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FAITHS OF MAN

A

CYCLOPÆDIA OF RELIGIONS

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FAITHS OF MAN

A CYCLOPÆDIA OF RELIGIONS

BY

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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 tribute 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 Zerne-bog or "black god" of Slavs, opposing the Biĕl-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 Stoiks, 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 Islām 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. Islām 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 Muller, 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 *k* 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 Islāmis, 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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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.

ERRATA, VOL. I.

P 47, line 22, for "1877" read 1874
,, 93, ,, 19, for "Lejard" read Lajard
,, 222, ,, 35, for "nephew" read grand nephew
,, 236, ,, 13, for "Vaishnava" read Vaisya
,, 240, ,, 6, for "Frey" read Frigga.
,, 240, ,, 30, for "Thokt" read Thokk.
,, 330, ,, 7, for "Vaishnavas" read Vaisyas
,, 521, ,, 22, for "Zeus and Apollo" read bore Apollo to Zeus
,, 545, ,, 22, for "Deva-nagāri" read Deva-nagari
,, 548, ,, 19, for "Surmā" read Saramā

FAITHS OF MAN

A

A. As the first sound in most alphabets (see Alphabets) stands commonly for the first of all existences, the Maha-deva ("Great God") or Supreme. It represents the agent of creation, even when typified by the bull (Akkadian *a* or *au*). 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.

Islamis 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 godess 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 (*Arūn*), A-harūn presenting a prosthetik *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 *Abla* "son." The Hebrew *Ābel* is again different—a common term for "meadow." Arabs and Persians call Abel and Cain, Habil and Kabīl No very satisfactory explanation of their legends in Genesis has been given (see Kain).

Aben. Hebrew *Eben* "a stone" Perhaps the root is found in *Banah* "to build," as *Bar* 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) Aban (says Delitzsch) has the sense of a "peak" or "pointed thing" the Assyrian *Uban* "peak, rock, or finger" (see Finger).

Abhi-Marsin. Sanskrit. Courting, meeting.

Abi-Kama. 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 Brahmapūtra 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 *dhar*, 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 *Ab-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-'Ehūn), and seek his shrine at Jeru-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-rām, "the high father," was both a Malaki-sadik (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 Aram 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 'Amraphel, 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 Hobah, "north of Damascus." This Hebrew fable, however, enables us to test the dates. A tablet from Tell Loh (*Revue Assyr.* iv, p. 85, 1897), has been supposed to mention 'Amraphel (as Hammurabi), 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.] Hammurabi (*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 Kasdim"), 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 Haran (near Edessa); but that Haran 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 *Kasdim* by *Khaldaioi* (whom Herodotos mentions in Babylon), and identifying them with the *Kaldu*, a people of Kaldea, south of Babylon. Kasdim appears to mean "conquerors" in Assyrian.—Ed.] The author of Acts vii, 2-4 calls Padan-Aram (Mesopotamia), the "land of the Chaldeans." Terah called his youngest son also Haran; and there are still many legends of the patriarchs in this region—such as that Orham, King of Ur (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 Minēans, who ruled Boiotia 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 Chaldees" 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, Terah's family went to Haran, 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 Bal'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 Kabbala) 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 Kabbala 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 Kabbala 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 Haran, 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 Terah was 70 years old, yet was 75 when (apparently) Terah died at the age of 205 years. He is also said not to have known Yahveh, but only the tree gods Âle-im or Elohīm. 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-Shedabara*, "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, Sabaoth, 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 III. 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 Aravelī 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." Ambā'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 Gujerāt, 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 Vihāra 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 godess 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 Sivaites say 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-Īsvara (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' fœtus." 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 godess 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 Śesha, 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 Rāna of Medwāda (1419-1469 A.C.), and two of his Rājas.

North of the valley is the largish village of Ūrya, 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 Gūru,

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 Ḥaḍramaut), 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 Sabean 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 Sabean 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. Acha-gailan 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 Ākāra 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."

'Ad (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). Muhammad 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 Nekabah* ("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 Korān—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 Kiblah (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 Sarāsvati), 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 und 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 Creator, 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 Creator 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 (Korān, vii), or as Hindus still worship Bōd 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 *Adima*, 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 3¾ 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 Pidu-rutalagala (8280 feet).

Every faith claims this footprint. Hindus say it is that of Siva, Buddhists that of Buddha, Islāmis 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—Sālava—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 *Śāla*, 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 Rāma conquered.

Adam Ḳadmon. Hebrew: "Old (or original) Adam." The type after which Adam was formed, and therefore like the Elohim of Genesis. The Kabbalists 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 Kabbala 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 Ḳabbalists and Gnostiks revelled (pp. 13, 15, 100). These were: I. The Crown of Light; II. The Logos or Nous ("reason" in Greek), or Hebrew Hokmah (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-Sabaoth, 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.

Aditi. 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 Aphrodītē, and was therefore changed into a tree from which, after nine months, Adonis burst forth (see Boar). Aphrodītē 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 Aphrodītē. 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 Aphrodītē 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)

Advaita. 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 *Afu* is "fire."

Afghans. See Brahui and Pushtu.

Afḳa. 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 (*Mūlida* 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 godess, personifying female energy of the sun (see Sakta).

Treading on her tortoise (the phallus), or on a he-goat, the Afḳa godess 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 Afḳa 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 Sabean 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-phrīkē*). 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-langa ("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 Sabean Arabs 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° 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 Anthrop. 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. H. Johnston ("*Races of the Congo*," *Journal Anthrop. 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 Anthrop. 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 *Intome-jane*, 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 Intome-jane hut, and pair off, "sleeping together" naked—which is a strictly ordained custom. Intercourse is not allowed, but only certain liberties called *uku-metsha*. 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 *Izitunzela*, 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 Bechuana—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 and 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 Egtn 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 Islāmis these Africans are entirely ruled by their *pagis*, or priests, who have learned a line or two of the Korān. 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 *nats* 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 Kālī (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) worshiped 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 Vendidād) 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 Ami, 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 Brāhman 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 Kopts 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 *'Auge-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 Kāli. They are chiefly devoted to the latter—the fierce feminine forms Durga or Uma, godesses 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 Fakīrs 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 Pudentiana "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 Pudentiana 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-Ādhāna. 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 Ārgha 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 *Kalua* 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 (*Croall 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 ethikal 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 Muller 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 unpresentable 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 ethikal 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 ethikal 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 Muller (*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 'Koran 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, philosophik 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 more 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 1877) 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 Boulē 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 phallik 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 *Hupaithron* ("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. Agrōtēs. 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 Athēnē.

Āhi. Sanskrit (see Ah) The sky serpent or dragon: the Zend Azi-dahāk or "biting snake" (whence Pāhlavi, and Arab, Zohāk): the Greek Ekhis, or Ekhidna, and the Latin *anguis*, are from the same root, *Agh* "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 Ahirs "a widely distributed, and important Indian race, from the earliest times . best known by their Drāvidian name as Kurumbas, or Kurubas" (see Kurumbas). "Ahir princes were, about the beginning of our era, Rājas of Napāl, and perhaps connected with the Pāla, or shepherd, dynasty," which ruled Bangāl, 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 Ḳadmon (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 Islāmis 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 *ha* or *sa* "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 Iramans—the later Ormazd. The Asūra-Varuna ("heaven spirit") of the Vedas became the spiritual Brāhm 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 Atua (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 *Aṭyūb* (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 Kama ("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 Āsoka 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 Vishnu) 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 Zohāk 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 godess, and a common Turanian word for "mother," in Turkish, Buriat, and Ostiak dialects. The name Sar-Akha ("lady mother") applies to the mother godess 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 *sarru*, "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 Hammurābi (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 Loh, 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 Gilgamas 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 Zirghūl 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-gĭr-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 Măgan (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 Gilgamas (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 Tiamāt, 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 spring 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 Fellaḥīn 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:

God.	*Hittite.*	*Kassite.*	*Akkadian.*
Heaven.	Tarkhu.	—	An.
Earth.	Ma.	—	Gula.

God.	*Hittite.*	*Kassite*	*Akkadian.*
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 godess, 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. Museum 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 Akademiks held that there is no certain knowledge—"Nihil scire" says Seneca, who (with the semi-Stoik Philo of Antioch) is the typical representative of later Akademiks, 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 Stoiks rejected. The doctrine is the germ of the idea of a Devil, to which the early Greek philosophers never allude. The earlier Akademiks 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 Protăgoras, for which treatise (says Diogenes Laertius) Protăgoras 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 slightingly of the senses; and many said (like some moderns) 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-usha (a fair tribe of the north), whom Greeks mention as Aryanised Pelasgi, pressing

from Thessaly into the Peloponnēsos, 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. Akhaios was called a son of Xuthos, and Kreusa. He was a brother of Ion, and grandson of Hellenos. The Akhaioi worshiped Poseidōn (the sea), and were early identified with Pelasgi, who invaded Ionia and the Akhaian 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 sunworshipers (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) godess of sunset.

Al. Alah. Elohīm. 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 worshiping 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.

Alah. Alāt. Arabic. The latter appears to be a plural, or a feminine, or a collective form. The godess 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 Pārvati). At Tāif, 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 Korān Ālāt and 'Uzzah are noticed as pagan godesses, 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 Alpians (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 Skāath for a "swarm" or colony (compare Skuths or Scythians). Up to the 12th century A.C. (says Gerald of Cambray) 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.

Aldē 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 Asiatik 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 *Shaḳad* "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 handmaid 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 "Brāhmans 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 *ṣūr* 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 godess (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 godess. 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).

Á-mara. Á-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 Fellahīn 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 archaik, 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 Phœnicians—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 hieratik 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 Hammurābi'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 *Habīri* (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 Habiri 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-yubalid ("Assūr 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-Amarna 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 Aior-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 Hippokratēs 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 Hēraklēs 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 writes of Ambēr can be itnessed with the daily sacrifice, at sunrise or noon, of a black goat. The conquering Rājputs 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 of Indra, and the Maruts.

Ambrosia. The Sanskrit Amrita, or "deathless" (see Amrīta). 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 phallik meaning. Pliny calls ambrosial stones "oracular," like the Leghān 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-neter 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 Rā sinks to rest in this "land of the West" (Hebrew *'Ereb*, Arabic *Gharb* "west," whence the Greek Erebos) 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 godess—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-Īsvara (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. xlviii, 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-Ashērah—"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 engulphed. 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 (*Athenæum*, 27th March 1886). The cultus was solar, and phallik, 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. Nāg-ārjuna, who built the rail, lived under Kanishka (78 to 100 A.C.). But Bētā-volu, some 30 miles N.W. of Amrāvati, was built not later than 100 B.C. An inner rail at Amrāvati 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 Amrāvati 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 Bānava, 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.

Amrīta. 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 Amrīta 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 Amrīta, and were cast into a hell of darkness and sterility. The world was thus kindled into activity by this Water of Life.

Amshashpands. The Pāhlavi 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) Vohumano 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 Isfendarmād, 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-mānō ("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 *Essays*, 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 ithyphallik 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 (*Maṣṣebah*), 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).

Amynos. 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 godess 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 godess (see An). She was worshiped in the time of Xerxes. The Anath worshiped by Seti I, of the xixth 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 godess.

Anath. See Anahita, An.

'Anaḳ. Plural **'Anaḳīm.** A giant race in Palestine. [Perhaps a Turanian word, *An-ak* "tall man," see An. They were apparently called Rephaïm, 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 Keltik Aonak, or Ainak—"a tall straight thing, like a fir tree."

Anala. Sanskrit, "fire." See Anīla.

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 phallik 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 Nagan-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 Kambodians 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 godess Ana-pūrna is the "food-giver," worshiped like Durga, after the harvest is gathered, with much gaiety and sensuality. She is often a godess 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 godess 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 (Hannah "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 Hannah 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 Iörd, "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 Vedik 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 Drāvidian 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 Purānas, 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 Andhrā dynasty ruled Māgadha about 18 B.C. He evidently refers to the Bangāl 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 Andhrā, and the Drāvidian-Andhra *Drāvida-Bhāshā*, or "Drāvid 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 Rājas 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 Bangāl. The edict of Āsoka (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 Girnār rock, as repairing a tank in Gujerāt, in the reign of Rudra-Dāman of the Sah dynasty (about 189 or 200 A.C.). The caves and hills about Nasik, Junār, and Kārli (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 Mānyakhēlā The Pālavas were then ruling from Bādāmi, due E. of Belgām. 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 Nizam of Haidarābād. 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 Pātala (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 Athēnē 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 phallik term for "root" of a tree, or "sign" (Nishān) of a person. Anga-ja was "lust," a son of Brahmā, 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 Brāhmā created the divine Angiras to aid him in the work of creation (see Amshashpands). The root appears to mean "fire" or "passion": for Angāra 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 Ādityas the rites of fire, and the Soma sacrifice. Angirās are thus, in the Rig Veda, the second of three classes of priests (the others are Bhrigus 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-māta), 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-Sarīra*, 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-ghāts (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 Aditi ("space"). He is also called a Kuru of the Lunar race. Hanumān, 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 Ḳorān) 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-vāt. This Nāga 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 phallik 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 ram god.

Anṣāb. Arabic; plural of *nash*, "an erect stone" (compare the Hebrew *Nesīb* and *Māssebah*, "post," "monument"). These were anointed stones, before which vows were made, prayers, and rites performed (see Bethel).

Anṣāri. Arabic (plural Nuseirīyeh). The word *Anṣar* meant "assistant" (of the prophet of Islām), but they are named from their founder, a certain Nuseir. 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 Hasan and Hosein, 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 *Bāṭanīn* or "inside" mystics, they really discard all dogma. Native Christians of the Lebanon say that the Nuṣeirīyeh 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 godess, 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 bearing 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 kentaurs, 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 dynasty, 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 godess 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 (Bangāl): 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 Anurādha, 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 Dāgoba 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-Gayā: 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 Dāgobas now restored—one at the expense of the King of Siam. Numerous other ruins exist near the sacred city. This capital was replaced by Palastipūr 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 Dāgobas :—

Name.	*Built*	*Ht above platform.*	*Builder.*
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. Mirisi-Vēli	157 B.C	82 ft.	King Dutu Gamunu.
4. Ruan-Vēli	161-137 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 Nāga (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 Socy. 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 Nāga 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 Āsōka. But this shrine is as old as any in India, and older than Āsōka (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 Tenant'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 Bo 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 Bōd-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-jīta. 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-su or Ab-su ("ocean stream") for the "abyss," in which nature generally was embraced before the creation. It is connected with Tihamti (or Tiamāt), the she-dragon of "the deep," and of chaos. Over such watery abyss the spirit of Elohīm (Gen. i, 2) brooded on "the deep" (Tehūm) 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 godess Maut, from whom sprang the ithyphallik 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).

Aphrodītē. The Greek godess 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 Lejard, *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 phallik 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 euphuism 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 Dēmētēr 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 ithyphallik 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-nāt, 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 phallik 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, Zephaniah, 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 Apochryphal 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 Apokaluptik 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 phallik 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 Keltik 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 Paeans, 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 rocks, 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 ascetik 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 Bardānas; 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 Stoiks (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 Mœragenes, 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 painstaking 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" godess) 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 *Tuffāḥ*)

was identified with the fruit of Adam, and that it is purely phallik 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 Keltik 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 fêtes 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 Apsāras are said to spring from ocean—as the Hindus said in pre-scientific days. The Asūras, 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 Zodiak).

Ar. Er. Ur. [We must distinguish two roots here. First Ar "light"—Aryan *Ar* "burn": Akkadian *Ir*, Turkish *ir*, *or*, 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 Safar (Defīr) 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'aīn ("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'aīn 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.D. 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.

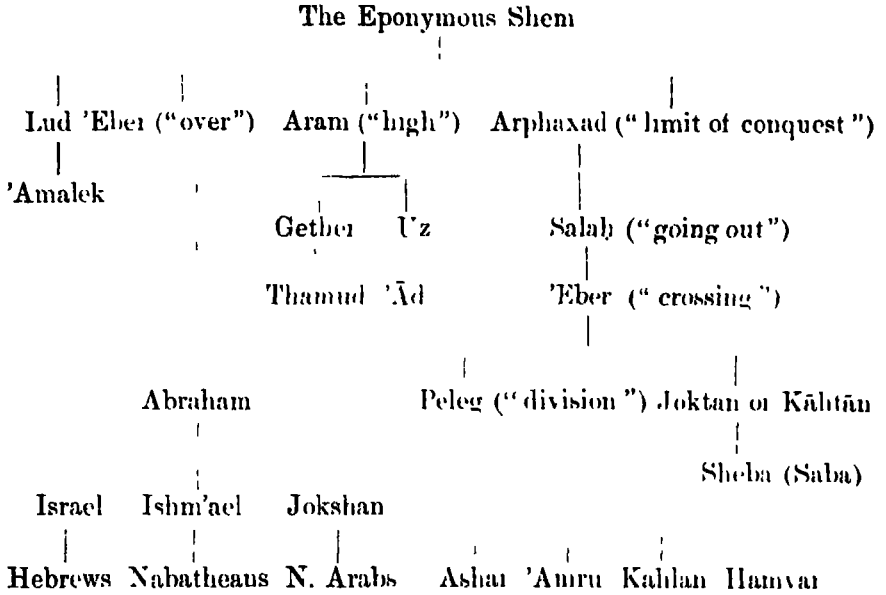
In 1810 Seetzen brought home inscriptions read, in 1841, by Gesenius, and Roediger, which were found to be Semitic, representing the language and script of the Himyār, or Hamyār, race—the classic Homēri—who occupied Yaman in the S.W. corner of Arabia, with Sabeans, and (further east) Adramitæ (in Hadramaut—the Hebrew Haẓarmaveth 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'aīn, north of Khaulan (Havilah, 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 *Mukārib* ("priests" or "pray-ers"); and the "Kings of Saba and Raidān" were supreme in South Arabia when these texts were written. One of the Kings of Saba, noticed in Himyār 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 Hamyārites 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 Muhammad—and down to the present time, Jewish tribes have existed on the shores, such as the Haberkani (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 Islāmis) they are called *'Arab Sebti*. They wear fringed garments; and use Hebrew in prayer; and worship at the tombs of Sadiks 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 'Ammisadek and S'ad, from Musrān (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 Shamat ("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 Sabeans and Himyarites are distinct.—ED.]

The later Arabs are distinguished as "pure," or as *Muta-'Arab* and *Musta-'Arab*, or "Arabised," which signifies mixed peoples. The Ḥamyār ("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 Wahhābis): "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) *'Ad.* The northerners who were perhaps first to displace a small dark race of earlier date in Arabia (see 'Ād). They appear in the Korān 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 Al-Ahkaf in Hadramaut. 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 Sāleh according to the Korān. 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 Madīna. 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) *'Amalek.* Traditionally this people from the north (see 'Amalek) 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 Yoktan entered the Hajāz.

(5) *Joktan.* The Old Testament Yoktan, the Arabic Kahtān.

Josephus (*Ant*, I, vi, 4) says that they went to India. Yoktan means "small," or younger, branch of the race of 'Eber. From the marriage of Ishm'ael to a daughter of Joktan sprang (according to Arab tradition) Adnān, and the Koreish tribe—guardians of the Ka'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). Mareb, 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 Islāmis 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 Ṣalībah or "cross" worshiping 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 Wahhābi 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 Madīna 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 Ḥaj (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 godesses 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 *auṣām*), 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 *Ṣadīka*, 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 *'Asīka*, 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 'Asīka 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 Korān 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.D.), which show the

Phœnician 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 Ruppel 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 Himyar, and of Raidān, of Saba, and Salhen," 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-gebr* or "the power"), with other arts and sciences. The first treatise on arithmetic was written by the Moorish Arab, Muhammad ben Mūsa, 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 Islāmis—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.

Arāl. Arālīm. Ariel. 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 *Arelīm* or "inhabitants of Jerusalem." [Buxtorf however derives *Eruel* 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 'Ataroth) the *Arel* of Dodah (a person or a deity), and dragged it (or him) before Kemosh . . . I seized Nebo, and took thence the *Arelī* 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 Ārālim were "heroes," or "ambassadors," a human sacrifice may be intended.—ED.].

Aram. Hebrew: "highland." The term applied to the highlands of Syria and Assyria. Padan-Āram was the "field of high land" near Haran, 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 Palmyrene 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. *Sabian* 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 *Arāna* (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 Anthrop. 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 godesses or holy women (see Index, *Rivers of Life*).

Ararat. This holy mountain was a western Kailāsa (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 Kardu, 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 Kurdistān 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 Brāhman, still practised also in some parts of France, according to the Abbé Dubois.

Arb'a. In Hebrew would mean "four" (see 'Anaḳim).

Arbhu. Like the Vedik 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.

Archī. 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 Poseidōn among Greeks. The Hebrew Elohīm 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 Asiatiks 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 phallik hand, or the divine eye, was placed over doors. Demon gargoyles frighted 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) Dāsyas 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 Asūras." 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 Amrāvati is Dravidian; 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 phallik, 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 Māgadha, 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 Kuklopian 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 Anurādha-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 Drāvids, 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 Nāsik 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 Ăllahābād, 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 Manīk-yala, and Ahinpash topes, and other structures, in the Peshāwar valley, have bastard-Corinthian columns; while Greek forms pervade the Kashmīr 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 dāgobas 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 Arahat is worthy of a Dāgoba" (see Dāgoba). 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-Brāhmans 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 Madina 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 Shāmanised 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-purusha. 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 Pāgos, "an abrupt conical hill." Holy fire and sacred serpents were kept in this ancient shrine. Athēnē 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 Etruskans 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 Kumāra). 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 Adhari-sakti, 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).

Argos. 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 Omphe 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 Hēra 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 fêtes 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 Arius.

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 Nemorālis 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 Tarquinus 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 godess. 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 Delphik 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 godess 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 godess, 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"), godess of "ways": or Lukea, godess 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 chapels 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 godess—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 Asiatik 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 godess 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 godess of fire. These fêtes were eucharistic, and purifying, all present partaking of the flesh of the lamb, and offering wine and sacred buns (as in Christian, Eleusinian, and Mithraik 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 'Azāzel). 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 Brāhmans. 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 Enēas plucked at Cumæ (another sacred centre of tree and phallik 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 *tabūts* (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.

Aril. 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 Adriatik 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 some slight variations, with one attributed to Aristobūlus, a Jewish philosopher of the 2nd century B.C. (Smith's *Dict. of Greek and Roman Biography*).

Aristīdēs. 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 a 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 a 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 Son 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. Assām. By a Manipūr princess Arjuna had a child whose descendants were the Babhru-Vāhanas; 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 Kūvera, 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 Avatār (incarnation) of Vishnu. This seems to represent a long period before the coming of Rāma-Chandra the seventh, and of Krishna the eighth, Avatārs 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 Yudhishthira, whose sacrificial horse he pursued all over India, fighting Nishādas and *Drāvidians 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 Naga 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 *Parakku*), 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 Vāhana, or "carrier," of deity. Osiris must not be separated from Isis, or from his ark, nor is Bhāgavati from Bhāgava The root word (*Ary*: 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, 6 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 Nāo of Hindus (the *naos* of Greeks, and *navis* of Latins), hence both shrine and ship. Dr O. Schrader (*Aryan Prehistoric 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 *Parakku*, 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 *Parakku* 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 *cumpoo 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 *Kiswah* veil of the Makka shrine—a heavy richly broidered 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 *Mahmal*, 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 *Mahmal* contains the Korān 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 godess 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 Caucasienne*), 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 Himālayas. These are usually slung for carrying, on two poles, and appear at fêtes 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 Himālayan 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 Hosein—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 godess 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 Hai-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 Asiatik 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 Thrakian, 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 *harīm* system (or seclusion for women); they despise equally all civilisation, and the Turks (Col. Bell, R.E., *Scottish Geograph. Soc.*, 23rd January 1890). The majority of the Kurds are Islamis [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. Phallik 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-Ḳasheth*, "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 Ḳorān, 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 godess" (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 godess 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 Dindumenē," 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 phallik 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 Belgæ, Armorikans, Kelts, 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 ethiks 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 Lleu or "light," and Galahad becomes the Gwalch-gwyn or "white hawk." Prof. Rhys (*Athenæum*, 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 prophecying stones, or magic drums, belonged to him. At Barmouth (Aber-madhwi), 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 darksome 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—itself 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 fêtes; 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 Brāhmans 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-worshipers 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 Keltik: 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 Britanniæ 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 Garúda which bears (as a bird) the solar Vishnu (see Arani, and Arjuna)

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

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

Āryaman. The Vedik 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 Vedik 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 Ārya Somāj 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-Somāj 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 Yājur. 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 crumbled 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 handled 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 Vedas, 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 any one 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 Arya Somāj includes the following dogmas and laws. 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 Arya 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. Āryas 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, Kshātriyas, Vaishnavas, and Sudras); but these may not mix (especially at meals) with Moslem foreigners. The Ārya 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 Fatch-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.

Āryans. [It should be noted that this name, as popularised by Max Muller, 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 Drāvidian 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 Drāvido-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 (Yājus 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 Āryas 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 Āryas 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 Muller, and others. The literary world remained undecided till the question was again raised in 1878. Pösche 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 albinoism 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 Baktria and India. Fire worshipers (the Tin-pai-te of Chinese records) still dwell at Balti, south of Khotēn, adjoining Tibet. These are still herdsmen, living in caves, and in felt tents, raising no crops, but tending flocks like the Vedik 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, Keltik, Teutonik, and Skandinavian; while to the S.E. the Āryans, proceeding to Baktria, separated into Iranians and Aryas proper at a much later period But we see no reason for being "herewith content"; for purely linguistik arguments, unduly pressed, tend to hinder progress in the study of ethnography,

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

The Mazdean author of the Zend scripture called Vendidād (i, 1-3), perhaps before 500 B.C., speaks of the Āryāna-Vaego, 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 Aryas, 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 Etruskans; and with them we may class the Basques (whose language resembles the Finnic), the Euskarians, and perhaps the early Rhœtians, who, however, in Roman times, spoke a Keltik dialect. The true Asiatik 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 Vedik singers had no knowledge, for it is only noticed in sub-Vedik 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 Palaiolithik and Neolithik (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, Dneiper, 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 Urals, 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 Irān 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 Bangāli language was non-Aryan (*Oriental Congress*, Sept. 1891): for Mr C. Johnston then remarked that at least a fourth of the Bangāli 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 Bangāli, he says, is "agglutinative" in structure—as we should naturally expect from the influence of Drāvidian, and Indo-Chinese races, which form the majority of the population. Mr Hall recently told the Royal Society of Canada that Drāvidian 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 Vedik

Aryas; 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 *as* "burn"; Semitic *esh*, *isu*, "fire", Turanian *yas* or *is* "light" (in Akkadian and Turkish); Egyptian *as* "spirit; Aryan *as* "breathe". Semitik *aish*, or *ish*, or *ash*, "man" or "being"; Turanian *es* "spirit." —ED.]

As-ak. In Hebrew Asak (*eshek*) 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).

Asām. 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 Rājbānsis; 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 Shāns, who received the name Ahōm, 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 Āsāmese were followed (also from the S.E.) by Khāmtīs and other Tais, flying from Barmese tyranny, and from the rule of Pagān-myu: this led to Barmese invasions, beginning in 108 A.C., and ending only with the fall of Pagān in 1280 A.C. We are inclined to think that the Asāmese—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 Himālayas from Assam to Srāvasti, 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 Bangāli—that is of the semi-Turanian speech (see Aryans) which sprang from that of Mālas, Kols, and others, and which was modified by Prākrits (dialects) of the Aryan Sanskrit.

Āsām 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 Rājas 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

Brāhmans, 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. unclassed. 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.

Āsēr. Āshēr. Āssūr. Āshērah. Hebrew. The radical meaning of the root is "straight": hence "upright," "just," and "happy." In Assyria and Palestine the Ashēr (plural Ashērīm), and the Ashērah (plural Ashēroth), were "erect" poles, and artificial "Trees of Life." Leah's son was called Asher "the happy one" (see Gen xxx, 13, 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-Ashērah* (belonging to an Amorite chief in the Lebanon) signifies "servant of Ashērah," and the word Ashērah 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 ithyphallik (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 Āshērah which was a "shameful" emblem ("idol in a grove"), such as Herodotos 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 phallik 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 Etruskans Asera is a godess 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 Asklēpios, 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.] *Assūr-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 reverenced 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 kentaur), 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 Asklēpios, 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 phallik 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 Asklēpios 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 (godess 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 Shāmir 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-Sāra, 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).

Āsōka 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 Kurēnē, 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 Peshāwar 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.C.) Āsōka 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 Baktria 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 ethikal teaching.*

Long after the above was first written we noticed a confirmation of our views in Professor Bühler's preface to the translation of Āsōka's edicts (see in the *Epigraphia Indica*, June 1893). He comes to the conclusion that Āsoka 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 Brāhmanical *Raja-nita*, or Hindu ethiks. In the edict of the Delhi Sirāhk (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 Sāra (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 Āsōka 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 *Swarga* 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. Bangāl railway) a broken Lāt, inscribed in the Māgadhī 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-Konākamana 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 Konāka-mana the 23rd mythical predecessor of Gotama, who died according to Ceylonese literature in the Pabbatārama, 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 Buhler) 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 (*Konāka-māni*), and the ruins of a town, as follows. "About 15 miles N.E. of Nighva, 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 Raptī. 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 Girnār 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 Jātaka 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 Khaldēans 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 Kisaros (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 zodiakal 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-yuballiḍ 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 Beirūt, about 1150 B.C., as did his son Tiglath Pileser I, who was however defeated, about 1113 B.C., by Marduk-nadinakhi, son of Nabukudurusur 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 godess 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 godess of love were originally grossly phallik, 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 Ahūra). In the later Vedas, and throughout Hindu literature, the *A* is regarded as negative, so that Ā-sūra 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 Soey. 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 Uraons 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 Brāhmans. 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 Nagārjuna (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 Kālidasa and Vikramāditya: 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 College—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 Peterson) 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. Brāhmanism 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 Peterson 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-Vastū, 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 Himālaya hill, with six tusks, its face perfumed by the juice exuding from its temples, he entered the side of the chief queen of Suddhodāna, 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 Sākya 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 prophecies 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 Vedik Brāhmans 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 Vedik 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 Brāhmanas, 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 Tvashtra (the Vedik 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 phallik, 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 Tvashtra 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—Parthēnia—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 kentaurs (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 Meilaniōn 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 phallik meaning.—Ed.]

Ātār. Āthār. Zend, and Sanskrit, "fire."

Atargatis. The Syrian Derketo. A fish godess at 'Askalon—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.

Atē. 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 godess, and "time." Like the Indian godess 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 showbread) 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 Prajapati are called Atharvans, holy ones who received the Veda from heaven, to guide the Brāhmans 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 Āthārva 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.

Any one 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 Christians, 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 any one 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 blackbeetle'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 god-hood 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 can 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 any one 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 godess 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 Vedik *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 godess 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 godess 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, godess 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" Erikhthōnios. The legend related that she received him as a babe from Gaia, or Kubēlē (the earth godess); 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 Athēnē 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 godess 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 Trito-genea or "Triton born"—connected with the Vedik 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 godess), 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 Leuca (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 Antoninus 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 Athenāgoras 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 Yōgis, 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 Athēnāgoras 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 godess, 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 Teutonik 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 godess, 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 xixth 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 Bakkhos. [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 Brahmā 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, xlviii, &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" godess: so that his name too might be Turanian for "chief" or "father"), and was a beautiful shepherd beloved of Kubēlē (the earth godess) 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 godess, see the dawn godesses 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 Drāvidian 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 Shān 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 Anthrop. Instit.*, August 1897)

The Bora rites are said to have been prescribed by deity (Thāra-mulan), 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-wilpamua, 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 Shaitān or devil of Arabs and Indians. Bunjil is also a fierce wind which tears up trees

by the roots, and ruins dwellings. The Kurnai 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 Urīm, 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 traditionary 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 Yombumal —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 Kuringal 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 phallik 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 stamp, 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 *marum* 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 Būllawangs 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 (Tundûn), and for women (Rukut Tûndun), 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 Pirâ-ûrû 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 Kûringal 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 (Munganngaur, 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 Bundahīsh 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 Mumi 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 Kurnai 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 Talūn-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 Chĕrĕsi (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-pāṇi still worshiped at Buddha-gayā 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 especially on the greatness and mercy of this deity. Representations of him and of connected legends occur in the Buddhist cave-shrines of Elora, Aurangabad, Kanhēri, 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 Srīdā (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 Napāl in 1885 calls him "the supreme god or Māha-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 *Allahābād Pioneer*, 6th September 1885).

Hindus, and Buddhists, join with the lowest non-Aryan tribesmen in worshiping 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 Pārvati, 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 Pārvati) 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 Bāgha). 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 Ti) 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" (Jāko 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 Lhāsa is also called Kwan-yin. The Rev. Spence Hardy says that Buddha, who left his foot-print on Adam's peak, was identified with Avalokīt 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" (Fā-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 Mazdēans. 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 Pāhlavi

dialect—such as the Bāhman 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 Maēn 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 Emīr of Bokhāra. 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 Emīr, and again at Ispahān, 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 Ayār'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 Ḳabbala, 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 Sūk in the desert. The name still survives at a well, near the precipitous mountain El Muntār ("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 Artemis, 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 Brāhman 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 Vedik 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-dahāk. Zend: "biting snake." Ferdusi (in the Shah-nāmeh, 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 Donelly ("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." Nalā 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 Cortez 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 ranges 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 phallik, 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 our 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 Cholula—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 godess 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 godess, for she sent lunacy, ulcers, and leprosy, and even (Brinton, p. 141) syphilitik 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 godess 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 called 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 Mississipi, 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 Nuhatls, who found the Colhuas ruling in Mexico, and on both banks of the Mississipi. They were the probable builders of towns, great mounds, and colossal earthworks 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 Sciolto Valley covers 50 acres. They are of all shapes, chiefly round or pyramidal. The remains of a pyramid at Cahohia—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 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-zebub. 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 Belzebub, and the meaning appears to be "Lord of the disk," or "of glory."

Baau. Bau. Bahu. Bohu. A Babylonian godess; and according to the Greco-Phœnician legend (Sanchoniathon in Cory's *Ancient Fragments*) the wife of Kolpias ("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."

Bābīs. 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 Yahā, 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 Bāṭanin). 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	„ „	732
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 Nabukudurusur I (1128 B.C.) it appears that the kingdom was divided between his two sons. Marduk-nadin-akhi

succeeded in 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 Hammurābi, 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. Nabukudurusur 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-ukin, 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-usur (Nabopolasar 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-usur (or Nebuchadnezzar) about 607 B.C., extended from Persia and Media to Egypt, and restored the glories of Babylon as in the days of Hammurabi; 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 Hammurābi 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 Hammurābi, 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 godess 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 Hammurābi (about 2130 B.C.) called Bit-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 Nimrud), 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-usur II (600 B.C.), who calls it "the wonder of Babylon, the seven stages of the seven spheres, which Marduk the great god inclined 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 Cholula) 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 Hammurābi, 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 Hammurâbi'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 O leader, give ear O 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 Gilgamas 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 godess 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 Uru, Udu, Tam, and Sam; and in Semitic speech Śamas, 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 B.C.) 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 godess, *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 worshipers.

Badar-āyana. The author of the Brāhma-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 Badari, 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 Banāras is a lingam. Here Krishna is fabled to have stood on one foot, with uplifted arms, for a hundred years.

The Badarī 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 Pāndu-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 Badarī-nāth resides lower down (at Jōshi-Nath) 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 Vishnuvas. 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 Pārvati. In Bhadrasvas—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 Yogis (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 Brāhman Utathaya who flooded and dried the whole of India, when the godess Sarasvati 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 Phœnicians 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 Phœnician settlement called Sidon ("fishery"). The earliest known settlers, however, seem to have been Thamud 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. Soc.*, June 1898)

Bahu. See Baau

Baidya-Nāth. Byju-Nāth. An original deity of Deo-garh (which see) The phallik 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-nath (Mukerji's *Mag. Cal.*). The Brahman legend says that they placed Siva's lingam beside this Sontal 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 Baiga is a wizard (*Pujari*), '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. Binjhwars; 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 Binjhwars 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 Dulha 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 Binjhwars 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 Vaishnava, 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 Virāgi 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 *'Īd el Bakr* 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 phallik emblem. Orpheus commanded his son Musæus to burn aromatic incense at this deity's altars, with the following hymn (Taylor's *Orphic Hymns*):—

> "Bacchus Perikionius 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 words, 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-Alat, "the godess") 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 Barka 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 Bārakī" 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 Barka-ites as coming from Cyrene in Africa) recognised them as congeners. They seem first to have settled in Baghlan at the ancient site called Bārakī, 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 Afghāns, 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 Dacæ.

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 hypæthral (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. Bāli was a monkey, and a son of Indra.

Bala-rāma. The Hindu Hēraklēs (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 Devaki: 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-rama'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 Frey. 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 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 godess. 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 gianteas Thokt. 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 Bāli," 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 Bālis 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 Bāli 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-shāh, 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 Gushtāsp. They called Balkh a

grandson of Noah. Gushtāsp 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 Balkh 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 Arjau (Arjuna). According to Prof. T. de la Couperie the Bāk 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 cuneiform 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 Pāhlavi book of the Sassanian 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. Ahūra-Mazdā 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 Korān. —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 Coeli ("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, 31, 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 *Seirim* 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. Kāsi. Vārā-nasi. The "Rome of India," centre of its Hindu faiths, where the stone god Bhish 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 Purānas 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 Vārānasi; Vishnuvas say that Krishna consumed Kāsi with his solar discus, which indicates Vishnuva conquest long before the Buddhist age of 600 B.C.

Banāras 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 Rāja 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 Yoganī 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.

Banāras 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 Banāras, be they native or British, English magistrate or Brāhman 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 Kāl-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 Keltik 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, Kanój, 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 Banāras 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-Brāhmanism, 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-Dīn 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 Banāras. 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. Skeptiks 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 Bangāl, 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 Murshādabad. 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 Bāngālā on the Chitagong coast, which disappeared after the Moslem conquest.

About 1206 A.C. the Moghul emperor Kutb-ed-din 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, Orisa, 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 74¾ millions (in 1891): this includes 48 million Hindus, 24 million Moslems, the remainder being the wild earlier tribes. There are thus in Bangāl (including a

million in Calcutta) about 400 persons to the square mile; and Calcutta (Kāli-ghātā) 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 Drāvidian, and 10 per cent Indo-Mongolian, leaving only 5 per cent. for Aryans. About 70 per cent. speak an old Māgadha dialect (see Prākrīt), 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 Islām, 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 Drāvidians, 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 godess, which spread to Italy, Carthage, and Spain (see Kubelē). 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 Baptistry 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 Sabians, 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 "chrism 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 Sabians, 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 Clovis in its beak from heaven, in the Ampulla vessel, presenting it to the holy Saint Remy. It was kept in his tomb at Rheims, and used by all kings of France down to Charles 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 Rémy, 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 *Bodhisattwa* "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-profiting 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 *Avadanas* 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 Boccacio'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 Assām, 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 4¾ 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 Burmah.	Lower Burmah.	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
Nāt 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 Assām with India. These traders were Drāvidians and Mongolised-Kolarians. In the 8th and 7th centuries B.C. Hindu-Dravidians as Kshatriyas (by caste) appear to have claimed sway over the Upper Irāvadi valley, and there consolidated the first Burmese 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-Raja 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-Raja his two sons, Kan-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), Kauran, 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 Assām are racially nearest to the Burmese, and these, with the Sing-pho or Kakhyens, speak languages classed by Prof. Max Muller 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-myō 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-myō, 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 Paukgān (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 Pān-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 Irāvadi usually from Thātōn, and who also had sprung from Indian immigrants.

In 1753 appeared at Ava the celebrated Barman leader Alaunghpra ("the embryo Buddha") or Alompra (rendered Bodhisattwa in Pali). 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 Tharāwadi Meng; and in 1853 to Māndalē under King Mengdun Meng, in consequence of British conquests in Lower Burmah, extending from the sea to within six miles of Māndalē.

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 Thātōn 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 phallik 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 Tāgaung, 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.D.): 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—megalithik 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 Rāmāyana 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 muniment 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-ghosha). 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 Bēs 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, godess 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 godess. She was borne in procession at Bubastis (Pi-Bast or "the city of Bast") with arks, boats, and phalli (see *Herodotus* ii, 59, and Mr Hilton Price, "*Antiquities of Bubastis*," *Transact. Bib. Arch. Socy.*, ix, 1). Bubastis (now Tell Bast near Zagazig) 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 Usertesen 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 Bubastis, 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 Hasan, 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 godess, and so often identified with Nephthys, and at Abydos her son is Anubis (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 *Patæci* (probably from *Patakh* "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 (*Herodotus*, 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 Brāhman 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 Kalāyana, the sun was eclipsed, the earth shook, the bull Basava entered the king's court, goring all he met. Holy Lingāites

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 Pārvati 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. Fawcett'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 godess, 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 Hanumān, or to Vishnu, or to one of the many village and local godesses. 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 *Kunkum* 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 Godess. 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 Hanumān must fast on Saturdays, and visit his temple. She may be called to dance, with peacock feathers, before a village godess, 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 "matriarchate," 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-Altaik 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 post-positions, and agglutinative grammar. The vocabulary compares with Finnish, and even in some cases—such as *urraida* "copper," *ur* "dog," &c., with Akkadian. It is however full of words borrowed from Latin, Italian, Spanish, French, and also from Keltik 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 (*uisko* "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-Kol. 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 Dēmēter 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 *Phrounē* or "she-toad," and the Egyptian godess Hekt was also frog headed (see *Proc. Bib. Arch. Socy*, May 1897). The moon thus consoled the earth by night.

Bazē. A name for Athēnē in texts of Komana in Kappadokia. This site (now Sār) was the Hierāpolis or "holy city" of Greeks and Romans. [The name *Ku-ma-na* appears to mean the "place of Ma," the earth godess 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 *bitten*, "to pray," "to bid": Bede or Bete 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 phallik meaning, for which reason Egyptian priests and ascetics might not eat it. Skandinavians, 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 phallik. 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 phallik 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 Badawi, 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 *mākṣ-madhu* is the "honey fly." The Greeks transformed Mulitta (the Babylonian *Mūlida* or "bearing" godess) into Melissa, the "honey bee." Even Ba'al-zebub, "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 Napāl 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 Bhrāmaris, or bees, are "lovers of Chandra" (the moon); and bees are shown on figures

of Siva and Krishna, at the Baidya-nātha 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 Bl. 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 carcases 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 *Dabār*), 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 Paucarpium 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" (Debōrah) 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 *Scarabæus 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. Keltik: 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 Keltik 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; and above 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-urphu* "the flaming sun" (see Bel and Orpheus).—ED.] He was a mythical prince of Corinth, son of Glaukos and Eurūmedē, 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 Hippia a "horse" godess) 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 gad-fly 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 Pēleus (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 phallik 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-Elohim, 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. Cocoa nuts 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 Ḥasan. 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 Sen 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 godess 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 godesses 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 godesses 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 godesses 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 godesses of fertility from Derketo down.

Berūni. The famous Arab historian and philosopher El Berūni was born at Khiva in Baktria 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 Berūni, 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-Korânik 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 Mahmūd 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 Bēsa.

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 Vogüé, 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).

Bēthel. Hebrew: "house of god." In the mountains N. of Jerusalem near Lūz (see Almond) Abram built an altar. Jacob lighted on a "certain place" (*Makōm* in Hebrew, the Arabic *Makām* 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-Laḥm*); but Bethlehem of Judah (*Beit-Laḥm*) 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 Mithraik 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 Laḥm with the original pair of Babylonian gods *Laḥmu*, and *Laḥamu* ("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 Jaipūr, 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 Aśōka, 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. Rājputāna at least, and he here gives up the name Devanam-piya ("beloved of the gods") which no Buddhist could use. Aśōka had already erected a Lāt 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 Aśōka, 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.

Bhāga. 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 Bhāgavatī (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 Paudus 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 Sānkhya, 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 Books 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 Banāras is about a mile north of that of Bhish-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 Banāras, 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 Brāhmans. About three-quarters of a mile from the Rāj-ghāt (see Banāras) is the sacred water of the god (Bhairo-ka tolāo), and close by, in Kāsi, 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 Bharatas," 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 Banāras districts are "Hindused 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 Mirzapūr 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 Bahi, 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 Sarāsvatī; 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 Brāhmans 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 *Bark* also means "to gleam."— ED.].

Bhartri-hari. A Hindu grammarian about the 1st century BC. He wrote "an hundred epigrams," or stanzas—amatory, ethikal, 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-padīya*, 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 *Bhar* 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 Rājputāna, who are important on festive occasions: they flatter the nobles, and often attain to great influence—like the old Keltik bards.

Bhata. Sanskrit: "bright." Prabātha is dawn.

Bhava. Sanskrit: "existence" (see Bhu and Bu). Thus Bhavana is any creator deity (Siva as Rudra), and Bhavani is his mate—Durga, or Kāli.

Bhava-bhuti. A Sivaite, and author of the Mahā-vira-charita, and Mālati-mādhava, about 625 to 685 A.C.; a pupil of Kamārila (see that name) who bitterly attacked Buddhists, and Jainas; 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.

Bhīls. 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 Bhīls, 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 *Brawt* 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 Bhīl chooses his wife, and after they have ratified their agreement under a sacred tree—usually the Singā—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 phallik 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 Kāli, 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 Bhils 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 Vāyu "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 Virāta, king of Jaipur, ruling N. Rājputāna. Draupadi in disguise, enamoured of the king's brother, Kichaka, was unaided by her brother-husbands, and besought the protection of Bhima, who pounded Kichaka 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 Hastinapur 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 Jālu-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, Angīras 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 *Bhurg* "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.

Bhrāmara. Sanskrit, "bee": Fem Bhrāmari (see Bee). From the Aryan root *Bhram*, "to hum."

Bhu. Sanskrit: "to be." See Bu.

Bhu-devi. The earth godess (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 *bur*, "bright" · Turkish *bor*, "white". Egyptian *ber*, "hot" Semitic *pavar*, and *fur*, "hot," *furn*, "furnace." It is the root of the Greek *Pur*, and our "fire."—ED]

Bhutas. Bhutias. See But.

Bible. The Greek *Byblos*, or *Bublos*, 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 a 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. Tão 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. Korân 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 archaeological 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 Korân. 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 (Elohim, 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 C. H. H. 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 Tubingen 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 episodical 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 (*Ashori*) 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 eschatalogical 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 irreconcileable 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 Masôrah 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 Masôretic 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 anyrate 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.

Interval in Years	*Hebrew Masōrah.*	*Greek Septuagint.*
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

Interval in Years.	*Hebrew Massôrah.*	*Greek Septuagint.*
Age of Nahor at birth of son .	29	79 or 179
„ Terah „ .	130	130
Abraham's age entering Palestine	75	75
„ „ (100 at birth of Isaac) .	25	25
Age of Isaac at birth of Jacob	60	60
„ Jacob on descent to 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—

Hebrew Years.	*Greek Years.*	*Event.*	*Hebrew Date.*	*Greek Date*
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

	Hales	Ussher
Adam created .	5411 B.C.	4004 B.C.
Flood . .	„ 3155 „	„ 2348 „
Exodus .	„ 1648 „	„ 1491 „
Conquest .	„ 1608 .	„ 1451 „

The only possible check on these dates consists in supposing Hammurâbi 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 Hûleh, 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" Harkavy 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 Asherah, 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., reproved 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 whole 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 recopied 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 Büchner 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 Masôrah 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 A 1).

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.

1483 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 *Keri* (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 *arkabah*), 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 *Pukhad* "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 Khayyām (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 Muller (*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 Sudās 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 Vedik 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-pitāka . . . 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, xliv), 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 Hammurābi; 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, xxviii).
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. Horner 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.), 838,380 (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 (Jany. 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 Ephraemi* 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 Bezæ* 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 Pharasaic 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 Apokrŭphal Gospels). The skeptik 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. Reüss—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 Corruption*), 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 ua 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).

Bimba. 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 phallik 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 phœnix, the raven, the Simurgh, the swallow, the swan, and the wren. Birds (often perched on the lingam) have a phallik 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 Boccacio'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. *Herodotus* 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 phallik 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-rādha-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-koatl, 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 *Svāstika* 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 Dubthah Selkyi Mēlōn. A Bon in China is a Taoist, descended from a heavenly teacher (or Lo-u-kyun) called Thashan, 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 Confucius, 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 *Tāo* 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 *Kanah* "stalk" (*Mikxannah* "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 Keltik 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 Guanche 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 "Brunı" 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 *Manu* 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 any one 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 Dyāk'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 Crawfurd'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. Crawfurd 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 Brāhmanas. 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 godess 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 Mahādeva ("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 Nārā-yana (from Nāra "water," see Nāra). He "reposed on the abyss of waters" as "Jehovah sitteth on the flood" (Psalm xxix, 10), and as Elohīm "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 (*asana*) 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 Brahmā's arms sprang the Kshatryas, or soldier caste: from his thighs the Vaishnavas, 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.

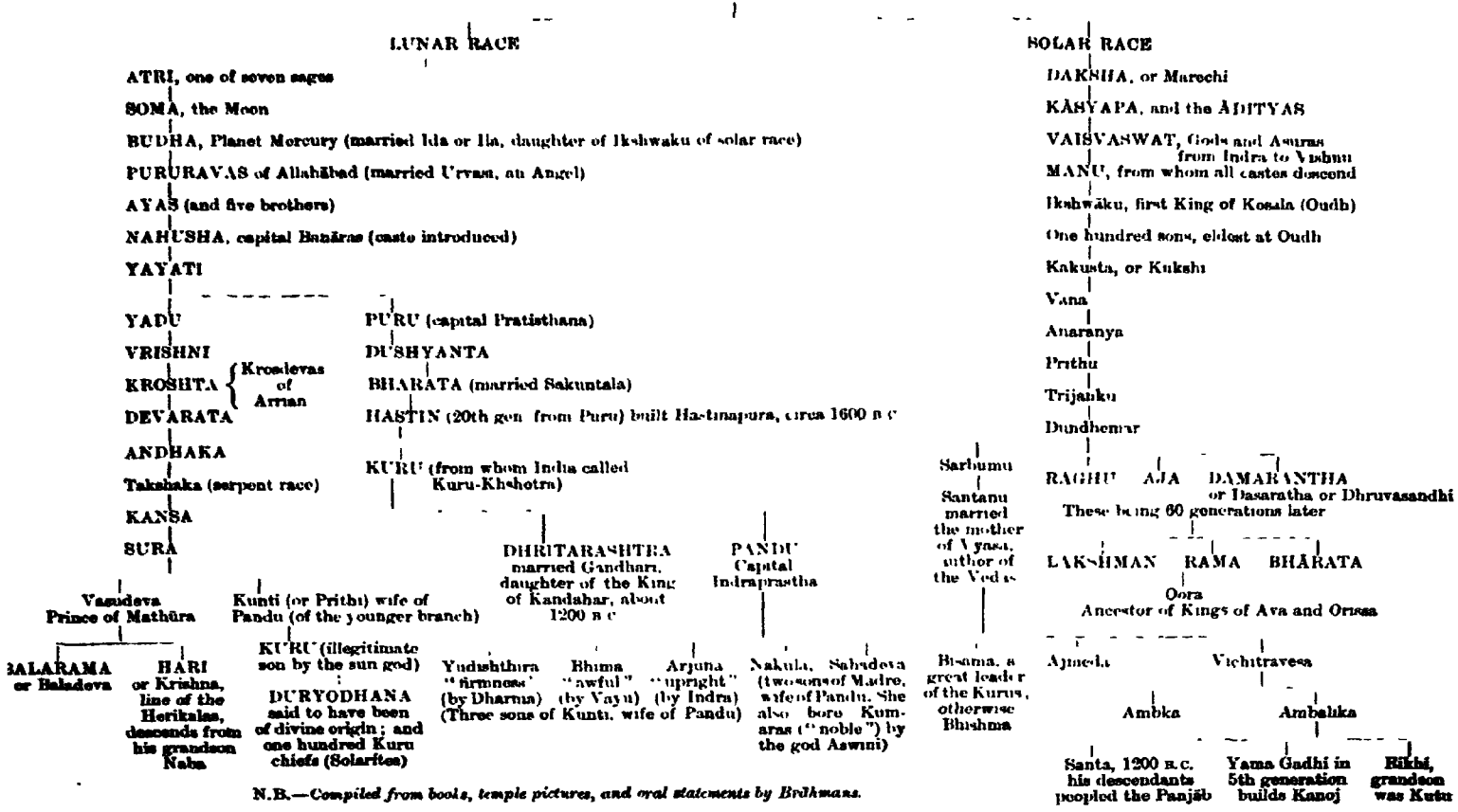
Every morning and evening the pious must murmur prayers to Brahmā, rehearsing his attributes, and powers, and describing his person. At noon they repeat a Mantra (charm), and offer only a single choice flower, with some *ghee* (or rancid butter), at all his rites. At the full moon of January he is adored, 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 Chandra of the Skanda Purāna speaks of the fall of Brahmā, and of the rise of Siva and Vishnu. Vishnu acknowledged Mahā-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 6 into 60 millions), after which all will perish by fire except sages and gods Brahmā 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 Banāras, 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.

Brahmans are the highest Hindu caste, and descended directly from Brahmā Ancient Brāhmanism (as distinguished from Vedik faith) represented the influence of Drāvidian belief on Aryans. Its myths and customs had existed before the Aryans appeared—a vast solar and phallik 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 Vedik 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 HEROES AND PRINCES



N.B.—*Compiled from books, temple pictures, and oral statements by Brâhmans.*

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 Brahmanism, 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 Brāhmans 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 Nirvāna. "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 Brāhmans by caste), but may not intermarry.

The Northern Gaurs.	*The Southern Dravidians.*
1. Kanoujiyas, N.W. Provinces.	1. Mahārashtras, Mahrattas.
2. Sarasvatis, Panjāb.	2. Tel-lingas, Telingana.
3. Gauris, Bengāl.	3. Draviras, Drāvidia.
4. Maithilas, Behar.	4. Karnatikas, Carnatic.
5. Utkalas, Orīsa.	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 godess of knowledge, and the Yoni.

Brahmī. See Sanskrit. The alphabet of 46 letters used by Brāhman 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. Buhler 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 Āsoka 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, Afghanistān, 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 "Brāhmo church" or assembly worshiping 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 Korān 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 Brahmo-

Somāj were cared for by a wealthy disciple Dvārka-nāth-Tagore: but he too died soon after, also in England, like Mohun Roy. 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-Somāj 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 Arya-Somāj in the Panjāb (see Arya-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 Chander 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 Laotzē. 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 be 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 Brāhmo 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 Arya-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 *Ikhthūo-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 Balūchi language is a Persian dialect; but the Brahūi contains many ancient Hindu words in a Panjābi dialect. [Others speak of the Balūchis 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 Baktria and Pushtu).

Britha. Phœnician (see Beruth), a mountain.

Breastplate. See Ephod.

Briddha-Kāla. Vriddha 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 Banāras, 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 Kāli 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 Mahā-bir.

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 Hasan) or over some Nile tributary, or sacred lake, to the tomb where it was so carefully sealed. The Hindu had his Vaitaranī 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 Books of the East*, xviii, and Dr Mills in *Asiatic Quarterly*, April 1897). This legend of the bridge Moslems have applied to the *Sirat* or "path" of the Korān. Their bridge reaches from the Jerusalem temple to Olivet over the "Valley of Hell"· the pious cross, because an angel holds them by the *Shāsheh* 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 Keltik "bright" godess and saint. Kelts said that Bright was an "arrow of fire," a godess 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 *Phenicean 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 godess 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 reverenced 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 Bāhs 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 (amrita) 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 Nīti-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," Brahmā 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 *l*. Their legends spoke of an original Bruit, or Brut. Dr Isaac Taylor (*Notes and Queries*, 29th May 1886) would connect the word with *ore* or *brow* 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 stone, 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 *pimp* 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 *Breth*: 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," *Fuu* "pregnant," *Pu* "to be": Akkadian *bu* "make," and *pu* "long." In Semitic speech we have *Pukh* "to blow," and *Pukh-khu* the Yom. 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 Cæsar was struck with "boydekyns": in Sidney's *Arcadia* the bodkin is a dagger, as in Hamlet, III, 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 ovate or conical stone, perhaps only a foot high, called the Būdu-Kāl ("pointed stone"), or the Baddu-Kāl, "firm" or "standing" stone (see Mr F Fawcett, *Bombay Anthrop. 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 Pōturāz (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 godess" It is finally buried beside the sacrificial booth, and the Poturāz 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 godesses, Mari-amma, Durga, or Wan-amma, who are usually imaged above the Budu-Kāl. Bāsava (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 *Adam* 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-mūni 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-grīha 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 phallik 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 godesses hidden away, while Buddhism first prevailed, in caves and holy wells were brought back twelve centuries later, when Neo-Brahmanism 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 Bodhi, 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-muni 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, 1, 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-muni, the "lion (*Sinha*) of the Sakya tribe" was borne to King Suddho-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 Āsoka, 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 given 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 things.' . . . 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 him 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 holds 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 venomed 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 Vaisāli. 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-Vāgga*, 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, 1, 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 Mara, 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-vastu. 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 Brahmans: 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 (Sanyāsis, and Yogis, Munis, 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 Yogi 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 Brāhmans 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 Brāhmans. King Āsoka 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 Brāhmans 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 Brāhmans, 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. Brāhmans 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 Vedik rites and sacrifices—as well as by *Bhakti* ("faith"), and *Jnāna* ("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 Pongyis, 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 Pongyi-byan ceremonies of a monk's funeral. The rites are fully described by Shway-yo (*The Burman*, chapter xxiv). The sacred Nāga 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 Burmese—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 (*Nguen*), 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 Nâts and other spirits [Persian ideas in the Bundahish are very similar —ED.] The earth itself is a cluster of lands or islands (*Dwipas*), round the Myamo mountain. Each Dvipa is named after a sacred central tree, and in the Dvipa of the far south is Nibbân (Nirvâna 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 Brâhmans) 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 Burmese 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 Nirvāna is, to cease,
> Say unto such they lie
> If any teach Nirvāna is, to live,
> Say unto such they err."

Good Pongyis 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 Burman*, 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 Burman*, pp. 137-144, 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 Ariya, set himself up to teach others any uncommon spiritual attainments"—these rules being aimed against Brāhman 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 Burman*, 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 Burmese, 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.

Buddhist. Native.	*Hindu.* Native.	*Moslem.* Native.	*Christian.* Native.	*Christian.* Eurasian.	*Christian.* 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 Dipa-vāli and to the dragon fêtes 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 Pongyi 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 any one 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 *Arūpa*—"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 Buddha'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*, Jany 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-jhima 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—*apathia*: 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 men 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-loka 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 Tripitaka 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 Asoka, in the 3rd century B.C." He adds that this is "now confirmed by inscriptions . . that some well-known ones by Asoka 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 Napāl. 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 Āsoka 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) Illwill,

(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 Yogis, 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 Muller 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 Christians 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 Purānas 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 Brāhmans 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 Sunnīs 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 Panchalas 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 Suddhodāna, 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 Muhammad, as statesmen was far different

The diffusion of Buddhism from its Indian home is traceable from the days of Aśōka 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" (*Farvardin 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 Aśōka 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 Aśoka)

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 Brāhmans 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 *Buddha-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-mun, 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 Yadai—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 Ikhshvākus 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 Sūfis or "Sophists," and Fakīrs 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 Soc. 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; and 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 Aśoka. 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 Aśoka's time, may not best be explained by Greek influence over the Hindu mind, at a time when the Śākya 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 Aśoka. 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, Ceylon, 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, Baktrian hounds, and Indian deer, on the Black Obelisk of Shalmaneser about 830 B.C. (see also under Balk). Antigonos of Makedon (see Āsoka) 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. Āsoka 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 Panjāb 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-hin (in his *Po-tsi-lun*) stating that Buddhist books were known in China before the time of the Emperor Shē-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 Brāhmans 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) *Krakn-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-māni*, 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 Arahat) 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, worshiping these four Buddhas; and at the Sanchi Tope each has his niche (see under that heading).

On the great bell of the Rangoon *Pya* (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 Chinese 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 this 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, Mālanga, and Bhāranan or Dharma-raksha (Max Muller'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 Hoei-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 Vancouver'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, Crawfurd, 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 Kānheri 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-gyā 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 Pāli (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 Anaurāta, 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, Buddhaghosha was revered in these regions as Prāh Putha-kosa (or Budhagosa), *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 "hump," and perhaps connected with the Keltik *Ben* and *Pen* ("head") applied to mountains. Bread was presented to the godess 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; xliv, 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 *Kavanīm* 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 Creation, 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-Mazdā, 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, godess 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 *Bu-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 Bhutān—the small independent Himālayan state bordering Tibet—and worship Bhuta-nāth. 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 Bhutān 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 Gūrkhas 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 godess of Bubastis (see Bas and But).

Butterfly. This insect was originally both a phallik 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 godesses, 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 Cælius, Kal. for Calends; 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 *vitulus*, 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 *'agalah* a "wheeled" vehicle, and *M'agalah* a "circular" encampment (1 Sam. xvii, 20). This led Dr C. 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 Ḳādy* "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 (*Beitīn*) on the border between Israel and Judah. Josephus (*Ant.* VIII, viii, 4) speaks of the former as a shrine of Apis, near Daphne (*Tell Dafneh*) 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 'Ākil* ("the wise"), but Hamzah 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' Fête," 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 Pŏĕs 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 Shulammite, they

suppose that a village maiden of Shunem, N. of Jezreel in lower Galilee (now *Sūlem*), is taken into the harīm 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 shriven 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 Tabût 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 *Ḥulḏah*, 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 Aphrodītē: for it had previously been called *Numphē* "the maiden" or "bride." Gradually the weasel was superseded by the domestic cat as a slayer of vermin. The Aryan name—Greek *Kattu*, 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 *Ḳiṭṭah* (a loan word), appear to come from the Aryan root *ghad* "to grasp" or "catch," applied to the mouser. The ordinary Sanskrit *maryara*, 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 Afghān 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 Ḥasan (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 Anthrop. 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 godess of Egypt were infernal deities.—ED.]. The Paturini of Milan, in our 11th century—like the criminal Ketzerie 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-evi 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 godess Pasht sits, as a cat, inside the Sistrum of Isis. The Norse godess 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 "Cunnidiaboli," 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 Diktæan cave of Krete, and Jason from that of Kheirōn, 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 Bālis 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 Christians 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 Celsus 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 Christianity, 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 Syriak 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 philosophik 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-mētēr, the

godess of vegetation and "produce." She was the chief of the Dii-penates or household deities, and was called Cabiria (like the old Babylonian *Kabīrī* or the "great" gods). Her daughter, Proserpine (the Greek Persephonē) was the seed godess, 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-parna): 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 Vedik 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 "Sāṃ-Buddha attained Nibbāna," which would be in 543 B.C. He is otherwise said to have been a Khātiya of Jambu-dvipa (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 called Lanka and Lāka-varam (the Barusæ of Ptolemy); and the sailors of the "Harkand sea," between Ceylon and Sumatra, 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 Tamluk (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 Malabār, 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 Rodiyas 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 Vishnuism, son of a Brāhman, and born at Nadya, near Krishnagar in Bangāl, 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 Jagannāth, 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 occupation, 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 *Ahingsa*, 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 Muhammad, 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 Sūfis 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 Bangāl the rites of Sakta and Tantra (see these headings), were thus encouraged; and at Mathūra, where Chaitanya had preached purity and the love of God, the love scenes of Krishna and Radha were still enacted, while, in Rājputāna and Surāshtra, the Vāllabhāchāryas, and the Gossains, claimed those privileges which Moslems also concede to Fakīrs further west—and notably in the Makka Haram—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 Garut-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 Dāgoba 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 Chaits. 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 *Makām* (Hebrew *Makōm*) or "station." Hindus attach much the same meaning to a Chaitya as do Buddhists, and may be seen worshiping

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" (Jaya-simha) 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 Sōma, 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 Godāvery 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-vardana) and with Chōda (as in Vira-chōda-deva, and Vikrama-chōda); the Chōdas 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 godesses 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 lands to Jainas (see Kadambas), regarding Mahāsena 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 Pandyans, and adorned their Kānchi 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 Bālis and Tellingas).

Chandra. Chanda. Sanskrit: "the white one" or Moon: like Sōma and other early lunar gods a male. Chandī the moon godess 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).

Charītra. Sanskrit: "conduct," "virtue" (see Rita).

Chaurten. Chorten. Chīrten. 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. 501). In Tibetan *mchod* "offering," and *rten* "receptacle" (Mr S. C. Das, *Lhāsa*, 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 Pāllavas 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 Kānchi 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 Nāgas (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 *kintu*, "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) Khān, 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 Tāoists 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 Thinæ. 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 *Sinæ* or *Thinæ*. 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 Pekin 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 flat.

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 33 Chinese to be baptised in 43 years. She even recognises the "Easter eggs" of Europe, as is natural since the Easter godess 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 mouthpieces 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 Godess 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 Yão 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 phallik 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 Shi-huang 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 Liau dynasty (1026-1059 A.C.) allowed the monks of Si-yu-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 Amitābha, 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 (Chinese 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 Couperie, 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 Coupèrie 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 14th 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 Kāo-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 zodiakal 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 Hiung writes a vocabulary of dialects in this age.

A.C.

100 Paper takes the place of bamboo, and books are copied.

168 *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 Pekin, 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 Liau 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 Irāvady 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-

shiping, 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 Dravidian 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 Cholugas by the traveller Hiuen-Tsang. Sir W. Elliot describes their coinage as Chola-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 Yoni, 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-rādha-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 Tolteks 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 well 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 ☧, or otherwise ☩) 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 *khr*, 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 Khrēstos.—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 Khrēstoi 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 Christianity*, 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 Chrēstos" (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 (Prof. 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 Stoiks—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 Stoik 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 ethikal 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 Stylites, 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 Liège 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 Stoik 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 xi[th] 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 Stoiks, 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 Minim 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 Sadok, 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 Akībah—held out in the fort of Bether (now *Bittīr*, 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 Akība 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 Kabbalist 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 Shorher* 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 Christians save by Tacitus and Pliny the younger. Juvenal 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 Cyprian 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.

Events.	*Matt.*	*Mark.*	*Luke.*	*John.*	*Acts.*
(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 irreconcileable. 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 Khayyām—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 Christ 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, Muhammad, 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 Christian 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 Islām, 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 missions 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 Keltik, 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 Rœdwald, "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 Cædwalla 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 (*Statesman*, 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 1¾ millions in 40 years. Between 1871 and 1881 we find an increase of Moslems of about 25 per cent. (9¼ 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 Rājputāna, 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 Korān, 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 reverenced, 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, Tāoism, 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 Saturnalia, 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 21st 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 Stoiks 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 Lāo-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 Tāoists 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 Tāoists 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 Chuang-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 Confucian and Nihilist schools." But true Confucians did not trouble about gods or souls, being concerned only with man's duty on earth. The Tāoists regarded this as worldly Materialism, which tended to the perdition of the race.

Chuang-Tze never however mentions the Tāo-Te-King, or Tāoist Bible, or any work by his master Lāo-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 Tāoists. 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 *Kerck* 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, Phœnicians, 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 Anthrop. 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" 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 Srāmans, 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 Judaise 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 Carthage, 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-tsampa.*) See Anam, of which it is the southern part.

Cock. Named from the Aryan root *Kuk* 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 Hēraklēs, 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 godess 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 godesses. Hence it was the sacred color of Arabs at Makka, worshiping their local Venus. The mysterious *El Khudr*, or "green one," of the Ḳorān (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 godesses, 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 Fellahin.—ED.] In Mid-England, and as far as Caithness, the old saying ran—

> "The rowan tree and red threed
> 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 Argyleshire, 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 Keltik MSS. They say that the name of Columba ("the dove"), before his baptism, was Criuathan "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 Kānchi-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 Muhammad, 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 hear 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 Ḥammurâbi 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 kindliness (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*, 1, 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 *Hyperæsthesia*, 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 *aisthesis* 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 Brāhmans, 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 hyperæsthēsia, 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, Fakirs, 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, Korān, 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. Muhammad heard Gabriel speaking in the lone weird cave of Mt. Hira, 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 (Karuba) 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 Asiatik 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 Girling, 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 mediæval 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 irrefrageable 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-gyā. 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 A.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 Œcumenical 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 Diodōrus, 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 Drāvidian peoples of Seringapatām 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 Drāvidians from the West, for it was practiced by the Tibareni 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 *krukyo*, 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 *Ets* signifies a "tree," or a "piece of wood," on which malefactors were suspended. Thus the Cross is called the "Xūlon-

zoës," 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 Onolatria) 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 Hammurābi). Sennacherib, in 702 B.C., says regarding the rebel chiefs of Ekron: "I impaled (*ālib*) them on stakes" (*dimauti*); 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 Burman*, 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, of 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 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 Phœnicia as amulets in tombs.

The kuneiform sign of the cross has the sound *Bar* in Akkadian, 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 godess, 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 *lo*, 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 Christian 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 Keltik 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 tattoed 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. Ainé'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 Carrocio ("car") of Santo Carlo. Such a *carrocio* may still be seen in the Cathedral of Milan; and a Santo Carlo crucifix over the tomb of the Borghesē 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) Godesses carry a tower crown on their heads, both on the Hittite bas relief of Boghaz-Keui in Armenia, and on statues of the godess 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 Ktēsias. 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 Sita, "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 (Psyche) 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 godess 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 *Gebaluh* "the Godess of Gebal" in Syria. There was a very famous temple of Ba'alath, the earth godess, 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. Sokratēs 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 Christian 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 pretentions 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 Theophilos, 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 Theo-tokos ('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 *dā* "give": Egyptian *ta* "give": Akkadian and Mongol *te* "take," "lay": Assyrian *idu* "put": Hebrew *yad* "hand."—ED.]

Dabistān. A Persian book treating of schools, of sects, or

manners (*Mazāhab*), which mentions various older works now lost. The sage Dawir (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 Brāhma, and inspired to write the 4th, or Athārva Veda. Indra inspired Dadicha, 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 *Dhu-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 *Kan* "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 'Aṣkalon are named Yamir-Dagan, and Dagan-takala. The fish god is also represented on an Assyrian bas relief in the time of Assur-nasir-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 phallik 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. Sokratēs 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 Kāli, 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 Prajāpati ("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 godess 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 Iasonion 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 Blesser.

Dāna. Sanskrit: Pious gifts, charity, the first of the six Pāramitās, 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 Dēmētēr 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 *wajd*). They assemble and, at first, men and women sit apart and eat sweetmeats 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 Hymenæa, 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 *vises* 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 santo Oroso*. 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 latchets, 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 not 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 phallik 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 diabolik 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 *Ḥagg* for "festival" in Hebrew (see 1 Sam. xxx, 16), and the Arabic *Ḥajj*, 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 Makām 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 pantomimic 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 Drāvidian name for the Kurumbas

and Āndhras. They are now Bhīls 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 Kethubim 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) Sānkhya, 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 "Mīmansā": (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-dwaita*) 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 Vaiseshika we find subtle theories as to atoms, like those of Lucretius, and of Pantheists who preceded him. The Sānkhya 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 Darwands 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 Wedgewood, 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 séance, 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 every one 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 Theistik 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 Ichneumonidæ 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 Brāhmans 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-potēs, while the Greek *daos* meant a "slave." Aryans had, however, cause to respect Dāsyas, and the word has a better signification than Mlechas or barbarians. For Dāsyas 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 Kuār), called the Durga-puja 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 Rāma who is the 7th incarnation of Vishnu. These were all kings of Ayōdha (Oudh), and founders of Aryan power. Dasaratha was descended from Ikshvāku, ancestor of the Sākyas, and of Buddha. He possessed the magic car of Surya (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 Amrita 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 godess, is apparently the Scythian Tabiti, for Vesta, the fire godess.

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 Rahab. 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 Asiatik kings to have been a priest as well as a civil ruler. His sons also were priests (*Kohenim*, 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 Sebt* 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	Kuriake	Surya	Nyāyaru	Aitvas	Sun
2	Lun	Moon	Luna	Selene	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	Vyāzan	Jumarāt	Jupiter
6	Wener	Freya	Venus	Aphrodite	Sukra	Veli	Juma	Venus
7	Saderu	Saltere	Saturn	Sabbaton	Sani	Sani	Sanichai	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 Vedik 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 Vedik 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 Brāhmans, for in the *Rāmāyana*—written a century or so after Buddha's death—the Rakshāsa 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 Asiatiks 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 Herodotos. The Guanchos 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 Homerik 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 godesses, 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 Belgæ, 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 Anthrop. 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 xiiith January 1590." The ancient Norseman was burned on a *bál* 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 Zeus and Apollo 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 *Delphus* "the womb," and a very important solar-phallik 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 hypæthral 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 worshipers. There was a natural cleft between two great mountains, with bosses, suggesting the earth mother (see *Rivers of Life*, i, p. 238). The early tribes knew the spot as Lar-nasos or Lar-nēs, "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. (*Herodotus*, ix, 81; *Thucyd.*, i, 132; *Pausanias*, X, xiii, 9), and disappearing when the Phocæans 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 *Puthu* "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 Ε, 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 ω, 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 Vishnuvas (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 Satlej river (*Journal Rl. Asiatic Soc.*, 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 despitefully 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. Dēmokritos visited Athens during his extended travels, while Plato and Sokratēs 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. Soc.*, 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, 1½ miles from the W. bank of the Nile, is in fair order, with a fine porch on pillars 50 ft. 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 Zodiak 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 Zodiak 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 Dionūsos 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 Keltik 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 Dionusos)

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 Trikūta—like Siva's holy triple peak in the Himālayas (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-nātha," says Dr Ram-lal-Mitra. The present lingam is said to have been set up by Brāhmans, near the sacred lake; and a dark aboriginal non-Aryan named Byju came and insulted it, as an encroachment. This Sontāli 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 Brāhmans. The tale admits that when they first arrived they "found nothing but forest, and three great stones which the Dāsyas 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 Brāhmans contended for its possession. General Aryan pilgrimages to the spot are traced only to our 10th century; and in the 16th Brāhmans from Mithila wheedled the non-Aryans out of their ancient rights, and began to build and rebuild Brāhman 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 pandemus flower is the favourite one; for Sati, daughter of Daksha, took this form in

order to dwell near her lord's *vānu* or "grove." It properly applies only to the "cremation ground," where Satī's heart fell (whence the name Hārda-pitha); but she also appears as a flower on the top of the lingam (see Satī).

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 Pārvati—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 godess, 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 Aśoka 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 Brahma. 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 Tārā-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 godess. Perhaps originally Dagitu, feminine, from Dag "fish."

Dervish. Darwīsh. A religious devotee of one of the secret orders of Islām. The name is variously explained. [Perhaps from

Daras "to learn" (Arabic), or from *Daru* "to beg" (Persian).—ED.] Vambèry 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 Kairwân, a stronghold of fanaticism. These Dervishes did not recognise the Soudân Mahdi, 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 Sanyâsis 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 Allât—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 Malawis (Dancing Dervishes) say that their founder was a celebrated Persian Sheikh, Hazarat 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 Ahmedīyeh 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 Chalmers, 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 usually 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-dāsi. 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 *mantrams* (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 *tali* 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 (*shruda sopuni*); 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-dāsis of S.E. India are popularly known to the Portuguese and Franks as Bayaders, or Balai-ders, and are mere nātch 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 fêtes.

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, *Ḳodeshīm* 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 Apheḳa 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-alu* meaning "god's-house" (see Pagoda).

Deva-nagāri. 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 Hoernle (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 Aśoka'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 Charûn, represented as a demon. Nergal was a similar hell-god, and lion-headed. The Aryan Zerne-bóg 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 Ḳorân he is called Shaitân—a word occurring 52 times, while Iblîs only occurs 9 times. He was once (as 'Azazel "the might of God") an angel, but rebelled (see Adam) when man was made (*Korân* ii, 5, 7, 38); all this legendary story being founded on the Persian myths concerning Ormazd and Ahrimân.

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 Nebo 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 Zodiak, and the god of love (see Kâma). 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" (*Smrīti*) of holy Rishīs 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. Dhāt-ḥāmi. "She of the wild goats," and "She of the Sanctuary." Godesses of the Himyarite 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 Hastinapūr. He was thus one of the Â-sūras, and an enemy of Aryans, in the Mahābharata 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-Karnein, "he of the two

horns" (in the Korān) 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 godess. 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 Latōna, 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: *Didakhe* "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 Brieunios. 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 *Didache* 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, every one 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 *Didachē* 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. Muhammad 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 xixth and xxth 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 godess," 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 (*Birsa* "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 (*Kariath Hadatha*, "the new city"), called also Cartha-Elissa. The older town of Utika (*'Atikah* "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 Pahlavi book much revered by the Parsis. 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 *nuai* 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 Dionūsos, 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"), Dendritēs ("tree god"): for he bestowed grapes and wine, and was the son of Dĕ-mētĕr 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).

Dīpavāli, or Divāli. The "Feast of Lights" among Hindus, in honour of Durga, at the new year (see Durga). The festival propitiates Kāli (death), and honours Lakshmi and Sarāsvati, as godesses 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 Kāli 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 Parsi firm in Bombay at the Divāli fête of 1891—a kind of "Hogmanay," as it is called in Scotland.

Dīpa-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 Mahāsena, 502 A.C. (see Buddhaghosha).

Dīp-dan. A tower for lights in India, beside temples or tombs—like the Minārah 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 Kāsyapa (the sun): 2 M[1]

she was the mother of Dityas, and Āsūras. 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 Dodōna. 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 (Atlantides, Peleiadēs, 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 superceded 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, Saramā, Serāpis, Tantalōs, and Vendidād). The commonest name appears to come from the root Ku (Chinese kau, Circassian khah, Hindi kuta, Hungarian kutya, Mordvin kutka,* Vogul *kusa,* Keltik *cu* and *con,* Welsh *ci* and *cum,* 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 Vendidād, 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 dogs 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 godess 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 Sakti, 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 Surmā "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 Keltik 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 Higgin's *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. Conder, 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 Mareighât, 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 not 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 Ramlalsād in Oudh, was a Moslem Dom governor in historic times. The land-owning Bābhans of Bihār (some 200,000 in all), under the Mahā-Rajas of Banāras are Doms, or Dōm-Katars. They were great tree worshipers, like the "Tree Gonds," or the Bars who held rites under the *bār* or banian tree, the *bel*, and *mahwa* trees —the latter prized for sweet flowers and spirit-yielding properties (Elliot's *Ethnogr. Glossary*, and Hewitt, *Journal Rl. Asiatic Soc.*, 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 phallik 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 Anthrop. 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 Crawfurd) 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-ghāt (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 Mezūzah (see Delta).

Dor-jē. The sacred mace of Tibet (see Danda), or magic rod of the Dalai Lama (*Journal Rl. Asiatic Soey.*, Jan. 1895).

Dove. The dove in mythology is connected with mourning, is a phallik 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 godess) 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 Dōdōna were called Peleiai, or "dusky" doves (see Dōdōna). 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 Jaipūr 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 godess, and shared the fate of 360 other idols. But doves still flock in the courts of Moslem moska. The turtle doves of the Ḥaram at Jerusalem (still so numerous) wept when Muhammad 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 Natiy. 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 (Nobah), 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 beau" (see Beans). Aphroditē 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 Burmese and Siamese of the same original stock. No Aryan Brāhman could have originated this; and Agathēmeros, 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 Sesathi, 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 Malayālams in the south never adopted. The Drāvids included Chalukyas, 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 Kumāri. 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 Mahābharata, 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 R. 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 *ku* ("hot"), *ku* ("bent"), *ta* ("strike"), and *ra* ("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 Palæography*, 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 Aśoka's Buddhist missionaries. Buddha (according to the *Lalita Vistara*) knew 64 alphabets, of which Drāvida 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 *Iriñ-tor*) and when caste arose it followed older tribal distinctions among them.

The Drāvidians include some 46½ 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) Malayālam 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 Anthrop. 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 Drāvid 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 Anthrop. 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 Brāhmans, 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 Hippokratēs 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 Bhārad-wāja. 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 Teutonik 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 "Ivvere 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. Mâhratta country, Mysore, and Wynâd (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 genus 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 *Kaara* or *Ihara*—"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 Anthrop. 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 Drupadī 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 Brāhman caste. Karna, king of Anga, or Bangāl, was then proposed by Dur-yodhana; but Drupadī 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 Virātā strove to seduce her; and she passed through many vicissitudes, protected by Gandharvas and Pandus, till she retired to Indra's heaven with Yudhishthira, 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 Muwaḥḥedīn or "uniters," striving to unite in one faith Christians, Moslems, Jews, Buddhists, and Mazdeans: (compare Bābis, and Sikhs). Ed Darāzi, and another Persian mystic Ḥamzah, son of 'Ali son of Aḥmad, frequented the Court of the 5th Fatemite Khalif at Cairo—El Ḥākim-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 Ḥākim, who however was murdered, by order of his own sister, in 1020. Ḥamzah disappeared for a time, but returned to announce that Ḥākim 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 Darāzi (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 Hākim.

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 Jebel ed 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 Hākim, and in ten accompanying incarnations of the power or wisdom of God, the latest being Hamzah. They name these differently according as they speak to Jews, Christians, Moslems, or others. They are divided into two classes, the *'Akil*, 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 Ansāri).

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 *'Akil*, 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 Bāṭanīn

('esoteric' sects) of the 8th and 9th centuries, whose teachings owed much to the Zoroastrians, Ṣabians, 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 Ḥākim 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. Ḥākim 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 'Aḳil 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 'Aḳils on earth are some 10 to 20 per cent. of the Drūzes. The rest are Jāhil or "ignorant."

Both men and women may become 'Aḳils: "all are brethren, and equal; neither Emīr, Sheikh, nor 'Aḳil 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 Dālieh and 'Esfia) sacrifice a goat to Elijah, and so dedicate their children to the deity. At the tomb of Neby Sh'aīb (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 Hamzah, 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 'Aḳil 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 Khayyām, and the creation of the Ism'ailiyeh or Assassin sect in the reign of Melek Shah, as well as the Anseirīyeh 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 Muwaḥḥadīn 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.]

Dūdāīm. 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 godess 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 phallik 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 hillmen 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 unreproved, 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 Sita (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 Shashti as Devi—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 godess; 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 godess 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 godess Sidhēsvari, 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 *Naubut-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 godess Bagesvarī, 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 Kāli, was also the demon godess 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 Pārvati 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 Jambu-dvipa 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 Āthārvan 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 Svâr 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 Elōhīm) 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 aigis of Zeus.

END OF VOL. I