penwith, is a windy headland with a hole in it. Tol-mēn means a "holed-stone." Tol-karne is a huge pile of rocks at Penzance with many holes or caves (see Stones).

Toldoth-Jesu. "The generations of Jesus," a mediæval forgery by some Jewish writer, founded on late statements in the Talmud, representing Jesus as a wizard, and as the illegitimate son of Miriam the woman's hairdresser, and of the soldier Pandera or Pantheros. It is a spiteful calumny, which Voltaire used against Christianity.

Tolteks. See Azteks.

Toma-tink. A Mexican sun god—the essence of the sun in the four quarters of heaven.

Tombs. See Dead, and Taphos. These are connected with the worship of heroes and ancestors. The Hebrews called the tomb "the house of ages" or "of eternity"—the "long home." The Pythian oracle bade Solon to "honour the mighty dead . . . the chiefs who live beneath." Most ancient races have carried offerings to tombs, and the Babylonians regarded it as disastrous to remain unburied, as did the Greeks (see also Egypt).

Tongas. Tongans. The natives of the Friendly Islands (see Fiji, and Samoa). The god Tonga was symbolised by a pole or spear, and Tongans beat their foreheads in his honour till the blood flowed. The owl was also his emblem, as were the bat, ray (fish), and mullet. Tanga or Tonga, according to the Rev. Dr Turner, means "long," or "extending" over all. He created, and supports, all things, and—as sun and moon—is bisexual, and represented by stones and cups. Mariner (ii, p. 106) calls him Taliy-tu-bu "the eternal" or "persistent one," ruler of all Atuas or spirits "from the sky top to earth's bottom," and of all Tikis or household gods, to whom food was daily offered, and who had regular fêtes (Gill, *Myths*: Dr March, *Journal Anthropol. Instit.*, May 1893: Ellis, *Pol. Res.*, i, p. 355). Bread, wine, and *kava*, are offered to all these gods, and only the priest may approach the vacant seat left for the deity (Rev. G. Turner, *Polynesia*, p. 241).

Tonsure. A survival of the ancient custom of shaving the head, among Phœnician, Egyptian, and other priests (see Nazarite). It is believed to have been a modification of self-sacrifice like circumcision (see *Rivers of Life*, ii, p. 154). The tonsure rite, performed by a bishop among Roman Catholics, admits to the full privileges of the priesthood ; it must as a rule be renewed every month. The Council of Toledo in 633 A.C., enacted that all clerics must have a circular tonsure (or “shaving”) of the crown of the head. The Quinsext 'Council of 692 A.C. requires even the inferior orders of singers and readers to be tonsured. Rome then enforced her peculiar tonsure on the Culdees, or primitive hermits of Britain, who shaved the head after an older style, like that of the Greek Church apparently. The new Romanists called the old “tonsure of St John,” in contempt, that of “Simon Magus”: it consisted in shaving the front of the head to a line drawn from the crown to the ears. The Oriental Churches now merely cut the hair of priests short. Monks wear it quite long and tied up on the head like a woman’s hair. Great importance was attached to the tonsure as indicating obedience to Rome ; but, as the Rev. C. W. King (*Gnostics*, 1864, p. 71) justly remarks, the worshipers of Mary preserved in the tonsure, in celibacy of the clergy, in the alb, and in their rites, the customs of the Egyptian priests of Isis in the 2nd century A.C. Tonsure was customary in India in the time of Buddha : for, according to the Dhamma-pada—a writing of the 3rd century B.C.—Buddha cautioned his followers : “not by tonsure does the undisciplined man who speaks falsehood become a Srāman” (Rogers, *Buddhist Parables*, xix, 264). The Romanist tonsure came to be connected—by its form—with the wafer of the Host, at the Councils of Valencia, Salzburg, and Ravenna (see *Notes and Queries*, 12th January 1895). It varies in size from 1 inch to 2½ inches according to clerical rank. The London Council in 1258 laid down a rule of tonsure (to be found in the British Museum) to which their clerics were to conform: they were to keep their hair short to show that they renounced the advantages of this life, and aspired only to the dignity of a royal priesthood. The long hair was a sign of temporal royalty (see Hair) : Paul regarded long hair as a shame to a man (1 Cor. xi, 14, 15), and Hebrew Levites were shaved (Num. viii, 7) : so also are Brāhmans.

Tophet. An ancient shrine of Molok in the valley of Ben Hinnom S. of Jerusalem. The word is said to signify a “pyre.”

Torii. See Japan. A symbolic gateway before a temple. Prof. Chamberlain of the Imperial University of Japan discards the idea

that the word means a “bird rest,” regarding the emblem as belonging to the “prehistoric nature cult” (see Door), but he also rejects the rendering “door” (Indian *dvara*) from the ancient root for “passing through”—see Tar (*Journal Anthropol. Instit.*, Aug. 1896).

Totems. The word Totem has come to be popularly used as meaning a tribal deity, being incorrectly adopted from the Algonquin *Ote*, the Iroquois *Ohtara*, and the Ottawa *Ododarn*, for a family badge. The words *kit-otem* “thy family mark,” and *mind-otem* “my family mark,” have caused *Ote* to be transformed into Totem. The idea is the same as that of the Australian Kobong. Mr Long—an interpreter among Red Indians—seems to be responsible for the term “Totemism” in 1792, when describing the well-known worship of certain animals and objects. Mr Fraser (*Encyclop. Brit.*) says that: “A *totem* is a class of natural objects which rude people regard with superstitious respect, believing that there exists between them and every member of the class an intimate, and altogether special, relation.” A Fetish differs from a Totem as being an object in which some spirit dwells unconnected with any class ideas. [Recent researches in Australia show that such tribal badges are not always common to all the tribe—individual ones are also recognised. The basis of the idea is that of metempsychosis (see that heading, and also Africa, and Animism). The term is often as misleading as it is incorrect, and would be better avoided.—ED.] Totemism is a primitive attempt to establish a friendly connection with incomprehensible, and therefore supernatural, forces. Early savage man thought that beasts, birds, fish, and even plants, had blood feuds like himself; and he therefore sought to identify himself, his family, and his clan, with one or more allies, the better to fight the battle of life. Thus when claiming affinity to a bear (in which perhaps an ancestor’s spirit was reincarnate after death) he expected the aid of all bears, as belonging to his clan. This usually resulted in the bear becoming a divinity (see Prof. Tylor, *Journal Anthropol. Instit.*, Aug.-Nov. 1898). The idea is not peculiar to American Indians: it is found in Africa, Australia, Siberia, and wherever the doctrine of transmigration from human into animal forms is known. The Totem animal never injures, but often warns his, ally of danger.

Towers. See Fidh.

Trakia. Thrakia. Thrace. Usually explained to mean—“the rugged land.” Stephen of Byzantium says that its older names were Perkē and Aria. It lay N.W. of Asia Minor, N. of the Ægean

Sea and the Hellespont: and from Thrakia the European Aryans crossed east to become Phrygians and Bithynians. The four quarters of the early Greek world were Europe, Thrace, Asia, and Libya. Thrakia was bounded by the Danube on the north. "The whole East, European as well as Asiatic," says Mr Karl Blind (*Academy*, 16th Feb. 1884), "was strewn with Thrakian names of clearly Teutonic source. . . . Like other Thrakians the Trojans in time became partly Hellenised, therefore of mixed culture and speech." The Pelasgian Kaukones (or Kikones) who assisted Priam were Bithynians of Thrakian origin. Herodotos shows that the rites of Bendis, or Kottuto, the Thrakian Artemis, were similar to those of Dēlos and of Delphi. There is some doubt as to human sacrifice being a Thrakian rite, but none as to their drunken revels in honour of their Dionūsos. The Thrakian Aryans were regarded as "the largest of all nations excepting only Indians . . . from them sprang the poetry of Orpheans which entered Greece later."

Trees. The various articles on sacred trees are enumerated in the subject index. Shady or useful trees have been adored by man in all parts of the world from the earliest times. According to Persians the first parents of mankind sprang from the sacred rhubarb tree. The Mongol "heavenly race" claimed descent from a tree impregnated by a ray of divine light, as Adonis sprang from the tree Murrha. Rhea was a pomegranate nymph, Philūra a linden, Daphnē a laurel (or an oleander), Helikē a willow, Phullis an almond tree in Thrakia, the dryads were oak nymphs, and the Tengus in Japan are forest spirits. The Sioux on the upper Missouri say that the first man and woman were two trees: a snake gnawed the roots and enabled them to walk away. In India we have seen whole villages march forth in gay processions, with banners and music, to some distant sacred tree, encamping round it to worship for several days. The Rev. S. Mateer (*Travanlcōr*) gives several instances of such tree worship (p. 133).

The paradises of the ancients had many sacred trees. The Hebrew Eden had two—the tree of life, and the tree of knowledge: the Indian Meru had four: the Greek Hesperidēs garden had its tree of golden apples: the Chinese spoke of a "jewelled peach tree in the west": the Babylonian wondrous tree was under ocean: the Persea of Egypt was in Amenti: the Moslem speaks of a tree in heaven, and of a bitter thorny tree in hell. The Babylonian of the south adored the palm as the tree of life: the Akkadians seem, in the north, to have given this name to the vine. The sacred Yggdrasil ash tree is the

tree of heaven, earth, and hell. Atus was a fir tree in Phrygia, and the cones held by Assyrian gods are usually supposed to be fir cones, though Dr E. B. Tylor (*Academy*, 8th June 1889) regards these as "the inflorescence of the male date palm, as it appears when freed from its sheath." Many ancient deities are symbolised by trees: Zeus by the oak, Athēnē by the olive, or the Ephesian Artemis by a tree trunk. In ancient Egypt (according to Dr F. Petrie): "Offerings were made to trees to propitiate the spirit which dwelt in them: the peasant is figured bowing to the sycamore in his field, and surrounding it with jars of drink offerings." On Babylonian gems of the 8th century B.C., the palm tree is conspicuous, as in the legend of Artemis, or that of Deborah in Palestine. Still in Palestine the oak, the terebinth, the acacia, or the tamarisk, is a sacred tree hung with rags as memorials of visits paid to some shrine hard by (see *Quart. Stat. Pal. Expl. Fund*, July 1893). On a Thursday, soft music may be heard at such places, and the spirits of the trees may be seen visiting each other, while the tamarisk, as the wind blows it, sighs out Allah! Allah! The olive is still the "source of light and food," and thus sacred: the palm is the source of the "water of life" (or date palm spirit); but the fig and sycamore are the abodes of devils.

The Greeks, lacking trees in their rocky land, pictured the Isles of the Blessed in the West as well wooded. The Thessalians offered drenched raiment to the oaken gods (Ovid, *Metam.*, viii, 741), perhaps in time of drought. The Greco-Phœnicians spoke of the "winged oak of the universe," reaching from earth in which were its roots to heaven, its fruits being of the fire without which nought is begotten. The Romans had groves said to have been made sacred by Numa, and by the laws of the twelve tables. Isaiah speaks of the worship of idols under trees (lvii, 5). In Europe this tree worship survived till the time of Adam of Bremen (11th century A.C.), and he describes (iv, 27) sacrifices offered under the sacred oaks, and ashes, at Upsala. The cypress is still a "tree of joy and grace," and Mazdeans worshiped two great cypresses in Khorasan—"the produce of shoots brought by Zoroaster from Paradise." One was cut down by a Khalif and carried to Baghdad in our 9th century, when it was 1450 years old and 50 ft. in girth (Yule, *Marco Polo*). These were connected with the sun and moon; and mediæval legends spoke of two trees in some distant "earthly paradise" beyond the sea, one of which was green and flourishing, and the other the "dry tree." These, according to Buddhists and others, symbolised the married and the ascetic life. The "dry tree," which Sir J. Mandeville identifies with Abraham's oak

at Hebron (in our 14th century), is the Kushk-Dirakht or Kuru-Dirakht of Persians.

Xerxes visited a sacred plane tree in Lydia, and hung it with golden robes, learning the behests of heaven from the rustling leaves (as at Dōdōna), and Arabs hung veils on the sacred palm tree of Najrān. The practical Chinese of to-day—like the Japanese of yesterday—go to sacred trees in sacred gardens to gather fruits which convey every blessing both here and hereafter. An ancient print shows Alexander the Great visiting the two trees of Khorasan already noticed, one of which has the sun on it and the other the moon; between them is a loftier tree on which sits an angry-looking stork—no doubt a phœnix. Alexander is speaking to the priest of the sun temple which was on a mountain to which 2500 steps led, according to the legend given by Sir H. Yule. The stems of the two trees were clothed in skins of male beasts for the male tree, and of females for the female (or moon) tree: these spoke oracles which none could interpret, while the other sacred tree assured Alexander of victory, but prophesied that he would never return to Makedonia. General Cesnola found at Idalion, in Cyprus, a sculpture very like that of the Roman villa at Albano: it represents a tree with a serpent coiled round it attacking its fruits. The Albanian Diana is also represented as a fruit tree. In these cases the phallic significance appears to be clear.

In 1858 we witnessed the worship, or loving reverence, paid by all classes in Vienna to their ancient ash, the “Stock im Eisen,” now a mere stump disfigured by the innumerable nails (see Nails) and ex-votos. It stood till 1891 when it was removed in a skeptikal age. English sacred trees have been many (see Glastonbury), and Scandinavians prided themselves on devotion to the “green tree of Gothland.” “No sharp instrument,” says Prof. Holmhoe, “has ever touched the grand old sacred birch of Bergen, and its roots, at several fetes, and especially at Christmas, were deluged with libations of new beer” (see *Rivers of Life*, ii, pp. 409-412). The Frisians held their chief court at the Upstal-baum (“court tree”) where the National Assembly met (see *Indian Antiq.*, August 1886). It is only some six or seven centuries since Prussians forbade Christians to enter their sacred groves, or to approach their holy wells. The chief fane was at Rikoivt—now Remove—where, under an ancient tree, were busts of the three chief gods, including Perkuno, before whom burned a perpetual fire of oak logs. Only the chief priest entered the silk curtains round this holy oak. Other priests and priestesses, widowers and widows living celibate lives, resided round it in tents, and received the behests

of heaven from the Kirwaitto or “god’s mouth.” The destruction of Slav groves began in 1008 A.C., and in the 12th century many of these were found to contain images with three, four, five, or seven faces. The Gaulish *nemeton* was a sacred grove ; and Strabo says that “the Galatian council met in the Dru-nemeton or oak grove” (xiii, 51). The Roman temple of Jupiter Feretrius on the Capitol marked the site of the sacred oak to which Romulus brought the first Spolia Opima. In England Mr Alien mentions especially the Crouch oak on Walford Greeu in Surrey—a gnarled hollow bole in the centre of the ancient “ploy-field” or common. Of the “twelve apostles” at Burley near Ringwood only five are left. The “gospel oak” at Addleston, near Chertsey, is said to have been so called because Wycliffe preached beside it : but the boundary-marking processions always halted here, while priests read the gospel ; as probably also at the gospel oak of Cheriton. For the “beating of bounds” was not merely intended to establish them in the memories of the poor boys who were flogged, but also to drive evil spirits beyond the bounds, while the tears of the victims secured the fall of rain when desired.

Sacred trees are believed to be haunted by spirits in Japan, Korea, Java, and most countries of the far East. The cannibals of Borneo have such trees. Mr Romilly (*New Guinea*, p. 86) says that the natives of the Louisiade group of islands hold their sacred feasts under large trees believed to have souls : “A portion of the feast is set aside for them, and pig, and human, bones are deeply embedded in their branches.” The Hindu merchant fears to place his shop near a Ficus, or other holy tree, lest it should hear him asking an unjust price for his goods ; but we find little lingams daubed with red under Indian trees, and food is often placed near for the tree spirits. Birūni the Arab traveller speaks of trees that bore children instead of fruits. The people of Belgrade still take the sick to holy groves. Virgil sang that “all sylvan powers were born from the trunks of trees and stubborn oaks.” Hesiod and Hesychius said that men sprang from the ash Phoroneus. The Pelopidæ sprang from the plane (Keary, *Prim. Beliefs*). Even Christ in the 13th century was said to be born on the tree of Paradise.

In South Africa, according to Galton, “the tree is the universal progenitor,” different species yielding different animals ; and similar beliefs exist throughout the islands of the Indian Archipelago, in the Philippines, in Polynesia, and in N. and S. America. Some Indian kings have claimed descent from monarchs of the wood, and, in lands where the date palm flourishes, from its stem or fruit. Empedoklēs, and others, taught that our souls came from, and pass into trees (Ovid,

Metam., viii, 714). The Brazilians saw their Mani rise again as the tree over his grave. [In Egypt the hero of the *Tale of the Two Brothers* is reborn as a Persea tree.—ED.] The “sensitive plant” was said to shrink from the touch of man; but the cocoa-nut withered away if it heard no human voice, for like many other trees and plants it will grow only near the dwellings of men. We still plant the ash, hazel, rowan, near our homes to guard us from the evil eye, and the Danes and Norsemen gave the latter its name, as a *Runa* or “charm.”

In the Vedas, Varuna (or heaven) is said to have “lifted up the summit of the celestial tree of life,” and to have obtained Soma or Amṛita (the drink of immortality) by squeezing its fruit between two stones. Yet the Vedic poets condemned the phallic Sisna-deva rites (Muir, *Sanskrit Texts*: Müller, Origin and Growth, see *Contemporary Review*, October 1879). The phallic meaning of the tree in the midst of the garden, and of the serpent that enticed Eve to taste its fruits, is made clear by Sir G. Cox (*Aryan Mythol.*). Tall straight trees especially were sacred, such as the deodar, or *deva-dāra* cedar “given by God.” The “healing tree” on the Nile near Memphis is sacred to Moslem and Christian alike, as are the many specimens of the Dirakht-i-Fazl (“tree of grace”) among Persians, these being common near their shrines and tombs. It is death to injure them or even to move a leaf or twig (Yule, *Marco Polo*, i, p. 124), as also in Palestine where Col. Conder describes the sacred trees beside the Maḳāms or “stations”—shrines of the peasantry. The trees of the wild Khonds represent the Grāma-devas, or village deities, and the sky god with his earth consort Nadzu-Penu (see Khonds). When starting new public works in India the workmen always plant a sacred tree, and set up their lingam emblems beneath it (see *Rivers of Life*, i, p. 121, fig. 40). At weddings the first thing brought into the Hindu’s house is a branch of his favourite tree, which is reverently placed on the winnowing fan and then worshiped, all the bread of the household passing over it. The Buddhist equally plants a tree of iriā,uguration, under which he may place a small image of Gotama. He clears a space round this tree, and strews it with marigolds and other sacred flowers. The Balis of Ceylon symbolised Samana their god by the sacred tree Palol, Bagaya, or Kiri-nāga, represented beside, or within, a sacred ark (Cunningham, *Bhilsa Topes*: *Rivers of Life*, ii, p. 482, fig. 318). Even Sītala-māya, goddess of small-pox, on her lean donkey, is found in groves near the fields she desolates, especially under Nīm trees: her wrath is averted by setting up a branch of this tree; and when cholera prevailed in Siam or Barmah, we have seen Buddhists invoking the Thabya-ben, and other sacred trees,

setting up the leaves and sprigs round their houses, in waterpots, and offering to them flowers with prayers (compare Mr Scott's *Barman*, II, chap. xii). At the new year water fêtes, especially, young and old dance before sacred trees or branches of the same. Hindus recognise sex in trees, but flowers are feminine, and Deva-dāsi temple girls hold funeral rites over the favourite flowers of their deities, when the bloom dies. The European Christmas tree has the same origin in the West (see Yggdrasil). Pliny said that the serpent fears the ash tree, and Cornishmen still believe that only an ash plant can kill an adder, while the rowan chip is carried in the pocket as a charm. In the Volsung tale the hero Sigmund springs, however, from the straight poplar tree which was also sacred (see Grimm, *Teut. Mythol.*, p. 571 : *Aryan Mythol.*, i, p. 274). But the mother of Phoroneus, the fire hero of Pelasgoi, was an ash tree. The triple leaves of the ash are plucked by English maidens, and placed in their bosoms, that they may dream of their lovers. Wedding torches of white may, or hazel nuts, are used equally for divining (see Rods). Grimm says that few rustics will injure an ash, and all over Europe it was placed, with the elder and hazel, near the cattle to prevent disease. The Germans call the hazel the "bewitching tree," and plant it near houses and courts of justice. They, like Kelts, pass their babes through hoops of hazel, ash, and rowan (mountain ash) to cure disease (see Fire, and Stones). The blackthorn also is as sacred as the Indian banyan tree. Scandinavians still say that mistletoe cures epilepsy, and that the ash cures hernia. All these trees are powerful against poison and snakes. Pilgrims affix rags to such sacred trees at Loch Mari, or at the holy well of Helen near Thorpe-arch in Yorkshire, or on many others round Lourdes in France.

In lower Bangāl, among the tribes of Chutia-nāgpūr, we studied many ancient sexual rites (compare Birt, *Chutia Nāgpūr*; and *Scottish Geogr. Mag.*, Oct. 1903, pp. 549-558) : the Sarnas are here worshiped as tree ancestors, as in all forests of N. and Central India, and the Sarna usually dominates the village "dancing ground" where—as Mr Birt says bluntly—"the children of each village are begotten." Mr Fraser (*Golden Bough*) has told us much of such tree worship, recognising its antiquity, though he is silent as to the phallic connection which is well understood in the East. For the tree is the emblem of life and vigour (see Aricia).

Triangles. These are euphuisms for the Yoni (see Delta, and Door). The Pythagoreans called the equilateral triangle Athene. The double triangle is the lingam with the Yoni.

Trident. The three-pronged fork, or Indian Trisul, is an emblem of the phallus (see Trisul, and Vājra).

Tri-lochan. Sanskrit : “ three-eyed ” (see Siva). Vishnu is said to have come to worship Siva with a thousand flowers, and missing one, which Siva had hidden, he tore out his own eye (the sun) and placed it in Siva’s forehead, so that like Zeus he became three-eyed. The present Tri-lochan shrine at Banaras stands, says Mr Sherring, on the site of an older temple : whoever worships here for 24 hours without sleep at the Baisakh fête (Easter time), attains spiritual emancipation, and absorption into deity, no matter where he dies.

Trinities. The primeval pair in most mythologies are heaven and earth, and their child is the sun. These form a triad or trinity, in Egypt and elsewhere ; and among early Christians, who regarded the Holy Ghost as the mother of Christ, the trinity was of the same character. Three is the sacred perfect number, and Indra was the Tri-deva-pati, or “ triple deity.” Parmenides explained Trinitarian ideas to Greeks long before Plato. Even Egyptian priests, in some mysterious manner, regarded their three deities as being one. Hindus regard the lingam as Tri-murti or “ three formed ” yet one, and as a very ancient emblem of Brāhma. Siva is Tri-murti as being the Creator, Preserver and Destroyer (see *Rivers of Life*, ii, plate xv, 5). Kalidāsa described this triad 1700 years ago :

“ In these three persons the one god is known
Each first in place, each last, not one alone
Of Siva, Vishnu, Brāhma each may be
First, second, third, among the blessed three.”

For such trinities Gotama substituted a trinity of ideas—Adi-Buddha, the supreme ancient wisdom, with Dharma or duty, and Sangha, or the congregation of the faithful. This Tri-vatna was like most of his ideas much in advance of the age. Hindus have (like others) many groupings of three, and even Tri-venas, or female trinities, such as Ganga, Yamuna, and Sarāsvati, goddesses of three great rivers. It was in a magnificent temple of the Tri-pati, or Trinitarian Lord, some 75 miles from Madras to the W. that the author first began to study Indian faiths in earnest. Here in 1846 he joined the tens of thousands who came to see the place where their lord descended to earth in human form to counsel, bless, and comfort his people. Here he saw the rich weary pilgrim from far-off Gujerāt humbly walking in the crowd of peasants from the Ganges, or the Kāveri. All these poured their gains into the lap of the god, presenting ornaments,

images—often of gold—or temple requisites. Once he saw a poor woman who had not even a mite to offer cut off her beautiful locks—more precious to her than gold—and lay the tresses before incarnate Vishnu. Merchants dwelling in furthest India, and unable to join the throng, had here their agents who offered 3 to 10 per cent. of annual gains at the feet of the gracious Tri-pati: the sick, and the blind, all alike gave according to their means to the Tri-murti or Trinity of India.

The Christian dogma of the Trinity only very slowly developed (see Sabellius) between the 3rd and the 8th centuries. It was an attempt to harmonise the various passages in which the Father, Son, and Holy Spirit are noticed in the New Testament. The triangle became the emblem of the Triad which Christians sought in the Hebrew scriptures, as when three angels visit Abraham (Gen. xviii), which a mosaic of our 5th century already represents. In these days however it was still thought idolatrous to represent deity in human form. In the church of St Felix at Nola (6th century) and in the basilica of Saint Cosmas and Saint Damian, the Father is represented by a hand in a cloud, beside the Dove (for the Holy Spirit), while the Son stands below in the Water of Life. But on a sarcophagus in the Lateran, attributed to the 4th century A.C., three bearded figures are engaged in the creation of Eve (see Smith, *Dicty. Christian Antiq.*). Christian creeds still proclaim that these three are one, but Christians say as little as may be about the mystery created for them in the 4th century.

Tri-pitaka. Sanskrit: “three baskets” (see Buddha). The Buddhist Bible—a canon of holy writ, revered as the teaching of Gotama, and as the ultimate appeal in all matters of belief and conduct. It is eleven times as long as the Christian Bible, but devoted to religious questions rather than to myths. Nothing is more striking in this work than the intense individuality of Gotama. The Tri-pitaka appears clearly to be the recension which, according to Buddhists, was settled in 309 B.C., and approved at their third general council. The Mahā-vansa states that the sacred books were orally known down to the 1st century B.C., and the teachers appear to have had no original texts till then. But among the Barhūt sculptures, supposed to be of the 3rd century B.C., appears a text giving a sentence of the Vinaya-Pitaka in the Magadha language. This Vināya is the first of the three “baskets” or collections, and is divided into five parts. The second Pitaka is a series of “Sutras,” consisting of five discourses on Dharma (religious law, or duty); while the third, or

Abhi-Dharma (“bye-law”) Pitaka, consists of seven works on philosophy and metaphysics. Buddha explained that the first was for the busy world, who require practical religion, the second for those who have more time and ability to consider their path in life, while the third was for the learned who can devote themselves to the highest problems of life. There was thus no distinction of public and secret teaching, but only an advance from the first simple course of teaching to the higher.

Tripolis. Greek : “triple city.” An important port in N. Syria (see Col. Conder, *Heth and Moab*, ch. ii). The old name may survive in that of the Ḳadīsha river on which it is built. It was no doubt sacred to Istar as the fish goddess (see Ḳadesh), and a relic of her worship survives in the sacred fish of the Bedawīyeh mosk, S. of the city, which, according to the local legend, went to help the Sultan against the Russians. There is also a tank of the sacred fish in the mosk at 'Akka, further S. in Palestine. East of Tripoli is a monastery of the dancing Dervishes, whose rites are also described by Col. Conder.

Triskelion. Triskele. Triquetra. See Svastika. This is the “three-legged” emblem, which appears to represent the sun’s movement. Dr Isaac Taylor regards it as of Phœnician origin (see *Notes and Queries*, 11th June 1887). It is common on early coins, and in Greece a Gorgonian face sometimes forms the centre round which the three legs revolve. It occurs on an electrum coin of Milētos (623 B.C.) with the crescent moon ; in Thrakia also almost as early : in Lukia (Lycia) from 480 B.C. downwards, the feet being represented by cocks’ heads. In Sicily the Triquetra appears in 300 B.C. ; it appears in Britain not only as the emblem of the Isle of Man, but also as the coat of several families (Count d’Alviella, *Migrat. of Symbols*. 1892). When Alexander III of Scotland expelled the last Norman ruler from the Isle of Man in 1264, and King Hako was forced to cede it to Scotland, the Norse standard of the ship was replaced by the Sicilian emblem, Sicily having been accepted by Henry III, the father-in-law of Alexander, on behalf of his son the Duke of Lancaster. In the time of Edward I we find the three legs clad in armour, but the Sicilian emblem was always one with three naked legs.

Trisul. Sanskrit : “three pronged.” The trident symbol of Siva (see Delphi and Trident) answering to the Vājra or thunderbolt of Indra. It was one of the widely spread emblems which are attributable to the Turanian makers of religions. [A recently

discovered Kassite boundary stone at Susa shows this emblem with the name of the god Nergal on it.—ED.] Among Greeks it appears as the creative trident of Poseidōn (see Tritōn). The ancient Kelts cut their sacred trees into this triune form (see *Rivers of Life*, ii, p. 384, fig. 280) and in India it is regarded as of phallic significance in connection with the lingam god Siva. It is also akin to the fleur-de-lis in the West, and to the Prince of Wales' feathers (*Rivers of Life*, ii, pp. 482, 484, figs. 318, 320). The thunderbolt of Zeus, which fertilises the earth it strikes—by the rain that accompanies it—and the caduceus of Mercury, are varieties of the same symbol (*Rivers of Life*, ii, p. 165, figs. 227, 232).

Trita. A name for the sun in the Vedas, answering to the Persian Thraetona, the sun hero who conquers the dragon Azi-dahāk.

Tritōn. A son of Poseidon and of Amphi-tritē or Kelainō. His name may be connected with the trident of Poseidōn. Athēnē is also called Tritō, or Tritogeneia, said to mean in the dialect of the Athamanians “head-born,” as she proceeded from the head of Zeus. The head, and the trident alike, are euphuisms very often for the phallus. Tritōn was a sea deity often blowing the Concha Veneris (see Sankha), and with fish tails for legs. The term applies to sacred waters such as the Tritōnian lake in Libya, and the Tritōn river of Boiōtia. The mother of Athēnē was also a nymph in the sacred lake Tritōnis.

Tritsus. A powerful Drāvidian race first heard of in the Kābul passes, and on the Indus near Taxila. The Rig Veda calls them Arnas or Aryas, but the Aryans seem rather to have joined non-Aryan Tritsus in advancing on India. Mr Hewitt (*Journal Rl. Asiatic Socy.*, April 1889) shows the Tritsus to have mingled with Nahushas or Nāgas—non-Aryan serpent worshipers—ruling from Delhi to “the kingdoms of the Parthas” or Parthians (p. 234). The Tritsus on the Sarāsvati river are noticed in the Mahā-bhārata epik probably as early as 700 or 800 B.C.: but Aryan Tritsus disappear from history after their conquest of this region under their patriarchal leader King Divo-dāsa (“God-given”) son of Vadhri-asva, who, according to the Rig Veda, “arose from the Sarāsvati.”

Trojans. Troy. The famous city of Ilion, or Troia, is recognised at Hissarlik (“the little fortress”) on a western spur of Mt. Ida, by the sacred Skamander river, some 3 miles from the shores

of the Aigēan Sea. This was known as Novum Ilium to the Romans, and identified with Troy by Maclaren in 1822 (see Schliemann, *Ilios*, 1880, p. 19: and Dr C. Schuchhardt, *Schliemann's Excavations*, 1891). The legend related that Ilos was guided by "a cow of many colors" to this hill of the Phrygian goddess Atē, and that Zeus threw down from heaven the Palladium—or image of Pallas Athēnē—which fell before the entrance of his tent and fixed the site of his town. Sir G. Cox regards this stone as a lingam. Homer (*Iliad*, v, 215) calls Ilium a city of *Merop* men, apparently "dispersed" fugitives. The Trojans were of Thracian origin (see Trakia) and like other Mysians and Phrygians had migrated from the Danube. Roman writers distinguish two races—the Teuciri, and the Phrygians—in Troy, both however apparently Aryans.

[The discoveries of Schliemann represent at least seven consecutive cities on this site, the oldest being 50 feet from the surface. In the first city were found axe heads of diorite and jade: in the second the skeleton of a girl standing erect: she was round headed with prognathous jaws, and must have belonged to quite a different race to that represented by a skull of the third city—probably a Turanian race followed by Aryans. The third or "burnt" city, supposed to be that of Homeric poems, contained evidence of wide trading relations represented by Egyptian porcelain and glass: hæmatite sling bullets as in Assyria: ivory, gold, silver, copper, with weights, and short early inscriptions in the "Asiatic syllabary" script. No less than 9000 gold objects were found, including goblets, diadems, bracelets, earrings, etc. The skulls of this period are long headed. In the fourth city inscribed texts occur. In the 5th, an axe head is of white jade, such as is now not known except in Central Asia. In the 6th city the so-called "Lydian" pottery resembles that of Etruria. The 7th city is Novum Ilium dating not earlier than 400 B.C.—ED.]

Tu. An ancient root meaning "to make," whence the Sanskrit *dhava* "man." [Akkadian *tu* and *du* "make": Aryan *du* "toil," "work": Finnic *tu* "make": Hebrew "*tuah*," Arabic *tui* "spin."—ED.] Tu in Polynesia (see Fornander, *Polyn.*, i, p. 66) is "the powerful generating god" or Tu-matauenga, "Tu the redfaced generator"—a red lingam stone.

Tuatha-Dedanán. See Ireland. "The Dedanian people," mythical conquerors who established themselves in towers and palaces, and were even esteemed to be of divine origin. The Fomorian giants claimed Dedanian descent by their mothers. The Firbolgs, or Belgæ

defeated them near Lough Arran at Moye-tureadh (Moytura) “the field of towers” (Mr H. O’Brien, *Round Towers*, i, p. 386).

Tuisko. The Mercury of Gaul, represented holding the balances, with a bird on his head, and a bear on his breast (see *Rivers of Life*, i, p. 448, fig. 175).

Tulsi. Sanskrit: “basil” (*Ocimum*). The sweet basil is a sacred plant and royal shrub. It was said to grow best when cursed and mocked. It was holy in East and West alike. The Hindus say that Krishna wedded the Tulsi; and Roumanians, and Bohemians, use bunches of basil to drive away evil; while—sprinkled with holy water, duly salted—it purifies persons and houses. It is called in Hindu dialects the Turalsī or Sulasā, and was one of the “mothers of the world” (Jagan-Mātara) whereby Vishnu created the earth (see *Indian Antiq.*, Jan. 1880). In the *Arabian Nights* we find ladies of Baghdād speaking of the Tulsi (or basil) as an emblem of the Yoni. It has myrtle-like leaves and clustering flowers. It is often found in pots in women’s apartments in India; and the legend says that Tulsi was a woman who loved Vishnu, and was cursed by his wife Lakshmi, but comforted when he vowed to remain ever near her as the Sālagrāma stone (see that heading). Hence the presence of the Tulsi plant secures that of Vishnu. It is planted in cow dung, and watered if possible with holy Ganges water; lamps are lit near it, and, in the hot season, water is made to drip on it (as on lingams) from a vessel fixed above it. As a charm it is placed near the dying and the dead, and when the plant itself dies it is reverently carried to a sacred river or lake, and consigned to the waters.

Tum. The Egyptian god of the setting sun presiding over darkness: [compare the Akkadian *Tum* “descent,” “darkness,” “hell”: Turkish *tu* “dark,” *tumūn* “under,” *tou* “night,” *tuman* “cloud,” *tamu* “hell”—ED.]. On an Egyptian monument we read: “I am Tum, the one alone . . . who existed before creation . . . the secret one of the darkness.” Shu (the air) is said to be the son of Ra, begotten by Tum and born without a mother, or otherwise self-begotten in the womb of the goddess of heaven. Pithom the city of the Delta (probably *Tell Maskhūta*) was the “capital of Tum.” M. Lefébure regards Tum as the Egyptian Adam (see *Trans. Bib. Arch. Socy.*, IX, i, p. 74), for he is human-headed, and is “the father of men, who came from the earth.” He is the “ancient one,” but also Nefr-Tum “the beautiful Tum.” In a funereal text of the 4th dynasty we read,

on a vase connected with libations to the sycamore tree : " I am Tum." For the setting sun is connected with the tree of the sunset.

Tunguse. A widespread Turanian stock between the shores of the Pacific and the river Yenisei. They are akin to the Manchus, and number about 80,000 persons. They are great fur hunters and fishers, living in tents of skins. Castren calls them the "nobility of Siberia," and they bear a good reputation for honesty. The cradle of the race, as a distinct stock, was near Lake Baikal in Central Asia. The Chinese called them Tong-hu, or "red men," and Mr Vining compares the Tunguse and Samoyed races to the red men of America. The term Tungu however, in Chinese, is a "pig," and the Shaman rites are often preceded by sacrifices of pigs, the plains and forests near the Amūr river abounding in wild pigs. The Tong-hu are first noticed in Chinese records about 1100 B.C., ruling as Sushin, and Kitans. The historian Tsa says that they were then the strongest race in Tartary ; but they were powerless against China in our 3rd century, and by the 9th the Turks and Mongol Shad mastered them. Humboldt noticed the striking resemblance of the Tunguse and Red Indian physical types, and he speaks of "a monument about 900 leagues from Montreal" with "Tartar characters" (Vining, *Inglorious Columbus*, p.23).

Turan. See Etruskans.

Turanians. This term is taken from Turan ("nomads"), a Turkish word which is used in the Shah-namah of the inhabitants of Central Asia, N. of the Iranian Persians (see Tar). We urged as early as 1877 that the first civilisers of Asia were of this Turanian or Mongolic race. The suggestion has since been followed out by various scholars ; and Sir H. Rawlinson showed that the Akkadians of Mesopotamia were Turanians, speaking an agglutinative language (see Diagram in *Rivers of Life*, ii, p. 548). The term includes not only the Turks, Mongols, Chinese, Finns, and others of the north, but the Kolarians and Drāvidians, Malays, and Siamese of the south, whose languages are all agglutinative, and ultimately connected. In Europe the Hungarians, Basques, Finns, Lapps, and Ugrians, represent this stock, which was also present in Italy in the Etruskans as early at least as 1000 B.C. Col. Cander however ("Comparison of Asiatic Languages," *Trans. Victoria Institute*, xxvii, 1895) holds that the roots of all human speech are the same in the simplest cases, amounting to some 200 in all. In 1891 this scholar, wrote to the author to express concurrence in the view maintained by the latter as to a

“ remote common origin ” of the various classes of human speech ; and to suggest that the 200 roots, which are traceable not only throughout Asiatic languages but also in Polynesia, America, and Africa, sprang from some 12 original sounds, which he enumerated as follows :—

- Ha.* “ Behold ” : cries of joy and surprise.
He. A grunt of interrogation.
O. A cry of grief, and howling as of wind.
Sa. A hissing sound to call attention, and representing the sounds of wind, water, and fire. Hence words for light also.
Ta. The sound of impact, of striking, falling, beating : the patter of feet, thunder, etc..
Ka. A cawing sound, applied to speech, and to ringing noises.
Gha. A choking sound, swallowing, strangling, binding, etc.
Pu. Puffing sounds for wind, breath, swelling, life, growth, and generation.
Ar. A roaring sound of beasts, flames, rushing water, rage, etc.
Li. A liquid sound for water, fainting, death, and dissolution.
Ng. A nasal sound connected with *Gha*.
Mo. *Vu.* A sucking sound connected with *Pu*.

These aboriginal Toots are most clearly traced in early agglutinative speech; but, as will be seen from the articles in this work, they are recognisable even in inflectional languages as actual roots of Aryan and Semitic tongues. Col. Conder would place the homes of the three Asiatic stocks Turanian, Aryan, and Semitic, within a radius of some 500 miles from a centre near Mt. Ararat.

The true origin of speech was undoubtedly man’s imitation of natural sounds, and this explanation covers even the difficult case of words for sight and light. The original Turanian stock, which preserves the old roots, is now only represented in Europe by some 14 millions, including 6 million Magyars, 2 million Permians on the Dvina, 3 million Lapps and Finns, with other scattered Tartars, Basques, etc. But in Asia the great majority of the population is Turanian.

Turditani. An early civilised race in Spain probably akin to the Tursi of Etruria in Italy. Strabo represents them as the most ancient of civilised peoples, saying that they had laws, and commentaries thereon, in prose and in verse, many centuries before his time.

Turks. See Tar. “ Nomads ” of Turkestan N. of the Oxus, and S. of the Mongols (see Kheta, and Mongols).

Turms. See Etruskans.

Turrhenoi. Tursenoi. See Etruskans.

Turtle. In mythology an important emblem of creative power—the Hindu Kurma (see Vishnu). Kurma is the foundation, at the bottom of the Sea of Milk, on which the creative pillar is reared, in the Satya Yūga or “age of reality.” He is called also Kaura, Kachcha-pa, and Kasyapa, being thus the “first born of time,” the Āditya or “illimitable.” Vishnu sits on the lotus at the top of the Mandara, or shaft of the world, which rests on the back of Kurma “the maker.” Vishnu the creator, and “Kama the turtle-shaped one,” are noticed in the Yajūr Veda, and the original of the Purāna legend is to be found in the Satapatha Brāhmana as early as 600 B.C. Kachcha-pa is called the first of the nine treasures (*Nidhi*) of Kūvera the god of wealth. The turtle is equally important in Chinese mythology as a symbol of enduring power. On a Kassite boundary stone of the 11th century B.C., the turtle appears to take the place of the, zodiacal crab (see Zodiac).

Tvashtri. Tvaksh-tri. The Hindu Vulcan, the smith who forges the weapons of the gods, such as the golden dart of Surya, the iron battle-axe of Brihas-pati, the thunderbolts of Indra. Tvashtri was fire, the warmth without which nothing can germinate. He is called beautiful, skilful, multiform, and is identical with Savitri the “vivifying” heat. He created the Lord of all, and Agni in his manifestation. He was the “first born” and lord of wealth, before Kūvera was known. He is Visva-karma “maker of all,” and Prajā-pati “lord of creatures.” His twin children are Tri-siras the “three-headed” son, and Saranyi his daughter. Tri-siras, as Visva-rupa, or “all shaped,” was slain by Indra.

Typhon. Typhōeus. The Hebrew *Şep̄hon*, “dark” or “northern”; Aramaik *Tūphon*, identified by Greeks with Set, the god of darkness, in Egypt (see Baal Zep̄hon. Exod. xiv, 2). The Arabic *Tufān* signifies “storm” or “deluge” (but the word typhoon is from the Chinese Tai-fung for a “great wind”); and the Greek Tūphōeus, or Tūphōs, was a son of Tartaros and Gē (hell and earth), with 100 heads. He was the father of Harpies or storms, but not of the good winds; and he was subdued by the thunderbolt of Zeus.

Tyr. The Teutonic deity, whose name comes from the Aryan root *di*, “to shine.” He was called Sig-tyr, the “god of victory,” and Reidi-tyr or “Tyr the rider.” His emblem was the sword. He was

maimed, losing his hand, like Savitar the Vedic “golden-handed” one. So also Loki, and Hēphaistos, are maimed, and sun heroes like Akhilleus, Hēraklēs, and Krishna, are wounded in the heel, as the sun is maimed in autumn. Tyr answered to the Norse Odin, and to the Vedic Dyaus.

Tyre. See Phoinikians. Hebrew *Šur* “rock.” This ancient city certainly existed in 1500 B.C., as shown by the Amarna tablets ; and Herodotos says that Tyrian priests regarded it as being founded about 2750 B.C. Its chief deity was the sun (see Melḡarth).

Tyrreni. See Etruskans. It is becoming clear that these people were Asiatic Turanians, reaching Italy before 1,000 B.C. (Dr O. Montelin of Stockholm, *Journal Anthropol. Instit.*, 14th December 1896).

U

The letters *U* and *V* interchange with *M* and *B*.

Ua. Uat. The Egyptian *ua* for the sacred ark, or boat, is the common *mā* for “boat” found in Akkadian and Chinese. Uak was a festival in honour of the Ua ; and Uat was the goddess of water and of fertility, called Bauto by the Greeks, for the Greek *B* is often sounded as *V* or *U*. The symbol of Uat was the green color of vegetation due to water ; and the sounds *ua*, *a*, *va*, *ma*, in African, Polynesian, American, and Asiatic speech alike, signify “water.” Thus *ma-a* is the “water abode” or boat.

Ud. Akkadian : “sun,” “day” ; Mongol *ude* “day.” The hieroglyphic emblem. in early kuneiform is a lozenge, as also in Iittite (see Col. Conder, *Arch. Review*, April 1889).

Udar. The Skandinavian water god, son of Nott or “night” ; from the Aryan root *ud* “wet” (see Poseidōn).

Ugra. A name of two of the eleven Rudras, or creative winds.

Ujjain. One of the most important cities of ancient India, as regards art, mythology, and religion. It is still the capital of Malwa, though it has suffered grievously from religious dissensions. Its Buddhist monasteries were reduced to three or four when Hiuen-Tsang visited them in our 7th century, finding only 300 monks, while “the temples of the gods were very numerous, and the reigning king well versed in the books of the Brāhmans.” Yet Āsōka (in the 3rd century B.C.) was viceroy of Ujjain, while his father ruled over

Māgadha at Patna. The city. is best known as the capital of Vikram-āditya (see that heading); and an ancient gateway is said to be a remnant of his fort. At the S. end of the city is the observatory of Jaj-singh, the Mahā-raja of Jaipūr, who here worked out his famous astronomical tables, in the time of the emperor Muḥammad Shah, Ujjain being his meridian. The ruins of the ancient city are about a mile to the N. of the town, buried some 20 feet beneath the surface. The legend says that Indra found it given over to ass worship. The old name of Ujjain was Vaisālā.

Uko. The Finnish god of thunder, the father of the sun and moon, who spoke from his mother's womb (see Ak, and Aku).

Uller. Auler. The Skandinavian god of winter.

Um. Uma. Umm. See Am. Dr Oppert (*Bhārata-varsa*) compares the Sanskrit *umā* with the Drāvidian *Āma* for the earth-“mother.” *Umā* becomes, “wisdom,” and the “mother,” among Russians, Bohemians, Poles, and Dalrmitians. The Semitic *umm* “mother” is the same word.

Umbri. A second swarm from the N. in Italy, following the Oskans (see Italy), and apparently Aryans. Canon Isaac Taylor regards them as appearing as early as 2600 B.C.; being the third Neolithik horde (see Neolithik). They were a tall, strong people with heads of medium width—like Teutons. They buried the dead in barrows, and have been regarded as ancestors of the Romans (see *Contemporary Review*, August 1890). About 2000 B.C., they appear to have lived on acorns and nuts (as shown by the prehistoric remains of N. Italy), and became acquainted with bronze, while in the mounds of the Terra-mare villages we find barley, wheat, flax, and even woven materials, tanned leather, bone and bronze pins, fish-hooks, and spear-heads, to have been known. The Umbri, penetrating S. found the W. coasts of Italy held by Pelasgik Sikuloi, and Liburnians, driven W. from their homes by Illyrians, Panoni, and Veneti. The Umbri, opposed by Turanian Etruskans, maintained themselves in the Apennine mountains, on the E. of the Tiber, from Ariminum to Fanum Fortunæ, and even to Capua. They created the states of the Sabines and Samnites, and preserved their own law and rites even to the Christian era (Toland, *Druids*, pp. 128-292). They are found in the N. on the river Po as late as the 4th century B.C. They adopted an alphabet of Greek or Pelasgik origin, writing from right to left, after the Asiatic manner, as late as the 1st century B.C. Their great fire shrine of Iguvium (evidently from *ig* “fire” : see Ag) was a lofty site

in the Apennines. They allowed neither Roman nor Etruskan to approach their sacred fire. So also the Greeks allowed only those who were related through the father to approach the hearth (see *Rivers of Life*, i, p. 391). Mt. Soraktē, in the country of the Phaliski according to Diodorus, was an Umbrian fire shrine (see Soraktē).

Un. Akkadian: "lord," "god." The word occurs also in Etruskan.

Unicorn. A one-horned horse or antelope. In the Old Testament, following the Greek translation *mono-keras* ("one-horned"), the English renders the name of the *Rīm*, or "wild bull," by "unicorn" quite incorrectly. The unicorn was adopted in Scotland in the reign of James I, and the oldest representation at Rothesay Castle dates 1380-1400 A.C. [A mediæval legend says that the unicorn can only be tamed by a maiden. The horns of the narwhal were sold as those of this mythical monster.—ED.] The unicorn, according to Mr R. Brown (*The Unicorn*, 1881), had three legs, three eyes, and a hollow horn of gold, like the mythical ass of the Persians (see Onolatria).

Union Islands. A group of islands some 300 miles N. of Samoa (see Tokelau). The king alone, as the high priest, was allowed to undress and dress the stone representing the supreme god Tui, and this he was bound to do annually. The stone was 14 ft. high, and was seen by Wilkins in 1841, in the centre of the island of Faka-ofu, so-called after the third god of the local trinity, the second being Samoau whose stone was smaller than that of Tokelau or Tui, which was covered with mats (Mr Lister, *Journal Anthropol. Instit.*, August 1891), but was finally destroyed by a white missionary. The term *lenga* (or *lingam*) was used of these stones according to Dr Turner. The sick washed in water that had touched them, or crawled to die in their shadow. Tokelau gave health or disease according to the conduct of his children: the first fruits of field and sea were offered to him, and his little temples were hung with pearl shells and precious objects. The regular rites, conducted by the king, included the unction of the stone decked with flowers. The monarch sat before it dressed—like the stone—in leaves of the cocoanut palm, so precious to the people and sacred to the god, of whom he was the name-child and vicegerent. Fire too was sacred to Tokelau, and burned in his sanctuaries. It was brought from heaven by Talanga, and would kill any who irreverently approached. In May, dances were held in honour of Tokelau, with prayers for health and safety: men danced

with men, and women with women. All fires were extinguished, to be relighted at the sacred flame which blazed all night in the temple. There were many inferior spirits called Aitu, or Atu, family deities with tangible bodies, each family adoring its own, and often cursing that of a stranger. The Faki or octopus was the god of many families in Faka-ofu. The legend of the Union Islanders relates that, in the beginning, two divine men—Kava and Singano—came forth from stones, and from them sprang also Tiki an incarnation of Tui who “upholds the islands and the heavens, and rules the living and the dead.” Tangaia, the first woman, rose from the earth, into which Tiki had thrust a bone: she was therefore called Ivi or “bone.” From Tiki and Ivi came Lu, who raised the heavens above the earth, ordered the winds and rains, formed the islands and clothed them with vegetation. The people seem to know nothing of future punishment, but only of various heavens—kings and priests going to the moon, and others to more distant regions where also God is found, and where eternal feasts, dances, and enjoyment may be expected. They retain ancient customs, burying the dead with the knees drawn up, and anointing the corpse; but no food is placed in the graves, which are three feet deep, with a heap of stones or of coral above. Mourners shave their heads, burn spots on the face and chest, and solemnly dance the sacred Tangi dance.

Unitarians. See Theism.

Unu. In Polynesia, and New Zealand, the abode of a Tiki or spirit: hence a gravestone representing the Manava, “ghost” or “soul.”

Upa-nayana. Sanskrit: “extra eye,” the occasion on which the sacred thread (see Janivāra) is first put on by Brāhmans. The precise time must be astrologically determined by a priest. The rites are expensive, for garments and vessels must all be new, and must not be used again: they are therefore given away. All relatives and friends must be asked to the feast: the house must be cleaned throughout, and purified with cow dung, and adorned. The priest brings sacred Kusa grass, and invokes the household god, and Ganesa. All the child’s hair is shaved except a tuft on the crown: he is bathed, and clothed in silk, being then brought to the assembly; and a wafer of cummin seed and sugar is placed on his forehead. This is the Upa-nayanam or “extra eye” symbolising (like the third eye of Siva) the divine intelligence. The women have their special rite (the *Artai*), but all chant praises of the gods and invoke blessings on the

boy. The feast begins after the household god has been served, with boiled rice. Next morning, all having reassembled, the parents and the boy sit on a heap of earth in the verandah, while a priest places holy fire in an earthen vase near the three stools on which they are seated, and recites charms. The father then offers the Soma sacrifice to Agni, and to the nine planetary deities, to the seven stars and the waxing and waning moon, all much feared as evil influences (see Abbé Dubois, *People of India*, 1862).

Upanishads. Sanskrit: "sessions." The scriptures of the second, or philosophic, stage of Brahmanism. They are often added to the Brāhmana commentaries on the Vedas, and form the foundation of the Hindu schools of philosophy (see Darsanas), though they are mystical speculations rather than real seekings after truth. Max Müller calls "the Vedas the childhood, the Brāhmanas the busy manhood, and the Upanishads the old age of Hinduism." The earliest Upanishad is supposed to be not later than 700 B.C., and most of them to be as early as 600 B.C. Hindus call them "works that destroy ignorance"—a "setting down" rather than a "sitting down upon," or "session." They strive to show that religion embraces all science, or—as Feuerbach defines it—that: "Religion is knowledge." They say that: "Apart from Brāhma there is no reality. . . . He who understands and believes this is freed from the trials, and evils, of transmigration, and will rest with Brāhma in eternal bliss. . . . No works, religions, rites, study, or knowledge even of the Vedas, but only contemplation, and faith, will insure this, and the attainment of this state is impossible as long as the mind or body is engrossed with, and wedded to, worldly or sensual matters." It was amid such teaching that Gotama Buddha grew up in Kapila-vastū; but he parted company later with the mystics. The Kātnaka Upanishad likens the soul to one who drives in a car, which is the body drawn by the senses as horses: the charioteer is the intellect; and the guiding reins are *manas* or purposes. He who allows his will to be guided by the horses "will not advance, or will turn aside from the road to the city of Immortality." The soul however can only proceed according to the capacity of the horses, and is much at their mercy; for they are what their trainer made them, and liable, in spite of the reins, to run riot at times. The author of the Kena Upanishad tells us that "the true knowledge of the supreme spirit (or soul) consists in the consciousness which man acquires of his incapacity to understand it"; but Buddha and Confucius more wisely exhorted men to, leave alone what they could not comprehend.

The Kāthaka Upanishad, and others, teach—according to Prof. Whitney—that after death the worthy who have attained to true knowledge enjoy a heaven of eternal happiness. The unworthy are condemned to return to earthly existence. Dr Pope (*Indian Antiq.*, Sept. 1888) thinks that one short text in the Chandogya Upanishad has perhaps influenced thought “more than any utterance of human speech”; it consists of three words only, *Tad tvam asi*, “Thou art It.” Thousands of verses, in Tamil and other S. Indian languages, have been composed on this text, as summing up the three questions “What is man? what is the Supreme? and what is man’s relation to Him?” The oldest Upanishads occur at the end of the Aranyakas or “forest books,” which are manuals for the aged Brāhman who is trying to understand the Atman, “self,” or “soul.” Max Müller (*Hibbert Lect.*, 1878) says that “the keynote of the Upanishads” is this attempt at self-knowledge, and through the true self they strove to understand the “eternal self,” or soul of the universe. But we are as far from understanding this still as were the earliest Indian philosophers. They taught however that rites, prayers, and sacrifices, availed nothing, only the “higher knowledge” being of any use to man. The Devas or gods were converted into Prānas or vital spirits, but the philosophy of the Upanishads continued to be much tainted by mysticism, and was not reduced to any final system. Max Müller (*Sacred Books of the East*, i and xv) has translated eleven of the Upanishads. None of these contain any historical indications to show that they are more ancient than Buddhism. The Chandogya teaches Pantheism, making the soul part of the universal soul which alone is real, existing from the beginning and forever—vain words on matters as to which man knows nothing. The mystics make Om a “subject for concentration of the highest thought”; but Gotama Buddha cast aside such useless speculations, to help the miserable with sympathy, yet had gleaned much from the Upanishads which aided and guided him in his work for suffering humanity.

Upa Vedas. Sanskrit: “Extra Vedas,” a name for four commentaries “on” the Vedas.

Ur. See Ar. An ancient root whence many different words have come, and originally meaning to “roar,” hence to be mighty; or to roar like the flames, hence to be bright. In the Basque language *Ur* is “God,” and in Akkadian it means a “hero,” while in Egyptian it signifies “great.” It interchanges with *Vur* and *Bur* meaning “fiery” or “bright,” and appears in the Hebrew *Ur* or *Aur* “light.”

The Kassite *Urus* or *Uras* is a god who was called B'elu (Ba'al) or "Lord," in Semitic speech.

Uræus. The Egyptian *Ara* or cobra : a good serpent whom the Greeks called a Basilisk. It was the emblem of life and immortality, on the crowns of kings, gods, and goddesses (see *Proc. Bib. Arch. Socy.*, May 1898). See Serpent.

Urana. Sanskrit : "a ram." The name of a demon who warred like Vritra against the gods.

Urania. See Ouranos. The "heavenly" Venus, and one of the Muses.

Uras. Urus. See Ur.

Urd. One of the three Norns, or fates, among the Norse, born before the gods at the end of the golden age.

Uriel. Hebrew : "light of God." One of the archangels of the Kabbala, and of Jewish magical bowl inscriptions.

Urim. Hebrew : "lights." See Thummim. These ancient talismans may have been used to produce a hypnotic condition in the priest who gazed on the changing colors of the gems (see Hypnotism). Philo allegorises them as emblems of "revelation and truth."

Ursel. Ursula. See Horsel. Ursel among Suabians is the moon—the Teutonic Horsel or Orsel. She becomes the Christian Saint Ursula who was accompanied by 11,000 virgins who became bears (see Ursus) these companions—like the Arktai accompanying Artemis—being stars. Father Fabian (*Notes and Queries*, 10th, 17th April 1886) thinks that Ursula is the pole-star in the tail of the Little Bear. The Golden Legend gives various dates (238, 902, 1202 A.C.) for the martyrdom of the 11,000 virgins, adored at Cologne and elsewhere. St Ursula's day is the 21st October, which is the season of meteoric showers.

Ursus. Latin : "a bear." The name of the constellation, Arktos in Greek. In mythology the bear is the emblem of winter and of night, but is fond of honey and nymphs (see Ainos). One of the Vedic Maruts, or "storms," is called Riksha—the "bear wind." A bear which aided Rama in the conquest of Lanka was the father of Sugrīva the king of the monkeys—who are also emblems of the winds (Prof. A.de Gubernatis, *Zool. Mythol.*, ii, p. 109). The sun god made fertile the wife of Gamba-vant the bear king. The bear

delights in darkness and cold, and is regarded as stupid. He is often the ruler of demons, and dreaded even after death. Men dressed up in straw, as bears, hunted women at many popular fêtes: the straw was pulled off and put into the nests of hens to make them lay. The hair of bears was mixed in ointment as a philtre. The Greeks said that Paris, and Atalanta, were suckled by bears, and the virgin priestesses of Artemis were called bears. Bears also play blind man's buff with mice, which change into maidens. The hero of a Norse legend (whence "Beauty and the Beast" is derived) is a bear by day and a beautiful youth by night (as Eros was said to be a monster by the sisters of Psukhē), and—like Eros—he flees when the bride brings a light to look at him. The Christian legend makes Ursula a "little bear" (see Ursel), and Russian legends say that bears become the fathers of heroes when maidens seek their dens (*Zool. Mythol.*, ii, p. 118). The daughter of the Danish king Kanute is said to have been thrown into a bear's den. She unbound her girdle, and bound up the bear's mouth with it, leading him captive to her father, who forgave her. The bear is connected with the rose, in representations of Tuisko, the Gallic Mercury (see Tuisko).

Urvāsī. The Vedik dawn goddess, bride of Purūravas. Her name means "far spreading." She was the mother of Vasishtha son of Mithra, or of Varuna, beloved by Purūravas, when appearing on earth as a man. Urvāsī, like Psukhē, saw her bridegroom naked, and then vanished into the waters, becoming a naiad with a fish's tail. For the dawn vanishes when the sun is clear of the aurora.

Us. An ancient root meaning "power," as in Egyptian. [Akkadian *us* "male," "man," "phallus," "king": Turkish *us* "lord."—ED.]

Us. Is. An ancient root for "light." [Akkadian *is* "bright": Aryan *us* "burn," *was* "shine": Hebrew *'esh* "fire."—ED.]

Usha. Sanskrit: "burning." The Vedik dawn goddess, wife of Rudra-bhara. She is the Greek Eōs.

Usil. See Etruskans. An Apollo with bow and arrows.

Uttarāyana. Sanskrit. The winter solstice (see Pongal). A season for family and public worship of the gods, when buns, cakes, and sweetmeats, are offered to them, or sent to relatives wrapped up in silk. Farmers then place a few straws in granaries, and

elsewhere, with prayers to the god of harvests. All must visit the sacred bathing places, or the seashore, and must perform the memorial rites (Sradhdhas) for the dead.

Uxmal. This City appears to have been the capital of Yukatan, still flourishing some 900 years before the Spanish conquest (see Dr Brinton, *Maya Chronicles*, p. 127). Its great Teo-kalli, “god-house” or temple, was a pyramid in three or more terraces of earth, with steps in front and in rear, walled round with shrines at its foot. On one façade, “above the doors of the House of the Monks,” were niches with seated figures, very like those of Buddha, and crowned with solar aureoles : they appear to have represented the peaceful god Kuetzal-koatl (see Mr Vining’s *Inglorious Columbus*, pp. 594, 595). These images are preserved by the drawings of M. de Waldeck, the artist sent out by Lord Kingsborough when preparing his great work on Mexican antiquities. Eight niches in all are noticed, two being “on the façade of the House of the Nuns” (see Azteks, Mexico, Palenque). At the base of one of these niches are remarkable groups of tigers placed back to back—as also at Palenque—to form the throne of the god, just as in Barmese or Siamese representations of the “lion throne” of Buddha. Over the “House of the Governor,” as at Palenque, elephants’ trunks also appear, as well as at other sites in Yukatan. The Uxmal buildings are faced with well-cut stones not set in cement, and appear to be older than the stucco work of Palenque.

Uz. Hebrew ’Aūš. The desert region round Petra in Edom (see Job). The name appears to be connected with the Arabic ’Aūḏ which was the title of the Nabathean deity worshiped, under the emblem of a stone, in this region. It is said to mean “counsel,” and the god was no doubt consulted as an oracle. Uz is enumerated (Gen. x, 23) as a descendant of Aram, and the population of the region round Petra was Aramaik by language, as shown by inscriptions.

V

The letter *V* constantly interchanges with *B*, *F*, and *M*, and is often pronounced *W*.

Vach. Sanskrit : “voice,” “speech” (Latin *vox*), the name of the goddess of speech and eloquence who was the “mother of the Vedas.” She is the “word of God” (see Logos) ; for Prajā-pati the

“lord of creatures” made all intelligent beings through Vach, who then returned to him, remaining a part of the creator. She is called the “melodious four-uddered cow”—from the 4 Vedas—whose milk sustains all : and the 4 udders sustain the 4 quarters of the universe. She is the wife of the bull As, or “breath,” and the mind is her calf. She is also wedded to Vata “wind” (see Brihas-pati). Vach enters into the wise and makes them “terrible through intelligence.” From her sprang Sarāsvati the “celestial voice,” the feminine Brahmā ; and mother and daughter are often identified with each other. The pair Vach-Brahmā, Vach-Virāj, or Vach-Purūsha, represent all life, male and female. Vach is also Sata-rūpa, or “hundred-shaped,” the feminine half of the creative Brahmā, and she is thus a daughter of Kāma or “love.” So too in Egypt a monument of the 12th dynasty represents the gods issuing from the mouth of the Supreme.

Vādava. Bādava. Sanskrit. A being of flame, with a horse’s head, who licks up water, and causes clouds and rain. He appears to be the fire which Aurva threw into the sea, and recalls the “water-horse” which is still dreaded by Keltic peasants in Scotland (see also Nik).

Vaggis. Vriggis. People of Ujjain in India, whom Dr Beal (see *Journal Rl. Asiatic Socy.*, Jan. 1882) connects with the Yue-chi or white Huns of Chinese literature (see India). He says that : “in the time of Buddha these Vaggis, or Sam-waggis, had many clans, and contended for a relic of Buddha, after his cremation, over which to erect a Stupa.” In one of the scenes represented on the Sanchi Tope the actors are dressed as Sākyas, which, according to Gen. Cunningham, points to the Scythic, or Turanian, origin of Buddha’s family. The Aryans of the 5th century B.C. were still a small minority of the Indian population (see Yue-chi).

Vāhana. Sanskrit : “vehicle.” The animal on which any Hindu god rides, such as the bull (Nanda) of Siva ; or the eagle (Garuda) of Vishnu : the Hansa goose of Brahmā ; the rat of Ganesa ; or the parrot of Kāma. Compare Rakab.

Vaidya-nāth. Sanskrit : “the lord of knowing ones” or of “physicians.” An ancient name of Siva (see Deo-garh). He is also called Baidya-īsvār (see Prof. H. H. Wilson, *Indian Antiq.*, Dec. 1892).

Vaikuntha. The heaven of Vishnu on Mt. Meru.

Vairaja. Sanskrit : “virile,” “virtuous.” A term for an

ascetik. *Vairin* also means “hero,” and applies to such deities as Bala-rāma.

Vaisākha. The churning fire stick (see Us).

Vaisālā. See Ujjain.

Vaisālī. A city on the Ganges where Buddha long laboured. It is said to be represented by ruins 27 miles N. of Patna.

Vaiseshika. Sanskrit. One of the great divisions of the Nyaya philosophy founded by Kanada, and called the “atomic school.” It teaches that God, whose only visible form is light, produced worlds which floated as eggs on water (see Darsanas).

Vaishnāva. “A worshiper of Vishnu.”

Vaisvas-vanta. A name for Yama, or for the planet Saturn : or for a Rudra (a “storm”), a son of the sun—“the all fanning.”

Vaisyas. The third Hindu caste, that of traders, and agriculturists, who were born from the thighs of Brāhma.

Vājra. The thunderbolt of Indra.

Vaka. A name of Kūvera, and of a demon destroyed by Bhīma because, as a crane, he devoured men and all their sustenance.

Vakea. Vatea. The Creator (see Hawaii) whose consort Papa bore a calabash whence all mankind was produced (Fornander, *Polyn.*, i, p. 212).

Vallabha. Balabhi. The ancient Vālas or Balas, in Surāshtra, concentrated in the peninsula of Balabhi, now Kātiawār (see India).

Vallabha-Achārya. A learned and pious philosopher of our 15th century, known also as Vad-trabha Bhāt, son of Lakshman-Bhāt, who was a Tri-lingāni Brāhman of Kankrāva (probably Kankrouli) the capital of Rajputāna (see Gosains). He was sprung from the ancient Bhāt race of Balabhi, which was distinguished in art and religion ; and became a reformer of Vishnūva belief. He was the Erasmus rather than the Luther of the Vallabha sect, founding his teaching on the Vedic commentaries of his paternal ancestor Vishnu-svāmi, who lived perhaps two or three centuries earlier. Lakshman-Bhāt is said to have foretold that his second son would be an Avatār, or incarnation of Krislma. Some time after the birth of his eldest he started, as a Sanyāsi, on a pilgrimage to Banāras ; but he was forced by Moslem persecution to flee thence, and Vallabha-Achārya was born,

as an 8 months' child, on Sunday, 11th Vaisakh 1479, during the flight of his parents through a Champa forest. They were forced to abandon the babe, which they hid carefully under a covering of leaves. Long after, they passed again by the place, sought the child, and found him "well and lively, playing with the flames of a sacrificial fire." His devoted followers raised a temple on the spot in after years, and this is still suitably maintained. Thus his birth and childhood are surrounded with the usual legends about divine babes. His story, written in the Bhrigu dialect, relates that, at the age of seven, he had oread the 4 Vedas, the 6 Darsanas, and the 18 Purānas, which would be a lifelong labour for mature scholars. At the age of 12 he had formulated a revised Vishnūva creed, on the lines of Vishnu-svāmi. His father then died ; and he left his mother, and his home at Gokul—the birthplace of Krishna near Mattra—to travel in S. India, disputing with the learned, and astonishing all. At Vijāya-nagar he converted many, including the Raja, and was accepted as a Vishnūva leader or Achārya. He accepted payment of his expenses, but lived ascetically. At Ujjain he dwelt long under a sacred Pipal tree, like Buddha. He had huts also at Mattra, Allahabād, Banāras, Badri-Kedār, Hari-dvār, and Bindrabād, where the god Krishna appeared to him and commanded him to worship himself as Bāla-gōpāla, "the child cowherd," or rather the fat little dwarf. The new creed was propagated widely in W. India, under the title of Rudra-sam-prādaya, or "traditional Rudra cult." Vallabha the Achārya was himself pure and simple—a student innocent of the wild passionate world around him, immersed in leamed commentaries on the Bhāgavad-gita, and Bhāgavad-Purāna, which are now regarded as "scriptures equally sacred with the Vedas." He was a Vedantist who believed fully in dualism (see Rāmanūja); but he saw in the story of Krishna, Radha, and the Gopis (see Krishna) only allegories which described the longing of the human soul for the universal (see Sir Monier Williams, *Journal Rl. Asiatic Socy.*, July 1882, p. 308). He was an Indian Epikouros ; but the corruption of his teaching led to greater degradation than that of Epicureans. The sensualists who accepted him cared little for his philosophy. He remained intent on study at Banāras, as the husband of one wife, educating his two sons Gopi-nātha (born in 1511), and Vithal-nātha (born in 1516), being an able and strong-minded man, but the teacher of a faith which produced many excesses. He withdrew finally, as a Sanyāsi, to a hill near Banāras, and died at the early age of 52, bearing the reputation of a good man, and saint. He appears to have been always cheerful and happy. "Life," he said, "is a great blessing given . . . by the deity for enjoyment and for many duties . . . not requiring

fasting nor self-mortification, nor even suppression of our reasonable and natural appetites, but only their guidance and restraint if we would retain them long. Health, or salvation, is not to be got by renouncing eating and drinking, nor by excess. Seek human love, and the greatest happiness for the greatest number. Such love is, typified by the union of the true believer with the Saviour—the Lord Krishna” (compare Chaitanya). The rich, idle, and sensuous, however, singled out texts from the writings of this pious thinker to justify their favourite vices ; and initiated gross rites on the plea that they were imitating Krishna. Their Go-svamis, or Gosains, thus made claims similar to those of the feudal lords of France (see Gosains), and under the leadership of Vitthal-nāth, or of his seven sons, the sect became grossly licentious, in spite of many attempts at reform made by pious Hindus. They established themselves in W. India, between Bombay and Gokul, from Ujjain on the S. to Dvarka on the north. A stern puritan (see Narāyana-svami) issued 212 excellent precepts for conduct, in 1815, which no doubt did good among thinking men. But the best check on such vices is found in modern schooling, and in exposure by courts of law. There are still some 60 or 70 Go-svami “lords of cows” in India, among the Maha-rajās : of these six are at Gokul, three in enlightened Bombay, and one or two in each city of ancient Surāshtra. They are generally wealthy traders, who trade also on the blind superstitions of their followers, taxing all sales, and claiming that Vallabha-Achārya said we can best serve the deity when well fed, and well clothed, not in solitude but amid all the blessings which he vouchsafes to the elect.

Vālmika. See Rama.

Vāmāchari. See Tantras. The “left hand sect.”

Vāmana. See Vishnu. The 5th incarnation of Vishnu as a dwarf, in the 2nd or Treta age, as described in the Vāmana Purāna. Vishnu bere tricks Bali, the Daitya monarch, into promises whereby he loses his kingdom rather than break his word, and finally his life, being consigned to Pātāla or hell. In consideration of his integrity however he was allowed by Vishnu a delightful palace, and is to be reborn as Indra in the time of the 8th Manu.

Van. Sanskrit : “to desire,” “to love,” “to honour.” This word comes from the Aryan root *Van* or *Wan*, whence our words to “win,” and “winsome” (see Venus).

Van. The lake N. of Nineveh, and S. of Mt. Ararat in Armenia.

The Vannic texts of the 9th century B.C. (see Dr Sayce, *Journal Rl. Asiatic Socy.*, Oct. 1882, Oct. 1894) include the names of many deities, some of which are doubtfully transcribed from the local kuneiform characters. [In structure and vocabulary (see Col. Conder, *Hittites*, p. 206, and *Journal Rl. Asiatic Socy.*, Oct. 1891) this Vannic language compares with the Sanskrit and Zend, and appears to have been that of the Medes.—ED.] The word for God was *Bag* (see *Bhāga*), and for year *Sardis*, the Persian *Çareda*. The gods in general were *Ase* like the Norse *Ase*. The moon was called *Siel-ardi* (see *Sil*), and *Eurie*, “lord,” is the Persian *Aura* and the older *Ahūra*. The name of the lake itself may be the Sanskrit *Vāna* “water.”

Vāna. Sanskrit : “wood.” The *Vānācharas*, and *Vānācharis*, were male and female spirits of the woods. The Latin *Faunus* may be from the same root, and signified a wood spirit. Every good *Brāhman*, late in life, should become a *Vāna-prastha*, or “wood-dwelling” recluse, in his third and last stage of existence.

Vāna. Sanskrit : “water,” “fountain.” But in the four Drāvidian languages we find *Vān* in Telegu, *Bān* in Kanarese, *Vānum* in Malayalam, and *Vānam* or *Vin* in Tamil, for the “sky” (Dr Pope, *Indian Antiq.*, August 1880). Among Skandinavians and Teutons the *Vanir* or *Vānas* were water deities (see Freyr, Freya, and Niord). Their favourite sanctuary was on the island of Rugen, sacred to Nerthus. Freya lived in a flowery meadow at the bottom of the waters, where she guarded the souls of the yet unborn. She was the “water wife,” but also the Venus of Fensberg, “the water mountain.” The Saxons called her *Vāna-dis*, and she enticed men to her “Venus-berg” paradise. The Vedas also are full of river worship, and many early water gods occur in all mythologies (see Mr E. Thomas, *Journal Rl. Asiatic Socy.*, October 1883). Water festivals are held, especially in autumn, when rain is needed (see Africa, Barmah, Baptism). When the ice breaks up in Russia, or in Skandinavia, or early in July in Belgium and Holland, water rites are still observed (*Lady’s Field*, 21st July 1900). The sea is still blessed at Ostend, as it used to be wedded with a ring by the doge of Venice, or as Sennacherib worshiped Ea by casting gold and silver into the waters of the Persian Gulf about 700 B.C. (see Water).

Vanth. Etruskan : “death,” represented as a winged maiden with a key.

Vara. Zend : “ enclosure ” (see Yima).

Varāha. The third incarnation of Vishnu as a boar (see Vishnu). The fertile earth mother is also Varahi the “ sow ” (see *Rivers of Life*, i, p. 297). In Persia Verethragna is a solar boar (see Boar).

Varna. Sanskrit : “ color,” “ caste,” that is to say *gāti* or “ breed,” not *gotra* “ clan,” or *kula* “ family.”

Varsha. Sanskrit : “ rain ” or “ cloud.” Indra is the “ shedder,” or Varsha-dara—“ rain giver.”

Vartika. Sanskrit : “ quail ”—Greek *ortux* (see Quail). In the Veda it is said that “ the wolf swallows the quail ” : the latter is saved by the Asvin twins. The quail departs in winter, but is brought back N. as the sun returns.

Varuna. Sanskrit : “ overspreading ”—Greek Ouranos. The greatest of Vedik gods—Heaven, the Infinite, Eternal, and All-Good. He rides on the Makara, half crocodile, half fish. [So too in Babylonia the emblem of Anu, the god of heaven, is a crocodile.—ED.] He also appears as Capricornus, the beast with the head and forelegs of an antelope and body and tail of a fish. [The emblem of Ea in Babylonia.—ED.] He is the giver of immortality ; but, in later sub-Vedik days, he is only one of the Ādityas or “ boundless ” ones. In the Mahā-bhārata he is the son of Kardama, and the father of Push-kara, the inspirer of the divine Vasishtha : he steals the wife of the Brāhman Uttathya. In the Purānas he is the “ lord of the waters,” and the *pasa-bhrit* or “ bearer of the noose ” (see Noose) : he controls the salt seas and the “ seminal principle ” (Max Müller, *Sansk. Lit.*, p. 395). He rules also the soft west winds ; but “ every twinkle of men’s eyes and their inward thoughts ” are known to Varuna, for “ he sees as if he were always near : none can flee from his presence, nor be rid of Varuna. If we flee beyond the sky he is there; he knows our uprising and lying down.”

Varvarika. Sanskrit : “ curly haired,” a title of Siva.

Vas. See Us. Sanskrit : “ to shine,” “ to appear,” “ to be.” This root interchanges with *Bhas* “ to shine.” There were eight Vasu spirits, children of Āditī the “ boundless,” and attendants on Indra. These represented water, light, the moon, the pole-star, earth, wind, fire, and dawn. Vasu as Kūvera bestows riches and plenty. Punar-Vasu, combining attributes of Siva and Vishnu, was adored by the Emperor

Kanishka with Nana, and Okro, as shown by his coins (see Thomas, *Āsōka*, p. 72).

Vasishtha. A solar deity who aided Brāhmā to create. He is conspicuous in the story of the wars of Visva-mitra against Brāhman priests (see Haris-Chandra), and turned this heretic with his supporters into cranes. They fought on as birds, till Brāhma found the universe to be disturbed, and restoring them to their proper form reconciled them. Vasishtha was the son of Mitra and Varuna, and of the dawn maiden Urvāsi or Uruki, and was one of seven Rishis, or of seven planets which are Prajāpatīs or creators.

Vata. Sanskrit : “wind,” like Vayu is from the Aryan root *Wa*. [Compare the Babylonian *Au*, and Arabic *Hawa*, “breeze,” “wind.”—ED.] From this root also comes *Vates* in Latin, an “inspired” prophet (see Nabi). The Vāta-mūla is the sacred *Ficus* tree of Mt. Meru (a form of Nārāyana) : whoso looks on it has his sins blotted out, and to die in its shadow secures eternal bliss.

Vatea. See Vakea.

Vaudoux. See Voduns.

Vayu. See Vata. The Vedic god of wind and air, distinct from the Maruts or storm winds. He forms one of the trinity of Surya, Vayu, and Indra (or Agni), sun, air, and fire. He drives in a car with red and purple steeds ; and Tvashtri (Vulcan) marries his daughter. He is a friend to the waters, the son of the gods, the source of all that exists, whom none can see.

Vedas. Sanskrit : *Veda*, “knowledge,” from the root *Vid*, whence our “wit.” The early hymns of the Aryan shepherds of Baktria (see Athārva Veda, Rig Veda, Yajūr Veda). We are concerned here with the question of their date and history. [The author elsewhere distinguishes between the date when the Vedas were composed and that when they were written down. The Vedic dialect is early (see Sanskrit) and was distinct from the Persian by 600 B.C.; but the alphabet does not appear to have reached the borders of India before about 600, or even 500, B.C.; and writing was unknown to the authors of the Vedic poems, which were already ancient and sacred in the time of Pānini, or about 400 B.C.—ED.] To fix the date of the Bible of the Hindus, by comparative study, archaeological and philological research, and internal criticism ; is a task yet more difficult than that which, for more than a century, has engaged the attention of European students

of the Christian Bible. For the general reader a Vyāsa or “arranger” is needed also, to explain the results of Vedik research with the least possible use of technical terms and of foreign words.

Dates generally accepted form a working hypothesis for such research, but fall far short of the claims to antiquity made by Hindus (see Mr H. H. Dhruva, B.A., LL.B., *Journal Bombay Rl. Asiatic Socy.*, iv, 3, 4). This scholar appears to think that the Vedas ushered in the Kali-yuga age about 3100 B.C., which would make them as old as any known texts of Babylonia, or perhaps of Egypt. We are indebted to the researches of this learned student though, like others, he is unable to dissipate the darkness that overhangs Indian history prior to about the 6th century B.C. The following shows the earliest probable dates for the composition of the various books of Vedik literature.

I.	1400	B.C.	Formation of the	Rig Veda	
	1300	„	„	„	Sama Veda
II.	1200	„	„	„	White Yajūr Veda
	1100	„	„	„	Black „
	1000	„	„	„	Āthārva Veda
III.	950	„	The Aitareya-Brāhmana	(ch. i to vi)	
	900	„	The Kaushitaki	„	
	850	„	The Tāndya	„	
	800	„	The Satapatha	„	
	750	„	The Taithriya	„	
	700	„	The Aitareya	„	(later parts)
	700	„	The Mantra	„	
	650	„	The Gōpatha	„	
	600	„	The Chandogya	„	
IV.	550	„	The Epiks of India		
	500	„	The Upanishads and Sāstras		
	400	„	Sutras, Aranyakas, Darsanas		

These dates at least show the comparative age of works which begin with hymns to the elemental gods and end with philosophies. The story of Aryan progress has been already given (see Aryans). The Brāhmanas (see that heading) are the commentaries on the Vedas, which had already become sacred classics. The Upanishads are yet later philosophic and mystic speculations based on the same inspired original poems. The ritual use produced official classes called *Adhvaryas* or operators, *Udgātris* or chanters, and *Hotris* or reciters, all under the Brāhman or “man of prayer,” who, by the

8th century B.C., had become a hereditary priest, a system developing later into the hard and fast rule of caste. His functions dated back however to the earliest ages of sacrifice in Vedic times, of which there are clear indications even in the Rig Veda (see *Sacred Books of East*, XII, xii, xv). One passage (Rig Veda IV, 1, 8) which has been regarded as a later interpolation—for the Vedas like all other Bibles have thus suffered—gives us the words of the holy Rishi Vāma-deva: “That king with whom the Brāhman walks in front lives well established”; but it was not so in his days, for elsewhere we hear how Vāma when hungry “cooked the entrails of a dog,” which no one of respectable caste would now do even to save his life.

The difficulties which are encountered in the study of works which, though regarded as divinely inspired, contain many inconsistencies, are similar to those found in other Bibles. Thus the white Yajūr Veda is called the Vāja-saneyi-sanhitā, after an author supposed to have lived about 1200 B.C.; but in it we find notice of the pious sage Yājña-Valkya who lived about 600 to 500 B.C. The ages of other Rishis are equally doubtful, and we cannot even be sure that honorary titles and patronymics do not appear as historical names (see *Sacred Books of East*, ii, p. 15). Vasishtha is a mythical figure, but appears as the grandfather of the author Parāsara, a Rishi who is variously dated 1390 and 575 B.C. Santanu his grandson is variously placed at fourteen generations after Kuru, or after Bhārata (see Brāhma), yet these latter were separated by nine generations. Putting aside the question of the heroic ages, and that of the seven Rishis of unknown lineage connected with the seven stars of the Great Bear, we still depend on epics of the 6th century for quasi-historical personages, supposed to have lived between 2400 and 1000 B.C., belonging to the great lunar race descended from Soma the moon. Pulastya the “mind born” son of Brāhma is said to be a contemporary of Parasara. Visravas, who married a daughter of the Vedic sage Bhārad-vaja, was a son of Pulastya, or his “half shadow.” He may therefore have lived as late as 500 B.C. Yet his father-in-law is made contemporary with Bhārata and Rāma, receiving the latter in his hermitage. The anachronisms are equal to those of the Talmud. Agastya is associated with the divine Vasishtha; but, as revered by Drāvidians, who called him the first teacher of science and literature, he may—according to Dr Wilson and Dr Caldwell—have “lived perhaps in the 7th or 6th century B.C.,” though he followed Rāma to Oudh. Vasishtha “the wealthy” was a god, and one of the seven Rishis, a composer of Rig Veda hymns, but he is made the

brother of Agastya, and a priest of king Sudas, though not apparently a Brāhman (Muir, *Sanskrit Texts*, i, p. 337). He appears to have been the grandfather of Parāsara, who could thus apparently not have lived in 1390 B.C. Santanu, king of Hastinapūr, in the 14th generation after Kuru, is placed about 1500 B.C., yet as we have seen above he was the grandson of Parāsara. The latter preceded the age of the Kuru and Pandu wars by three generations, which would bring them down to about 400 B.C., according to Bentley, while Buchanan places him in 1300 B.C. He is otherwise said to have been a pupil of Kapila, who lived about the 8th century B.C.

Vyāsa is described as the “arranger of Vedas,” in the Mahābhārata, being a dark ugly dwarf, the natural son of Parāsara : while his eldest son is Dhrita-rashtra the blind king of the epik. Thus the traditional dates appear to be some 600 years too early. Vālmika the reputed author of the Ramāyana probably lived about 500 B.C., but otherwise appears as a contemporary of Rāma himself. The well-known writer of Sutras on law and ritual named Apastamba is placed by Dr Bühler (*Sacred Books of East*, ii, p. xxxiv) about 450 B.C., but his writings are little noticed till about 800 A.C. (p. xxxvii). Asvalāyana, the writer of the Grīhya Sutra, is usually placed as late as 350 B.C., and was the author of the Sakha “recension” of part of the Rig Veda. Kātyayana, author of a famous Sutra, and the first writer on Sanskrit grammar, was of about the same age ; and Pānini the famous grammarian is also placed as late, though Dr Goldstucker thinks he more probably lived in 550 B.C. (see Pānini). This may suffice to show the uncertainties that surround the traditional chronology of the Vedas.

The Vedic poems give us the primitive religion of a people to whom the art of writing was unknown. It is the Bible of dwellers on the Indus, and may have begun to take shape in the memories of bards and priests as early as 1500 or 1000 B.C., while as yet there were no Aryans in India. The tenth chapter of the Rig Veda, usually regarded as the latest part of all, makes a single allusion to four classes—Brāhmins, Kshatriyas, Vaisyas, and Sudras—which as yet had not become castes. It makes no allusion to the great Nāga tribes of N. India, or to any Sakyas or Yāvanas (Scythians and Greeks) : the word Brāhman is used several times to mean an “intelligent” person. Kshatra means “valour,” and the Vaisyas are the middle class. Though much mixed with eternal beings, the Kshatriya are “valiant red ones,” the Brāhmins are “intelligent white ones,” the Vaisyas are “yellow subjects” or “people,” perhaps Mongols, while Sudras are the labouring class. The cosmogony of this system makes the first

two to be sons of Pitā-mah “the great father,” while the rest are derived, together with all animals, from various wives of Kasyapa or the “sun.” Mr H. H. Dhruva (as already quoted) thinks that “Turanians of Chinese-Mongolian stock may have been the first colonists,” and thus, we may suppose, the “yellow subjects” of the Kshatriyas. Many useful hints as to age may be obtained by internal study of the Vedas, especially as regards the use or non-use of certain terms. Only two seasons of the year appear to be distinguished—the hot and the cold—indicating nomads who were not as yet agriculturists. The word Prana for the “breath” or “life” is found, but such terms as Atman, Nirvāna, Moksha, etc., belonging to a later philosophy, are absent.

The geography of the Rig-Veda includes the ten rivers, mentioned in one passage (chap. x) which is suspected as being a later interpolation; these are the Indus with its five tributaries, the Sarāsvati, Sarāyu, Ganges, and Yamuna. The Galldhāri region lies between the Kabul and Kurmu rivers; and the Delhi district is mentioned; but there is no notice of Panchāla, or of other states to E. and S.E. Some of the later Hindu gods and heroes are noticed, but bear characters different from those attributed to them in the epics or the Purānas (see Indra, and Vishnu): Rāma is a powerful Asura (or “ungodly”) king: Sita is the ploughed land: Vena is a writer of Vedik hymns. Chariots, and even four-wheeled cars, are noticed [the four-wheeled car is found on early Babylonian cylinders—ED.], these belonging to the Turanian hero kings. The later caste objection to the skins of dead animals did not exist in early Vedik times, for leather bags are noticed as used for drinking water; the Chambārs and Chandals—castes employed in tanning—would not then have been regarded as impure. All these points favour the antiquity of the hymns, as does the connection with the mythology of the Mazdēans of Persia (see Shah-namah).

The second Vedik age (1200 to 1000 B.C.) is that of the two later Vedas. The songs, chants, and charms (Mantras) of the early Rishis is now give way to the measured prose of sacrificial ritual, which was elaborated later in the Brāhmanas. In the White Yajūr Veda (or Vājasenyi as Indian scholars call it) the word *Deva* now means a “god,” and *Āsura* a “demon,” marking the divergence from the Mazdēan system where *Deva* is a “demon” and *Ahūra* a “god”; yet *Asūra* occasionally means an “overthrower of the enemy” possessed of *Prāna* or “spirit.” In both the White (Sukla) and the Black (Krishna) Yajūr Veda there is mention of four castes: of Siva as Sata-Rudriya; and of Vishnu as Yājna. But Brahmā is absent, the creator being either Prajāpati (“lord of creatures”) or Visva-karma

(“the maker of all”). The latter takes off an eighth of the sun’s light wherewith to enlighten man as to religion and art. Prajāpati offers up all the worlds in a “general sacrifice” (Sarva-Medha), and finally (like Odin) sacrifices himself. The tribes are now located in the Upper Panjāb, and have spread further E. and S. The Tritsus, or Āryas of the 4th class, are found in Kuru-Kshatra or the “kingdom of the Kurus” (see Kums). Asceticism appears, as practised even at royal courts by such men as Yājna-valkya or Vāja-saneya, who claimed to be a disciple of the great Rishi named Uddalaka Aruni, of Kuru-Panchāla. The latter however is said in the Mahā-bhārata (i, 4723) to have lived “not long ago” (see *Sacred Books of East*, xii, p. xliii), which might mean 600 or 700 B.C. This Yājna-valkya is a reputed author (but perhaps only an “arranger”) of the White Yajūr Veda, called after him the Vāja-saneyi Sanhitā. It is probable that his/ Jaina asceticism led to the apparent schism of the White and Black schools. He probably either originated, or was the inspirer of those who composed, the Satapatha-Brāhmana, in which a remarkable dialogue is given between Yājna-valkya and certain Brāhmins of the court of Janaka, king of Videha (and father of Sita), the Brāhmins being silenced by the Jaina arguments of the ascetik. It is notable chronologically that a Janaka was contemporary with Ajātasatru king of Kāsi about 470 B.C. All Bibles take centuries to mature, and this “arranger” was apparently the Ezra of the White Veda, writing out the *Smṛita* or “tradition,” and the Brihad-Aranyka. His friends, if not his teachers, were the famous sages Bāshkali and Vaisampāyana—a pupil of Veda-Vyāsa,—and none of these were free from the taint of a gradually growing ascetik mysticism. Perhaps in this age India first learned to regard the ascetiks as “respectable people,” though Brāhmins—now beginning to persecute those who did not accept their authority—called them “wretches who should be thrown to wolves.” The legendary dialogue says that when Yājna-valkya boldly withstood the Brāhman Vidagdha-Sākalya the latter was silenced: “his head dropped off, and his bones disappeared.” The ascetik called on all to seek peace, by retirement from the world for meditation and penance, and preached also to his own wives Maitreyi, and Kātyānī, thus—for the first time perhaps—giving women a share in religious work, as Buddha did later, or was then doing. But it is impossible to suppose that anyone imbued with Jaina ideas, as Yājna-valkya here appears to have been, could be the author of the whole of the White Yajūr Veda, for it abounds in sacrificial formulæ, such as those of the Asva-medha, or “horse sacrifice,” prescribed for each season of the year. These were familiar to Brāhmins when the epiks were written. The

seasons are six, with 12 months, so that the people had now settled down to agriculture.

The Black Yajūr Veda was rejected by many learned Brāhmanas, as forming no part of the true Vedic canon. Some class it with the Brāhmanas, but the modern Arya-Somāj writers (see that heading) even call it “ a composition of the Drāvidas of Tellingana in Karnatika, or of immigrants from far western countries ” (Mr Dhruva, as quoted above, p. 217). It is well to remember that the great teacher Apastamba, already noticed, was a native of Karnatika, on whom scholars place much reliance (see Dr Bühler, *Sacred Books of East*, ii). The view that Drāvidas contributed to Vedic literature, which thus appears to be gaining ground, has been held by us for many years, and is one which raises many important questions.

The second Vedic period closes with the Āthārva Veda ascribed to 1000 B.C. We are inclined to suppose however that it was composed mainly, if not altogether, by Parāsara who, as we have seen, is placed by some as late as 575 B.C. He is confused with the great Jaina saint (Parsva), but, if a pupil of Kapila, he would have lived about the 8th century B.C. It took many centuries however before the Vedic canon was definitely fixed, and the Scriptures cannot have escaped from many alterations and additions in later ages. In the Āthārva Veda we read of the wars of the Devas and Āsuras ; Brāhmanas have become powerful, and the Āsura sects are called Vrātyas or “ heretics.” The Āthārva is essentially the Brāhman Veda, and its verses are called Brāhmanī. It opens with the blessings and curses of Brāhma, developing a truly ecclesiastic and dogmatic vigour. The Suparnas (or “ beautiful winged ”) become heretics called “ Western Sālvas, speakers of a filthy language . . . followers of a prophet Zarat-statra ” (whom Mr Dhruva identifies with Zarathustra, or Zoroaster) ; while their Āsura deity is the Persian Ahūra. Acquaintance with Persia may date from the time of Darius 1, about 520 B.C. The Creator in the Āthārva Veda is Brāhma, producing a trinity of words, elements, and Vedic gods. In this work the Angiras are full of Brahmā-Vidyā, or “ divine knowledge,” derived from Satya-vaha, the father of Drona, who is, in the Epiks, a contemporary of Rāma—which tends to complicate the chronology. This fourth Veda however marks the transitional age between Brāhmanas and Sutras, as the Yajūr Veda marks that from the primitive hymns to the Brāhmanas. In it Rāma, Sita, and Krishna all appear, but are associated still with the Āsuras, and Krishna with Kesi, a demon whom, on the contrary, he kills according to the Epik, and the Purānas. Indian mythology thus seems to have now mingled with that

of the Aryas. The atmosphere of this Veda is charged with the same elements found in the Mahā-bhārata, and furnishes the materials from which that great Epik was composed in the 6th century B.C. The terms *Dharma* and *Purāna* are already used, and the four *Yugas*, or world cycles, are noticed for the first time. The 10th and 11th hymns are full of cosmogonic ideas, monotheistic speculations, and philosophical teaching. From the 6th chapter we learn that the race has become agricultural, Indra being said to have taught men how to sow barley on the banks of the Sarāsvati river; but as yet Panchāla is an unknown region in the Ganges valley, first noticed in the Sata-patha, or "hundred path," Brāhmana.

The *Brāhmana* Period (900 to 600 B.C.) represents the age of commentaries on the now sacred Vedas (see Brāhmanas). These works are full of good religious teaching, setting forth established religion and philosophy, and overthrowing many superstitions. They built up schools of learning in cities and temples. The Aryan colonists had by this time spread E. to Kanōj, which was a Drāvidian capital about 800 B.C. Many native, and a few European, scholars seem to think that a few of the Brāhmanas are older than the Black Yajūr, and the Āthārva, Vedas, especially the first six chapters of the Aitareya, with the Kaushitaki, and Tandya, Brāhmanas. The Kaushitaki-Brāhmano-Upanishad (to give its full title) is as a whole probably the earliest, and includes the Sakha recension of the Rig Veda, with an Upanishad, and an Aranyaka. The reputed author, Sankhāyana, also wrote the Srauta Sutras, and perhaps the Kāma Sutra. All the earlier literature is noticed in the Kaushitaki, which discourses also on Brāhma-loka or heaven, on Prāna-vidya and Atman-vidya, or knowledge of the spirit and soul. The Āsura is now called a Rakshasa or demon, and Aruni, one of the great Rishis, is said to have striven to gain "a true knowledge" concerning men's souls. The mythology of the Epiks and Purānas is foreshadowed, Kāsi (Banāras), Videha, Kuru-kshatra, and the two Panchālas, are familiarly noticed in the geography. The Tandya, which is the last of the first group of Brāhmanas, is considered the most important of eight concerned with the Sama Veda. The Satapatha tells us much of all the central Gangetic states, gives us legends of Manu, whom "Vishnu the supreme saved from a flood," and also gives the germs of the stories whence the fish, and turtle, incarnations of Vishnu developed. Andhras, Pandias, and Sabaras, now appear on the scene; fire worship and asceticism are mentioned side by side. It speaks as we have seen of Yājna-vaalkya, who appears to have contributed to its first five books, but is not mentioned in the next five. For here, says Prof. Eggeling: "occurs a complete disagreement,

doctrinal, geographical, and mythological.” Some of the authors wrote apparently in the W. and some knew the Ganges regions. This Satapatha Brāhmana is important as giving the first indication of the existence of written books. In it we find the word *likh*, which originally meant “drawing lines”; and *vachnait* “he reads out” occurs often in this and in the Taithriya Brāhmana. The ancient hymns had so far been known only as *Veda* or “knowledge,” but in this work they become *Sruti*, or that which holy men of old “heard” from the mouth of God. It was a period when, as Max Muller says, “through the influence of Bhrigus, and Angiras (see these headings) the magic formulas of the Athārvans (or “fire priests”) had been acknowledged essential.” The Taithriya Brāhmana elaborates this fire-worship yet further, and for the first time speaks of Brāhmans as a divine class, and of Sudras as Āsura-varna—a “godless” or “demon breed.” It speaks of a certain Gautama; it relates the story of Silā, the loves of Soma, and the intercession of Prajāpati. The Mimamsa philosophy also now appears (see Darsanas), but the Ramāyana epik is not noticed. It alludes to the Drāvidian states on the Karnatik coast, and further south. It develops the trinity of Agni, Indra, and Visva-deva, already mentioned in the Satapatha. The three first castes are recognised, and the Brāhman is sometimes called Brīhas-pati, or “Lord of prayer.”

As above stated the first six chapters of the Aitareya Brāhmana are placed some four or five generations earlier than the rest of the work. The whole is a commentary on the Rig Veda, sometimes called after its great promulgator, Asvalayana who wrote about 380 B.C. Saunaka his preceptor taught (from the Āthārva Veda) that there were four distinct castes; and the hard and fast rules of this system may date only from his time. The Aitareya treats only of northern peoples, such as Uttara-Kurus, and Madras: the latter are said (ch. vii) to “live beyond Hima-vanta,” or “snow land,” which may mean in Kashmīr, Tibet, or Napāl. It describes the installation of Pari-kshit as king of Hastinapūr, and the retirement of Yudhishtira (see Brāhma); but it increases the chronological difficulties by giving 24 generations (or 700 years) between Puru and Parāsara (see Dowson, *Hindu Clas. Dict.*, p. 47). The Brāhmans were now tightening their hold on kings, and we are told that the gods will not accept even royal offerings, unless they maintain a Purohit or head Brāhman. The southern Drāvidians have also now come to be regarded as degraded barbarians (vii, 18).

The Mantra Brāhmana is less important. The Gopatha treats of Vyāsa the son of Parasara, and of Kavi the reputed author of the Ramāyana epik, but not of Valmika the probable originator. Here first we find study not only of *Gathas*, or hymns, *Slokas*, or couplets,

and *Sutras* or books, but also of grammar, pointing to the age of Pānini. The trinity of Brahmā, Vishnu, and Siva (or Isāna) is now first noticed, each of the three having his special heaven. It is said that religion requires four Vedas, as cars have four wheels, and animals four legs. So too a Christian Father tells us there must be four gospels because there are four cardinal points. According to the Gopatha, Brahmā, as a Demiurge, created Prajāpati from whom sprang 10 Rishis, and from them others—21 or 23 in all—the last producing the Āthārva Veda, through the *tapas*, or creative fiery energy, of Brahmā himself. We thus approach the doctrine of successive Jinās (see Jains), which is independently ascribed to the 7th century B.C. Here also the mystic “Om” appears, and the first Rishi produces fire, air, and heaven, Agni, Vayu, and Āditya; while in heaven were heard the words of the Rig, Yajūr, and Sama Vedas. Vyāsa the son of Parāsara, living perhaps in 550 B.C., serves to bring down the date of part at least of this work to the 6th century B.C., to which age also we may ascribe the last, or Chandogya Brāhmana, containing equally late teaching of metempsychosis, and a formal cosmogony. We thus reach the age of epics and philosophies (see Mahā-bhārata, Ramāyana, and Upanishads). The heavens no longer speak, and *sruti* or revelation is succeeded by *smṛiti* or tradition: the gods themselves are called in question by Agnostik philosophers who, like Kanāda, speak, not of Vedas but of Vidya and Ā-vidya, or “knowledge” and “ignorance,” apart from any Bible. It is the age of the “six demonstrations” (see Darsanas) when the various schools disputed whether deity was single or dual—“the one without a second,” or the one who became (or was from eternity) bisexual like all things in his universe.

This brief review of an enormous literature will serve to show the reasons for the comparative chronology of the various books, and the gradual growth of Hindu belief and thought: the general result was a culture which refused to be trammelled by old creeds and sacred books. Scholars spoke of the Vedas as including what was good with what was indifferent or bad, and thought that the ancient bards, being superior in understanding to their fellows, came to be regarded as inspired. They held that the human soul, though a part of Brahm the supreme Atman—or soul of the universe—was separated from him by Maya (“illusion”), and by A-vidya or “ignorance.” In the darkness of our European middle ages India was being enlightened by learned Vedantists (see Sankarācharya, Ramanūja, and Sikhs). Buddhists and others placed conduct first, and belief second. Good words, they taught, can save none, though they may aid men to attain “release” or salvation. But side by side with such teaching later *Sutras* are found, as com-

mentaries on the Brahmanas, just as the latter were commentaries on the Vedas. So too the Jewish Gemara comments on the Mishnah, and the Mishnah on the Law. The mysterious "Om" becomes the symbol of esoteric teaching, elaborated into dogmas which are taught with all the unjustifiable assurance which ever marks the ignorance of priests.

Veddahs. Vēdahs. A wild aboriginal tribe of Ceylon, rapidly disappearing, and occupying the Vēderata, a tract of forest land extending about 90 by 45 miles along the S.E. coast. They are classed as Rock, Village, and Coast Veddahs, the last named only numbering about 300 persons. The Rock Veddahs differ little from the Tamil population, with whom however they rarely associate. In 1871 they numbered about 2000 in all, and used to make nests in trees. They are a long-haired people with straight noses, somewhat thick lips, and small chins. The men are bearded, and armed with a long bow. Their language is said to be a dialect of the ordinary Cinghalese. Prof. Wallace regards them as a survival of the early population of the Lemurian continent. They are no doubt congeners of the "wild folk" of the Palane, and Ane-mali hills and forests of S.W. India—the Bedas (or Redas) of Mysore, and the Patu of Katak, allied to hill tribes of Napāl, Assām, and Kamaon, who once knew better days. They have no doubt degenerated in consequence of oppression: for Bedas are said to have fought in the armies of Tipū Sāhib, and many such aborigines still regard themselves as superior to Hindus, and to all mere tillers of the soil. They present a not very marked prognathic jaw (projecting like the negro's), and a head which is of fair capacity. [The general type suggests a cross between the Drāvidian and the Negrito.—ED.] The Village Veddahs have adopted many of the beliefs and customs of their neighbours, and join with others in offering viands to demons, dancing with solemn cadence in circles round the offering. The Rock Veddahs make this an annual ceremony, in order to secure success in hunting. They destroy all snakes except the cobra—perhaps only sparing the latter in order not to offend their neighbours, though they say that cobras are too numerous to be extirpated. The marriage customs recognise the choice of the young couple, but insist on full deliberation by the parents: the bride's father gives the bridegroom a bow, and the father of the latter allots him a hunting ground. The dead are not buried, but are only covered with leaves in the forest. It used to be a Veddah custom to extract the liver of an enemy, and to eat part of it, before fighting again, in order to absorb the valour of the dead foe. Veddahs have (it is said)

no ideas of a god, or of a future state, no temples, idols, or altars, but only ceremonies to drive away evil spirits.

Vedi. Sanskrit. A sacred circle round an image or shrine, to be perambulated by the worshiper.

Vena. A god who was the father of Prithu who begat Prithivi or earth. He was dethroned for insisting that to him alone should offerings be made. He called himself the "lord of sacrifices," but Brahmā said that he was only a Chakra-varti, or "universal monarch," son of Anga and Tunga, and slew him with a blade of Kusa grass. When he desired an heir the sages rubbed his thigh, and produced a flat-faced man "like a charred log," called a Nashida. They then rubbed his right hand, whence sprang a son who glowed like Agni or "fire." The aborigines of the Vindhya mountains were called Nishādas, and the "bright" race following was probably either Drāvidian, or Aryan. Vena is said to have lived as an ascetik afterwards on the wilds of the Narbada ; and Vishnu promised him absorption into himself if he would offer the "horse sacrifice," which Vena declined. Prof. Wilson regards the story of Vena as representing a corrupt Jaina system.

Vendidād. The Zend *Vi-daevo-dātam*, or "law against fiends" (see Zoroaster). This primitive work, extant in Zend, a language similar to that of the Persian kuneiform texts of about 500 B.C., is important as being said to have formed the 20th Nask (or book) of the Zend-Avesta, the only one which escaped the destruction of the Mazdēan Bible by Alexander the Great. It was translated into Pāhlavi about 550 A.C., but the old language was then imperfectly understood. The Vendidād Sadah (or "pure Vendidād") did not include the commentaries taken from other scriptures. The present copies are derived from the Sistān Codex of 1185 A.C., which is now lost, and from that of Khojah, a Parsī priest of 1324 A.C., which, according to Mr West (*Academy*, 24th August 1878) was made at Gujerāt, and still exists. The Vendidād is translated by Darmesteter (*Sacred Books of East*, vol. iv. See our *Short Studies*, p. 219). Its antiquity is shown by the purity of the language, which became full, later, of Semitic loan words, and by the absence of any allusion to money, weights, or coins, with which Persians became acquainted at least as early as 550 B.C. It represents a condition of civilisation still mainly pastoral, among a people emerging from the Neo-lithik condition. Nature is peopled with spirits, especially those of fire, water, trees, rivers, mountains, winds, and rains. Many of its figures are common to the early Veditic mythology (see Shah-namah). The

whole includes some 40,000 words. The first Fargard (or chapter) describes the far northern "home of the Aryans" (Aryana-Vaego) with 10 months of winter (see Aryans). In the fifth chapter the lands colonised include Balkh, Herat, Rai, Samarkand, and India (see Persians), while the Vara or "inclosure" of the first man (see Yima) is placed on the Daitya or Araxes river, in N. Media (chs. iii, iv). Codes of justice are given, including contracts by hand, word, or writing, which suggests the influence of Babylonia. The earth is said to be most happy in the place where a sacred shrine is established, or secondly where a house with priest, wife, and cattle are found, and only after these where it is tilled. Earth, water, and fire are too sacred (chs. vi to xii) to be defiled by corpses; and the Dakhmas, or places where these are given over to dogs and birds, are full of demons. There are spells to cure sickness (x, xi), and the care of dogs forms an important question (xiii, xiv) for they are "good spirits who kill evil ones": the penalty for killing a dog—or even a hedgehog—is five times that for homicide, whereas to kill a serpent expiates every crime. The temptation of Zoroaster by Ahriman, on the holy mountain (Elburz), is described, when the devil was defeated by the Ahuna-Vairya, or divine word, after having offered 1000 years of temporal rule in return for worship of himself (much as in our first gospel); and on this mountain Zoroaster (like Moses) received the law from God. The sacred text "Ashem-Vohu ('good right') is the best of all good," and connected with the Vohu-mano ("good-mind") given by God to the faithful. In a later chapter (xx) the healing of disease is treated. Thrita (see Trita) was the first healer, but the best cure is the "holy word." If a doctor performs an operation and the patient dies he is also put to death (which recalls the ancient Babylonian laws of Hammurabi): his fees are also laid down, but consist in produce of the flocks, and not in money.

Vengi. The old name of Elora (see Elora).

Venus. See Van. The Latin name of a goddess of love, like the Greek Aphrodite, signifying "desire"; our English words "vain," "fain," and "winsome," and the Gothic *Vaen* "fair" or "precious," are from the same root (see Aphroditē). She was symbolised by cones, eggs, and cypress trees: was borne by swans, or doves; and carried the burning torch. Her oldest images were shapeless stones beside holy trees. Tacitus says that she was symbolised by a globe with a pyramidal top: that male animals only, especially the goat, were sacrificed to her; but that no blood must touch her altar. Her

priests might not marry: her priestesses were virgins. Urania was the heavenly Venus, yet the Aphroditē Pandēmia of Athens was the patroness of courtesans, who resembled the Ẁodeshoth of Semitic temples (see Ẁadesh).

Vertumnus. The Latin god of gardens and of all “verdant” spots.

Vesantara. An esteemed prince said to have been the latest incarnation of Buddha, on account of his renunciation (Hardy, *Manual of Buddhism*, pp. 116-124). He gave away all that was asked of him, and his father exiled him with his wife and two children. He gave the wife to Sukra (or Indra) who promised in return that he would become a Buddha after his next incarnation.

Vesica-Piscis. See Nimbus. This emblem which frames the group of Virgin and Child is said by Didron (*Christian Iconography*, i, p. 108) to be “so gross” that the term should never be used. The leaf shape is explained by Hindus to be an emblem of the Yoni.

Vesta. See Us. The Latin goddess of “fire” (see Sir G. Cox, *Aryan Mythol.*, p. 422). She had two temples in Rome, one between the Capitoline and Palatine hills attributed to Romulus: the other built by Numa. She had also her shrine in the interior of every house, as the goddess of the hearth. The great shrine of Romulus (see *Rivers of Life*, i, p. 345, fig. 152) had no image, but only an ever-burning fire; but various stelai have been recently discovered in its adytum. Rhea Silvia, the virgin mother of Romulus, is said to have been a Vestal. To the original four, Tarquin, or Servius, added two more, making the six of Plutarch. They were selected first by the king, but afterwards by the Pontifex Maximus, being little maidens 6 to 10 years old chosen from the best families of Italy. They were bound to guard the holy flame for at least 30 years, tending it, day and night, in turns. If the Vestal slept, and the fire went out, she was severely flogged; and the Pontifex Maximus relighted it by rubbing together two pieces of the Felix Arbor or “lucky tree.” The unchaste Vestal was stoned to death with her lover, or—later—burned as a human sacrifice to the fire god. Few instances of this are recorded. If a criminal going to execution was met by a Vestal he was at once released. They guarded the treasures, and sacred relics of the city, and the Pontifex Maximus alone was allowed to enter the shrine, and to cleanse the national Palladium therein. At the spring equinox the fire was allowed to go out: its temple was purified with spring water and salt: it was then relit, and the sacred laurel tree renewed. At

mid-summer also, at the Vestalia rites, women alone approached the shrine, with bare feet. The temple being cleansed for these rites, the sweepings were taken away through the secret gate. This was considered a propitious time for marriages, and the priestess of Juno might then comb her hair, and consort with her husband. The Vestals also prepared the 30 wicker images of men which, in Flora's week, the ides of May, were thrown by the Pontifex Maximus from the Milvian, or Sulpician bridge, as types of human sacrifices to the Tiber.

Vestments. Sacred vestments, though often symbolic of new birth and power, are also in great measure the survival of ancient costumes of the higher classes. The alb or "white" vestment is compared by Renan to the linen garments of Egyptian priests; but such white dresses have been commonly worn by worshipers. The dalmatic was worn by Dalmatian peasants before it was adopted by Christian deacons (or "servants") of the 4th century. The cassock, and the cope (or cape) were the overcoats of clergy and laity alike (Dean Stanley, *Christian Instit.*). The chasuble was equally common, and the stole originally a neck scarf (see Stole). The pluviale, as its name implies, was a cloak for rainy weather.

Vetal. Vital. A form of Siva worshiped by non-Aryans in India, with sacrifices of cocks and goats, in stone circles. Vetal is now often regarded as a demon, and Vitala is Patāla or hell.

Vibhandaka. The father of the sage Rushya-sringa in the Ramāyana epik. He placed his son in a forest cave, and bade him shun mankind, as being better able to obey heaven among wild beasts than in crowded cities, through ignorance of human vices.

Vichitra-virya. In the Mahā-bhārata epik, a son of king Santanu. Vidura, his son, by a slave girl, is one of the best characters in this great poem.

Vi-jaya-nagar. The capital of an ancient Hindu empire forgotten by history, on the Tungabhadra, 36 miles N. of Belary (see Mr R. Sewell, *A Forgotten Empire*, 1900). It is now Hampi, and was founded at the end of our 12th century by the brothers Haka, and Harihar (*Bengal Rl. Asiatic Socy. Journal*, i, 1883). The kingdom arose on the fall of the E. Chalukyas, and extended to the E. coast, and by 1380 to the S., even as far as Cape Kumari. The Rajas took refuge in Chandragiri from the victorious Moslems after the fatal battle of Tri-kalā, fought on the 25th January 1565. The

zenith of their power. had been reached under the brothers Haka and Harihara, about 1336 to 1350 A.C., when they ruled as far as Elōra, and over the Tamil and Telegu races. They adored Siva, and erected to him a statue, 35 feet high, at their capital. The dynasty claimed to spring from sacred Deo-garh (see that heading). The city—which Tughlak Shah desired to make his capital—was named from Vijaya, one of the 12 “deputies” created by Brahmā. The coins of this empire represent Hanumān, the monkey god; and the neighbouring capital city of Kish-kinda, or “monkey-flag,” gloried in his temple. The Nayaks of Bednur were vassals of the kings of Vi-jaya-nagar, and their coins represent Siva and Parvati, with sun, moon, and a deer. A few Vishnūva coins represent the boar of Vishnu. These researches cast light on the religion of Central and Southern India from the 11th to the 16th century A.C.

Vik. Viking. In connection with Skandinavia it should be noted that the Norse *Vik* means a “port,” and that the Vikins or Vikings were not “vice kings,” but seamen from the Skandinavian harbours. Our Wyke or Wick is the same; and York was the Yor-vik, or port of the river Ouse, then called the Yore.

Vikram-Āditya. Sanskrit: “the eternal hero.” A mythical prince after whom the Vikram (or Samvāt) era of 56 B.C. was named. This case is instructive with regard to the method of creating such eras (see Eras, and India). The hero is supposed to have been a Buddhist king of Ujjain, and a son of king Gandabhila: he was so great a patron of learning that his court was said to contain the *nāva-ratna*, or “nine gems” of literature. He drove back the Sākyas, and poets relate that he died at the battle of Kārur, fighting heretics led by Sāli-vāhana, king of the Dakkān, who also had his Sākyā era in 78 A.C. (Max Müller, *India*, note G). An historical Vikram, succeeded Silāditya II, who was a staunch Buddhist, visited by Hiuen-Tsang in 640 A.C. The battle of Kārur was probably fought in 544 A.C.; and by reckoning back 600 years the fanciful era of 56 B.C. was obtained for Vikram-Āditya, as living 10 cycles of 60 years before the historic first Vikram. Hindus also spoke of the Sri-harsha era of 456 B.C., which is 1000 years from the battle of Kārur (see also Kālidāsa). If the poet Kālidāsa lived at earliest in our 1st century, being already quoted by Asva-ghosha about 78 A.C., he might be quoted in 416 A.C., but not 16 B.C.; yet we find a local poet under Kumāra-dāsa, dating verses taken from Kālidāsa (in an extant inscription) as copied or pirated by him in 472 of the Samvāt era. The earlier date, 456 B.C., for this era is thus evidently im-

possible. Prof. Peterson quotes poetry full of trustful piety attributed to Vikram-Āditya, such as Buddha might have approved. He is said to have quarrelled with Bhartri, his natural brother, governor of Ujjain, and to have left his throne, wandering as a mendicant to Gujerat, while—on his return—the brother also became an ascetik. This would hardly have been possible as early as the 5th century B.C.; but a large legendary literature grew up round the name of the “eternal hero.” Mr Sewell (*Asiatic Quarterly*, July 1897) says that :—“No such name as Vikram-Āditya exists in all the history of India, except as that of certain local kings of the western Chalukyan dynasty between 670 and 1126 A.D. . . . and it is around the first of that name that all the romantic web of legend has been woven ” ; he considers that the origin of the Vikram era is still unknown, and it appears to have been first used by poets. The oldest known inscription in E. Rajputāna, so dated, is of the year 370, and the latest of 840, the latter speaking of “the time called Vikrama gone by,” in a poem. Up to 1042 there are only three references to the era ; but in 1200 we find an inscription speaking of the “year established by the illustrious Vikram-Āditya.” Vikram signifies the “striding, vigorous, or heroic one ” ; and Mr Sewell thinks that the Vikram era only meant “current reckoning.”

Vināya. Sanskrit : “law,” “order,” “discipline ” (see Tri-pitaka).

Vindhya. This important range, separating Hindustan proper from Central India, becomes a mythological individual (in the legend of Agastya) who was visited by Rama and Sita on Mount Kanjara.

Vir. See Ar and Ur. From this root, meaning a “full grown ” and “powerful,” or “vigorous ” human being, come the Latin *Vir*, *Virgo*, and *Virago*, with the Sanskrit *Vira*, as also the *Ver* or season of growth and of “vernal ” production, and *Viridus* “green.” *Virus* also is a “violent ” medicine or poison, and *Virga* is a “sprout,” while the Sanskrit *Viraj* is “man ” in general, especially the creator, and Brahmā himself. *Virtus* is the “strength ” of a man, his “fortitude ” and “virtue.”

Vira-bhadra. A terrible form of Siva, much worshiped in S. India, and by hill tribes in W. India. He appears at Elephanta and Elōra with eight arms, robed in a tiger skin, dripping with blood. He sprang with 1000 arms from the mouth of Siva, to drive men and gods away from the “horse sacrifice ” of Daksha.

Virakocha. See Peru. The name of this god is said to mean

“foam of the lake,” or “of the waters.” He is often identified with the Creator (see Pacha-Kamak), and during the Inca period with Manko-kapak. His temples surrounded lake Titikaka. He was represented with a long beard, and he demanded human sacrifices. He arose from the waters, and made the sun, and planets ; gave life to stones ; and created all things. He was the patron of the city of Kusko, where he placed Alka-vika as the first man. He returned to the waters because he loved his sister Manya-kocha, who had a casket which he broke, causing fertility to flow thence over earth and sea. He resembles the Tlalok of Mexico in character ; but is also called Vira-huaka, the word *huaka* applying to anything divine. The sacred Huaka stones still covered the land in Peru when the Spaniards arrived. Virakocha, Pacha-kamak, and Manko-kapak, formed a trinity of brothers all sons of the sun, according to the system of the Incas.

Vira-vara. In an Indian legend this servant of a king slays his son to prolong the king's life ; the boy's sister kills herself, and his wife dies of grief, in consequence. The king, hearing all this, is about to commit suicide, when the terrible goddess Durga, who has caused all this misery, relents and brings all the victims back to life (Hardy, *Manual of Buddhism*, p. 114). The tale is intended to teach the virtue of self-sacrifice, the foundation of the religion of Buddha's age.

Vishnu. From Visha, signifying water, and all that is blue or green. Vishnu is thus the god of blue water, and of fertility, yet is often regarded as the sun, and connected with *Vish* or *Bish*, “poison,” like Siva. His emblems include the foot. He has usually four arms. In the upper right hand he holds the chakra, or whirling sun disk, through which he places his finger : in the lower right is the shank or conch shell : in the upper left is a fiery sceptre ; and in the lower left a lotus. The raised hands have masculine, the lower ones feminine, emblems. From his tiara flames dart out ; the Salagrāma, and the Tulsi plant, are also sacred to him. He is represented reclining on a couch formed by the seven-headed serpent Sesha, while Lakshmi his wife rubs his foot. The pair (as Hara and Hari) float on the ocean, and from the navel of Vishnu grows up the lotus plant whence the four-faced Brahmā is issuing. The ten incarnations of Vishnu include one yet to come : they are as follows. (1) *Matsya* “the fish,” when Vishnu saved Manu from the deluge (see Flood, and Manu) : he is represented issuing from the mouth of the fish. (2) *Kurma* “the turtle,” who lies at the bottom of the “sea of milk,” supporting the Mandara pole, on the summit of which Vishnu sits on a lotus. This huge pole is rotated by means of the serpent Vasūki,

who is wound round it : the tail is held by Brahmā aided by a priest and a king ; the front half to the right is supported by two cow-headed men. The products of the creation which resulted include, to the left, the solar horse with seven heads, a man and woman in adoration, the crescent moon, and the bull: to the right are the elephant, the bow, the *Ratni* or jewel caskets, the tree, and Lakshmi on her lotus—these being the first of things created. The two first Avatārs, or incarnations, belonged to the Krita age (see Kalp), as do the third and fourth : the five next to the Treta age ; and the future tenth Avatar is expected at the end of the present Kali age. (3) *Varaha* “ the boar ” was the form assumed by Vishnu to save the world from the demon Hiranyaksha (“ golden eyed ”), who was submerged in the ocean. (4) *Nārā-simha*, the “ man-lion,” was the form assumed to rid the earth of Hiranyakasipu, another destructive demon. In the second age the incarnations become quasi-historical and are described under their names in other articles : they include (5) *Vamana* the “ dwarf ” who demanded of the emperor Bali all the lands he could cross in three strides : he strode at once over earth, heaven, and hell. (6) *Parasu-Rāma* the hero with the axe. (7) *Rāma-Chandra* the good. (8) *Krishna* the great sun god. (9) *Buddha* the wise. (10) *Kalki* who is to descend from heaven on the winged horse.

The Rig Veda recognises Vishnu as “ the unconquerable preserver who bestrode the universe in three steps ” (as in his 5th incarnation) ; but the Vedas make no mention of Vāmana, and the Vedik Vishnu is the sun. The Avatāras are evolved in the later Purānas ; and, even in the Ramāyana, the boar who raised earth on his tusks from the ocean is Brahmā, and not Vishnu. Some later sacred books speak of 24 or more Avatāras ; and though Vishnu is usually second in the trinity of Siva, Vishnu, and Brahma (see Trinities) he is perhaps the most popular god of the three. The Vishnu Purāna, which is the authoritative text-book of Vishnūva sects, exalts him as the eternal and loving father of his children, just as the Siva Purāna exalts Siva. In Wilson’s translation of the Vishnu Purana we read : “ Who can describe him, who is not to be apprehended by the senses, who is the best of all things, the supreme soul, self-existent ; who is devoid of all the distinguishing characteristics of complexion, caste, or the like, and is exempt from birth, vicissitude, death, or decay : who is always, and alone : who exists everywhere, and in whom all things exist. He is Brāhma, the supreme lord, eternal, unborn, imperishable, undecaying : of one essence : ever pure and free from defects. He—that Brāhma—was in all things, comprehending in his own nature spirit and matter.”

The third, and oldest Purana states that no rites, sacrifices, or works are permitted unless authorised in the Vedas. Thus the Vishnuvas depend on priests, while the lingam god Siva may be worshiped by any man. Vishnuva, or “left hand,” sects adore the Yoni, and the Saktis ; and the cults is soft and feminine as compared with the stem Sivaik asceticism. The Vishnuvas detest cruelty, and have no such bloody rites as those of Durga ; but they are in danger of licentious abuses (see Sakta). As Brāhma became a cold abstraction the figure of Vishnueclipsed him, as appealing more to the human heart : for the philosophy of Kapila’s school was too deep for the masses, who preferred the mysticism of the Bhāgavad-Gita, and Purānas. The four great Vishnūva sects are named after their founders (see Rāma-nuja, Madhava, Chaitanya, and Vallabha) : all these taught the dependence of the soul on a divine Supreme Being. The notherners adhered to the Vedas ; the southerners relied on the Tamil Veda of 4000 verses called the Nālāyira, which some scholars find in the Upanishad teaching. The Tēgalās refuse to recognise any Sakti, or consort of Vishnu, as being uncreated or infinite like him, saying that such a consort is Purūsha-kara, a created creatrix, and channel of salvation. Yet they worship the left as well as the right foot of Vishnu, and mark their foreheads with the *trisul* emblem (see Trisul), the two outer prongs being white and the central one red : a white mark down the nose is the stem of the whole, or “lotus throne.” The great centre of S. Indian Vishnūvas is the temple of Sri-rangam—a gorgeous shrine said to represent the Vaikunta, or seven heavens of Vishnu : for it has seven courts each of increasing sanctity, leading to the inner Holy of Holies. The disputes of the Vada and Ten sects have gradually subsided ; but the former adhere to their so called “monkey doctrine,” saying that ; though the soul is free, it clings to Vishnu the supreme soul, as the little monkey clings to its mother. Both sects are equally strict in observing privacy in cooking and eating, lest the evil eye should fall upon their food.

Visparad. See Zoroaster.

Vistash-pati. The guardian house-dog spirit, bright red with teeth like spears. He is the son of the divine dog of the Rig Veda (see Saramā).

Visva-deva. Sanskrit : “god of all.” A class of Hindu gods of the home, to whom daily offerings are made. They are said to number 9 or 10, including Vasu (“being”), Satya (“truth”), Daksha (“religion”), Kāla (“time”), Kāma (“love”), etc. In

the Vedas they are called “ the preservers of men, and bestowers of all blessings.”

Visva-krit. Visva-karmā. Sanskrit : “ the maker of all.” He is Tvashtri the Hindu Vulcan, a son of Brahmā, and the inventor of the fire drill. Two hymns of the Rig Veda celebrate his glory as the “ all seeing, all knowing, generator,” “ beyond the comprehension of mortals,” who “ sacrifices himself to himself” (see Tvashtri). He “ made the fiery weapon and the seminal fluids.” He built sacred and pagan cities alike, made the ape Nāla as well as Rāma’s bridge from fragments taken from. the sun. He forged the Chakra of Vishnu, the Trisul, of Siva, the weapon of Kūvera, and the lance of Kartikeya.

Visva-mitra. Sanskrit : “ the friend of all.” A legendary character whose story is important in tracing the rise of Brāhmanism. He was the son of Kusa, not only a Brāhman but a Raja, a Rishi, and a Guru. He bade Rāma slay the demoness Tarkā, and introduce the worship of Agni and Indra, but roused the jealousy of the gods themselves. His 100 sons were slain by the breath of Vasishtha, and in turn he cursed the 100 sons of the latter, who were reduced to ashes by a Rakshāsa monarch, into whom Visva-mitra breathed his own power. He permitted them to be born again as degraded mortals. He adopted his nephew (see Haris-chandra, and Suna-sepha). He was raised to the rank of Brāhman alter 1000 years of austerities, and when Brāhma reconciled the rival Rishis (see Vasishtha), and his sons were restored, half of them recognised Sunasepha as his heir, and to them he gave cattle and sons, while the rest were banished to the fastnesses of the country. In the great struggle, Vasishtha would not recognise king Tri-sanku as more than a Chandāla of low caste, though he claimed to be a Brāhman ; but Visva-mitra restored his kingdom, and, led him finally to heaven. The whole legend evidently refers to the controversy between two schools of Brahmans, at a time when the laws of caste were not yet fixed.

Visv-ēsvara. Sanskrit : “ the god of all,” a title of Siva.

Viteres. Veteres. A Keltic name for Odin. Vithris, or Vithvir, was also one of the twelve names of the supreme god of Teutons.

Vivasvat. Sanskrit : “ the vivifier,” a title of Prajā-pati, and of the sun. Arjuna is also called Vivas-vant.

Voduns. Vaudoux. These negroes of W. Africa were enslaved about 1500 A.C., and carried to the French and Spanish

colonies in the W. Indies. In Hayti they are found as a race of small weak men; and the Hayti Republic now rules over 50,000 whites and 60,000 mulattos, the remainder of its population of 800,000 being negro. The St Domingo Republic, in the E. part of the island, may include another 200,000. The French abandoned their settlements in 1804, and the Spaniards also gave up the attempt to rule theirs in 1821; for both were weary of contending with a restless population controlled by the secret power of the Papaloi, or Vodou priests, who had long been the real masters—a terror to the people, exerting a cruel tyranny against which the white rulers were powerless. Even educated negroes of high rank were secretly sworn to support the horrible Vodou system, and joined in the secret orgies, which resembled those of Australian savages or of Sakti worshipers in India: they swore terrible oaths to an implacable serpent god, represented by a python priest, and a pythoness, called the Serpent Papa and Mama, or king and queen (see Sir S. St John, *Hayti*, 1884). To this serpent, human sacrifices are still offered, and the heart and lungs of the victim are said to be eaten raw, while the flesh is salted for priestly families; the blood is drunk while yet warm, and tubes are inserted into the veins of the half-dead victim for sucking out his life, which thus adds to the vitality of the drinker—a rite said to be pleasing to the python deity.

Sir Spencer St John says that, clever and teachable as are the natives, scarcely one is untainted by Vodouism. Only fifty years ago the “Emperor Soulouque” was a firm believer in this cult, and one of his generals, Therlonge, was a high-priest who, in his younger days, had appeared in scarlet robes performing certain rites in trees. A priestess, when arrested more recently for too openly enacting the brutal rites, said to those who spoke of her possible martyrdom: “Were I to beat the sacred drum, not one from the emperor downwards but would humbly follow me.” During the perpetual wars “prisoners were placed between two planks and were sawn in two, or were flayed alive, and slowly roasted” (p. 39). The initiatory rites were simple, and much like those of serpent worshipers elsewhere. The python is kept in a sacred box or ark, and is worshiped as a god—“the Vodou”—which word the Arada negroes, who are the leading sectaries, say “signifies an all-powerful and super-natural being, on whom depend all the events of the world”; it has “complete knowledge of the past, present, and future, and will only communicate the god's power, and prescribe his will, through an arch-priest . . . and a negress whom his love has raised to the rank of high priestess” (p. 186). This serpent is roused only “in the dead of night,” when

the votaries approach his ark with loins swathed in scarlet cloths. The Mama, or queen, so swathed, approaches the altar on which rests the ark, and joins hands with the Papa or king. All present then vow eternal secrecy, and devotion till death. The king places the ark on the ground, and commands the queen to stand on it. Amid complete silence she begins to tremble, her body is contorted, and her frenzied convulsions are said to be caused by the god : at length she speaks with violent agitation as his oracle. It is the old story of the Pythoness of Delphi on her tripod. Amid the clanging of bells she prophesies, exhorts, or denounces, according to her caprices. The people reverently receive her words as the commands of heaven. A fresh oath is administered, and offerings are sacrificed : they include the warm blood of a goat in a vase ; or may be of “ a goat without horns,” which term denotes a human victim. Each devotee partaking of the blood imprecates a terrible death to himself, or herself, should they ever fail in devotion. After this, excited by flesh and wine, they join in wild dances. “ They go spinning round, and in their excitement tear each other’s clothes, and bite their own flesh, till they fall to the ground senseless, and are dragged into a dark apartment.” Demoralising scenes of general licence conclude the ceremony, and a date is settled on which they are to be renewed (p. 192). At some of these initiations white cocks, goats, and lambs are sacrificed, and all present are marked with the blood. The temples where they occur contain sacred stones of crescent shape, and also engravings which represent the Virgin Mary—a relic of former Christianity : the chief fêtes are at Christmas, New Year’s Eve, and Easter, but especially on Twelfth Night, which is called “ Les Fetes des Rois.” The Catholic rites and symbols of the professed religion are preserved by the Papaloi (p. 201), including the burning of tapers, the use of crosses, and pictures of the Virgin over the altar. This “ national religion ” is supported by the Hayti Government, including many well educated men, who regard it as “ one of the firmest props of the independence of the country.” So have rulers spoken of other faiths; but we may even tremble for human progress when we learn how the dark places of earth are still full of cruelty.

Vohu-mano. Zend : “ good mind,” the first of Amesha-Spentas, or “ immortal spirits,” who were created by Ahūra-Mazdā (see Zoroaster).

Volla. A Norse goddess, sister of Freya, and called by the Slavs Fulla, the deity guarding cattle.

Volta. An Etruskan monster who devastated the land of the Volsini. [Probably “death” : compare Turkish *ol* “to die.”—ED.]

Vrata. Sanskrit : “voluntary devotion” (see Vir). Siva is called Deva-vrata.

Vrik-dara. Sanskrit : “power giving” (see Vir), a title of Siva and Bhima.

Vriksh. A holy tree (see Vir) such as the Kalpa-Vriksha, Jambu-Vriksha, and Mūla-Vriksha, or the trees of Vishnu and Lakshmi (see Trees). Under such a tree was found the snake-girl Nāga-Kanya, worshiping the Ratna-linga or “jewel of Siva” (Wilfred, “Isles of the West,” *Journal Rl. Asiatic Socy.*, xi, pp. 136-139).

Vrish. Varsh. Sanskrit : “shedding” of rain, or of the bull god (Max Müller, *Sansk. Lit.*, p. 359).

Vritra. Sanskrit : “cloud,” “darkness.” The demon cloud which swallows the waters, and causes drought, being—like Ahi the “throttler”—a three-headed snake slain by Indra, who makes the waters flow thence when stricken by his thunderbolt. The word *Vritti* signifies “enclosure.”

Vulcan. The Latin fire god (see Hēphaistos).

Vulgate. See Bible.

Vulture. See Eagle.

Vyāsa. See Vedas. The “arranger” or “editor.” Such arrangement is said to have occurred 28 times in the Dvāpara age, or suB-Vedik period. In Bangāl, Vyāsa is called Krishna-Dvaipayana, and is made a son of Parāsara by a Matsyā or “fish girl,” yet an ancestor of Kurus and Pandus. Bhārata (or India) had a childless Raja, on whose death Bishma refused to do a kinsman’s duty by marrying the widows. Vyāsa consented to marry them. He was so ugly that the first Rani shut her eyes, and brought forth a blind child (Dhrita-rashtra) ; while the second became pale with fright and so bore the pale Pandu. A third queen sent her Sudra maid to personate her, who bore Vidura “the wisest of the wise,” and the assistant of Pandu. Any child of a Brāhman and Sudra pair is a Vidura.

W

Wagtail. The bird so called (*Motacilla*) is a mythological figure, being used in the composition of love philtres (see *Academy*, 7th March 1885 : *Rivers of Life*, i, pp. 225, 226).

Wahhābis. Moslem puritans of Central Arabia, followers of 'Abd el Wahāb ("servant of the bountiful one") who was the chief of a small tribe at Temīn, in the Nejd province of El Arīd. He was born about 1691, dying in 1787 A.C. after a life full of perils and of some success with the sword. He strove to restore the primitive simplicity of Islam, and to follow the commands of Muḥammad, especially condemning wine, smoking, and the wearing of silk, being disgusted with the many abuses and corruptions that had grown up in the faith. He claimed, like other Protestants, the right of private judgment, and the authority of the Ḳorān alone, discarding the superstitious worship of Moslem saints and heroes, and all mediation with God save that of the Prophet. He called on all—including Indian Moslems—to abstain from luxury, and to wage the *Jihad* or war on infidels. By the end of the 18th century the Wahhābis had become supreme in the Nejd, their capital at Deraiah being the place where their founder died. Under their leader S'aūd they marched throughout Central Arabia, their army in 1801 amounting to 20,000 men. In the next year they besieged Makka, and by April its fall was imminent. But such puritanism was not generally acceptable, and S'aūd was driven back, and hunted from place to place. In 1812 the ruin of Wahhābi power was brought about by Muḥammad 'Ali of Egypt; and in 1818 'Abd-allah, their leader, was taken prisoner to Constantinople and beheaded, as a heretic and rebel. But in 1821 the sect appeared in Central India, under a leader named Sayid Aḥmad, and became conspicuous during the mutiny in 1857. There are now few Wahhābis in India save among the Sunni Moslems of Gujerāt. Their influence has been good as far as the checking of luxury and drink is concerned, and men "who were once insolvent tenants have become affluent land holders" (see Mr Faḏl Lutf-Allah, *Indian Antiq.*, March 1881). Wahhābi tenets still influence the Emirs of the Nejd, and the sect is regaining power in Central India as well.

Walhalla. The Norse heaven, or "hall of Walas," that is of "heroes." Wali was the Norse god, son of Odin and Rinder, who slew Hödhr, and avenged Baldur. The same root occurs in the name

of the Wal-kures, or Valkyries, "hero choosers," or swan maidens who hover over the field of battle and receive heroes when they die—like the Moslem Hûris. These swan maids are the white clouds.

Wandu and Wejas. The two Lithuanian giants, "wind" and "water," who almost destroyed the world.

Water. See Baptism, and Vana. Ancient philosophers regarded water as the origin of all things. Aphroditē, Vira-kocha, Vishnu, and many other deities sprang from the waters. The sea, with lakes and streams, was full of deities, and nymphs (see Nik and Nix). In Egypt Shu (the air) rises from water, which existed before the gods according to the Ritual. The water-horse is a dread-demon whom Manxmen call Glashtin. The ancient lustrations (see Tabernacles) survive in the "holy" or "healing" water of Christians which, as of old, must contain salt—the emblem of life. Water rites survive in Africa and Australia, as well as among Buddhists (see Barmah), especially at the spring equinox. Barmans then deck houses with garlands of the Thābya tree; and, on the 1st day of Tagu, pour out libations to mother earth. They purify shrines and vessels with holy water, and sprinkle their friends with it. Mariners sprinkle their vessels, and offer fruits and flowers to the gods of lakes, rivers, and the sea (see *Rivers of Life*, ii, pp. 94-123, 499). So also at Boulogne, on the 1st Sunday in October, the image of the Virgin was taken in a boat heading a procession by sea: litanies and hymns were sung, and priests blessed the sea, sprinkling it with holy water (*Scotsman*, 27th Jan. 1887). No fisherman in the past would have dared to venture out till this rite was performed, and in spite of skepticism it is still observed about the 15th of June. It is as old as the days of Sennacherib.

Weasel. See Cat, and Rue.

Week. See Day, and Sabbath. The week corresponded originally to a quarter of the lunar month, and was not reduced to 7 days till later. The Greek week of 10 days seems to have been derived from the early rude lunar month of 30 days found in Egypt. The Kelts, and Skuths, appear to have had a week of 8 days, but Babylonians divided the month into 4 quarters.

Wells. Sacred wells and springs are the abodes of nymphs and water sprites, consecrated later to Christian saints. Many ancient superstitions are connected with them. Many of our noblest shrines are raised over such wells, and many are the sacred *Kunds* that we have visited at Indian temples. In Syria and Palestine the springs

still bear the Roman invocations to gods, and the niches built over them were sacred to nymphs : the guardian spirits are believed still, by peasants, to appear in human or animal forms. In England the holy well of Tissington, is still decorated and worshiped, like the Rood-well of Stenton in Haddingtonshire. St Peter's well at Houston in Renfrewshire, St Ninian's well at Stirling with its vaulted cell, St Catherine's well at Liberton, St Michael's well near the Linlithgow cathedral, or the well of Loch Maree are examples. The Glasgow cathedral stands over St Mungo's well, deep down in its crypt. In Ireland we everywhere find peasants kneeling at sacred wells. In the N. of England attempts have been made to revive such superstition, countenanced by a reactionary clergy. A library might be filled by books on the subject. Mr Quiller Couch gives an interesting list of 90 sacred Cornish wells where prayers and sacrifices have been offered ; for Pope Gregory instructed Augustine and other missionaries in Britain to adopt and reconsecrate the sacred places of the pagans. In our 13th century, however, local councils forbade the "superstitious adoration of fountains" ; but only after the Reformation did the clergy actively attempt to suppress such rites, as being Papist devices, or connected with the devil, the fairies, and demons, who haunted "wishing wells." The devout and ignorant however still drop coins and pins into such wells as memorials of a visit. Priests made money by claiming that such wells could impart holiness to other waters, as St Margaret's well at Restalrig imparted its virtues to the Holy-rood well under Arthur's Seat. Another well of St Margaret is found under the black precipitous cliffs of Edinburgh Castle, being exactly such a spot as we have seen in Central India, where pious persons precipitated themselves from the rock to please Siva or Kali (see *Rivers of Life*, ii, p. 357). Holy water must come from an unknown source, from rain, or from some deep spring-well. But a divine person living by the waters imparts his powers to them. Rain from heaven is also caught in hollows on a holy stone or altar. At Struan in Scotland is the well of Fāolan, the Christian St Fillan, where rain was besought, and if it came not, St Fillan's image was brought from the church and washed in the well. The "Hooping Stone," on a farm near Athol, is a channeled boulder which catches rain; and the water, especially if ladled out with a spoon made from the horn of a living cow, cures many ailments. The "Fever Well" hard by is also still in high repute (*Scot. Antiq. Socy.*, 1890). The Mayor and Burgesses of Shaftesbury still go to dance round the sacred springs of Enmore Green, hand in hand to the sound of music—or did so till recently. They carried a broom decked with feathers, gold, rings, and jewels, called a

“prize bezant,” and presented to the bailiff of the manor of Gillingham (where are the springs) a pair of gloves, a raw calf’s head, a gallon of beer, and two penny loaves (see Mayo, *Records of Shaftesbury*, 1891). Wells however are bad as well as good, and while some were famous for healing properties others were accursed, and the Kelts of Bretagne still fear not only “Our Lady of Hate” but also the “Well of Cursing.”

Wheels. See Svastika, and Triskelion. These are solar symbols (see Chakra), and the Persian *Guilous* marked the new year when the sun “wheeled upwards.” The Saxons used a wheel for their “clogs,” or wooden almanacs, which marked by a cog the *Juil* day, and the solstitial return of the sun on the horizon at dawn—N. in summer or S. after the summer solstice. They then, like others (see Holi), strove to imitate the “wheeler” by dances in which they circled from left to right. They made straw wheels and, lighting them, rolled them down hills. The Sontals and other non-Aryans of India call the sun the “wheel of fire,” and a Sontal told the author in 1862 that their supreme god had been seen in this form. The villagers along the Moselle, till lately, used to roll similar straw wheels from hill-tops on St John’s Eve, or Midsummer Night (Miss G. Cumming, *Contemporary Review*, Oct. 1884), and on May morning, in some districts of Scotland, “large circular cakes, flattened on the edge, like a wheel tyre,” are rolled down grassy slopes.

Whippings. The practice of flagellation was ancient and widespread (see Nāgas); but it is not merely a penance, as among medireval flagellants; which we see from the whipping of Roman brides (see Lupercalia). It was a stimulant as described by Capt. Bourke in America (*Medicine Men of Apaches*, pp. 564, 571-574): he here quotes Brand (*Pop. Antiq.*, p. 67) and other authorities in support of views explained in *Rivers of Life* (i, p. 120). In Tibet whips are made of the skins of black serpents for a similar reason. In Surrey the apple trees are whipped to make them bear fruit (compare Blount, *Customs*, 1874).

White Day. Whit Sunday. See Pentecost. The Romanist “Dominica in Albis,” and the “birthday of the Church.” The “Lord and Lady of the Holy Albs,” till lately, were paraded at this feast through the town of Greatworth, and danced round the maypole. The Lord “bore a mace made of silk finely plaited, with ribbons, and filled with spices and perfumes” for those who wished these, and he was followed by a jester in strange garb, having a gridiron painted on

his back, and carrying a stick with a bladder, and a calf's tail (*Queen* newspaper, 4th June 1881 : see Tail). In an island off Friesland a maypole is still erected on Whitsunday Eve, surmounted by a bright green cross-bar supporting a basket in which is a live cock with three days' food. At Lichfield, according to Southey, "the bailiff, and sheriff," used to dress infants in flowers and greenery, carrying them in, procession to a green bower on a hill near the town. King and nobles joined in the procession, and those who were absent were fined: everyone passing the village had to contribute, or was placed astride a stone shaft, and so carried to prison in the town. At Kidlington, in Oxfordshire, maidens had their thumbs tied behind their backs, and had to chase a lamb till one of them caught it with her teeth, when it was killed and cooked. This was called the "lady's feast."

Wings. The antiquity of winged figures is shown by their occurrence on early Babylonian and Hittite sculptures. Angels, beasts, reptiles, fish, and trees, have all been represented with wings. The staff, and the sandals, of Hermes—the wind god—are winged in Greek representations, as are some of the Roman phalli.

Wisdom of Solomon. See Apokrupha. This work, extant in Greek, is variously ascribed to dates between 217 B.C. and 40 A.C. Some modern critics think it the work of more than one author. It appears to be attributable to the Jewish school of Alexandria, and in some of its tenets—such as its silence about resurrection of the body, or its doctrine of God not being the author of evil—it presents ideas not held by Pharisees, but nearer to those of Sadducees. It teaches that God created all things out of nothing, and is in all: that souls are pre-existent; and that immortality is the gift of wisdom. The first 9 chapters are in praise of wisdom, and the following 10 are intended to show that Israel always triumphed over the Gentiles when following wisdom, or the commands of Yahveh. God did not make death (i, 13), which is due to the malice of the devil (ii, 24), and the just man is a son of God (ii, 18). All things were made "by the reason (Logos) of God" (ix, 1), who loves all that he has created (xi, 25) and whose holy spirit is in all things (xii, 1). Idolatry is the root of all evil (xiv, 12), and Wisdom is the guardian (x, 1) who gives "bread from heaven" (xvi, 20): the just man must love all (xii, 19) and the children of God are his people Israel, who have a sure hope for the future (xvi, 2). The writer exhorts "tyrants" (vi, 10 : viii, 15) and Paul seems to quote his simile of the "breastplate of righteousness" (v, 19). This book was long regarded with doubt, but admitted as Scripture by the Council of Carthage in 397 A.C. It is

intensely Jewish, and justifies the extermination of the unfortunate Canaanites. But—like Paul—the author has advanced to something like Pantheism.

Witch. This name, usually applied to a woman, while a male witch is called a wizard, comes from the Aryan root *Vidh* “to know” (whence *Veda*) and is found in the Icelandic *Vitki* a “cunning one,” the Mid-English *wieche* a “clever person,” and *witega* a “soothsayer.” All early races have feared witches as being in league with devils, to their hurt ; and Christians have committed as great cruelties in witch hunting as Zulus now perpetrate. Wesley, as an Oxford clergyman, preached that “whoever denied the reality of witches was not a believer in the Bible,” which was justifiable (see *Ob*). Dr Johnson said : “No one should deny witches or devils for they could not disprove them,” which is applicable to many other things once firmly believed, such as the existence of the “man in the moon.” Belief in witches is still not quite extinct in any part of Europe. Mr Leland says that there is not a town in Italy where witchcraft is not extensively practised, though with wonderful secrecy : “no book is so extensively disseminated among the millions as the fortune teller” (see *Gipsy Fortune-telling*, 1891). A witch was crucified in Hungary in 1893.

The regular persecution of witches began in our 13th century, and increased in the 14th. Pope John XXII (1317-1327 A.C.) issued two bulls for the suppression of all witches, and wholesale charges were made against poor old women, who were whipped and burned with every kind of barbarous cruelty. Nor were the Reformed Churches behind the Romanist priests; and the Jesuits seem indeed to have been amongst the first to denounce these cruelties in 1630. Similar vile proceedings continued in Scotland down to the beginning of the 17th century (*Froc. Scot. Socy. of Antiquaries*, 1887, 1888) as witnessed by the records of our courts. There were said to be immoral orgies, midnight dances, drinking, and revelry, at the old sacred stones ; and the assertions of deluded females recall those of the Asiatic witches of a thousand years earlier. Chrysostom in our 4th century describes the terror of witchcraft at Antioch, and the cruelties inflicted on the suspected. Even such good men as the Lord Chief-Justice Matthew Hales (1650-1670) opened his inquiries, which resulted in horrible tortures, with prayer, proceeding “under the Divine Laws” of the Pentateuch, and an atrocious Act of 1620 due to the superstitious King James I of England. With the Restoration a more skeptikal spirit prevailed, and Lord Jeffreys laughed at witches

though he butchered political offenders at the "Bloody Assize" of 1685. Yet it was not till 1736 that our laws against witches were repealed.

Witch burning is still not unknown in Ireland. Poor Mrs M'Cleary was burnt by peasants in Tipperary in 1895 (as being possessed); and women at Olonmel in 1884 fried a naked child on a shovel. To the present day Danish and Scottish rustics scourge, drown, and burn, little naked infants supposed to be enchanted, though the last witch was drowned in England in 1838 (see *Country Folk-lore*, 1895, p. 50: *Notes and Queries*, 22nd June 1895, p. 9). Male devils escaped, while female victims suffered. During the 17th century some 70,000 to 80,000 poor demented persons perished under the laws of those who had been taught the "gospel of love." The confessions were wrung from the victims by torture. The last judicial murder of this kind appears to have taken place in 1722. Scott (*Discoverie of Witch Craft*, 1584) says: "Our Reformers put rigorously in practice what the Papists did only in a halting manner . . . the severities depended very much on the temperament of those in power." England burned 30,000 persons in 200 years, and hanged a poor witch with her child 9 years old in 1716. Addison, and Blackstone, alike declared that certain persons held communion with evil spirits. The Swedes also continued to punish witches till about 1700 A.C., no less than 57 men and 23 women being burned alive on one occasion when there was an epidemic due to dirt and laziness in the village of Mohra. A case is reported in Scotland as late as 1887 (see Mr Biedy, *Notes and Queries*, 1st July 1893): the witch was placed in a coffin, and sunk head downwards in a deep hole. The grave was watched for three nights.

The Inquisition was equally busy abroad after the violent Bull of Pope Innocent VIII, and in the 15th century burned witches in batches of 50 or 100 at one time. Early in the 16th century 1000 were so burned by the authorities of Como, and 500 at Genoa in three months. Judge Remy put 800 witches to death in sixteen years. Luther says that 7000 were burned at Trêves; 600 by one bishop of Bamberg; 800 in the bishopric of Wartzburg; 400 at Toulouse in a single execution. Sprenger makes the awful total amount to upwards of 9 million persons. Bacon, Erasmus, Hooker, Sir Thos. Browne, and Baxter, alike abetted such practices. "These things," says Mrs E. O. Stanton, "were done, not by savages, or pagans; they were done by the Christian Church. Neither were they confined to the dark ages, but permitted by law in England far into the 18th century. The clergy everywhere sustained witchcraft as Bible doctrine until the spirit of

Rationalism laughed the whole thing to scorn, and science gave mankind a more cheerful view of life.”

Wixi-pekocha. A mysterious white person who appeared among the Toltecs of America at Yopaa or Miktlan (Vining, *Inglorious Columbus*, pp. 537-539). His “name is still given to a statue on a high rock at the village of Magdalena, four leagues from Tehuan-tepek, where tradition says that he debarked from the South Sea with a cross in his hand. He was a venerable man with bushy white beard, wearing a long robe, and a mantle with a cowl. His statue shows him seated listening reflectively to a woman kneeling by his side . . . he is said to have taught sweetly, passing from place to place, urging penitence, and abstention from pleasures, and even from marriage. When persecuted in one place he passed on to another, and only escaped death from the Mijes (or Miz-teks) by vanishing out of sight. His form then appeared on the summit of a mountain, on reaching which they saw only his phantom ; but he left the impression of his feet on a rock, and (tradition says) was never seen again, except once, on the enchanted isle of Monapostiak, near Teman-tepek, where he embarked.” Mr Vining gives good reasons for concluding that this teacher was a Buddhist monk of about 500 A.C., whose name Hwui-shau Bhikshu, became *Wi-kshi-pekocha* in Toltec mouths (p. 540). The Mexicans identified him with their peaceful deity Kuetzal-coatl.

Woman. The *wyf-man* (German *weib*) or mate of man (from the Aryan root *wabh* to “join”). The status of woman is a sure criterion of civilisation. To the savage the wife is a trembling slave. Among Semitic races she is still regarded as an inferior being. In the Talmud we read, “Blessed art thou O Lord who hast not made me a gentile, an idiot, or a woman.” We can hardly wonder therefore that Paul regards women as made for men, or that Christian Fathers followed the same ancient ideas. As late as 585 A.C. the Council of Maçon pronounced that “if women have souls they must be inferior to those of men . . . like unto the souls of beasts.” At the “Woman’s Rights Convention” of Philadelphia in 1854, a debater said : “Let woman first prove she has a soul, for both Church and State have denied this.” Can we wonder if ignorant Moslems think also that women have no souls, though their prophet said that the wives of the pious went to heaven with their husbands and children ?

The Babylonians gave rights of property to women ; and Rome gave woman freedom. The wives of Barmese and Chinese governors aid in the government of provinces. The Japanese are emancipating women almost against their will. Among Egyptians and Romans

priestesses held rank with priests ; but—except among Quakers—the number of women ministers in Christian countries is infinitesimal (see Vesta). Tertullian, in the 2nd century A.C., thus addresses women : “ Do you not know that each one of you is an Eve ? The sentence of God on this sex of yours lives in this age : the guilt must of necessity live too. You are the devil’s gateway : you are the unsealer of that forbidden tree : you are the first deserter of the divine law : you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God’s image, man. On account of your desert, that is death, even the Son of God had to die.” Clement of Alexandria says that women are ashamed of their nature, and that their duty is to wait on man. The Fathers agreed that they must always be veiled in public, and most of them had no belief in their virtue. [We may contrast the picture of the good woman in the poem which closes the book of Proverbs, xxxi, 10-31.—ED.]

Worm. Often a serpent (see Serpents, and *Rivers of Life*, ii, p. 214).

Wren. This tiny bird is a great figure in folk-lore.

“ The robin and the wren
Are God’s cock and hen.”

The wren was called the “ winter king ” by Germans, and his reign culminated with the last moon before the winter solstice. The wren waft king of the birds (according to the fable) because it flew the highest, having perched unperceived on the eagle’s head whence it flew off above him. The fire-crested wren was an emblem of the sun, and this crest was his crown. At the Feast of St Stephen, on the 26th December, youths and maidens went out to hunt the wren, because the winter of his reign was over. He was hung on rods or to crossed hoops decked with coloured ribbons. The “ wren boys ” sang songs in honour of the dead king of birds, and begged alms in the villages. The Mayor of Cork forbade these processions in 1845, but they continue in France and in the S. of Europe. At Marseilles they take place in the last week of December ; but in Wales they were celebrated on the 12th of the month, as also in the Isle of Man. The sacred bird is enclosed in a glass case, surmounted by a wheel, and adorned with ribbons. The ancient Druids also called the wren the “ little king,” or “ king of birds ” (*Regulus*), and the “ bird of witchcraft.” To the Welsh he is the *Draoi-en* or “ Druid’s bird,” and the “ speaking bird of

Druids." We still preserve the saying "a little bird told me." In France he is the "Bœuf de Dieu" (see the Earl of Southesk, *Academy*, 7th March 1885).

Y

Ya. Yah. Assyrian and Hebrew. An abbreviation of Yahu or Yahveh (see Jehovah).

Yādavas. Yadus. Sanskrit : "shepherds." Descendants of the legendary Yadu in the valley of the Yamuna, and from Hastinapūr to the Ganges. They were nomads, and worshiped Indra till Krishna came. For Indra caused a terrible inundation, while Krishna saved them (see Krishna). Inundations of the Yamuna near Mathūra are still not unusual, and fanatics still assert that they have seen a miraculous halo on the sacred mount Govan-dana which Krishna raised on this occasion, and where sacrifices were long offered. The Yādavas, according to the Mahā-bhārata, were destroyed by three Rishis. But Gujerāt; and Vijaya-pagar, still claim to be ruled by a Yādava Raja. The Jāts are regarded as modern Yādavas (see Gipsies, and Jāts). Sir W. Elliot (*Numism. Oriental.*) distinguishes four dynasties of Yadavas : (1) that of Devajiri who ruled at Daulat-ābād (1187-1311 A.C.) : (2) that of the Hoyoala Ballāls of Halabidu (1047-1310 A.C.) : (3) that of Vijayanagar the capital of Anagundi (1334 A.C.) and (4) that of the Yādavas of Maisūr (Mysore). The Mah-rattas also claim Yādava descent (see Rattas), and Danti-durga, a Ratta king, carved one of the Elōra temples, as we know from an inscription. The Yādavas of 1150 A.C., in Malwa, were mostly Vishnuvas as we know from coins ; the Maisūr Yādavas seem to have been Jains. The Ballāls were crushed by 'Ala-ed-dīn in 1310 A.C., but the royal house of Maisūr still claims to trace back to the patriarchal Yadu.

Yahyah. The modern Arabic name of John the Baptist, among Moslems. Christians call him Mar-Yuḥanna.

Yāj. Yāch. Sanskrit : "a sacrifice." Yājna, or sacrificial rites, formed the foundation of religion according to Hindus. The first result of Yājna was the creation of the world, and the sacrificial flame was the ladder to heaven (see Purusha, and Sacrifices). There are seven kinds of Yājna : (1) Brāhma-Yājna, or sacred study : (2) Pitra-Yājna, or Sraddha sacrifices to paternal manes : (3) Deva-yājna, or burnt offerings to the gods : (4) Bali-yājna, or gifts to all creatures :

(5) Nri-yājna, or hospitality without hope of return : (6) Prajā-pati-yājna or prayers. for offspring : (7) Satya-yajna, or the adoration of truth. The pious Brahman must begin every day with Yājna, especially on holy days at the new and full moon, lighting the sacred fire himself, at sunrise and at sunset, and performing the Agni-hotra, or offering of milk to the fire. He must strictly follow the ritual of the Yajūr-Veda. One of the most ancient sacrifices is the Pinda-pitri, or offering of bread to the manes : next comes the Agraya-Neshti (“ first fruits ”) offered to the Visva-devas, or household gods ; next to these come sacrifices to Indra and to Agni. All these are due in spring and autumn, and the Yājnas of each of the four seasons are celebrated when these begin. The Satapatha Brāhmana says mystically : “ Whosoever knows Ida (that is the daughter of Manu and the typical woman) and performs the Idya-carati, that is lives with her, and practises the rites of the Ida ceremony, he propagates the race which Manu generated, and whatever blessing he invokes through it, or her, shall be granted to him ” (Prof. Eggeling, *Sacred Books of East*, xii).

Yajna-vaalkya. See Vedas. The supposed author of the White Yajūr Veda, who according to the Mahā-bhārata was a contemporary of Rāma, and dissented from the Brāhman orthodoxy of the court of Rāma’s father, being one of the earliest of the ascetiks.

Yajur Veda. See Vedas, and preceding article. Sir W. Jones placed the White Veda as early as 1580 A.C. The Black and the White Yajūr alike treat of sacrifices, including the Purūsha-Medha, or “ human-sacrifice,” and the Asva-Medha, or “ horse-sacrifice,” which are unnoticed in the other Vedas.

Yakshas. Divine attendants on the god of wealth (see Kūvera) and demons, elves, or imps, who are so called through fear, and also called Punyajānās, or “ good people,” just as Kelts called mischievous fairies “ good people,” and the devil the “ good-man of the croft.”

Yama. The son of Vivasvat (“ the vivifier ”) in the Vedas, answering to the Persian Yima, son of Vivanghat (see Yima). Yama is the first man, the first to die, and thus the king of the dead, and in time the dreaded lord of hell. In the Rig Veda, Yama knows all our deeds and the thoughts of our hearts. He is regarded as the first teacher of ethics. The five Yamas, or “ restraints,” are Disinterestedness, Truth, Sincerity, Gentleness, and Purity. Death is the messenger of Yama, appearing sometimes as a bird. His consort and sister was Yamī with whom he lived in an Eden on earth which he

exchanged at death for a Paradise above. In the epiks, Yama is called the son of the sun by Sanjnā, .or “conscience,” and the brother of Vaivasvata the 7th Manu. He is otherwise Mritya (“death”), Kāla (“time”), Antaka (“antiquity”), Preta-raja (“king of ghosts”), Danda-dhara (“club-bearer”), Pitri-pati (“lord of the fathers”) and Udumbara, the man of the *bar* tree or Ficus. His court of judgment is held in Kāli-chi, in the centre of Yama-pūra. His chief councillor is Chitra-gupta, and his dread messengers—ever traversing earth—are the Yama-dutas. The annual festival of the Yama-dvitya, or “Yama twins,” is held in honour of him and of Yamī about 1st November. Brothers and sisters should then meet at the Yama-ghāt of Banāras, with the sacred *tilaka* marked on their foreheads, to pray, feast, and give presents to one another. As king of Hades, Yama is guarded by his two dogs (see Saramā).

Yaman. Yemen. See Arabia. The “right hand” or “south,” which submitted to the Turks in 1517 A.C., when Sultan Selim conquered Palestine and Egypt, and was pronounced Khalifah, receiving the keys of Makka from its Sherif. But in 1630 Kāṣim, the Yaman chief, drove them out and was proclaimed king in Sana’a. Arab freedom was then maintained for two centuries, but in 1818 Muḥammad ’Ali seized the capital by perfidy, and the ruler was beheaded at Constantinople (see Wahhābis). The pure Arabs have never willingly submitted to the Turanians, and differ in their religious beliefs from the Turks..

Yamuna. The Jamna, or Jumna, river, which is personified as Yamī (see Yama). Yamuna is also the wife of Dharma (duty), and daughter of Daksha (religion).

Yan. Yang. Chinese. The male principle (see China).

Yarai. Yuroka. Australian names for the sun (see Ur).

Yaska. The author of one of the Neruktas—the earliest gloss on the Vedas. He lived a generation after Pānini or about 400 B.C.

Yasna. See Zoroaster. The third part of the Zend-Avesta. The oldest extant MSS. of the Yasna date only from 1323 A.C.

Yasōdha. Wife of the shepherd Nanda, to whose care Krishna was entrusted, their own babe being left in the bed of Devakī and slain by the tyrant instead of the divine child (see Krishna).

Yasts. Yashts. See Zoroaster. Hymns to the divine spirits, which form the Khorda-Avesta or “small law,” requisite for daily

worship. They are said to have been originally 30 in all (according to the number of the Yazatas or Izeds—divine spirits), but only 18 are now known. They are extant in a MS. of 1591 A.C.: the language is thought not to be as ancient as that of the Vendidād (see *Sacred Books of East*, xxxi). The 16 Yasts translated into Pāhlavi represent some 22,000 words in all (*Sacred Books of East*, xxxvii).

Yati. Sanskrit. An ascetik especially among Jains.

Yatus. Demons distinct from Rakshasas : they eat horses, and even it is said human beings, and appear as dogs and vultures. In the Vayu Purāna we find that 12 Yatu-dhanas, or fiend quellers, sprang from Kasyapa (the sun) and Surasā.

Y'aūk. A pagan Arab god noticed in the Korān, and said to have a horse's head.

Yavana. The Indian term for a foreigner, originally a man of Yavan (Javan) or Ionia—an Asiatic Greek. The inscriptions in the Karli caves represent Yavanas as making offerings to these temples, so that they were not then regarded as heretics.

Yayāti. See Brāhma. The father of Yadu, and son of Nahusha. His first wife was Deva-yānī, daughter of Sukra who, enraged at his amours, cursed him with old age (see Puru) : according to the Mahā-bhārata he finally devoted himself to the worship of Vishnu, in the Tapu-vāna or “fire grove.” The Vishnu Purāna relates that Indra invited Yayāti to heaven, and in consequence of a long philosophical discussion with Mātali, the character of this god Yayāti became so virtuous that men no longer died. Indra therefore sent his lovely daughter Kāma-devī (“goddess of love”) to tempt him, and Kuru his son relinquished his own youth to restore his father. When the goddess was recalled to heaven Yayīti “abstained from food,” died, and followed her.

Yazatas. Zend. “Spirits” 30 in number, one for each day of the month, under the Āmesha-spentas or archangels. From these Izeds the sect of the Yezidis is named, and to them the Yashts were addressed (see Yezidis).

Year. [The oldest rude year appears to have been one of 360 days, or 12 months (Gen. vii, 11 ; viii, 3, 4). To this the Egyptians early added 5 extra days (the *ep-agomenai* of the Greeks) and found later that this was about a quarter of a day short. The Semitic

peoples began to use a lunar year of 354 days, and kept it in position with the solar year by inserting an extra month at intervals. The Jews inserted only the Ve-Adar, or second Adar, but the Babylonians also inserted a second Elul. The lunar months were adopted by the Greeks on the same system. The Romans, in the time of Augustus, conformed to the general custom of having 12 months, adding July and August (named from Julius and Augustus Cæsar) to their old calendar of 10 months. The true lunar year is one of 354.366 days, and the true tropical year of 365.242 days. Meton's cycle of 19 years, in which the lunar months come round to the solar year, was correct within 2 hours 27 minutes and 50 seconds. The twelve months of the Akkadians are thought to have consisted of 30 days each, requiring an interpolated month in every 5 or 6 years. The principal calendars were as follows :

Akkadian Months.

The year beginning in spring.

- | | | |
|-----|--------------------------|----------------------------|
| 1. | <i>Bar-zig-gar</i> . . . | “Heaven becoming bright.” |
| 2. | <i>Le-shi-dim</i> . . . | “Herd becoming full.” |
| 3. | <i>Murge</i> . . . | “Bricks” (made). |
| 4. | <i>Su-kul-ga</i> . . . | “Seed ripening.” |
| 5. | <i>Nene-gar</i> . . . | “Becoming very hot.” |
| 6. | <i>Gi-sukus</i> . . . | Perhaps “fruit gathering.” |
| 7. | <i>Dul-ku</i> . . . | “High clouds.” |
| 8. | <i>Apin-gaba</i> . . . | “Opening the canals.” |
| 9. | <i>Gangan-na</i> . . . | “Very cloudy.” |
| 10. | <i>As-sur</i> . . . | “Rain omen.” |
| 11. | <i>Abba-uddu</i> . . . | “Rising flood.” |
| 12. | <i>Si-gi-tar</i> . . . | “Seed sowing.” |

Semetic Months.

The year beginning in spring

	HEBREW	BABYLONIAN	SYRIAN
1.	<i>Abīb</i> “sprouts.”	<i>Nisanu</i> “beginning.”	<i>Nisān.</i>
2.	<i>Zif</i> “blossom.”	<i>Iaru</i> “light.”	<i>Iyār.</i>
3.	. . .	<i>Sivanu</i> “bricks.”	<i>Ḥazirān.</i>
4.	. . .	<i>Tamzu</i> “sun.”	<i>Tammūz.</i>
5.	. . .	<i>Abu.</i>	<i>Ab.</i>
6.	. . .	<i>Hulu.</i>	<i>Ilūl.</i>
7.	<i>Ethanīm</i> “gifts.”	<i>Tisriu</i> “beginning.”	<i>Teshrīn I.</i>

	HEBREW	BABYLONIAN	SYRIAN
8.	<i>Būl</i> "rain."	<i>Arah-samna</i> "eighth month."	<i>Teshrīn II.</i>
9.	. . .	<i>Kislu</i> "the giant."	<i>Ḳanūn I.</i>
10.	. . .	<i>Tebetū</i> "rain."	<i>Ḳanūn II.</i>
11.	. . .	<i>Sebatū</i> "storm."	<i>Shebāt.</i>
12.	. . .	<i>Adaru</i> "bright."	<i>Adār.</i>

Aryan Months.

	MACEDONIAN.	ATTIC.	ROMAN.
1.	<i>Xanthikos.</i>	<i>Anthestērion.</i>	April.
2.	<i>Artemisios.</i>	<i>Elaphebolion.</i>	May.
3.	<i>Daisios.</i>	<i>Munukhion.</i>	June.
4.	<i>Panēmos.</i>	<i>Gargelion.</i>	July.
5.	<i>Loos.</i>	<i>Skirro-phorion.</i>	August.
6.	<i>Gorpaios.</i>	<i>Hekatombion.</i>	September.
7.	<i>Huperberataios.</i>	<i>Metagitnion.</i>	October.
8.	<i>Dios.</i>	<i>Boedrōmion.</i>	November.
9.	<i>Apellaios.</i>	<i>Puanepsion.</i>	December.
10.	<i>Audinaios.</i>	<i>Memaitiniou.</i>	January.
11.	<i>Periteos.</i>	<i>Poseideon.</i>	February.
12.	<i>Duseros.</i>	<i>Aigitneon.</i>	March.

Later Calendars.

	ARABIC.	HINDU.	BARMESE.	ANGLO-SAXON.
1.	<i>Muḥarram.</i>	<i>Vaisakh.</i>	<i>Tagu.</i>	Eostre.
2.	<i>Ṣafar.</i>	<i>Jait.</i>	<i>Kason.</i>	Three milking.
3.	<i>Rabi'a I.</i>	<i>Asadh.</i>	<i>Nayong.</i>	The mild.
4.	<i>Rabi'a II.</i>	<i>Sravan.</i>	<i>Waso.</i>	After do.
5.	<i>Jomāda I.</i>	<i>Bhadra.</i>	<i>Wagoung.</i>	Weed.
6.	<i>Jomāda II.</i>	<i>Arpesi.</i>	<i>Tathalin.</i>	Holy.
7.	<i>Rajab.</i>	<i>Kartik.</i>	<i>Tachingyut.</i>	Winter fall.
8.	<i>Sh'abān.</i>	<i>Agun.</i>	<i>Tasoung-mon.</i>	Sacrifice.
9.	<i>Ramaḍān.</i>	<i>Paush.</i>	<i>Nada.</i>	Fore-Yule.
10.	<i>Shawwal.</i>	<i>Magha.</i>	<i>Pyatho.</i>	After-Yule.
11.	<i>Dhu-el-Ḳ'adah.</i>	<i>Falgun.</i>	<i>Tabo-dwā.</i>	Muddy.
12.	<i>Dhu-el-Ḥijjah.</i>	<i>Chait.</i>	<i>Taboung.</i>	Fierce.

The month names are all connected with the seasons in these cases, but the Egyptian and the Arab year were vague. About 1500 B.C. the month Epiphi is calculated to have corresponded with the Hebrew Abib. In 750 B.C. the first month Thoth corresponded with the first

month of the vernal equinox. The names of the 12 Egyptian months were Thoth, Paopi, Athir, Keeak, Tubi, Mechir, Phamenoth, Pharmuthi, Pakhons, Paoni, Epiphi, and Messori. In 24 B.C. the 1st Thoth was the 29th of August (Julian Calendar), and in 198 B.C. the month Mechir corresponded with the Macedonian Xanthikos. In 139 A.C. the star Sirius rose heliacally (or just before the sun) on the 19th of .July (Julian year), which was the 1st Thoth (see Zodiak).—ED.]

Yeue. See Japan. The name of a supreme deity.

Yezidīs. See Yazata. These people, called by Moslems and Christians “devil worshipers,” are a sect which combines the old Persian worship of the Izeds, or divine spirits, with later Gnostik and philosophic ideas. They are tolerated by modern Persians, and form a community of about 4000 persons at Yezd the capital of Faristān or central Persia. They are also found in the Sinjar hills, 50 miles S.W. of Mosul, being there of Kurdish race; and at the sacred groves of Lalish 27 miles W. of Mosul; as well as in the vicinity of Mt. Ararat. They are thus much scattered, and few in numbers. They are a fine hardy race of middle stature, with regular features, keen blue or brown eyes, and auburn or black hair, of which they leave only a forelock unshaved. They are as wild and ignorant as other Kurds, and haunt Lake Urumia, the reputed birthplace of Zoroaster (see Mr Dingelstedt, *Scottish Geog. Mag.*, June 1898). They conceal their beliefs from their Turkish, Persian, and Russian rulers; but the symbol of the Melek-Ṭāwūs (“king peacock”), which represents a dreaded evil power, has become generally known to students of folklore. They are much afraid of *Iblīs* or *Shaitān* (the devil), and of *ghūls* or demons. The peacock, which looks more like a duck, perched on a pole, is kept in the shrine at Lalish, and is only brought out by the head Sheikh on important occasions, when it is borne in procession and adored. The Melek-Ṭāwūs was once an angel, or Demiurge, who created Eve from the body of Adam; but with her he fell into disgrace with God, and is not mentioned in Yezidi prayers. The following is their usual invocation: “Amen! Amen! Amen! Sole Almighty Creator of the heavens, I invoke thee through the mediation of Shams-ed-Dīn (‘sun of the faith’), Faḡr-ed-Dīn (‘the poor one of the faith’), Naṣr-ed-Dīn (‘help of faith’), Sij-ed-dīn, Sheikh Ism, Sheikh Bakra, and Ḳadir-Raḡman (‘power of mercy’: these seven are archangels). Lord, Thou art the merciful and gracious: Thou art God from eternity: Thou art eternal. Thou art the king of all lands and kingdoms; of all creatures seen and unseen: of all saints. Thou art the fountain of life and happiness; worthy of praise and thanksgiving: the source of

blessings and boundless love : the terrible and glorious. Thy abode is beyond the heavens. Lord, Thou art the protector of travellers, sovereign of the moon and of darkness, master of the heavenly throne. Thou art a God of benevolence ; supreme judge of kings and subjects : the administrator of the whole world. Thou didst create the sinner Adam, Jesus and Mary. Thou art the fountain of joy and beatitude. None know Thy appearance : Thou hast no face : Thy stature, movements, and substance, are unknown. Thou art not a substance, and Thou hast neither feathers, wings, arms, voice, nor colour. Lord, thou art an enthroned king, and I am a fallen sinner, yet not abandoned by Thee. Thou hast led me out of darkness into light. Lord, pardon my guilt and sins. O God ! O God ! O God ! Amen.” This is not devil worship, but a good Theist’s prayer.

Yezidīs however pray to Sheikh Shams—the sun—at his rising and setting, and to the moon as reflecting his light. Like the Mazdēans they see God's spirit in the “ four sacred elements,” fire, air, earth, and water ; but especially in fire which devours and purifies all things. They believe that there have been 24,000 prophets, of whom the last was their Sheikh Adi. His shrine is at Lalish or Ba-Ḥasani, a modest building amid the groves near a holy streamlet, in a picturesque valley naturally well wooded. The shrine has a nave, and aisles wherein are the tombs of Sheikh Adi and other saints. The interior is dimly lighted by a few windows. The founder’s tomb has on it some verses from the *Ḳorān*. There is a sacred well hard by, where parents purchase water from the *Kœvals*, or “ elders,” to baptise their children, half the price being given to the temple. Lalish was the burial place of the first Yezid, who was half an angel and half a man. The religious centre was originally on a spur of the Kurdish mountains, near the village of Bashiyka. Here Melek *Ṭāwūs* longed for a helpmate, and God sent him a *Ḥuri*, who bore the Yezids to him. The sin of Adam brought misery on men, which has been lessened by the sending of Sheikhs from time to time. The first known to history was Sheikh Adi, who appeared in 1080 A.C.: he established the Lalish shrine on the site of a Christian monastery—probably Nestorian—known as the *Muzur-dāgh* (“ mountain of visitation ”) and after having scattered, or destroyed, the monks he made himself the Pope of the Yezidis, whom his hereditary successors still rule, supported by offerings which are nominally voluntary. The Sheikh now lives in a comfortable palace in Mosul : failing a son he has the right to nominate his successor. Under him is the Emir, or secular Sheikh, with whom the Turkish government deals. The people are divided into *Ruhans* as clergy, and *Murīds*, or “ aspirers ”

to initiation, as laity (see Druses). The religious *Sheikhs* (or “elders”) claim descent from five holy patriarchs. They are called *Pīrs* or “saints,” *Fakīrs* or “poor” ascetiks, and *Kævals* or itinerant judges and collectors of taxes, there being no great distinction between these. *Sheikhs* wear black turbans and white garments: *Pīrs* red turbans and black robes; and *Kævals* carry with them a *sinjak* or “flag,” on which is the Melek Ṭāwūs or “peacock king.” *Sheikhs* and *Pīrs* have powers of excommunication, and all these religious leaders are much respected, and their homes inviolable. *Agas*, or tribal chiefs, have great power, and next to them come the *Ruspis*, or village head-men, and the *Tagvas* or fathers of families. The father is the sole ruler of all who live with him: he is the head of the hearth, or holy spot—a triangle marked by three stones—in the centre of house or tent, where burns the fire which must never go out, and never be lent to another. No Yezidi may marry out of his tribe, nor be wedded till he gets the *Ḳalim* (“word”), or permission to purchase a wife. Her choice is free, subject to the consent of her parents: after marriage she must obey her husband, and labour at domestic duties. A year often elapses after betrothal, during which meetings by night are allowed. Women are much respected, and may even become initiates, or priests, and religious leaders; widows may remarry, but till then wear white mourning. The Yezidis never proselytise, and have a great antipathy to all that is of blue color. The dead are buried facing the pole star (see Mandzeans): for the Yezidis believe that their forefathers came thence, which points perhaps to the Aryan cradle in the north. As among Moslems, and Jews, no beast may be eaten till bled. They kiss the spot where the first or last ray of the sun is seen, after offering prayers. They heat the fingers of the right hand in the flame of an altar candle, and rub the right eyebrow with them, kissing the fingers afterwards. They use the Arab word Allah for “god,” but confuse him with ‘Ali—the Persian sainted martyr—and they speak of “Is’a Nūrani” (or “Jesus our light”) who is to return to rule the world. Circumcision is optional. Thursday is kept “holy to the Lord of all,” and a fast of 40 days precedes the feast of the vernal equinox. They believe that salvation can be purchased by liberality to ecclesiastics. The Yezidīs of the Sinjar hills number some 200,000, and are said to be honest, moral, cleanly, industrious, brave, and hospitable; but very superstitious, and—like all Kurds—given to sorcery. They say that they are inspired by the ecstasies of their dances, which resemble those of Moslem Dervishes (see Dancing). They join hands and dance round their *Sheikh*, who claps his hands slowly at first, and then faster,

exciting them to frenzy, until they often cut themselves or their neighbours, as they whirl and leap in mad ecstasy. Sometimes they expire under their efforts, which is thought to please “the great Black One and his hierarchy of fiends.”

Yggdrasil. The sacred ash tree of Scandinavians. Its roots are in Nifl-heim or Hades, its stem grows in Mid-gard or earth, surrounded by the snake of the ocean, its branches reach to As-gard or the “gods’ home,” and on them sits the eagle of Odin. The rainbow bridge leads from earth to this heaven (see *Rivers of Life*, ii, p. 290, fig. 270). The fruits of this tree are men; and on it Odin hung when he sacrificed himself to himself. The three roots denote the past, present, and future; and the tree symbolises the life of the universe. Yggr is said to be Odin, and Drasil was his “horse,” so that the tree is the supporter of the heaven god. Near each of his temples an ash tree was planted, and that at Upsala was the most celebrated, being worshiped down to the Middle Ages (see Odin, and Trees).

Yidish. The colloquial dialect of European Jews, being High German mixed with Hebrew words, and written in a modern character. It sprang up in the Middle Ages, when the Jews lived on the Rhine, in Bohemia, Poland, and Russia. There is now a considerable Yidish (or “Jewish”) literature, chiefly concerned with folk-lore derived from the Talmud, mingled with German and Slav mythology, and relating the miracles of various “Wonder-Rabbis.”

Yih-King. See China. The oldest Chinese book.

Yima. The first man (see Vendidad) who lived in the “Aryan home,” where there were ten months of winter and only two of summer. He was the son of Vivanghat (“the vivifier”), or of the sun (see Yama). He dwelt in a *Vara*, or “enclosure,” where he remained safe during a terrible winter, till a bird was sent to him by Ahūra-mazdā, to tell him to come forth and till the earth. He received a ring and a dagger for this purpose (the lingam and yoni); in the *Vara* were preserved the seeds of all good creatures, including man, and here Yima “taught holiness and happiness” (*Sacred Books of East*, iv, p. 12). He remained 900 winters on earth. In the first 600, he filled it with men, flocks, and herds: he then “expanded earth” by one-third, two-thirds, and three-thirds, during 300 years. The *Vara* itself measured two miles on either side—a city, with “walls of kneaded clay,” yet only lighted by one self-luminous window, and with one door which was sealed up. From this Yim-kard, or “enclosure of Yima,” he came

forth to “people the world with the souls of the righteous . . . most excellent mortals and celestial gods” (pp. 14, 18,21). In the Airana-Vaego, or “Aryan home,” men lived for 150 years “leading the happiest life,” under the Avasta or “law” of Ahūra-mazdā. In his time there were myriads of towns even “on the hills of Tur” or Turkestān (*Sacred Books of East*, v, p. 38 : Bundahīsh). “Men performed their duties by the aid of three fires like breathing souls . . . and the glory of Yim saved the fire Frōbak from Dahak (the Devil) . . . but Spitur and Dahāk cut up Yim,” according to the Pāhlavi legend. The hero Jemshid of the Shah-namah (see that heading) is Yim-khshaeta, or “King Yima” (*Vendidad ii*) : he was the “lord of seven regions,” who lived 616½ years : when his glory (*nismo* or “spirit”) departed, he lived concealed for 100 years, married a demoness, and so became the father of apes and bears, while he gave his sister-wife Yimak to appease the Daevas or demons : thus for 1000 years Dahak triumphed, till the glorious Feridun (Thraetona, the sun) exacted vengeance for Yim, who was “cut up” but eventually pardoned (*Sacred Books of East*, v, pp. 131-159 : xxiii, p. 204). Yima, or Yama as the E. Aryans called him, is probably the Norse Yimir.

Yimr. Yimir. The Skandinavians said that the earth, emerging from chaos, was made by the gods from the bones and blood of Yimr. They combined the frozen waters of Niff-heim (or Hades) with the warm waters of Muspel-heim (or Fire), whence was created the Yggdrasil tree. The earth, made from Yimr, was destroyed by a deluge whence Begelmir and his wife alone escaped, to repeople a new world. Yimr also produced Oegir the “ocean terror,” Loki or “fire,” and Kari the “wind.” The Paradise of Yimr had four rivers, which flowed from the earth-cow Audhumla, who licked the salt stones. In it Yggdrasil grew up, whose roots Hela (hell) and Hrim—the son of Thor—or the destroying frost giant, endeavour to undermine.

Yin. Chinese. The female principle (see China).

Yōga. Sanskrit : “yoking,” “junction” or “union.” The union of the devotee with deity. Yōga-nidra, or the “sleep of union” has been truly called “delusion” ; and the Yōgī, self deceived, and stupefied with *bhang* or other narcotics, imagines himself possessed by the energy of the god whom he adores, being entranced in Mahā-maya or “the great illusion.” He asserts that he is “in direct communion with the eternal” and has overcome the flesh, which is the object of all his penances. The Yōgi often claims supernatural powers, and their words are regarded as divine mandates. But a Yōgi also means a “spy, a violator of truth and confidence” (Benfey), and our experience of

Yōgis justifies this definition. The Yōga philosophy dates from the 1st or 2nd century B.C. (see Patanjali), but the mystic, and occult, meditations and hypnotic trances, are only traceable about 500 A.C. when the monk Asangi appeared in Peshāwar. Nāg-arjuna in our 1st century, however, taught "Prajna Parmita," a means of arriving at wisdom and Nirvāna, by a short cut. But the 10 Paramitas were soon personified as meditative Buddhas (see Dr Waddell, *Asiatic Quarterly*, Jan. 1894).

Yogis may be of any sect, and either married or single, but have usually cast aside the world, and retired for solitary meditation. We have had considerable intercourse with them, and may say that they are usually ignorant, half crazy, and more than half naked itinerants, covered with ashes—and vermin—with shells, rings, and charms: they lead about malformed animals, they beg and pray, bless and curse, but are greeted as holy men like the Nabis of Hebrews, or Moslem Faḳirs, being believed to foretell political events, and much feared (see *Rivers of Life*, ii, pp. 580-596). Their blessing gives offspring to the barren, and woe betide those whom they curse. They may be seen bowed down, sitting crossed-legged, or standing erect, endeavouring to hold their breath and to people their imaginations with ghosts of another world; or, as they say, seeking to become absorbed in a celestial ideal. For such purpose they mesmerise themselves (see Hypnotism) by gazing on symbols such as the Chakra, or the Lingam, as we have often seen them do. At fetes they show themselves among the crowds, stark naked when allowed: their bodies besmeared with ashes and oil, their ears elongated (a mark of sanctity) or the lobes split—when they are known as Kān-phats (see Sanyāsis). They do not burn but bury, and teach that a Yōgi's tomb (or Samādha) should become a place where pilgrims may meditate on the transitory nature of earthly things. We saw, near Mathura in 1867, a naked object whose emaciated arm had been upheld, over his matted locks, for many years till stiffened, while the finger nails had grown through his clenched palm. We have seen others who have piously endured excruciating tortures in lonely places, believing that by such austerities they pleased the gods, and would attain to powers which even gods could not deny to them, while, in future, eternal bliss without any purgatorial transmigration of the soul, would await them. Many of these Anchorites think that they thus attain knowledge of the past, and of the future, and become able to divine the thoughts of others, to fly through the air, to dive through Water or mid-earth, to rise into heaven, or to contemplate all space at a glance. The truth is that their minds become unhinged. Colebrooke (*Essays*, i) has dwelt on

such matters among other spiritualists, and Herbert Spencer has described similar “maniacal excitement mistaken for inspiration” (*Eccles. Instit.*).

Most people in India so dread the Yōgis that they never think of cross-questioning them, and invent many stories about their power of reading thoughts, their supernatural vision, their trances, and transmigrations. The poor dazed fanatic is called a master of Yōga-vidya (“knowledge of union”), which was once a school of philosophic enquiry (see Dr R. Lala-Mitra’s translation of Patanjali’s *Yōga-Sāstra*). Hindus believe that Yōgis can die and rise again ; and a too credulous European, at the Court of Lahore, asserted the truth of one instance in the time of the late Raja Ranjit-Singh, the questions of trance, burial, and death, being still doubtful. The great Akbar tried to become a Yōgi, but first wisely tested the power of the sect, by ordering them to encounter Sanyāsis of an opposing class, when the Yōgis were discomfited (Sir H. Elliot, *Mahom. Historians*, v, p. 318). The Yōgi system is very similar to those of western philosophers and hermits (see Prof. Weber, *Indian Lit.*, p. 239) as elsewhere described (see Porphyry). Gibbon (*Decline and Fall*, ch. lxiii) relates the description of similar practices by an abbot of Mt. Athos in Greece—the strange promontory of rock-perched monasteries still inhabited by Greek monks : “When alone in thy cell shut thy door ; seat thyself in a corner ; raise thy mind above all things vain and transitory : recline thy head and chin on thy breast ; turn thine eyes and thoughts towards the middle of thy belly, the region of the navel ; and search the place of thy heart, the seat of the soul. At first all will be dark and comfortless ; but if thou dost persevere, day and night, thou wilt feel an ineffable joy ; and no sooner has the soul discovered the place of the heart than it is involved in an ineffable light.” The historian wisely adds that this “light is the production of a distempered fancy, an empty stomach, and empty brain.” But this is a mild form of the discipline that a Hindu undergoes to accomplish the Hatha-yōg. He is thus instructed : “Place the left foot on the right thigh, and the right foot on the left thigh : hold the right great toe with the right hand, the left great toe with the left hand, the hands crossing. . . . Inspire through the left nostril. . . . Be seated in a tranquil position : fix the sight on the tip of the nose for ten minutes . . . pronounce Om inaudibly 12,000 times, and meditate on it daily, after deep inspirations . . . swallow the tongue, suspend the breath, and deglutate the saliva for two hours . . . listen to the sounds within the right ear abstractedly, for two hours, with the left ear. . . . Repeat the mystic Om 20,736,000 times in silence, and meditate thereon . . . suspend

the respiration for 12 days, and you will be in a state of Samadhi” (Prof. Oman, *Indian Life, Religious and Social*).

The Rāj-yōg is similar, but is said to be only attainable by those who have practised Hatha-yōg in a former existence. The Yōgi, in this further stage, considers that he has passed beyond communion with deity, and has become “one with him.” Time and space are annihilated, and the adept Sabha-pati (described by Prof. Oman), said that, flying from Madras to Siva’s heaven on Kailāsa, he found the god engaged on Yōga austerities. The Maha-atma Giana Guru (in his *Vedanta Rāj-Yōga*, edited by S. C. Rose at Lahore in 1880) says that Rāj-Yōga Rishis, “after remaining as long as they like in the condition of absorption in the Infinite, metamorphose their bodies into lingams, many of which may be seen in the Ashruns, and then enter into final reunion with the Universal spirit”: “many who died thousands of years ago are still living, and are visited periodically by the Yōgis on the Nilgiri hills.”

Yōni. The female emblem in India (from an Aryan root meaning “hollow,” whence the English “yawn”). The symbols of the Yoni include the circle, ring, oval, triangle, door, ark, pomegranate, apricot, tulsi plant or basil, bean, barley corn, and holed stone, with many others, artificial or natural, including the argha, the kestos, the leaf, and the vesica-piscis, with the comb, the cave, and other hollows. The symbol is found in all the ancient hieroglyphic systems, as *mat* in Egyptian, *muk* in kuneiform, *mo* in Hittite, in each case meaning “mother.” It is common in Asia and Europe: the earliest pictures of the naked goddess in Asia Minor, Babylonia, or Egypt, are equally indecent with Keltic representations (see Sila-na-gig). Everywhere the emblem wards off the evil eye, and confers prosperity like the phallus, with which it is often combined. It is symbolised later by the horse shoe, and the horse collar. In many corners of Europe peasants still believe that when an animal is sick the owner should creep through the horse collar; for all such rites of “passing through” secure rebirth or new life. Such rites were still observed in Russia as late as April 1896 (see *Notes and Queries*, 23d May 1896). In India we have seen the Yoni carved in stone, ivory, or hard wood, for charms (see Argha, and Stones).

Yorubas. A W. African tribe who worship Oro as a pole six to twelve feet high (Mr Gallmer, *Journal Anthropol. Instit.*, Nov. 1884). Ifa the fire god is adored under the emblem of 16 stones of the palm nut, each with three or four eyes. The Oro pole has a cord at the end, holding a thin piece of board which emits a shrill whistle in the

wind—the voice of the god. When this is heard the women do not venture to approach, but usually bring food and water to the pole. Shango, the thunder god, is also much feared and none dare put out a fire caused by lightning, even when it destroys their houses.

Yourouks. A nomadic Turkish tribe of Asia Minor, who, though professedly Moslems, retain many secret rites like those of Anṣeirīyeh, and Yezidis. They are thought to have come W. through N. Persia in our 15th century. They are divided into forest and pastoral Yourouks. The former are charcoal burners, and call themselves Allēvi. They believe in transmigration of souls, and regard peacocks and turkeys as evil spirits (see Yezidis); they hang sacred trees in the woods with ex-voto offerings, such as rags and wooden spoons. They hold secret meetings in the forests, and at stone heaps, wells, and graves. The passer by utters a prayer, and (like Kelts) casts a stone on grave or cairn, as a memorial of his visit. They believe in magic, and in the evil eye, and practise sorcery with cups (Mr Bent, *Journal Anthropol. Instit.*, Feb. 1891).

Yu-chi. The White Huns, or Uigurs, of Tartary, as called by the Chinese. After wars beginning in 200 B.C. (Prof. T. de la Coupèrie, *Academy*, 31st Dec. 1887), on the N.W. borders of China, they were driven out by the Hiung-nu, or Turkish Huns proper, in 165 B.C. from their settlements between An-si and Si-ning, and settled on the upper Oxus, whence they entered Bactria under a famous leader Kitola, who expelled the Sakas, driving them towards India. Kitola followed, and seized Gandhara, and even reached Peshāwar (see India). Under Kasasa these Turanians repelled the Parthians in 40 B.C., and his successor and son, Kasasa II, conquered part of N.W. India, his people being then known as Gweti. They are credited with having built the stupa called the “Hundred-Tchang Buddha,” at their Central Asian capital, in 292 B.C., and they appeared in India from our 1st to our 3rd century.

Yug. Sanskrit : “age.” See Kalpa.

Yukatan. The coast province jutting into the Gulf of Mexico, a last abode of the Tolteks (see Mexico), whose holy city (see Uxmal) was the Nabua capital. At Uxmal the natives told the Spaniards, in 1586, that “all the pious builders of the monuments they saw had left the country 900 years previously” (Brinton, *Mayas*, p. 127). According to their sacred book—the Chilán Balam—the country was civilised as early as the 1st or 2nd century A.C. (Bancroft, *Native*

Races). The Abbe Brasseur de Bourbourg thinks that the earliest date was 174 A.C. The Spaniards were astonished to find stone crosses, especially one, 3 yards in height, in a pyramidal temple of the island of Kozumel near the Yukatan coast. But this might be due to Spaniards of earlier date: for Velasquez occupied Cuba in 1511: though on the other hand the cross may have been a Buddhist Svastika; for stone crosses occur with very early monuments in India (see Wixipekocha).

Yule. See Christmas. In Gaul, Bretagne, and Britain, Heoul, Yule, or Noel, the Icelandic Iol, and the old English Geol, was the feast of the winter solstice. The Teutons, and other Aryans, had only three seasons, and had six months of sixty days, or otherwise two seasons only. The sixty days of Yule-tide lasted from mid-November to mid-January among Goths of the 6th, or Saxons of the 7th, century A.C.; and the 24th December eve was "mother's night," when a healing dew was said to fall. The Yule-tide sacrifices were forbidden in 578 A.C., but the festival still continued. The word Yule has been thought to come from Hweol or "wheel," as denoting the wheeling of the sun (see *Wheels*), though Prof. Skeat connects it with the root *ul* "to howl," as referring to the clamour of the feasts. The 25th of December was accepted as Christmas day by Pope Liberius in 354 A.C., and the "Christ mass" is noticed in a Saxon chronicle of 1038 A.C., the season being then called the "Yule month." The Yule log was kept till the 2nd February (see *Candlemass*). Herrick writes:

"Kindle the Christmas brand and then
Till sunset let it burn,
Which quenched, then lay it up again
Till Christmas next return.
Part must be kept, wherewith to teend
The Christmas log next year,
And where 'tis safely kept the fiend
Can do no mischief there."

The "Yule candle" on every table was sacred to Thor, like the May-pole; and on 1st January (see *Scotsman*, 1st Jan. 1892) a pole was set up, surrounded with trusses of straw which were burned, while the farm hands were regaled with cider and cakes. A hawthorn bough singed in the flames, was given to the farmer, who hung it up in the kitchen, and this, like the Yule log, must be kept till the same day next year.

Z

This letter often stands incorrectly for Š in our transliteration of Hebrew words in the Bible, such as Zadok, Zidon, and others.

Zakariah. Zechariah. Hebrew : “Yahveh has remembered.” The name of a king of Israel, and of several prophets. The Book of Zechariah is supposed to be a compilation from several sources (see Bible).

Zalmoxis. Zamolxis. A deity of the Getæ in Scythia who, according to Herodotos, appears to have been a deified hermit ; or according to some a pupil of Pythagoras. His doctrines were of a Buddhist character, but he preached the immortality of the soul. The Getæ used to send messengers to Zalmoxis, by tossing a human victim skywards and receiving him on their spears as he fell. Porphyry thought that he was so named because he was born in a *Zalmos* or “bear’s skin.”

Zamzam. Zemzem. The holy well (see Makka) at the great Moslem sanctuary. The word is supposed to mean “murmuring.”

Zarathustra. Zend : “high priest.” The Pāhlavi Zardusht (see Zoroaster).

Zarik. The 6th evil Darvand, created by Ahriman : the demon of “poison.”

Zarvan-Akarana. Zend : “boundless time.” This is not, as Haug thought, the name of a deity, but merely means the “eternity” through which Ahūra-mazdā contended with Angro-mainyūs or Ahriman.

Zend-Avesta. See Avasta, Bundahīsh, Vendidād, Yasna, Yasts, and Zoroaster.

Zeus. The Greek god of light. The Dyaūs of the Vedas : from the root *Di*, “to shine.” The abode of Zeus was on Olumpos in Thessaly. His sister (see Hērē) bore him Ares, Hēphaistos, and Hēbē. The stone which his mother Rhea gave to his father Kronos, when he would have devoured Zeus, was adored at Delphi. The legends of the amours of Zeus with various dawn maidens were innumerable ; but Hesiod speaks of him already as the Supreme God, who reads the hearts of men, and who tries them by pains and pleasures. He was the author of good and evil alike, and incapable of doing wrong. The Kretans said that he was born in the cave of

Mt. Ida (see Krete), and nourished by the goat Amaltheia. He was the conqueror of all gods (see Titans), and had many names. Zeus Ombrios was Jupiter. Pluvius (Latin : *Imber*, "shower"), a god of the thunder-shower which fertilises earth. In his more savage forms he was called a "devourer of men"; and human sacrifices were offered in his honour. But he was also the bestower of all good, and the teacher of agriculture and civilisation. In the Orphik hymns he is addressed as supreme :

"The earth is thine and mountains swelling high
The sea profound, and all within the sky
Saturnian king, descending from above
Magnanimous, commanding, sceptred Jove,
All-parent principle, and end of all
Whose power almighty shakes this earthly ball."

Zi. Akkadian : "spirit" (see Ti).

Zikr. Hebrew and Arabic : Babylonian *Zikru*. This root means a memorial-stone, a male, and a remembrance. Mankind is said, in Genesis, to have been made *Zikr va Neḳabah*, answering exactly to the Lingam and Yoni. In Arabic a *Zikr* is a "celebration" of the divine names repeated over and over by the Dervish, as the Om is by the Hindu (see Yōga), with the like hypnotic results. [The origin of the word is not clear. It may come from the Akkadian *Zi-gur*, or "spirit abode," the name given to a shrine, and to divine stones in which dwelt a *Zi* or "spirit."—ED.]

Zimbabwe. Bantu : "stone building" (see Africa).

Zingan. Tchengan. Zingari. See Gipsies.

Zir'a-banitu. Babylonian : "seed of offspring." A title of the mother goddess, in use as early as the time of Ḥammurabi (2100 B.C.), who built a temple to her.

Zirna. An Etruskan goddess, represented with a half moon hanging from her neck, and accompanying Turan. She is probably the new moon. [Akkadian *Zir* "light."—ED.]

Zoan. Hebrew : *Ṣoan*, now *Ṣān*, supposed to mean "flocks." The ancient Hyksos capital in the Delta (see Egypt). The ruins extend about 1 mile N. and S., by $\frac{3}{4}$ mile E. and W. One of the temples encloses a space of 1500 by 1300 feet, and in the middle ages was converted into a fortress : it is built of red granite brought from Assouan. Fourteen obelisks—the largest in Egypt—lie in

the ruins. M. Mariette found a sphinx, and other strange monuments, older than the Hyksos Apepi, who carved his name on the former. Lepsius here discovered the valuable "decree of Canopus," and many remains of the age of Rameses II. M. Naville here recognises the name of Pepi I (*Academy*, 1st July 1882); and Merira of the 15th dynasty here built a temple to Set, the sculptures of which still remain (Dr F. Petrie, *Academy*, 14th June 1884). Usertes III of the 12th dynasty is also represented, so that the antiquity of Zoan is well established (see Numbers, xiii, 22 : Psalm, lxxviii, 12).

Zodiak. The 12 signs of the ecliptic, or path of the sun (see Aries). [As already explained many doubtful statements have been made about these signs. The constellations overlap each other, and vary from 22° to 42° in length on the ecliptic (Mr E. W. Maunder, *Monthly Notices Rl. Astronom. Socy.*, March 1904, p. 490). The inventors of the Zodiak must have lived between 42° and 36° N. Latitude, or about the latitude of Mt. Ararat; and the constellations cannot have been invented before about 3000 B.C., nor are they traceable before about 600 B.C. The Kassite boundary stones of the 11th century B.C. give the emblems of 16 gods, and among these all the zodiakal signs occur, excepting the scales (a late sign), the water pot, and the fishes; but they do not occur in any regular order, and they are here only the symbols of gods, whose names are written on them, or are noticed in accompanying texts. It is very remarkable that we still speak of the sun as "entering Aries" at the vernal equinox, which it ceased to do in 110 B.C. In 1904 it entered Aries on 18th April, Taurus on 11th May, and Gemini on 20th June. The earliest date at which it entered Aries at the spring equinox was 1680 B.C., and the earliest date of entering Taurus would be 4410 B.C., or before the zodiak was invented. The order of the zodiakal signs seems however to be connected with the names of the Babylonian deities who presided over the months (see Year), beginning at the spring equinox, as follows :—

<i>Month.</i>	<i>God.</i>	<i>Sign.</i>	<i>Zodiakal Sign.</i>
1st month	Anu and Bel	Ram	Ram
2nd ,,	Hea	Bull	Bull
3rd ,,	Twins	Sun and Moon	Twins
4th ,,	Adar	Tortoise	Crab
5th ,,	Allatu	Dog	Lion
6th ,,	Istar	Istar	Virgin
7th ,,	Samas	Disk	Scales
8th ,,	Marduk	Scorpion	Scorpion

Month.	God.	Sign.	Zodiakal Sign.
9th month	Nergal	Archer	Archer
10th ,,	Papsukal	Sea Goat	Sea Goat
11th ,,	Rimmon	Water	Water Pot
12th ,,	The Seven	Stars	Fishes

The zodiak spread to Egypt, India, Europe, and even to Peru, with but slight modifications; but is nowhere traced very early.—ED.]

The first description of the signs is in a poem by Aratos in Greek, about 300 B.C., when Babylonian astronomy was known, after Alexander the Great had conquered the great city; but our more exact knowledge is dependent on Ptolemy's catalogue in our 2nd century. Aratos versified the ideas of Eudoxos; Cicero translated his poem into Latin, and Hipparkhos was acquainted with Eudoxos and Aratos (see Cicero *On Nature of Gods*). Porphyry as we pointed out (*Academy*, 19th September 1885) says that Kallisthēnes was the first to bring Babylonian astronomy to Greece.

The Hindus call the passage of the sun from one sign to another a *Sakrānta*, when special rites are observed. Some of these may be here noted (see Mr Atkinson, *Journal Bengal Rl. Asiatic Socy.*, i, 1884). The actually extant zodiakal stones are enumerated in *Notes and Queries*, (1st February 1898).

In *Min* or *Chait* (Pisces, March) children visit their relatives, and place flowers, and rice colored with turmeric, on the doorsteps, receiving in return food and garments. In *Bikh* (Aries, April), Uma, Kāli, Nārāyana, and Rāma, are worshiped. The new year is reckoned from this month. In *Kark* (Cancer, July) there is a rest from labour, as the barley and maize was sown in the preceding month Mithun. The peasantry deck themselves with sprouts, and used to engage in stone-throwing and mimic wars, the prisoners taken being originally sacrificed. The "scape dog" is still hunted at this season (see 'Azāzel). In *Kanya* (Virgo, September) hay and fuel is collected, and fires are lighted on all hills with much singing and dancing. In *Makar* (Capricornus, January) great fairs take place. This used to be the first month of the year. Figures of birds of baked flour are hung round the necks of children. Lustrations and bathings are usual. The children eat part of their dough images, and give the rest to the birds.

Zogo. A god, spirit, charm, or sacred object, among the Murray Islanders (see *Journal Anthropol. Instit.*, August, November 1898).

Zohāk. Pāhlavi (see Azi-dahāk). This "biting snake" is

converted later into a historical tyrant, with snakes biting him and growing from his shoulders. He was slain by Feridūn (see *Shah-namah*).

Zohar. See *Ḳabbala*.

Zoroaster. See our *Short Studies*, iii, pp. 147-242.

[A short summary of the essay in question, with later annotations by the author, may be here given. Of Zoroaster we have no real history, but many legends. The name, *Zarathustra*, in the early Zend Persian, is said by Darmesteter to mean a "high priest"; and, while *Zarathustra Spitama* ("the very pure (or white) high priest") is mentioned already in the *Vendidād* as though a historical person, his story is already a legend, in which he defeats the devil with the word of God, on a mountain. In one sense the *Zend-Avesta* (or "law with comment") is the work of Zoroaster, inasmuch as it represents the laws laid down by "high priests" of the Persians; but its books are not all of one age. Pliny, who says that *Hermippos* translated 20,000 lines of the works of Zoroaster into Greek, commenting on 2 million of his verses, and indexing several books on magic and science, believed that this prophet lived for 30 years in the desert, eating only cheese, and insensible to the lapse of time. His mother was *Dughda* ("the daughter") and he had 3 wives, 3 sons, and 3 daughters. He was born of a virgin who conceived by a ray of light which entered her bosom. When born he laughed. A tyrant king sought to slay the babe. He was pierced with spears, trampled by oxen and horses, and cast into a fiery furnace where he shone as molten brass. He was tempted by *Ahrirnan* on a mountain, and received the law from God on Mount *Elburz*. He will reappear in the future (see *Sosiosh*) when the pious saints of the past will live again with him (see *Sacred Books of East*, iv, p. 77). Traditionally Zoroaster lived about 1800 B.C., and converted King *Vistasp*. But the historical *Vistasp*, or *Hystaspes*, was the father of *Darius I*; and, if he actually reigned in Persia, it was in the first half of the 6th century B.C. before *Cyrus*. The *Bundahish* (now extant only in the later *Pāhlavi* dialect) includes a valuable note (xxxiv, 7, 8) to the effect that the "coming of the religion" was in the 30th year of Zoroaster's age, the 30th year of the reign of *Vistasp*, and 272 years before *Alexander the Great*, which gives us a date about 600 B.C. The religion of the *Zend Avesta* appears to have been that of *Darius I* (see *Persepolis*), but is not monumentally known to have been that of *Cyrus*. *Herodotos* had heard

the hymns of the Magi sung, in the 5th century B.C., and his account of Persian beliefs and customs agrees with the Mazdean beliefs. Prof. Harlez thinks that the oldest part of the Avesta may date from 700 B.C. (before the Persians came into contact with Assyria), other parts being of about 400 B.C., and some as late as 100 B.C. The language of the Vendidād, and of the 5 Gāthas or "hymns," is older than that of some of the other surviving books, and agrees with the language of the kuneiform texts of Darius I. In the Yasht (xxiii) we find an allusion to "Gaotema the heretic" (Gotama Buddha), which is perhaps not older than the time of Āsōka or 250 B.C. Mills on the other hand would have the Gāthas to be as old as 1000, or even 1500 B.C.

It is acknowledged that the Avesta was destroyed by Alexander the Great; and the Vendidād is said to have been the only one of 21 Nasks, or books, to escape complete. About 200 B.C., a collection of 15 Nasks appears to have been made by Parthian kings, but the restoration of Mazdēan literature was due to the Sassanian kings. Ardeshir I (226-240 A.C.) is said to have consulted Tansar, or Tosar, a prince who had become a priest; and a letter of Ardashir, to the king of Taberistān, was translated into Arabic in 762, and into Persian in 1210 A.C. This (whether genuine or not) speaks of 1200 skins of oxen covered with writing as having been burned by Alexander the Great, containing the sacred Persian laws. Shahpūr I (240-274 A.C.) began to collect the lost books, perhaps from the oral preservation by Magi; and Shahpur II (309-379 A.C.) revised the canon, being aided by Adarpad, a priest who is said to have undergone the ordeal by boiling lead, which he drank unhurt, showing the veracity of his account of the scriptures.

The Avesta, so recovered, included the Vendidād or "law against fiends," the Visparad which consists of litanies, and the Yasna in which are included the Five Gāthas or "hymns," which Haug supposed to be the oldest part of the Avesta. The Yashts, or hymns to the divine spirits (see Yasts) form the Khorda-Avesta, or "little law." All that we can certainly say of this religious literature is, that Ahūra-mazdā is noticed as the god of Darius I, and that texts of Xerxes refer to Mithra the sun god, and to Anahita the "spotless" virgin goddess of the Yashts. The whole subject may be studied in various volumes of the great series of *Sacred Books of the East*. The Pāhlavi works (though some, like the Bundahīsh, the Bahman Yasht, the Hadokht Nask, etc., claim to be translations of original parts of the Avesta) are more numerous, but much later than the Avesta proper, and are known to us only from manuscripts of our 14th century. The Vendidād and

Yashts are translated by Darmesteter (vols. iv and xxiii of the series in question) : the Visparad and Yasna by Mills (vol. xxxi) : the Pāhlavi works by West (vols. v, xviii, xxiv, xxxvii). The Avesta is remarkable for its inculcation of truthfulness, and love of goodness, amid much ancient superstition common to the Vedas, and recognisable among the earliest Aryans of the West—a general heritage of the Aryan race. But the direct exhortation to “good thoughts, words and deeds” (Dinkard viii, 23) is found only in a late work in Pāhlavi, and may be traceable to Buddhist influence.

The legends of the Avesta have been noticed under various headings. The good and wise creator Ahūra-Mazdā, “the very wise spirit,” is aided by seven spirits whom he created, called the Amesha-spentas or “undying spirits.” He is opposed by Angro-mainyūs, “the wrathful mind,” and by the Darvands whom he produced ; but the Persian devil is “ignorant” of the designs of God, and will in the end be defeated, as he was when he attacked the heavenly city. The soul at death is led by the angel created by man’s good thoughts, words and deeds—his conscience—to the “bridge of the gatherer,” guarded by the sacred dog. The soul of the wicked is blown by a noisome wind to darkness, there to dwell with the devil. All good men, beasts, and plants, were created by Ahūra, and all evil things by Angro-mainyūs. It is the duty of the faithful to destroy his creations, such as serpents, toads, etc. The first man (see Yima) was righteous ; according to other legends the Gayo-mard, or “bull-man,” was a prototype slain to produce all things created, and the first pair Meshyo, and Meshya, grew from the sacred rhubarb tree, and fell because they attributed creation to Ahrimān (Bundahīsh xv, 3). After 50 years of innocence, they were then clothed in leaves and skins. The science, and some of the mythology, of the Bundahīsh seems to be borrowed from Babylon—including the story of six days of creation. The Pāhlavi dialect in which it exists is full of Semitic words, not found in the pure ancient Zend language. The Persians spoke of four ages : the golden age of Zoroaster : the silver age of Vistasp : the steel age of Adarpad (250 A.C.) : the iron age of apostacy after the Moslem conquest of 630 A.C. The present “wolf age” is to be followed by a “lamb age,” when Sosiosh, born of the seed of Zoroaster, but of a virgin who bathes in the lake Vouru-kasha, or ocean, will finally defeat Ahrimān.—ED.]

Zulus. A fine and intelligent Bantu tribe in S.E. Africa, now reconciled to British supremacy. They are of a dark brown or black complexion, with negro features. They came from further N.E. Their great military system was the cause of their power. They harried the

Transvaal, and founded the Matabili kingdom, to its north. They have a vague belief in a supreme God, but worship, and fear, various spirits (see Africa). They have customs probably of Arab origin, such as that of the Levirate, or marriage to the widow of a dead brother. They present offerings of "first-fruits," and have regulations as to food and cleanliness recalling those of the Hebrews. They observe also circumcision like Arabs and Jews. They are, like other Africans, much subject to the tyranny of wizards who "smell out" witches. They call the deity a great "maggot," or "worm," and believe the souls of chiefs to pass into the bodies of serpents. They wear a peculiar ring of hair, denoting that they have been permitted to marry, after deeds of valour; and this ring is also worn by the Matabili.

Zuzim. Zamzumim. Hebrew. Ancient tribes in Bashan (Gen. xiv, 5: Deut. ii, 20) who were reputed as giants. [Possibly the Akkadian *zuv*, *zum*, "to destroy" as conquerors.—ED.] They appear to have extended as far south as 'Ammon in Gilead.

THE END.

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APPENDIXES.—I. A Coloured Chart of all Faith Streams, $7\frac{1}{2}$ feet by $2\frac{1}{4}$ feet, either
folded or on roller ; II. Map of World, as known about Second Century,
B.C., showing Early Races and Faiths ; III. Sketch Map of Ancient India,
and from Baluchistan to Anam, showing Early Tribes, their Sacred Places,
&c.; IV. Synoptical Table of Gods, God-Ideas, and many Features which
all Faiths have more or less in common. If on roller, this is 3 feet by 21
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“General Forlong, who has served over thirty years in the British army in India, and been always employed in various administrative duties, and ever intimately associated with the natives, has issued the first two volumes of his long promised work on the Evolution of Religious Thought from the first rude symbolisms of Faiths to the latest Spiritual developments. Making himself master of many of the various local dialects of India, and ever carefully cultivating friendly relations with natives of all ranks, priests and devotees, he has had revealed to him much of which the ordinary traveller and student is ignorant.”—*New York Tribune*.

“‘The Rivers of Life, or Sources and Streams of the Faiths of Man in all Lands,’ is one of the most striking monuments of literary labour given to the world for many years. It consists of two quarto volumes, containing 1270 pages, with carefully prepared indexes (extending over 54 pages, in close treble columns), and a most elaborate synoptical table having the names of all the different gods of mankind arranged in family groups. The author has quite a genius for putting his facts in this form, and makes use of it frequently with excellent effect through the book in presenting historical matter. There are other three Appendixes, two of which are maps—one showing the movements of early races and faiths, and the other the sacred places of ancient India. The interest of most readers will, however, be in the third Appendix. This is a coloured Chart of all faith streams, measuring $7\frac{1}{2}$ by $2\frac{1}{4}$ feet. *It is impossible* to exaggerate its use to the student of Comparative Religion. The various Cults referred to in the work are here shown by distinct colours in the centre space with the god-ideas or Incarnated forms of these. It possesses wide margins, and on one side is a well digested list of the main facts connected with the external relations of religion, and on the other a similar statement of its constituent elements. These are all arranged under their appropriate dates. A glance at the Chart therefore shows you what are the leading ideas in any particular creed, and by turning to the sides one is furnished with the actual historical circumstances. The work is not only well printed but profusely illustrated. There are, in addition, 17 full-sized plates, with archæological drawings, and 339 other engravings at suitable places throughout the volumes.

“It is not surprising, then, to hear that General Forlong has spent much time and money on his work. It is forty years since he first commenced the study of religions. He went out to India as a young officer full of evangelical fervour, but soon found that the natives had something to teach him, and with characteristic honesty he set himself to find out the truth. . . . The scientific spirit was strong in the author, and he has enjoyed much facility in carrying out his researches. His long residence in the East made him not only familiar with the language and worship of the various tribes, but brought him the friendship of priests and devotees. He has visited the shrines of Palestine as well as India, and spent many a holiday in antiquarian investigation at the sacred haunts of the West.

“This personal contact gives vividness and accuracy to his descriptions, but in the course of a busy life, and particularly during the past eight years of greater leisure, he has also through reading gained a fulness of information that has greatly contributed to the success of his Herculean task. A list of more than 900 volumes has been mastered or consulted in the preparation of the work, being every authority in English as well as many in French on the subjects treated. The result is an accumulation of facts that, were it not for their intrinsic interest, might be sometimes felt oppressive, but these will furnish a rich quarry to (ordinary students.

“There is no negative attitude assumed to sacred writings, for ‘they all contain much that is true and good.’—One may gather from the contents or titles of the chapters the vast extent of territory and subjects embraced, and over all the author moves with a firm step. A wide induction and intimate acquaintance with his facts have given him confidence in his theory. This is stated with commendable candour, but without dogmatic pretensions, and the real value of the book is in no way dependent on its acceptance. Many of his positions will in all probability call forth attack, but the solid learning and intellectual ability exhibited by the author are sure to win him universal respect.”—*Dundee Advertiser*.

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belongs to the past and such present facts and incidents as can be discovered of a similar character. . . . He has collected an amazing amount of information . . . and his researches show beyond any doubt that the Christianity of the orthodox churches has been extensively intiuenced by the chief elements he traces through so many mythologies. This work is specially valuable as the result of original investigation pursued during a long course of years throughout all portions of our Indian possessions and the least frequented parts. The reader will be filled with admiration at the marvellous patience of research and the accumulated stores of varied information conveyed in these volumes and rendered attractive by vivacity of style, abundance of illustration, and typographical beauty. Being well versed in the Eastern languages and local dialects, he was led by his duties and love of research to visit all the sacred shrines of the East, and was thus able by friendly and long private intercourse to learn the real ideas of priests and devotees. The original research of the work manifests itself as one proceeds, and the last chapter embodies in 174 pages a vast amount of valuable matter.”—*Inquirer*.

“Major-General Forlong has just published, and Quaritch (15 Piccadilly) and Bouton (New York) publish a work which should be full of interest. The author has studied his subjects in the land where alone it can be fitly investigated—India; and his elaborate volumes are certainly a monument of industry. They are full of excellent illustrations, and are accompanied by a large chart showing very completely the rise and fall of religious ideas. . . . We know of no more bold and comprehensive effort to grapple with a subject so full of interest.”—*Light*.

The *Journal of the Anthropological Institute of Great Britain and Ireland* for May 1883 reviews the “Rivers of Life” at some length, and very favourably, more especially treating of the ancient races and faiths which, it says, the author “has done good service in bringing together so fully and so well.”

In *Modern Thought* for January 1884, there is also a lengthened and favourable notice of the “Rivers of Life,” on the same lines as in the *Journal of the Anthropological Institute*.

SHORT STUDIES

IN THE

SCIENCE OF COMPARATIVE RELIGIONS

EMBRACING MORE ESPECIALLY THOSE OF ASIA,

BY

MAJOR-GENERAL J. G. R. FORLONG, F.R.S.E., F.R.A.S., M.A.I., ETC.,
Author of "Rivers of Life."

DIVISIONS OF VOLUME.

PREFACE AND INTRODUCTORY CHAPTER.

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| I. JAINISM AND BUDDHISM. | VI. CONFUCIUS AND HIS FAITH. |
| II. TRANS-INDIAN RELIGIONS. | VII. THE ELOHIM OF HEBREWS. |
| III. ZOROASTRIANISM. | VIII. THE JEHOVAH OF HEBREWS. |
| IV. HINDUISM, VEDAS, AND VEDĀNTISM. | IX. SACRED BOOKS OF THE WEST. |
| V. LĀO-TSZE AND TAO-ISM. | X. MAHAMAD, ISLAM, AND MAKĀ. |

XI. SHORT TEXTS OF ALL FAITHS AND PHILOSOPHIES.

Elaborate Index, embracing all Names, Subjects, and Chief Authorities.

THIS is a large and important work by a now well-known Orientalist, and forms a fitcompanion volume to his "Rivers of Life," and is in the same type and style. It contains Ten Studies, which, owing to selection of the subjects, make the book a veritable epitome of all Ancient and Modern Faiths, except Christianity, which is only touched upon when necessary in the all-embracing Science of Comparative Religion.

The subjects are not only of immediate but enduring interest—historically, literary, and religiously, more especially to the peoples concerned, and the governing and administrative classes of Trans-India—English, French, Dutch, Javanese, Siamese, Tongkinīs, and Cochinese. The first two studies enter minutely into the very ancient social, religious, and political history of these and other adjoining states and nations, of which little is really known even by themselves, and still less by their rulers, conquerors, or suzerain lords.

As regards ancient Indian history, the author advances strong reasons against the popular belief that Aryans were, either in India or further eastward, the first or chief civilizers; attributing this to Drāvīdo-Turanians and Mongolic peoples who entered India from the West and North, probably a thousand or more years before Aryans touched the Ganges. Stress is laid on the ingress of a mid-northern race by the tracks of the chief rivers of the ancient kingdom of Uttar Kosāla or Srāvāsti, more especially by the passes of the Gogra and Kārnali—probably the ancient Srāvāsti and Māla-inda or "river of Mālas."

There is a great deal in this volume to prove that man's first cultus was Arboreal, or as now termed, a worship of divinities of vegetation, as spirits of groves, trees, corn, and such like. This cult is here shown to be as strong in

India and Trans-India as among Syrians, Hebrews, Tyrrhenians, Greeks, and Latins. Thus the author upholds the arguments and position he took up in his former work, some twenty years ago, that all early gods were but rural and tribal divinities embodying the sensuous wants and ideas of the needy and ignorant ; that there is little to choose between the ruddy Etruskan god of groves, the Pelasgian Dodona, Aryan Zeus, and the Āla, Ālē or Elohim of Semites. All claimed the tree symbol and lordship over animal and vegetable nature, and therefore was this symbol placed in 1880 at the head of the author's "Chart of Rivers of Life" or Faith-ideas.

The monographs on Zoroaster, Lāo-tsze, Confucius, and Mahamad place these leaders of multitudes more succinctly and graphically before us than has yet been done ; and bring out many features heretofore overlooked or insufficiently dealt with ; and the adjoining chronological tables supply a wealth of information most necessary to have at hand in these important studies.

Under "Sacred Books of the West," the author so far only gives us the history and development of the Bible of the Hebrews as seen in the quasi "Greek Septuagint," but this is done historically and carefully, and shows the best criticism of the subject up to date in a simple and clear manner, with a result which may surprise many but should offend none.

The volume closes, and we may almost say is summed up in *Study XI*, which is a metrical epitome in *Short Texts of Faiths and Philosophies* chronologically gleaned from all sacred writings and the teachings of the wise and good. These are charmingly realistic and often very quaint, for they are pithily strung together, and enable one to grasp the national and homely piety, literary style, and the general culture of the old thinkers.—*Prospectus*.

"Comparative Mythology is a very large subject, and is most attractive to many thoughtful people merely as an interesting study ; but it is beginning now to resume new aspects from its bearing on the history of human progress ; it throws new lights on the steps by which man advanced from barbarism to his present condition of civilisation.

"It is this wider grasp which distinguishes General Forlong's book. . . .

"To the student of Indian religions the article on Jainism and Buddhism will have a special attraction. The Jainas are still a large sect in India, and when the investigation of these subjects first began it was supposed from their teaching and customs they were the remains of what had survived of the Buddhists. Sir Henry Yule—better known as 'Colonel Yule'—even as late as the publication of his 'Hobson-Jobson' describes them as 'the earliest heretics of Buddhism.' Ultimately, it was discovered that Jainism was as old at least as Buddhism, and at last it came out that Maha Vira, the last of the Jaina Tirthankars, was living at the same time as Gotama Buddha, but the Jaina prophet was the elder of the two. Maha Vira was said to be the last of twenty-four Tirthankars, or prophets, that had appeared at various dates in the past. The greater part of these are no doubt legendary ; but General Forlong accepts Parsva, the twenty-third Tirthankar, whose date may be assigned to the ninth century B.C., as being historical ; and he believes that Jainism existed through most of Northern India, Afghanistan, and Bactria from a very early period, and Buddhism was only an offshoot from this older faith. Of course it need not be pointed out that most of these data about the Jainas belong to the very outer verge of our present knowledge ; but the primary fact that their form of teaching is older than Buddhism is now well established, and that in itself is almost sufficient to prove that the younger faith grew out of that which preceded it. This conclusion derives its great probability from the close resemblance that exists between the two systems ; the differences are so slight that the one must almost necessarily be a sect of the other. . . .

"There is another aspect of the subject into which General Forlong enters very fully ; that is, as to whether Buddhism is essentially Aryan or Turanian in its origin ; and he concludes that it—which in his view includes Jainism—belongs more particularly to the latter race. But there is another branch of this subject, which is, perhaps, equally important. This refers to the early civilisation of India

—was it Aryan or Turanian? When the Indo-Aryans first arrived in the region they called the natives ‘Asuras,’ or demons, and used other contemptuous names for them. Up till lately it has been generally assumed that these people were in a low, primitive state, and the improvement of their condition was due to the invaders. It has now been shown that the Aryans who entered from the north-west were in the nomadic stage, and whatever they may have brought with them, they could not have had many of the arts of a civilised life. There is a description of a temple in the ‘Satapatha Brāhmana,’ the date of which may be put at about 1000 B.C., and the structure was nothing more than posts, mats, and reeds. That was the condition at that date of architecture among the conquering race. On the other hand it is stated in the ‘Mahābhārata’ that the palace of the Pandavas, near the present Delhi, was constructed by Maya, an architect, who was a ‘Daitya,’ or ‘Asura,’ which means that he was one of the aborigines, and, although probably a mythical character, that does not detract from the conclusion that the Aryans received their architecture from the country they had invaded. But there is more than that to be said on this point. It is now well established that the Dravidian architecture of India was derived from the primitive wooden style of these Daityas or Asuras. Modern historians now recognise architecture as one of the tests which may be applied in estimating the progress that has been made in the various stages of civilisation; and in this case the evidence speaks for itself. If these pre-Aryans had the art of architecture, we may suppose they had along with it other arts, and that they were far from being the rude race that has hitherto been assumed.

“The connection of Zoroastrianism with the Vedic system has long been recognised, but its affinities with Semitic teaching is a later aspect of the subject, which yet requires more investigation devoted to it. General Forlong deals at some length with this old faith of the Parsees or Sun Worshipers. . . .

“The effort here has been to show that the book is full of valuable matter that has been gathered in from the Far East; and that whatever may be the ultimate decision on the more speculative points with which it so largely deals, it will be found to contain much that is deeply interesting to the student of Comparative Mythology.”—*Daily Chronicle*, 17th August 1897.

“The author of this substantial volume has already earned a reputation in connection with the subject of which it treats. It is fourteen years since he first made a serious contribution to its literature by two massive quartos entitled ‘The Rivers of Life.’ They represented the labours of more than twenty years spent in the most favourable circumstances for acquiring an intimate acquaintance with the history of religion. Our author was early led by his profession to settle in the East, and it was while there that he became specially interested in the curious cults around him. The subject at last fascinated him, and he has devoted the best of a laborious lifetime to its service. A book written by anyone under such conditions could not fail to be of great value, but in General Forlong we have a man of unresting assiduity, exceptional intelligence, and unswerving integrity. He has thrown himself with singular enthusiasm into the study of religions, and not content to rest on the laurels won fourteen years ago he has again appeared before the public with this portly folio of nearly 700 pages. The volume, with the exception of a few slips in spelling, very pardonable where one has to deal with so many strange names, and where one tries to carry out, as our author does, an improved system of spelling, is sure to impress the reader with the capacity of those responsible for its issue. It is well printed on good paper, with sufficient margins, and sent forth provided with excellent maps, most valuable chronological tables, and a very useful index.

“It is impossible in the space at our disposal to give an adequate idea of the contents of this remarkable book. Some of it has already appeared in magazines dealing with Oriental topics, and the whole of it is a mere selection from the vast stores of information that have accumulated, and that have to a certain extent taken form during many years of diligent research, but there is nothing fragmentary or incoherent in consequence of this arrangement. These studies consist of eleven articles, each of which might have appeared independently by itself, and yet all of which have an intimate relation to the science of comparative religion,

while some of them, as will be obvious from their titles, have even a nearer kinship. 'The selection of these Short Studies,' writes the author in his introductory chapter, 'has enabled us to virtually embrace and epitomise all the faiths and religious ideas of the world, as well as to lay bare the deep-seated tap root from which they sprang.'

"The first article is on 'Jainism and Buddhism.' The author does not attempt to give us the genesis of religion, but only to find a basis from which 'such grand old structures as the Gāthas of the Vedas and the Avasta arose.' The most important fact brought out in this article is the relation of Jainism to Buddhism. All through these studies we see the necessity for a preparation. There is no Minerva leaping from the head of Jove. We have 24 Bodhas or saints before the birth of Gotama, extending back over a period of from 600 to 3000 B.C. Another interesting fact brought out in this connection is the relative importance of the Aryan and the Turanian. Buddha belongs to the latter, and to them India is indebted, in the opinion of our author, for most of her philosophy and civilisation. A great part of this article is devoted to a discussion as to the influence of Buddhism on Christianity. The subject is handled with great scholarship and candour. Much is made of the proselytising zeal of the Buddhist missionaries, and the easy intercourse between East and West during the first two centuries before our era. Our author has no doubt that Buddhism is manifest alike in Jewish Essenism and in Alexandrian mysticism.

"The second article is on 'Trans-Indian Religions.' It is a specially learned treatise on the migrations of the Malas or Malays, 'the mountaineers.' They arrive in the 'Hindu Holy Land' from Baktria. One finds them millenniums before the Aryans at the foot of the Himalayas or Snow Mountains—in the vale and plains of the Man-sarvar lakes. Four sacred rivers issue from this spot, and following these the Malays at last reach the fertile plains of India, from which they spread themselves in all directions to the Archipelago in the East, to Ceylon, to Polynesia, and even to America, as the Aztec language and civilisation prove. They were a very enterprising people, and taught the Aryans almost everything they knew.

"The third article is on 'Zoroaster and Mazda-ism.'

"There is a close connection between this article and the following three. They are on the Vedas and Vedāntism, Lāo-tsze and Taoism, and Confucius and Confucianism. The Aryans entered India, not as conquerors, but as colonisers, being for long, not only intellectually, but socially, inferior to the Malas or Dravidians. The Brahmans were rather priests than thinkers, and got all their philosophy from the Turanian pundits. The Vedas, like our Scriptures, in spite of the high claim made for their inspiration, are not so much a book as a literature, and represent not only a great variety, but a great difference of religious opinion and conduct. They are generally polytheistic and anthropomorphic. Vedantism is a reaction against their superstitions, and is essentially pantheistic. The reward of virtue is absorption; but one must be a theologian to distinguish such a loss of individuality from annihilation.

"There is a certain resemblance between Taoism and Vedantism. Tao, like Brahm, is not a personal but a metaphysical deity. Lāo-tsze was something of a mystic as well as a moralist. Goodness could alone and by itself secure salvation, but Tao was the way; and one who lived according to his precepts was at last identified with him. The system, however, strayed into Yogaism, and encouraged resignation and meditation. All evil arose from action. It came ultimately to teach the personal existence of Tao as a heavenly Father, and to emphasise the existence of spirits.

"Confucius was in all respects a contrast to Lāo-tsze. He was practical and definite, a moralist but not a mystic. When asked by his great rival at a conference to believe in souls and in divine inspiration, he replied, 'I have been a seeker for nearly thirty years, but have not yet found.' He was an agnostic or positivist. Great importance was naturally attached to politics. It was our duty to work for the improvement of the State, and our wisdom to avoid vain speculation and profitless discussion. His system of morals was embraced in the word 'Reciprocity.'

“The next three articles have a reference to the religion of Jews and Christians. One is on ‘The Elohim of the Hebrews,’ the other on ‘The Jehovah of the Hebrews,’ and the third is entitled ‘The Sacred Books of the West.’ They are very scholarly and somewhat startling. Elohim, the word used in our Bible for God, is derived from Al, ‘the strong one,’ and is associated with the worship of trees and of fire. The Ale-im were local spirits under and over the earth ; in other words, the monotheism of the Jews, as that of every other nation, sprang from polytheism.

“The ninth article is on ‘The Greek Septuagint and the Bible of the Hebrews.’ It proceeds on the familiar lines of what is called ‘the higher criticism,’ but special stress is put on the destruction of the original MSS. There is the tradition of Ezra reproducing by miracle the sacred books which had existed before his time, but the Septuagint translation was burned in the Bruchium library in the great fire of 47 B.C., while the ‘Temple Standard’ Roll was sent to Rome by Josephus after the fall of Jerusalem and never more heard of. Corruption has since then gone on apace, and was greatly helped by the well-meant attempt of Origen to prevent it, the text, his emendations and comments, being hopelessly mingled. A revised version of our Scriptures is therefore maintained to be an impossibility in the absence of reliable MSS.

“The tenth study, ‘Mahamad and Mahamadanism, or Islam and its Bible,’ is one of the most extensive and interesting. It is a very careful and sympathetic piece of work. The experience of the author, his intimacy with the representatives of so many religions, gives him a great advantage in the treatment of living religions. It is especially seen in this really ample and excellent study.

“The last article will be justly popular. It is called ‘Short Texts in Faith and Philosophies.’ Much labour has been bestowed on it. The author brings before us in chronological order the sentiments and ideas of the wisest and best on creed and conduct. It is astonishing to find how they meet and embrace each other across the centuries, and goes a long way to confirm the conclusion reached by the circle of friends in the house of the great Shaftesbury that wise men were all of one religion. We hope the author may be induced to publish this part of his book separately in cheap form, that it may obtain the circulation which it deserves.”—*Glasgow Herald*, 1st July 1897.

“Any book on Comparative Religion by Major-General Forlong is sure to attract attention. He established his reputation as a scholar and an Orientalist several years ago by two massive volumes on the origin and nature of religion as it is specially illustrated by an experience of the East. The book came out under the title ‘The Rivers of Life,’ and was simply a mine of information. The present bulky folio of nearly 700 pages is better digested and more mature. It is well printed, and sent forth with an admirable equipment of excellent maps, a synoptical introduction, elaborate chronological tables, and a carefully prepared index, all of which do much to elucidate its contents, and will be found extremely valuable. It is difficult within limited space to do justice to the varied and substantial merits of such a book. Few men could be better prepared to undertake it than General Forlong. Some may have read more, but one cannot understand a religion or religions by mere reading. He has, however, not only devoted years to studying the literature of his subject, he has had the advantage of personal acquaintance with the representatives of different cults and creeds through a long residence in Eastern lands. It cannot be said that there is in his treatment of them any bias in favour of Christianity, but one cannot fail to be impressed by his sympathy and candour. There is here neither the dexterity of the apologist nor the rancour of the partisan. The author has evidently started with an earnest desire to discover the truth, and he has always the courage of his convictions.

“The book consists of eleven studies, anyone of which may be taken separately, but all of which are more or less related. The first is on ‘Jainism and Buddhism.’ It is really an elaborate dissertation on the religious movement culminating in Christianity. Instead of Jainism being, as was formerly supposed, an offshot from Buddhism, it is shown to extend as far back as 3000 B.C. It is found flourishing alongside the nature worship of the rude tribes in Northern India. In fact, it is one of the first protests against the debasing superstitions of the popular religion in the interests of intelligence and morality. There may be counted twenty-four

Bodhas, or saintly teachers, before the sixth century B.C., and there was thus a long preparation for Buddha. He was the heir of the ages, and he profited by their wisdom. The great question among the sects of his time had reference to the existence of the soul. Buddha plays with the accepted doctrine of transmigration, but is explicit in his denial of the supernatural. The soul to him is not personality, but character. It would be too long, however, to follow the interesting account of this system given by the author, of its adoption by King Asoka about the middle of the third century B.C., and of his sending out missionaries in all directions to preach its gospel. General Forlong points out that Asoka on becoming a Buddhist changed his title, and it is significant of the difference between Jainism and Buddhism. Before his conversion he was known as 'Devanam-piya' ('The Beloved of Gods'), but after it he called himself #Raja-piya-dassi' ('The Kindly or Humane One'), as if he no longer believed in the supernatural. The evidence given as to the rapid spread of Buddhism through Western Asia and even to Alexandria, principally through the agency of Asoka, is ample and convincing, while it is hardly possible to exaggerate the importance of the fact when we remember not only the many miraculous coincidences in the narratives of Buddha and Jesus, but also the frequent similarity in ethical ideas.

"The second article is on 'Trans-Indian Religions.' It is an extremely learned and careful study on the character and migrations of the Malays. The author follows them from the foot of the Himalayas, where round the Mana-Sarvar lakes lies the Holy Land of India, down through the plains, on towards not only China and Japan, but to Ceylon, Polynesia, and even America. One may call them Turanians, or better still, Mongols or Dravidians, but to these Mālas or mountaineers (as the name implies), General Forlong contends, the Aryans, who succeeded them, are greatly indebted for their civilisation. Buddha himself belonged to them, and it was they who successfully opposed the armies of Alexander. The third study is on 'Zoroaster and Mazdaism.' Here is one of the oldest of what is called book religions. This study is followed by one on 'The Vedas and Vedantism.' When the Aryans invaded India they found the crowd addicted to nature worship, but also elect souls impressed by the ethical teaching of Jaino-Bodhism. They did not immediately conquer the Malas, but were content for long to be the Aryās, 'the lowly third class' in the community, but in due course, by dint of pride and practicality, they rose to be the Aryas, 'the nobler ones,' and the Brahman-priest usurped the position of the Turanian monarch. Vedantism is simply a reaction from the superstition of the Vedas. Brahma with it becomes Brahm—not a personal deity, but a metaphysical conception. It teaches that God is to be served, not by sacrifices, but by morality, and that the reward of virtue will be absorption into the Divine Being, a condition that must not be confounded with extinction.

"The next two studies transfer the reader to China. The first is on 'Lao-tsze and Taoism,' the second on 'Confucius and Confucianism.' Lao-tsze is the elder of the two by almost half a century, and Confucius is a contemporary of Buddha. Though natives of the same country, there was a distinct difference in the spiritual attitude of these two teachers. Both resolved salvation into morality, and Lao-tsze was sufficiently speculative. His position, indeed, suggests Vedantism. Tao is, like Brahm, rather an idea than a person, and is, as the name implies, The Way, or ideal of conduct. Confucius might have so far agreed with him, but they not only differed in doctrine—they were contrasts in disposition. Lao-tsze was contemplative and mystical; Confucius practical and positive. The one made much of resignation; the other was all for action. They met once in conference, and it ended in controversy. When Lao-tsze insisted that the younger teacher should accept the belief in souls and divine inspiration he answered: 'I have been a seeker for nearly thirty years, but have not yet found.' They came together to go further apart. Lao-tsze seems not only to have abandoned his metaphysical for a personal deity, but to have made much of spirits, and it has been maintained that his Bible contains 'the very word of the Supreme God.' The attitude of Confucius, on the contrary, towards all such questions was that of an agnostic. He refused to reconsider them, and gave himself up to affairs of government. Everyone knows his famous summary of the moral law in the one word—reciprocity. But if he apprehended the golden rule he did not practise it like a

Christian. He objected to Lao-tsze for teaching that one should return good for evil, insisting that one should, on the contrary, recompense injury with justice, and reserve kindness for kindness.

“The succeeding two studies are closely related to each other. One is ‘The Elohim or Aleim of the Hebrews’; the other, ‘The Jehovah of the Hebrews.’ The study on ‘The Sacred Books of the West’ leads naturally to one on ‘Mahamad and Mahamadanism, or Islam and its Bible.’ It extends to about 100 pages, and is yet a marvel of condensation. The long residence of its author in the East is here seen to advantage. The estimate is sympathetic but just. Mahamad is allowed to have been sincere and generous, but he was a fanatic, and that counts for much. His religion was well suited for his country, and also proves useful to certain semi-civilised peoples to-day, but it is too restricted and unspiritual ever to rank as a universal religion. It would be hardly possible to exaggerate the amount of labour bestowed on this study, but the learning displayed in it neither burdens the reader nor detracts from its interest.

“The ninth article is a learned treatise on ‘The Greek Septuagint and the Bible of the Hebrews.’ It is strong meat for timid Churchmen. The critical position is that of the extreme Left. Much is made of the destruction of the original manuscripts, and the subsequent corruption of the text. The roll of the Temple Standard was, we are told, sent to Rome by Josephus and disappeared; while the Septuagint is supposed to have been lost at the burning of the Bruchium Library, 47 B.C. ‘Our various texts,’ it is affirmed, ‘all belong to mediæval times, and come from unknown and dubitable sources.’ The last paper is entitled ‘Short Texts in Faiths and Philosophies.’ It is an epitome of the Scriptures emanating from the wise and good in every land, and is arranged according to their order in time. It will be the most popular section of this important book, and might well form a small volume by itself. The selections begin with the wisdom of Egypt, and end with the sayings of Mahornet, the whole forming a very complete conspectus of the best ideas in religious literature.

“It is unnecessary after such a survey to enlarge on the merits of this book. It is the work of an enthusiast who has made himself a scholar. There is a wealth of useful and often not easily accessible information in it, which makes it of great value to a numerous and growing circle interested in the study of Comparative Religion.”—*Dundee Advertiser*, 8th July 1897.

“Major-General Forlong, who has already devoted two large quarto volumes, entitled ‘Rivers of Life,’ to the study of early faiths, has followed them by a thick book of 645 pages, entitled ‘Short Studies in the Science of Comparative Religions.’ Many interesting points in connection with the rise of races and religions are opened up, and in particular the paths by which these faiths may have travelled westwards. This had an important bearing on the history of Christianity. Major-General Forlong says boldly in his second page :—

“‘Those of us who are not trammelled by our surroundings have for the most part felt convinced that there has been a close, early connection between Buddhism and Christianity, and that the younger western faith has borrowed many ideas, legends, and parables from the older eastern one; while the scientific evolutionist, who can neither find a first man, first rose, or first anything, has stood apart, silently scouting the idea of a first faith, be it that of Jew or Gentile, Buddhist or Christian. To such an one the prophet or reformer, be he Buddha, Mohammed, or Luther, is but the apex or figure-head of a pyramid, the foundations of which were laid long before his birth.’

“The second study on Trans-Indian Religions gives specially interesting and original views on the character and migration of the Malays. The author advances strong reasons against the belief that Aryans were, either in India or further eastward, the first or chief civilisers; attributing this to Dravido-Turanians and Mongolic peoples who entered India from the West and North, possibly a thousand or more years before Aryans touched the Ganges. The immense ruins of Cambodia are described, and the connection with ancient India in serpent and phallic worship shown.

“The third study is on Zoroastrianism and Mazdaism, represented by the modern Parsis.

“The Vedas of the Hindus are next dealt with. Our author holds that the Aryans as they penetrated India took over much of the Dravidian cult and civilisation. His experience in India is naturally of great value in this section. His exposition of Vedântism gives in concise compass a very valuable insight into the mystical philosophy of India. The faiths of China are dealt with in two articles, one on Lao-tsze, the old philosopher, and Tāo-ism; and the second on the more rationalistic system of Confucius.

“Interspersed with the erudite information of the book are many shrewd observations, as witness the following :—

“‘All gods, being the work of men’s minds, if not indeed of their hands, require to be kept up to their duties, and in the prayers of most priests as well as laymen their duties are rather alertly pointed out to them, for peradventure they sleep, and require rousing. Only if our God never forgets, leaves, or forsakes us do we “praise his holy name.” Jacob chose Yahve because of his promised bounties to him. Useless and negligent gods were often cast aside, and even flogged, as we shall see in China and Polynesia.’—*Free Thought*, 17th October 1897.

“We record with pleasure the publication of General J. G. R. Forlong’s ‘Short Studies in the Science of Comparative Religions.’ The wide and long experience of the author, combined with the practical points of view which he has adopted, is certainly destined to bear fruit in the field of comparative mythology and religious belief. The present volume, which consists of amplifications of certain encyclopædia articles on religious terms, rites, and symbolisms, is virtually an epitome of religions, particularly those of Asia. It is intended for the general reader rather than the specialist, the former of whom will find here good representative extracts from the religious literature of the Asiatic nations, and a brief digest of their main tenets and beliefs. A number of illustrations and several excellent maps, that are invaluable in such studies, accompany the text.”—*The Open Court*, September 1897.

[note as printed this work uses f-i and f-l ligatures, possibly others which aren't in the typeface I'm using.] $\frac{2}{5} \frac{1}{4} \frac{1}{2} \frac{3}{4}$

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Nahab (iii. 8): Richardson (*Complete Gods and Goddesses of Ancient Egypt*) mentions a deity called Nehebu-Kau, first attested in the Pyramid Texts and said variously to be the son of Serket the scorpion goddess, or of the earth god Geb and the serpent goddess Renenutet; depicted either as a serpent or semi-anthropomorphic with a serpent head.

Nefr-atmu (iii. 14). Also read Nefertem. Richardson, *op. cit.*, notes that at Memphis he was said to be the son of Sekmet and Ptah; elsewhere his mother was said to be Bast, or the cobra-goddess Wadjet. His solar associations appear to have been secondary; his main symbol was the lotus flower, which formed his headdress, sometimes surmounted by the double plumes; sometimes he was depicted with a lion's head, or standing on a lion.

Neith and *Nut* (iii. 15; see also art "Sais") were different goddesses, with completely different iconography and associations; while the names in transliteration are similar, the hieroglyphic forms are completely distinct. Most of the remarks in this entry apply to the latter.

"(Chiswick Press, 1865)" (p. 66, art. "Pala, Phallus"). Presumably another reference to Knight & Wright; this entire article, in fact, seems to be largely cribbed from the *Essay on the Worship of the Generative Powers*.

"[Philo's] tract on the *Contemplative Life*." According to G.R.S. Mead's *Fragments of a Faith Forgotten*, the tract *De Vita Contemplativa* which describes the Therapeutai, a Jewish sect in Alexandria similar to the Essenes, was for some time endorsed by the Roman church in the erroneous belief that it described early Christian monasticism, and thus was denounced as a forgery by Protestants. It is not, in any case, now universally rejected and is still included in modern editions of Philo's works.

"Sothik cycle" (p. 126, art. "Phoenix"). The Sothik cycle marks the coincidence of the Julian year (365 days with one day intercalated every four year) with the Egyptian priestly year (365 days with no intercalation) and does not in fact have any direct connection with Sirius. The heliacal rising of Sirius supposedly marked the start of the Egyptian calender (the first day of the month Thoth) but owing to the calendar not coinciding with the solar or stellar year, actually only does so for 3 or 4 years at

intervals of over a millenium. As Forlong's editor notes, the exact period is not 1460 years, but this is owing to the stellar year not being identical to the Julian year either.

"one who was once a fearless Agnostik—though afterwards a believer in 'astral bodies' and 'divine incarnations. ...'" (p. 184). Possibly a reference to Annie Besant, co-founder with Charles Bradlaugh of the National Secular Society, and subsequently a prominent figure in, and for a time head of, the Theosophical Society.

Sakta. It is unclear precisely what balance of ignorance and prejudice informed this article; while the General's Indian informants probably supplied much of what went in there, these would themselves have been, for the most part, orthodox Saivites or Vaishnavas and hostile to the Sakteya sects. To the best of my knowledge, no serious and non-hostile account of the Sakteyas in English was generally available prior to the publication of the writings of John Woodroffe (Arthur Avalon). It is amusing to note that the General is now regularly called upon to attend "in spirit" performances of a ritual with notable features in common with the rites against which he here fulminates (specifically, the presence of a naked woman supposed to temporarily embody the goddess).

"Mr Charles Bradlaugh" (p. 261, art. "Secularists.") Charles Bradlaugh (1833-1891), as noted above, co-founded the National Secular Society in 1866. In 1880 he was elected to Parliament on a secularist ticket and expelled shortly afterwards for refusing to take a religious oath; after years of campaigning he succeeded in getting the law changed to allow MPs to 'affirm.' In politics, "secularism" is used to denote the belief and practice of separating law and government from systems of dogmatic religion, for example as per the first amendment to the Constitution of the USA.

Tail. The criticism of J.G. Frazer is, up to a point, warranted. In the third edition of *The Golden Bough* (I have done no more than skim the second edition and have never seen the first) there is some allusion to sexual symbolism in connection with the "fire drill" (*The Magic Art &c.* vol. ii. p. 207 *sqq.*, but generally Frazer would only acknowledge phallic symbolism when forced to do so, whereas J.G. Forlong, at least in *Rivers of Life*, tortured logic, etymology and the principles of symbolic interpretation to read a phallic meaning into everything. If Frazer was even aware of the General's works he apparently did not even consider them worth criticising; in the preface (dated June 1912) to *Spirits of the Corn and of the Wild* (part V of the third edition *Golden Bough*) he remarks "The study of the various forms, some gross and palpable, some subtle and elusive, in which the sexual instinct has moulded the religious consciousness of our race, is one of the most interesting, as it is one of the most difficult and delicate tasks, which await the future historian of religion"; the implication being that it was a task had not so far been undertaken in any manner warranting the attention of serious writers on History of Religion.

Tantras. My comments with regard to art. "Sakta" also apply here. We have to face up to the fact that (a) the General was still hampered by many of the moral prejudices of his class and age (b) his Indian informants were for the most part orthodox Saivites or Vaishnavas who regarded the Tantriks as heretics and (c) the accounts of the subject in English available at the time (again, at any time prior to the publication of the writings of John Woodroffe) were largely worthless, the only one not marred by evasion, euphemism or outright Bowdlerisation being that of an ex-Army officer and hack pornographer (Edward Sellon) who did not understand the subject.

Tat. The Egyptian emblem of “stability” (*djed*, *ḏd*) is probably meant to be a stylised backbone and has no particular connection with the ibis-headed god (*ḏḥwtj*) called Thoth by the Greeks; any etymological link probably exists long before the Egyptian language assumed a written form, as the hieroglyphic forms are completely different and only the initial phoneme is the same, and the *djed* pillar does not have a specific association with Thoth; the zootype of the god of Mendes (Tattu) was probably a ram and not a goat. Thoth does indeed answer to Hermes as the scribe of the Gods and the intellectualised Divine Wisdom, but not as the phallic boundary stone.

Voduns. While reluctant to throw the word ‘racism’ about loosely, I can find no other explanation for the attitude pervading this entire article. It is clear that Forlong was here working at a much further remove than in his remarks on popular Indian religions, having neither witnessed Voudun rituals nor talked to devotees; it appears he relies on a single written source by someone who seems to have hardly been an impartial observer. The name *Voudun* is indeed believed to derive from the word for ‘the Gods’ in one of the West African languages (I forget which) and is unconnected with the French *Vaudoux* which in mediæval times was a designation of a Christian sect better known as the Waldensians (from their founder). It took even longer for non-hostile accounts of what are conventionally dubbed “African-American spirit religions” to appear in English than it did for the Indian Sakteya cults.

Witch. Many of the assertions made in this article would not now be endorsed by historians writing on the European witch-panics. The figure of 30,000 persons burned in England in 200 years is not credible if “burned for witchcraft” is meant, since for one thing those executed for witchcraft in England in the sixteenth and seventeenth centuries were as a rule hanged and not burned (there are mediæval cases of people being burned for sorcery), and for another “witchcraft” was a capital crime for less than 200 years. Possibly that many people were killed in the course of feuds between different Christian factions (mainly Protestants vs. Catholics) in the sixteenth century and subsequently, but this had no direct connection with the witch-panics. The first civil laws against witchcraft in England were passed under Henry VIII in 1542, repealed five years later in the course of Edward VI’s overhaul of English law and not replaced until 1563 under Elizabeth I. The last conviction for witchcraft in an English civil court was that of Jane Wenham of Walkerne, Herts., in 1712—over twenty years before the law was changed and the crime of witchcraft abolished from English law—and she was freed by order of the judge. The last judicial execution for witchcraft in Europe is generally thought to have taken place in Switzerland in 1782, although as Forlong observes, lynchings by village mobs continued for over a century, popular belief long outlasting official belief. Careless commentators have tended to push the beginning of the witch-panics back by conflating them with the persecutions of mediæval heretics such as the Cathars and Waldensians. I have no idea who the ‘Sprenger’ was who put out the massively inflated estimate of nine million killed during the witch-panics, though presumably the 15th-century German inquisitor of that name, who together with his associate Heinrich Kramer induced the Pope to issue the infamous 1484 Bull, was not meant; the nine million figure was uncritically repeated throughout the twentieth century, although its citation here indicates that it was not as I had previously suspected a figure plucked out of the air in the 1950s to put the witch-panics on a par with the atrocities of Nazi Germany. Finally of course we have the irony of the General here denouncing the credulity of mediæval and early modern

writers on the subject of witchcraft, when elsewhere he seems to treat these writers, or those of like beliefs and general mental characteristics, as reliable sources of information when it come to the subject of 'phallic worship' or 'licentious' rites on the part of Gnostics, mediæval heretics, the Knights Templar, &c. (see for example art. "Tantras.")