

FAITHS OF MAN
A
CYCLOPÆDIA OF RELIGIONS

namely adaptation in a God are Eternal, they must
be independent of design. That we never began to exist
could not have been produced; it does not therefore ad-
mit of design. If therefore order, harmony, ~~order~~ order, ad-
aptation are independent of design in the divine mind,
it is certain that there exists ^{but afford} ~~no~~ evidence of a
pre-existent designing intelligence. ^{(Understood) not} ~~not~~ being produced
by design, that is designly thrust out, also a growth
of "The All Perfect & Eternal - the same yesterday &
forever" is ⁱⁿ incomprehensible, it is unreasonable, illogical &
infer designing intelligence from apparent signs of order

ORIGINAL MANUSCRIPT

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A CYCLOPÆDIA OF RELIGIONS

BY

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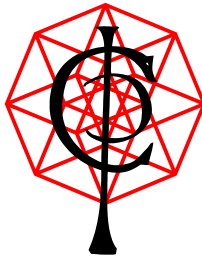
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FAITHS OF MAN

N

THIS is a weak letter, interchanging with *M* and *L*, and often dropped.

Na. An ancient word for “he” and “the” in Aryan and Turanian speech (see *An*). In Kuneiform, and in Hittite, the sign for *Na* or *Ne* is the phallus; and in Egyptian this emblem has also the sound *Na* as well as *Ka*.

Na’aman. Na’amah. Hebrew: “pleasant.” The name was applied to Adonis; and the red anemone is still called *N’amein* in Arabic (see *Quarterly Stat. Pal. Expl. Fund*, July 1883, p. 128). The name *Na’amah* also applied to ’Ashtoreth.

Nab. An ancient root meaning “to swell.” [Egyptian *nebab* “flood,” *nef* “wind,” *nebi* “lord”: Aryan *nabh* “swell,” “burst”: Hebrew *nib* “sprout,” *nābā* “swell,” “bubble,” *nab’a* “spring,” “gush.”—ED.] It also signifies light—perhaps as spreading. [Akkadian *nap* “light”: Mongol *nup* “sun”: Egyptian *nub* “gold.”—ED.]

Nabatheans. An Aramean, or N. Arab people who lived near Petra in Edom. Hebrew tradition makes them akin to the Hebrews, as descendants of Nebaioth (“heights”) son of Ishmael (Gen. xxv, 13): they were probably inhabitants of “swelling” downs (see *Nab* and *Nabi*). M. Quatremère regards them as Arameans of Kaldea (S. Babylonia) who gradually moved into the desert as nomads. Josephus makes them extend from the Euphrates to the Red Sea. They were known to Greeks and Romans as a pastoral people, and also as great traders on the routes from S. Arabia to Syria and Egypt. They are mentioned by Sennacherib with the Hagarenes (“wanderers”), being attacked by him in 703 B.C., after they had ravaged Babylonia; and after a raid on Damascus they were driven back, and subdued by Assur-bani-pal about 645 B.C. The inscriptions of Edom and N. Arabia, in an Aramean alphabet, date from about 400 B.C. down to 80 A.C. (see Doughty, *Doc. Epigr. N. Arabia*, 1884). In the *Ḳorān*

such texts are attributed to the ancient race of Thamūd (see Arabia). In 312 B.C. the Greek general Antigonos found them a powerful and independent people; and Tiglath Pileser II (about 730 B.C.) had found them hard to conquer. Their trade was destroyed by Roman victories under Trajan about 115 A.C. We have coins of Nabathean kings of Petra; and the Sinaitic inscriptions (of Christian times) are in their alphabet. Their early rock-cut tombs show the influence of Babylonian art, and the later ones of Greek art—as also among the Jews of the 2nd century A.C.

Nabhi. Sanskrit: “navel” (see Nab).

Nabi. Hebrew: “prophet.” Arabic *nebi*. Assyrian *nabu* “to proclaim” (see Nab). The radical meaning is to “swell,” as seen in the names of the places called Nebo, and Nob, or “swelling” hills. The herald or preacher swells with inspiration, and “bursts forth” in speech. The prophet was at first called a *Roeh* (“seer”) or diviner (1 Sam. ix, 9), who had “second sight.” The bands, or order, of Nabaīm are said (1 Sam. x, 5, 10) to have first appeared in the time of Saul, being organised by Samuel, and these prophets fell into ecstasies, and went out with drums and pipes, lutes and harps, like modern Dervishes (1 Sam. xix, 20, 23, 24). Seers and prophets seeing visions are also noticed in Kuneiform texts from Babylonia (see Nebo).

Nag. An early root meaning to “bind” or “squeeze,” connected with *Ank* and *Ak* “to choke.” [Egyptian *nuk* “cord”; Aryan *nagh* “to bind”; Aryan *ang* “choke,” *ank* “bend”; Hebrew *ʾanak*, “compress,” “neck”; Chinese *ang* “press.”—ED.]

Nāga. The Indian sacred serpent (see Cobra), the worship of which still survives throughout India, the Malay Peninsula, Barmah, and Asia to the Kaspian, as also in Madagascar (see Serpent). The serpent in connection with the sacred tree is found on Babylonian seals, and the snake occurs with a female figure on a Hittite signet from Kappadokia. The hooded snake is a great Egyptian emblem, and represented on the Phœnician shrine of ʾAin el Ḥaiyāt (“the spring of serpents”). The Nāga tribes of India were serpent worshipers, but Angami Nāgas in Assam claim descent from the lingam (see *Journal Anthropol. Instit.*, August 1897), and we must be cautious in applying the term to tribes, for in Assam, as Prof. Beal points out (*Proc. Rl. Geogr. Socy.*, February 1889) the word Naga or Noja means “man” (see Na), either as “male,” or as “tribesman” (see Nag “to bind”), being interchanged with *log* (“folk”): the Nāga itself

is an emblem of the male, and of the phallus (*Bengal Rl. Asiatic Socy.*, January 1880, and *Lahore Gaz.*, 11th November 1879): while the Nāga ascetiks, who are naked, connect their name with the Sanskrit word *nagna* "naked." The ancient Nāga races appear to have been powerful Turanian tribes with walled cities (see Aryans).

Indra's favourite name is Indra-nāg, and by aid of Brahmā's arrow (Nāga-pasa) Rāma and his brother escaped their foes. The hero Arjuna was restored by the Nāga charm of his wife Ulūpi. The sun Kāsyapa was father of a thousand many-headed Nāgas, by his wife Kadru, daughter of Daksha, and among these were Sesha and Vāsuki. Neither Brāhmanism nor Buddhism could overcome Nāga worship, and both absorbed its symbolism. The Naga was "the biter" or "the strangler," the dragon (or "gazer"), the guardian of hidden treasures, and one who entered into secret places. It secretes poison, but "none but women know where its feet are" (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, chap. 5), though sacred footprints are common in Nāga shrines (see Pad). The Pancha-muke, or "five-faced," Nāga spreads his five hoods as a canopy over many gods. The feast of the Nāg-Panchamī ("serpent fifth") is held on the 5th of Savan, about the end of July. A whole district in Banāras is named from the Nāga-Kuān or "snake well"—one of the oldest "stations" in this sacred city—and here, at the Panchami-Mela, both sexes bathe in the dirty pool. [The Jews so bathe also in the pool of Gihon, where a serpent is said by Arab tradition to swallow the waters of the intermittent spring.—ED.] They present offerings to the Nāga, and carry home small Nāga images as charms. Strange scenes of licence occur at this dark square well with its steep, well-worn steps, when shepherds and ploughmen of the lower castes have bathed and begin to sport. The walls of the building are of massive masonry, with many niches for images of Hanumān, Ganesa, and Pārvati, sheltered by three or five headed Nāgas; and on the floor of one niche we observed a stone lingam round which a Nāga was represented as twining. Elsewhere the serpent also coils round the lingam, being carved in the Argha in which it stands. The dreaded snake was called by fair names (as the fairies were called "good people"), and was the Agatho-daimōn ("good spirit") in the west. Even the Buddhist "wheel" shows sacred snakes in heaven.

Many powerful tribes in India itself were called Nāgas, such as the founders of Nag-pur in Central India, or the natives of the Southern Nāga tracts. A Shān race of Nāgas invaded Assam in 1228 A.C. The Nāga-bushans or "Nāga-wearers" are a Saivite sect,

whose temples are carved over with wriggling serpents, like that at Nakon-vat, or like others in Java, Japan, and China. The Chinese are called Nāgas in the earliest chronicles of Tibet (*Proc. Bengal Rl. Asiatic Socy.*, Feby., 1892), speaking Nāga-bhāsha or “serpent speech,” and the dragon is the great Chinese symbol (see China, Korea, and Takshas). Indra-nāg, as a crowned king with a bow, is attended by Nāgas : he has many shrines in the hilly tracts above the Biās, Rāvi, or Vibali river (Dr Oldham, *Journal Rl. Asiatic Society*, July 1891), and is said to have been a Nāga chief who once reigned in Paradise, but came back to earth to rule Nāgas. The Naga kings once ruled in the N.W. of India, in Sind, Katch, Gujerāt, and on the Ganges, as Ahi-Kshatras or “serpent warriors” (see Ahi). The Tāka or Nāga kingdom embraced the country watered by the seven rivers flowing from Kailāsa (Mr Hewitt, *Journal Rl. Asiatic Socy.*, 1889-1890). In 1891, according to Dr Oldham (as above cited) the serpent gods Sesha, and Vāsuki were still worshiped with the ancient rites at the festival of the Nāg-Takshaka, just as in the days of Nāra Rāja, about 200 to 300 B.C. The temples are dedicated to Siva, but human figures decked with serpents represent the Nāga Rājas of the race, and over each is a canopy of cobras with 5, 7, or 9 hoods. In these temples the Nāga is the chief deity, and subordinate figures, such as Nāgas and Nagunis—men and women with serpent tails and human heads—do not appear. One of the Nāga-Rāja shrines contains a lingam, and Siva’s bull is represented outside others, but is not worshiped by the serpent worshippers. Goats and sheep are sacrificed to the Nāga, votive offerings are set up, lights and incense are used, and the deity is consulted by an attendant, the devotees being mainly non-Aryans. Only descendants of Takht-nāg, and of Bās-deo, act as priests at the rites, and (except Brāhmans) they alone approach the Kailās-Kund or holy tank. The names of Bāsak-nāg (Vāsuki) and Takshaka are household words from Kashmir to the Narbada, and further south, and Nāga-Rājas ruled also the valley of the Indus to Pātala, and the Himālayan regions. Their power extended “beneath the sea” according to their legends, and Nāgas dwelt in Indra’s Svarga, or “heaven.”

The cobra kills 20,000 to 30,000 persons annually in India, yet few Hindus will willingly hurt a Nāga. “It is an emblem of renewed life, life out of death, or life everlasting,” for it renews its skin. It is specially adored when haunting some sacred well or tank. Here the pious are baptised, and the lingam of Siva is placed close by. The Nāga-Ishvar shrine at Banaras is also sacred to Mahā-deva or Siva. Nāga forms consecrate the vessels of the sanctuary, its altars, and bells, and ward off evil if carved as a talisman on gems, door handles, and

posts. But there are also evil serpents, which swallow the waters, like Vṛitra, against whom Indra made war. The 48 Nāgas, and Nāga kings of India, are enumerated by Prof. Hoernle (*Indian Antiq.*, December 1892), including many well-known names, such as that of Ananta, the serpent of Vishnu. Dr Oldbam (*Journal Rl. Asiatic Socy.*, July 1901) describes modern Nāga worship in the north. The Nāga temples are presided over by Kshatriya chiefs, and not by Brāhmins. These offer their own sacrifices, and the *desi* or local Brāhmins are not of any recognised clan, and are only respected as aged men. The real medium of communication with the Nāga deity is an inspired prophet, who may be of the lowest caste; and the instructor of this inspired priest is the Chela (or “disciple”) usually of pure Kshatriya caste. He is not elected, but “called” by God, being possessed by the divine spirit. He is a celibate who eats only food prepared by himself: he sleeps on the ground, and his feet are bare. He is always under the divine influence, and must not be touched by any. No priest has any power over him, or over the temple property, rites, and festivals. A council of elders is guided by the divine will, as announced by the Chela prophet. He speaks for Indra, not of his own accord. He is not a magician, and he dresses like other villagers, but wears a red cap and no shoes. He receives such grain as he needs from the village store, and usually the head of any victim offered in sacrifice. He often undergoes severe penances, scourging himself—till the blood flows—with the iron sūngal or gājā, closely resembling the whip with many lashes held by priests and gods in Egyptian pictures. He is the living representative of the ancient serpent worshiping priests and diviners of Western Asia.

Nagar. A common Indian term for a town.

Nāg-arjuna. A Buddhist teacher of importance, about 170 A.C., who has been confused with the earlier Nāga-sēna (150 B.C.). He was the son of a rich Brēhman of Vidarbha, and, according to the legend, the gods decreed he should only live 7 days, but this was extended to 7 years through the prayers of the parents and gifts bestowed on Brāhmins and Bhikshus. He was sent to a solitary place, where a Buddha met him, and sent him to the monastery of Kāleन्द्रa. The abbot’s attention was attracted by his recitation of sacred gāthas (hymns), and his history was made known. He was directed to recite without sleeping till the end of the fatal seven years, and his piety pleased Chandika (a goddess), who bestowed food on all the Bhikshus in consequence; she became frantically enamoured of Nāg-arjuna, and

urged him to leave the earth, but he preferred duty here to bliss in heaven. He built for her a lofty stone temple, in which he placed a thick wooden post (or lingam), which secured the affections of Chandika, who declared she would never leave him till it decayed and turned to dust. As a maiden of low degree she however enticed a Buddhist cook to burn this post, when she fled to heaven ; and Nāg-arjuna was then reduced to beg of kings and peoples for the support of his monastery. He set out to distant countries to raise funds, in consequence of a famine, and was aided by two leaves of an enchanted tree, which guided him to a sage, who told him how to change base metals into gold. This enabled Nāg-arjuna to support the Nālendra monks, by whom he was called Siddhi or “ perfect.” He made a huge image of Mahā-kāla (“ great death ”), which enchanted even the Nāgas or snake spirits. His teaching refuted that of Sankar-āchārya (see that heading), and the Nāgas besought him to dwell among them, whence he was named the Arjuna of Nāgas. But he remained at Nālendra, and the Nāgas gave him rich gifts and a sacred book (the Nāga-sahasrikā). One of the oldest of sacred caves in India is that of Nāg-arjuna, near Rāja-griha, in Behar, called that of the “ Brahmanī milkmaids ” (see Krishna) ; it contains texts as old as 200 B.C., and the legend of the miraculous food supply granted by Chandika the goddess still attaches to it. Other caves, connected with Nāg-arjuna, contain Gauro-Sanskrit texts with salutations to Buddha, Mahā-vira, King Āsōka, and his brother. In one of these we find Nirvāna (or Nibutti) defined (see Nirvāna) as “ absorption of the soul in the Supreme being.” This dates only from the year 73 of the Samvat era, or in 17 of our 1st century ; another of these texts speaking of the dedication of images, to Siva and Devī, shows that the descendants of Chandragupta (namely Yajna and Ananta-varma) were not purely Buddhist rulers, though Nāg-arjuna is supposed to have been a Buddhist himself. He also composed works on astrology, medicine, and alchemy, and developed (on becoming an abbot) the Mādhyamika philosophy, which had been imperfectly taught by his predecessor, Sarah-Bhadra. He aided the “ lesser vehicle ” school of Buddhism, and enforced discipline, expelling 8000 immoral monks. The centre of this school was at Buddha-gayā, where he restored decayed monasteries, and propped up the holy Bodhi tree with two pillars, making finally a great stone railing round small chapels, and erecting 7 huge statues of Buddha. The encroaching river was so forced to change its course.

Owing to his teaching Manja, king of Orissa, and the king of Malwa, with thousands of their subjects, became Buddhists, and

monasteries sprang up everywhere. He visited S. India, and astonished Brahmans by his knowledge of the sacred books. He induced King De-chye (or Sankara) and two wealthy chiefs (Madhu and Supra-Madhu) to be converts and supporters of Buddhism, and at a great age he was taken up to heaven. Tibetan accounts say that the great Āndhra king Sāta-vāhana, in S. India, built the monastery where he spent his last years : it is now a Hindu shrine of Malik-arjuna in the "black mountain" near the Krishna river. This was called (as recorded by Hiuen-Tsang and Fa-hien) the "pigeon mountain," connecting it with Pārvati (probably Chandika) as the "black pigeon" (see Pārvati); and the legend relates that Sankara's son could only succeed his father by securing the head of Nāg-arjuna, who was on Pārvati's mountain. The saint consented that his head should be cut off, which others vainly attempted, till he himself did it with a blade of Kusa grass. A Yaksha, or, spirit, then flung it a distance of five miles, and it was turned to stone with the rest of the body. It is believed that the severed head and the body are ever drawing nearer ; and when they reunite the saint will reappear and preach for 100 years. He is regarded by Prof. Beal, and others, as the first Buddha of S. India (*Indian Antiq.*, June 1887), but his story is essentially at variance with original Buddhism. He was not only turned to stone, but is said to have set up stones to please the Nāgas. The legend is of value only as representing the popular beliefs of the age (166 to 200 A.C.).

Prof. Beal gives us a famous letter, supposed to be written by Nāg-arjuna to King Udayana of Shingtu, a friend of his youth, in S. India, which is full of pure Buddhist ethiks. This is said to be translated by I-tsing the Chinese pilgrim (700 A.C.), and supposed to have been written to convert King Jantaka—"one well versed from his youth in other teachings than that of Buddha." It was translated twice about 431 to 434 A.C. by the Srāman named Gunavarnam, and according to this account (some two centuries after his time) Nāg-arjuna in his "friendly letter" says that "he relies only on the true law" of Buddha, insisting on "the three gems, charity, morality, and thoughts about the Devas" (or gods), which last nevertheless is not Buddha's teaching. I-tsing adds : "this is the thousand letter classic of China, and is learned by heart by children in India."

Nāga-sēna. A distinguished Buddhist monk in Afghanistān about 150 B.C. He held disputations with King Menander (Melinda) as a true follower of Gotama Buddha (see Prof. Beal, *Journal Rl. Asiatic Socy.*, July 1855 : *Indian Antiq.*, Dec. 1886) ; and he is

very distinct from the semi-mythical student of magic some three centuries later (see Nāg-arjuna). In the Chinese work called *Questionings of Melinda* (Melinda-panho : 317 to 400 A.C.) Naga-sena (Na-sin) is called of “Kipin” (Kophene in Afghanistan), and Menander ruled from Pātala at the mouths of the Indus to Kophene, his capital being at Sāngala, where a controversy famous in Buddhist history occurred (Hardy, *Manual of Buddhism*): this city Hiuen Tsang found in ruins in 630 A.C., but still with a monastery of 100 Buddhist monks of the Hinayana (or “lesser vehicle”) sect. The footprints of four Buddhas were shown at a stupa 200 feet high, and another of the same height, a mile to, the N. W., was then attributed to Āsōka. In the Chinese work above mentioned the region is called Ta-tsin, a term applying to the Byzantine empire, but here meaning the Greek kingdom of Baktria. Menander is said to have been born at Alasāda, 1400 miles W. of his capital, or in Persia, and Nāga-sēna appears to have come to argue with him from the Buddhist caves of Bamian on the Kābul river.

Nag-panchami. See Naga.

Nahab. An Egyptian goddess who is serpent-headed. The Hab is the Ibis bird which kills snakes, and it was sacred to Thoth.

Nāhash. Hebrew : “serpent.” It is also a personal name, as among' Ammonites (1 Sam. xi, 1) ; and even David's father Jesse (“rich”) is called Nāhash (2 Sam. xvii, 25; see 1 Chron. ii, 12-16) ; but the word has a secondary meaning “lucky” or “prosperous,” the root meaning “good augury.”

Nahusha. An early legendary king in India (see Brāhma), ancestor of the Puru race, and grandson of Purūravas. He contended with Brāhmans, and sought to possess Indranī ; a thousand sages bore his litter, but he was thrown thence because he touched one of these (Agastya) with his foot, and he became a serpent (see Nāhash).

Naila. A goddess of Arabia (perhaps “the blue”) connected with the legend of Şafa and Marwah (see Makka).

Nails. It was customary to drive nails into sacred trees, or to throw them into wells, as memorials of a visit to some shrine—as at Vienna where only a fragment of the tree is left in a niche on the wall of a chapel. The head of the Roman state, on the Ides of March, celebrated the foundation of the temple of Jupiter Capitolinus by driving a nail into the right wall of the Cella Jovis. Similar rites—

or simple records of the years—are noticed in the Bible (Isaiah xxii, 23 : Ezra ix, 8 : Eccles. xii, 11). Even after this commemoration was abandoned the rite was observed in years of famine or pestilence, or after a great crime. The nail of fate is noticed by Horace (see Butterfly). The same memorial idea is found in the tying of rags to holy trees, common among Kelts and Syrians alike. They are stuck on poles, in cairns, wherever any important event, such as a murder, or the resting of an idol, occurred. The sacred wells (see Marī), and lakes, are full of pins and nails, and Highlanders say it pleases the saint at Loch Maree to drive nails into his oak tree. At Mechlenburg, to cure hernia, the patient on two successive Fridays must make the sign of the cross over the part affected, with nails; and, without saying a word, must then drive them into an oak or beech tree hard by, the nails being driven in over their heads : the patient will recover when the bark of the tree grows over the nail-heads (*Folk-Lore Journal*, Dec. 1893).

Nairs. A tribe of S. India, remarkable as being polyandrous like some in the Himālayas. The woman has several recognised husbands, and property descends to a sister's children. No one enters a Nair woman's house if a man's shoes are at the door. In like manner (see R. Smith, *Kinship and Marriage in Early Arabia*) the Yaman people who were polyandrous—and perhaps non-Semitic—respected privacy when a stick was left at the door.

Nakarrah. A god of the Ḥamyar race in S. Arabia. Perhaps “the hewer.”

Nakir. See Munķer.

Nakon-vat. A famous ancient serpent shrine in Kambodia (see Fergusson, *Hist. Indian Architect.*). Dr Kem (*Annual Report Journal Rl. Asiatic Socy.*, July 1883) gives 600 A.C. as the date when it already was known to exist, and notices a text of 589 of the Saka era (667 A.C.) at Ang-Chamnik, on the left bank of the Me-kong in S. Kambodia, which refers to a lingam erected to Siva. The characters are those used in India in our 6th century. The shrine is one of Naga worshipers, and no true Buddhist figures occur.

Naksh-i-Rustam. Persian : “carving of Rustam” (see Pasargadæ).

Nala. A common Indian word for a “channel” (hence our “nullah”) or “tube.” The lingam is called Nali.

Naladi-nannurru. A celebrated Tamil poem (600 to 800 A.C.) the composition of several poets, and esteemed by Drāvidians as second only to the Kural (see Tiruvalluvar). It is called “one of 8000,” and shows acquaintance with the Kural (Rev. G. U. Pope, *Indian Mag.*, Sept. 1888): it is concerned with questions of morality, penitence, forgiveness, vanity, “summer friends,” etc. ; and tells us that : “The unintelligent may read but are unread,” while “the unread intelligent are often men well read.” “Learning is a shoreless sea : the learner’s days are few : think calmly of this : lo evils wait around : with clear discrimination learn what is good for you.”

Nalina. The Lotus, or *Nelumbium speciosum*.

Nama. Sanskrit : “name.” A caste mark, such as the Trisul of Vishnu marked on the forehead with a red stroke flanked by two white ones.

Nami. The 21st Jina of Jains. See Nemi the 22nd of these Jinas, or Tirthankars (see Jains).

Namtar. Akkadian : “fixed condition” : fate, death, or plague (see Mulge). The gates of Hell open at his command. He had seven evil spirits as attendants, and a messenger Itak—perhaps “the arrow.”

Nana. Nina. Akkadian : “mother” or “lady,” the mother goddess. Assur-bani-pal of Assyria when he sacked Susa, about 630 B.C., discovered in this Elamite capital the image of Nana which an Elamite conqueror, Kudur-na-Khunti, had carried off from Erech about 2265 B.C. On the Gold Coast Nana means a “grandfather,” and Nana-nyan-kupon (“parent of the sky”) is the sun (Major Ellis) : for the word originally was of both genders.

Nanak. See Sikhs.

Nanar. Babylonian : “the fire maker” or “light maker,” a name of the moon (see Istar.).

Nand. Nanda. Sanskrit : “delight.” The foster father of Krishna, and brother of the fair Radha. Nandana (“delightful”), is also Indra’s paradise on Mt Meru. The dynasty overthrown by Chandra-gupta (315 B.C.), was called the Maha-nanda, and was said to have brought all the earth under one umbrella for 100 years.

Nāndi. Sanskrit : “benediction” (see Nand), or “gratification” of gods and men.

Nandi. The sacred white bull on which Siva rides. It kneels in adoration before the lingam in its Argha. Siva was angry with Nandi for making Parvati blush, but this bull was the emblem of “delight.”

Naos. Greek : “ship,” “hull,” “cell,” “shrine”; a common Aryan word (*nau*) for a “boat” (see Arks).

Nap. Nab. Akkadian : “light” (see Nab).

Nār. Arabic : “fire.” The common word for Hell.

Nāra. Nira. Sanskrit : “waters,” (compare the Semitic *nār nahar* “river”). Vishnu resting on the waters is called Nārāyana. Nāras are human figures with horse hoofs (see Kentauris), living in the waters, and created by Brāhma. Arjuna is also called Nara.

Narada. The Indian Orpheus who invented the *nara-vena* or “lyre.” He sprang from the thigh of Brāhma, and caused dissension by giving flowers of the Pari-jāta tree to women. He frustrated Daksha’s project for peopling earth, and was a friend to Krishna. A Nārada is also said to have written parts of the Rig Veda.

Naraka. In Sanskrit : “hell,” “fire” (see Nar).

Nara-Sinha. “The man lion.” The word Nara means “manly” like Mar. This is the 4th Avatar, or incarnation of Vishnu, who sprang out of a temple pillar to aid the convert Prahlada (see Vishnu) tearing the infidel and drinking his blood. The festival of Nara-Sinha is held on the 1st May.

Nārāyana-Svami. “The image of Vishnu.” A puritan reformer of the Vāllabhāchārya (see Gosains and Vāllabha). He was born 20 miles N.E. of Lucknow in 1780 A.C.; his real name was Sahaja-Nanda; and he settled at Junagarh in Katiawar about 1800. With his teacher Rāma-nanda he established himself at Aḥmad-abād about 1804, and became celebrated for his power of fascination, which entranced converts who compared him to Vishnu, and to his consort Lakshmi (Sir Monier Williams, *Journal Rt. Asiatic Socy.*, July 1882). Brāhman jealousy of his popularity led to his being thrown into prison, but the people sang his praises, cursed his enemies, and finally rose in arms and compelled his release. Monasteries were established where those who believed in him retired to learn the pure doctrine, and to imitate his ascetic life. Bishop Heber saw, and argued with him, and found him surrounded by multitudes of enthusiastic followers who “would willingly have shed

their blood rather than suffer a fringe of his garment to be touched roughly." He settled in the secluded village of Wartal, and built a temple to Krishna and Lakshmi. He then strove to purify the licentious Vāllabhāchārya system, and at last died of fever on 28th October 1829. He was greatly beloved, and deified after death. His shoes, clothes, bed, and footprints, are held 'as holy as those of Buddha, or of Muḥammad; but the sect only number about 25,000 persons, including 1000 Brāhma-hari ascetiks and 500 subordinate Pālas. They are faithful to his teaching of devotion to Krishna, with observance of religious rites, and of chastity, but have not been successful as missionaries to the Hindus, being more concerned with legends of Krishna than with the teaching of things spiritual. The Sikshapatri, or text-book of the sect, was given to Sir Monier Williams in 1875 by the chief Gosain, and was translated by him. It speaks of Krishna not as the supreme (see Krishna) but as alone able to understand the Impenetrable and Almighty Spirit, whom men fear; and thus as a mediator like Christ or the Virgin. The believer is to regard his prophet, and Siva alike, as forms of Brāhma (Sect. 49), and Nārāyana-Svami is Vishnu incarnate: but Vishnu, Siva, Ganesa, Pārvati, and the sun, are also to be adored (Sect. 84). Krishna is the energy of Māyā ("matter") and: "He who abides in the living personal soul, as the internal monitor dwells in the heart, is to be considered as the self-existent Supreme Being, the rewarder of all actions" (Sect. 106). "That being (Sect. 108) is Krishna, the supreme creator, god, and soul of being, the cause of all manifestations, and therefore to be adored as our one chosen deity" (see Henotheism). To worship him is to be absorbed in him (Sect. 121), as we read also in the Bhagavād-Gīta. Nārāyana-Svami recommends study of the Bhāgavāta-Purana: the commentary of Rāmānujāchārya on the Gīta; and the Saris-aka Sutras of Vyasa. He says that "Religious usages, business arrangements, and penances, should be adapted to the country, time, age, property, rank, and ability" of those concerned.

Natagai. The name of household gods among Mongols, represented by felt images. They preside over earth, house, cattle, and corn; and at every meal portions are placed in their mouths. They are adored with incense, and prayed to for good weather and prosperity, but not for health of body or mind. For health the Mongols pray before the tablet of Tengri, the supreme God of heaven (see Mongols), or according to Marco Polo (13th century A.C.) to Khor-muzda, or the Persian Ahūra-mazdā (see Sir H. Yule's *Marco Polo*, i, pp. 224, 404). The Natagai is the Nogat of Buriat Mongols, and the Ongot of the

Tunguses (“the mighty lord”) a tutelary spirit under the heaven god.

Nāth. Nāt. Sanskrit : “lord” or “god,” a common term for spirits or genii (see Barmah). A tribe of Nats in India are of low caste, and resemble Jāts. They live under trees in booths, and are believed by the settled population to commune with the Nāt spirits. They eschew beef and drink, and like Jāts they sing and dance, whence the term Nāth, or Nautch.

Nathu-ram. A phallic deity of Rājputāna, and the Gwalior States, as described in *Rivers of Life* (i, p. 47). We have seen his image worshiped by women in the bazārs of Gwalior, but he is hidden away when Europeans pass by. Every house has such an image ; and brides, or childless women, pray to him (*N. Indian Notes and Queries*, July-Sept. 1894.)

Nature. That which is “born” (Latin *natus* for *gnatus* : see Gan) has *Natura* “the producer” for its mother. Her praises are sung by Orphik poets (see Dr T. Taylor, *Mystical Initiations*, 1787) as the “mother of all things.” The term, as now used, signifies the natural action of matter (see Materialism), and it is vague and confusing. [Tennyson regards nature as “careful of the type,” but ruthless to the individual life.—ED.]

Navajo Indians. Inhabitants of New Mexico who preserve quaint rites connected with serpents, arrows, sacred sticks, and crosses, adoring gods of wind, rain, and lightning (Miss Buckland, *Journal Anthropol. Instit.*, May 1893). Their folk-lore is to be studied in pictures and carvings, and in the “mountain chant” which is their great myth. It includes dancing rites, hair-cuttings, and baptisms, by priests or wizards. They speak of the “house of the great serpent”—who is an old bald-headed man—as “within the circle of red stones.” The narrow entrance to this spirit cave is said to be a cleft in the rock, guarded by two rattlesnakes which hiss but do not bite ; and two Piñon trees, which cover it, move aside of their own accord. The wind god guides men to the dwelling of clouds and lightning, where the old presiding genius teaches them how to make and plant the sacrificial sticks for the great serpent. The rainbow is a goddess, and some gods carry not only rods, arrows, and crosses, but also the Svastika emblem (found also on the Peruvian pottery) which seems to have reached America from Asia. This symbol, and others, “point unmistakably,” says Miss Buckland, “to an Eastern (that is Asiatic) source.” Miss Gordon Cumming (*Ceylon*) describes similar

stick rites in the Perehara procession (see also the Gohei under Japan) : the rods and poles are painted and garlanded with flowers, and as they pass by all present kneel down and mutter prayers.

Nazareth. Hebrew *Naṣarah*, “fort.” The word has no connection with Nazarite ; but in the first Gospel (Matt. ii, 23) it is connected with the *Neṣer*, or “branch” of the House of David, of which the Hebrew prophet spoke. Nazareth is not noticed in the Old Testament, and was an obscure village in the hills of Lower Galilee. It became famous after 326 A.C., as described by Eusebius and Jerome (*Onomastikon*). The old site of the Annunciation is in the Greek Church at the spring head. Joseph’s house is represented by a cave—apparently an ancient cistern. The front half is believed by the Latin monks to have flown away, and finally settled at Loreto in the S.W. of Italy, where it is shown as the “holy house.”

Nazarite. Nazirite. Hebrew *Nazīr*, Arabic *Nadhīr*, one “separated” or devoted, being under a vow, either for life or for a time (see Num. vi, 13-20) during which he neither shaved his head nor drank wine. Samson is said to have been a Nazarite (Judg. xiii, 7), and they appear early in the 8th century B.C., when the wicked gave them wine to drink (Amos ii, 11, 12).

Nebo. See Nabi. Mt Nebo S. of Heshbon, and E. of the Dead Sea, is now *Jebel Neba*, and commands a view of the Jordan valley and of the W. mountain watershed from near Hebron to Mt Tabor ; but neither Dan nor the “western sea” are visible (see Deut. xxxiv, 1-3).

Nebo (Nabu), was the name also of a Babylonian god, “the herald” or “proclaimer.” His emblem was the lamp, and he was the messenger of heaven, and a recording angel. In Akkadian he is called Ak “the wise” (see Ak), and he was also the god of the planet Mercury—a deity who was also messenger of Zeus. His shrine at Borsippa, outside Babylon, was rebuilt in 600 B.C. by King Nabukudur-uṣur (Nebuchadnezzar II), and he is said to have been still worshiped here in our 4th century. [A bilingual hymn in Akkadian and Babylonian is in his honour : “To Ak the great and wise seeing all things clearly, the scribe who knows all mysteries, holding the great rod (or pen), ruling the earth : who completes a record of all his judgments on earth, showing the deeds of the wicked.”—ED.]

Nef. Nefr. Egyptian : “wind,” “breath” (see Nap) ; and “spirited” or “beautiful.”

Nefr-Atmu. Egyptian. The son of Ptah and Bast at

Memphis, "the spirit of the sun." He wears great hawk's plumes, like other Egyptian sun gods.

Nehemiah. See Ezra.

Neimhidh. Nemeadh. "Heavenly" in Irish, the name of a royal race (Nemedes), and a term applied to poets, bishops, or artists (Mr H. Maclean, *Journal Anthropol. Instit.*, November 1890, p. 161). This race, apparently from Gaul or Germany, conquered Ireland after the coming of Partholan (see Ireland).

Neith. Nut. Egyptian: "heaven." The mother of the gods and the bride of Seb the earth. She is sometimes a cow with stars on its belly, and milked by the gods, sometimes a woman stretching her arms over earth from above. She had royal priestesses; and the N. side of the beautiful temple of Ptah at Heliopolis was sacred to her. Sebek the crocodile god is her son at Ant; and she is adored with Sekhet, Bast, and Hathor.

Nemi. The 22nd Jina of the Jains, associated with the goddesses Bhavani, Amba, and Uma, mothers of creation (see Nimi).

Nejamesha. Naiga-mesha. Nemeso. Among Jains a deity appearing at Mathura, goat-headed and winged. He grants offspring (see *Journal Rl. Asiatic Socy.*, January 1895).

Neolithik Age. A term applied by geologists and antiquaries to the period of the "new stone" condition in Europe, when weapons of polished stone were used, and metal was as yet unknown. This continued as late as 1500 or 1000 B.C., before bronze had been introduced by Asiatic traders from Phœnicia, Asia Minor, and Greece. Some geologists suppose the Neolithik races to have superseded the Palaiolithik ("old stone") people, who used unpolished stones as early as 18,000 years ago (Dr Isaac Taylor, *Contempy. Review*, August 1890). The Neolithik tribes were savages, but not cannibals; they had bows and arrows, and hunted the stag, horse, and boar. They ate nuts and wild fruits, but in the later age had cereals, and domesticated sheep, goats, cattle and dogs. They lived in the valleys, or in pile dwellings on marshes, or in pits thatched over; and buried the dead in barrows. Their clothing was of hides stitched together, and they adorned themselves with shells and red iron ores. They had bone needles and rude pottery. They were even able to draw designs on bones, at a time when the mammoth was not yet extinct, and the reindeer still used in W. Europe. Their remains have been studied in the Italian terra-mare (or swampy) regions, and in Switzerland, as well

as in Skandinavia, the Orkneys, etc. [In Guernsey the Neolithik remains belong to a flat-headed people apparently Skandinavian, who had cemeteries in chambers of huge granite blocks, and made pottery but knew no metals. Some of these remains may be as late as 1000 or 500 B.C.—ED.] The races who used polished stone in Europe were apparently taller by nearly half a foot than their predecessors, and averaged about 5½ feet in height (*Proc. Viking Society*, 15th March 1895). In Italy, about 1500 or 2000 B.C., they appear to have begun to use bronze, but knew no other metal, and had no glass. They were then pastoral, and even rudely agricultural.

The “stone folk” of the Belary districts in S. and Central India were in this stage of culture (like some of the S. Sea Islanders), as described by Mr F. Fawcett (*Ninth Oriental Congress*, September 1891). Their rude carvings are called “the work of God” by the natives, and represent naked figures hewn out on vertical rocks. They knew the dog, fox, tiger, leopard, and elephant, but no horses are represented.

Nephesh. Hebrew: “self,” “soul.” [Assyrian *napistu*; Arabic *nefes* “self.”—ED.] The word often means “breath,” and even a corpse (Levit. xix, 28; xxi, 1; Haggai ii, 13). Man became a “living individual” (Gen. i, 20, 30; ii, 7) like any other animal, the life being regarded as being in the blood (Gen. ix, 4). For all animals have “one breath” (Eccles. iii, 19), and the Nephesh hungers (Prov. xxvii, 7; Isaiah xxix, 8), and “hath appetite.” [The radical meaning of the word is “to swell” or “expand” (see *Spirits*).—ED.] The “soul that sinneth it shall die” (Ezek. xviii, 20) evidently means the “person”; and the Nephesh is the “life of the flesh” (Levit. xvii, 11). The *Ḳabbala* connects it with the phallus in the symbolic figure of the Adam *Ḳadmon* (see *Ḳabbala*), and calls it “the foundation.” A monumental stone over a grave was called a Nephesh, being a phallic emblem of life (see *Academy*, 3d March 1883). Yahveh even swears by his Nephesh or “self.” The idea of “soul” is thus not really connected with the word. Dr Robertson Smith says, in confirmation of Buxtorf, that the Arabic *Nefes* “simply meant a stele (monumental stone), and it so appears at Petra, and on *Ḥimyaritic* inscriptions.” [The word in common speech means “self” in Arabic, and so does *napistu* in Assyrian.—ED.]

Nephelē. Greek: “cloud.” The legendary Nephelē may have been a Semitic goddess. She was the mother of Phrixos, and wife of Athamas (perhaps Tammuz), who loved Ino the mother of Melikertes (the Phœnician Meḳarth). See Nephilim.

Nephilim. Hebrew “giants” (Gen. vi, 4; Num. xiii, 33). They lived at a time when heroes (*Gibborim*) were born of the sons of God and daughters of men; and the sons of ’Anak (“the tall one”) were so described, being otherwise called Rephaim or “high ones” in Hebrew. Like the Greek word *nephelē*, “cloud,” the term probably means “swelling” (see Nab), and like the Greek, and the Babylonian giants the Hebrew legendary Nephilim were no doubt the thunder pillars that rise up against heaven.

Nephtys. Egyptian Neb-ti. The wife of Osiris. He is represented between Isis and Nephtys, or “dawn” and “sunset” (Renouf); and the latter, as sunset, is also connected with Sekhet or Bast, as a wife of Set. She lives in Hades, and pours the water of life from the sacred Persea tree, on souls represented as birds with human heads and hands—the evening dew, accompanying the aurora of sunset represented as a spreading tree. She is the “benevolent one,” and the “sister” aiding Isis to tend the corpse of Osiris the setting sun. She had no temples, but appears in tombs, yet she bore Ra the sun to Ptah the creator.

Neptune. The Latin sea god, the Etruskan Nept-uns. [Probably “lord of swelling waves” (see Nab).—ED.] See Etruskans and Poseidōn.

Nereus. A Greek sea god (see Nāra “water”), also, according to Hesiod, “the depths of knowledge,” and the “true, unerring, and infallible god.” [As Ea in Babylon was the wisest god, and also the ocean god.—ED.] His wife was Doris, and their daughter Thetis was a sea goddess, and also “immaculate wisdom” (see Nerthus).

Nergal. The Akkadian lion-headed god, adopted by Babylonians, and Phœnicians, as Nirgalu. He was the god of Kutha (2 Kings xvii, 30) and answered to Ba’al as a god of Hades. [The name in Akkadian means either “great king” or “king death.”—ED.]

Neri. Norine. The ruddy god of morning among Skandinavians, son of Loki (“fire”), and of Nott (“night”). See Naraka: “fire.”

Nerthus. The wife of the Skandinavian Niord, a goddess of Vana or “water,” protecting coasts and islands. Niord was her brother, and Germans call her “the iron lady.” Her emblem was a boat (see Niord).

Nesos. Nusos. Greek words for an “island” and for a mountain, probably meaning “nose” or “peak.”

Nestorians. A Christian sect who call themselves Chaldeans. Nestorius was the Patriarch of Constantinople (428-431 A.C.), and was opposed to the teaching of the Catholic party who condemned him at the Council of Ephesus in 431 A.C. He held ancient beliefs common among the Oriental Churches, and regarded Jesus as a human being who was inspired (or possessed) by the Divine Christ or Logos—the holy spirit—at his baptism. Hence he opposed the growing superstitious worship of Mary, already called the Theo-tokos or “God bearer”—the Mother of God—saying that she was but a woman, “and it is impossible that God should be born of a woman.” He was, however, unable to overcome the dominant opinions, though he urged the emperor to “purge the earth of heretics,” adding, “Heaven will be your reward, and I will aid you to conquer Persia.” Nestorius was driven from Constantinople, and retired to the monastery of St Euprepios. He was persecuted and exiled, and died about 454 A.C. The sect was celebrated for its learning, and as they separated from the Catholics after 431 A.C., they never used the images and pictures which Western Christians soon after began to place in their churches. Their colleges at Edessa were suppressed by the Emperor Zeno, in 489 A.C., but by the 7th century they had established their own form of Christianity, their Aramaik alphabet and literature, throughout Babylonia and Persia. Dr Isaac Taylor tells us that: “The Nestorian alphabet became the parent of a whole family of alphabets from the Volga to the Pacific, of which Kalmuk, Mongolian, and Manchu survive” (*Notes and Queries*, 10th June 1900). The Turkish Uigurs used it early; for Merv was the seat of a Nestorian archbishop at least as early as 500 A.C., and Christians had reached the Oxus (according to Cosmos) half a century later. Rubruquis (see Mongols) found Mongolia full of Nestorian priests whom he despised—for he was a Franciscan monk. Kublai Khan, immediately after the time of his visit, is said to have had a Nestorian wife; and, in the 12th century, Ung Khān (Prester John) had belonged himself apparently to this sect.

The Nestorians have left a valuable record of their presence in China, outside the W. gate of Singanfu, in the province of Shensi. It is a grey stone nearly 9 feet high, 3 feet broad, and a foot thick, placed on the back of a stone tortoise now nearly buried, in front of a Buddhist temple (see *Notes and Queries*, 13th August 1892). A Maltese cross is engraved above the text, and a finely cut Chinese inscription is headed: “Monument commemorating the introduction and spread of the noble law of Ta-tsin (Syria) in the Middle Kingdom.” The text includes (1) an abstract of Christian doctrines,

(2) an account of a missionary Olopan (perhaps "European") from Ta-tsin, in 635 A.C., bringing sacred books and images. The Imperial decree of Tai-tsung (638 A.C.) which follows ordered a church to be built, and his portrait to be placed within it: an account of Ta-tsin, and of contests with Buddhists, follows: (3) the whole is recapitulated in octosyllabic verse, and the date of erection is given as 781 A.C. Under this Chinese text are shorter ones in Syriak, and in the Estrangelo Syriak alphabet. The Chinese date (2nd year of the Kien-chung period of the T'ang dynasty) agrees with the Syriak date, 1092 of the Seleucid era, or 781 A.C. The names of 60 priests, and others, are given, the Syriak word being *Ḳasīsa* (as in Arabic for a Christian priest): and the bishop of Obina is named Adam. This monument was discovered in 1625, and reported by Jesuits, but its authenticity was disputed, though it is now generally admitted. The Nestorians suffered in the general persecution of 845 under the Emperor Wu-tsung, but their presence in China in 781 A.C. presents nothing incredible. Rubruquis seems to have known of a Nestorian bishop at Sianfu in 1254, and Marco Polo notices them in N.W. China and Manchuria. The report of the Archbishop of Soltania describes them as rich, and as numbering 30,000 in the 14th century; but when the Jesuits reached China they found few traces of these Christians, who had been dispersed about 1540 (see Sir H. Yule, *Cathay*, p. xcii; *Marco Polo*, ii, p. 17).

Nicholas. Greek: *Nīko-laos*, "the racial victor." This saint is intimately connected with the water god (see Nik).

Night. In the Rig Veda night is both the mother and the sister of the dawn, and the sunset is her elder sister.

Nightingale. In mythology the bird of night and of love (see Prof. Angelo de Gubernatis, *Zool. Mythol.*, ii, p. 230).

Nik. Nick. Nig. Nix. The Teutonic water god: the "choker" (see Nag) or demon that drowns; and our "old Nick." The water spirits were called Nixes; and the name is also found as Noken, Nockel, and Niglo, and so confused with that of St Nicholas. Nikor, or Nical, used to be written up on walls as a charm to drive off demons. In Norse legends Nugl (or Noken) was a dapple-grey water stallion (one of the "white horses" of the sea), with a fiery tail, or otherwise a brown steer, or an ass. "When the Nugle ass leads people astray, its tail . . . looks like a fiery torch." It wooed the Nixes, which were mares, and Styrian legends say they leave their caves in the water, as mares, to meet the water horse. The white

horse which Tacitus saw worshiped, and which Xenophanes said was sacred to Thracians, was the Saxon Nokel who—as the god of seafarers—is carved on hill sides in Kent, Dorset, and Berkshire. Mr Karl Blind (*Contempy. Review*, Aug. 1881) speaks of a Nokel that fell from a church tower in Westphalia as a wet bag, and turned into an ass with glowing eyes, which ran into a brook. About the middle of the 19th century it was still necessary for the pastor of Pitlundy to tell his flock not to fear the Niks as “they were very small demons”; and the water horse is still famous in Keltik mythology of the W. Highlands of Scotland. Silver and other trifles were thrown into streams to pacify the Niks.

On St Nicholas has descended the mantle of “old Nick.” He is the patron of sailors, who often see him riding a grey or white horse, and stilling the tempest. He is especially famous at Bari in Italy, and is supposed to have been a bishop of Myra in Lycia, martyred 250 A.C. He becomes Santa Klaus in Germany, the deity of snow drawn by deer; but in Russia every ship has a picture of St Nicholas; and the shrine of Poseidon at Eleusis was dedicated to him by Christians. England is said to have built a church for him in 700 A.C., and 400 others since; and Byzantine images of the 5th century show him long-bearded like Neptune. In the West his festival was the 6th December, but in the East the 9th May. German millers still throw gifts into the mill stream in honour of St Nicholas. The souls of the drowned were believed to be kept in the “Nix-pots” (see Nix).

Nile. Greek *Neilos*: Arabic *Nila* or “dark blue,” “indigo” (see Hapi). The Egyptians worshiped the river god, and called the Nile *Nu* (“rising up”), *Uka* (“rushing”), and Hapi “the bull.” It was said to be swollen by the tears of Isis weeping for Osiris. The legend still survives, and the *Leilat en-Nuḳtah* (“night of the drop”) is that in which a mysterious drop of water falls into the Nile, and causes its flood (Renouf, *Proc. Bib. Arch. Socy.*, Novr. 1890). Ptah-hapi (“the creating bull”) is a corpulent red deity, but Hapi has also a woman’s breast, and is blue-colored—as *Nila* means. Hence the Nile is called *Shi ḥor* or “dark” in Hebrew (Isaiah xxiii, 3), as well as *Iyor* “the river”—a term used also in Egyptian.

Nimbus. A “cloud” or halo, often surrounding the whole body (as in the *Vesica Piscis*), but usually the head only. Persian and Greek sun gods have a rayed glory round the head. In the *Zend-Avesta* we read that the “fire of immortality,” by means of which the pious will rise again, is often seen in the hair (apparently as an electric

spark); and the followers of Zoroaster in the future will thus have the Nimbus like Christian saints.

Nimi. Sanskrit : “twinkling,” of the eye. A King Nimi was one of the three sons of Ikshvaku, who asked his preceptor Vasishtha to offer a sacrifice ; but the latter refused, and the sacrifice was offered by others for 500 years, till Vasishtha cursed Nimi, who disappeared from earth but appears still in the eye. He is especially connected with the goddesses Bhavāni and Uma.

Nimrod. A Hebrew hero (Gen. x, 8-11) who was a great hunter. His kingdom corresponds to that of the historic Akkadian kings of Babylonia. He is called a “son of Kush” (see Kus). He is famous in Talmudic legends, and among Arabs, who call him Nimrūd or *Nimruṣ*, but he is unnoticed in any known kuneiform inscription as yet. Perhaps the best explanation of the name is that of Prof. Hilprecht, who connects it with the Kassite Murutas (see that heading) : the Semitic derivation from *Marad* “to rebel” being evidently of late origin. [*Nim* or *Nu* is “chief” in Akkadian, and *Nu-muru-tas* or *Nim-uru-tas*, would mean the “chief solar hero.”—ED.] The Talmudic legends make him a fire worshiper (see Abraham), who cast the servant of Yahveh into a furnace which was so fierce that 2000 Chaldeans were slain by approaching it. Abraham was shot into it from a catapult, but it became a meadow in which he walked unhurt, as Zoroaster also was uninjured by the flames of Ahriman. Nimrod’s people built the tower of Babel, but were turned into demons, and their star-gazers into apes. They shot arrows into heaven which fell back covered with blood (see Tabari, quoted in *Jewish World*, 20th May 1887). Nimrod then tried to reach heaven, in a box borne by four eagles, but fell to earth (see Etana), and a gnat entered his nostril and reached the brain, so that he died after beating his head for 400 years.

Nin. Akkadian : “lord” or “lady” (the language not distinguishing gender) : a title from which many names are formed including the Greek Ninos, founder of Nineveh. Thus Ea is called Nin-Dara (“lord of the deer”) from his emblem, and Nin-ib is the “creating lord” (B’el or Adar), while Nin-id-gal is the “lord of the strong hand,” and Nin-ki-gal is “lady of the land of death.”

Nineveh. Akkadian : *Nin-ua* or “chief’s abode.” The famous Assyrian capital on the Tigris. [It is now known to be mentioned not only in the Amarna letters about 1480 B.C., but also as ruled by Hammurabi about 2139 B.C.; and former conjectures as to its not

being older than 1300 B.C. are thus found to be incorrect.—ED.] It was destroyed by Babylonians and Medes about 610 B.C.; and was in ruins in 330 B.C. The Romans partly rebuilt it, but the Sassanians of Persia again destroyed it, and a new city arose in the Middle Ages at Mosul hard by. The ancient capital stretched 2½ miles along the Tigris, and measured a mile in breadth. The river has now receded from the S.W. wall. The citadel of Kuyunjik is near the centre: the mound of Nebi Yunas (“prophet Jonah”), as called by the Moslems, who erected a shrine in connection with Jonah’s visit to Nineveh, is on the south. The most important discoveries at Nineveh belong to the time of Assm:-bani-pal (668-625 B.C.) see Assyria.

Ninian. St Ninian, or Ringan, is said to have been the first Christian missionary to Scotland; settling at Rosnat, near Whithorn in Wigton Bay. His cave or hermitage was at Glasserton whence, according to Bede, he sallied forth to preach in all towns S. of the Grampians. The Irish say that he was called Mynin (or Monenn), and founded a church (Kluain Konaire) in Leinster. “He converted Galloway about 430” A.C., but the people reverted to paganism (see Mungo). Ninian is said to have been a Briton educated at Rome; and he prepared missionaries at Rosnat for the conversion of Ireland, including Columkill (see Columba), and Finian of Movilla. Whit-horn is the Latin “Candida Casa” or “white-house,” but he is said to have died at Kluain Konaire in Kildare county. These traditions point to the introduction of Christianity from Scotland into Ireland in the 6th century A.C.

Niörd. The third greatest *As* or god of Skandinavians, born in Vanaheim (“the water home”), and living among sailors in Noatun (“ship town”), ruling the winds, and sea, and quenching the fires of day in his waves. To the Vanir, or “sea folk,” he was the “rich and beneficent one,” and his children were Frey and Freya. Skadi “the scathing one,” daughter of Thiassi the giant god of land, took Niörd as a husband because of his feet, but land and water did not long agree. His consort is also Nerthus, or Iörd—the earth goddess of Rugen (Mr Karl Blind, *Contemporary Review*, Oct. 1881), but when Niörd joined the Æsar or gods Skadi spoke of Freya as “our child.”

Nipon. See Japan.

Nipur. Nippur. A city S.S.E. of Babylon, now called *Nuffer*. According to Rabbinical accounts it is the Calneh or Calno of the Bible (Gen. x, 10; Isaiah x, 9): in Akkadian texts it is called “The city of En-lil” or Ba’al. [Probably Nipur is from *Nipru*, “to be

made fertile," as it depended on its canals.—ED.] The ruins explored by the Americans (1888-1896) extend over 3 miles by 1½ miles, including mounds called those of *Babīl, el Qaşr* ("the castle"), and *'Amrān*, by Arabs. The great Ziggurat, or stepped pyramid, was called Nu-khar-sag in Akkadian, or "the lofty mountain top," and on it was a small brick shrine such as Herodotos describes on the pyramid of Babylon. The excavations reached a depth of 37 feet before the pavement with bricks giving the name of Naram-Sin was reached, and the foundations laid by Urbau and the early Akkadian kings were 35 feet lower still. The monuments belong to various ages, from the earliest down to the time of the later Kassites (11th century B.C.) and of Esarhaddon of Assyria, Nabopolassar, Nebuchadnezzar (600 B.C.), and the later Persians Darius II and Artaxerxes. Jewish magic bowls of our 5th century were also found, and arched structures probably of late date. The kuneiform tablets of the Assyrian and Persian age are very numerous, and various in character, being both religious and commercial. The pyramid was built by Urbau, father of Dungi, whom the Babylonians of the 6th century B.C. believed to have reigned about 2800 B.C. Among the older texts is one giving a list of temple property, including 92 vestments, 12 white robes for the god or for priests, 8 robes for the goddess, and 10 collars of pure gold, 2 white robes and 4 scented robes—as the text is understood.

[The excavations are officially described by Prof. Hilprecht (see *Memoirs*, I, ii, p. 8). In 1888-1889 the explorers obtained 2000 tablets, and 25 Hebrew bowls; in the next year 8000 tablets mostly of early date, 75 Hebrew bowls, and 100 votive axes of the Kassite age (the third dynasty of Babylon); while in 1893-1896 no less than 21,000 tablets were found, ranging from the time of Dungi, king of Ur, down to that of Darius II. These discoveries were among the most important, including 500 ancient vases, and 1513 brick stamps. The conclusions as to the date of the earliest remains are however doubtful within at least a thousand years. The oldest building seems to be that of Urbau, whom the later Babylonians placed about 2800 B.C. Among the brick stamps are two in Semitic speech; one reading "Sargani, king of the city, King of Agade, built the house of Bel" (No. 3); the other (No. 4) "The god Naram-Sin built the house of Bel." The characters used are less archaic than those of Urbau; and the platform in which the inscriptions of Naram-Sin occur is apparently less early than Urbau's pyramid. Dr Oppert considers the Sargani texts to be not older than 2000 or 1500 B.C., by which time Sargina, and Naram-Sin, were deified. Even if we admit that Sargina lived

about 3800 B.C., as supposed by the Babylonians in the 6th century B.C., and that Sargani is Sargina, we obtain no real date from the Nipur texts, which appear to be later Semitic inscriptions in honour of the early Akkadian rulers. An ancient lintel stone in the ruins bears a very rude and early Akkadian text, of a king whose name is doubtful, and also a later Semitic text in honour of Sargani. We know that Babylonian and Assyrian builders used to lay bare the ancient foundations of temples, and then added new texts to those that they found. This appears to be the true explanation of the puzzle at Nipur. On another door-socket of diorite, inscribed in the later Semitic writing and character, we read (No. 2): "The god Sargani, king of the city, the son begotten by B'el, the just, the king of Agadē, and of the children of B'el, built the mountain of the house; the temple of B'el of Nipur he caused to be built. Whoso injures me, let both B'el and Shamash destroy his foundation and ruin his family." There is no proof that fragments found below these remains must be as old as 4000 B.C., but some very ancient Akkadian texts, probably older than the time of Urbau, were discovered; the most important (on a shattered votive vase) referring to a king who ruled all over Babylonia (No. 86), from the Upper to the Lower sea. His name is read *Lugal* (that is king) *Zaggisi* by Prof. Hilprecht. Col. Conder however (*First Bible*, p. 217) considers the proper reading to be Sargina.—ED.]

Nirba. Akkadian: "creating lord," a god of harvest.

Nirvāna. Sanskrit. Pali *Nibban*. A condition of perfect rest, as understood among Buddhists, though the translation is much disputed in the West, and differently defined even in the East (see Nāg-arjuna). In intimate conversation with Buddhists we never found them to regard it as meaning a "blowing out" or extinction; though, in our 2nd century, some explained it as meaning absorption into deity. It appears rather to mean "a going forth" (as we speak of the "departed"). When Buddha was questioned as to the future he used to say: "I set out from the forest—the misery and turmoil of life—and seek peace." Nirvana was a term used by Brāhmans in his time, and it was then a pious custom, after the duties of active life had been fulfilled, and the family provided for, to retire in old age to a forest, for contemplation and preparation for death (see Buddha). In the Hitopadesa (see that heading) Hindus are told to seek the Tapovana ("forest grove") for such preparation (see Benfey's *Dicty.*, pp. 481, 812, 835). In the Mahā-bhārata Nirvāna simply means death. Buddhist monks refuse to affirm or deny anything as to the

future, urging us not to trouble ourselves about the unknown or inexplicable. Prof. Rhys Davids says that they do not admit Nibbana (in Pāli) to be the Sanskrit Nirvana, saying that Gotama prohibited his teaching being rendered into Sanskrit. To some it conveys the idea of absorption into deity, which is not the same idea as extinction, in their belief (see the Fourth Arupa Vinaya, and the *Mahā-bodhi Journal*, May 1903, p. 9).

Burnouf seems to have originated the misconception that there were three kinds of Nibbana (namely Nibbana proper, Para-Nibbana, and Mahā-para-Nibbana). These terms apply to the state of an Arahant, or Buddha, who attains perfect peace before and after death. Nibbana is perfect rest for all, and many Pāli texts deny that it means annihilation. For we must rid our minds of the idea that these thinkers held the views that centre round our conception of an immortal soul. Buddha said, "Who so puts aside all worldly and carnal desires grows in wisdom ; and he attains here on earth the Peace (Nibbana), the deliverance from death : and an eternal state " (see Oldenberg, *Sutta-Sangaha*, p. 264). But in the nature of things the good Buddhist is forced to say that : "Nibbana is cessation—the end of all ; the annihilation of the fatal threefold fire of Passion, Wrath, and Ignorance : the annihilation of all that has bound us : the cessation of the Delusion of life, which has veiled from us the glory of the light beyond." The idea conveyed varied, among various nations in different ages, and some even rendered it immortality, or pleasure and everlasting joy, here and hereafter. Others understood rest from trouble, emancipation, and enduring peace. Some said that the good entered Svarga (heaven), but the perfect one was extinguished. The school of Naga-sena, discussing "being" and "not being," created a mysticism according to which Nibbana was annihilation, and Adi-Buddha a deity in heaven. But some remembered that Gotama said that "being" and "not being" could not be understood by any. Naga-sena is reported to have said to King Menander : "Nirvana does not exist till it is received. . . . The Buddha exists, yet we cannot say he is here or there, just as we cannot say this of fire when it is extinguished. The Buddha has attained extinction, yet he lives in the teaching of his life." This, however, is a late doctrine, found also in Napāl (see Prof. Max Müller, *Chips*, i, p. 283). Nirvāna, in our earthly state, is the condition in which the flesh no longer strives against the spirit, and the spirit attains to a joy unknown to the world. It is as vain to attempt to follow all the ideas of Buddhists about Nibbana, as it would be to attempt to sum up in one word all the ideas of Christian thinkers about the future. Even in the "Book of the Great Decease" (*Sacred Books of the East*, xi),

“written in the end of the 4th century B.C.,” according to Dr Rhys Davids, Buddha is made to say that if men’s hearts “be calmed and satisfied they will be reborn after death, when the body is dissolved, in the happy realms of heaven.” It is therefore, as Prof. Beal says, “easier said than proved that Buddha preached atheism, annihilation, and the non-existence of the soul” : though Dr Rhys Davids (*Romantic History*, pp. x, 99) says that Gotama taught definitely that man has no soul to exist after death. In the Pāli Suttas he teaches (see *Journal Rl. Asiatic Socy.*, Oct. 1883, p. 43), that to affirm or to deny anything as to the future state is “founded on ignorance . . . under the influence of our passions.” The belief in a great spirit, and a future, existed when Āsōka’s edicts were inscribed, but does not belong to pure Buddhism. The ignorant Buddhists of Japan believe in the soul and in heaven (Hearn, *Gleanings in Buddha Fields*, 1897) like others, but Gotama was unconcerned with such speculations. [The Buddhist “wheel,” which shows the various states of the soul, refers, not to those who attain the central Nirvāna of rest, but to those who, being imperfect, must be born again (see under Buddha).—ED.]

Nisroch. An Assyrian god according to the Bible (2 Kings xix, 37 : Isaiah xxxvii, 38) : the name does not occur on monuments. [It is apparently the Assyrian *Nisr-uku* or “eagle-man,” and at Nimrūd (Kalah), near Nineveh, an eagle-headed and winged man is represented about 870 B.C. The eagle was the emblem of Anu, the sky god.—ED.]

Nix. See Nik. The Nixes were water spirits, “drowners” who loved to drag down those who entered the water, and who danced with joy over the place when they sank. In 1864 Bohemian fishermen refused to rescue a drowning man for fear of the Nix. They are recognised by the bubbles that rise to the surface, and from which omens can be derived by the wise. The Merman, and Mermaid, were of the same nature, as they enticed mortals into the depths of the sea by their beauty. only to devour them.

Nizir. Assyrian “separation.” The mountain where the Ark grounded (see Floods).

Noah. The Hebrew hero of the Deluge (see Floods). The name means “to remain” or “rest” (Gen. v, 29), not strictly to “comfort.” [Perhaps originally the man who “remained” after the Deluge.—ED.] The medals of Apamea in Phrygia, showing Noah and his ark, are of late date ; and the Jews were numerous in Asia Minor in Roman times.

Noel. See Christmas.

Noose. See Janivara (the sacred cord). The “noose of Varuna” is called the Nāga-pāsa or “snake noose,” from which the wicked cannot escape. It was the cord that bound the victim, called in the Sata Brāhmana “the mouth of Varuna, or jaws of Agni, and Soma.” Yāma (or death) binds his victims, casting a noose over them. So does Astovidād the Persian demon of death; and Akkadian magic tablets speak of the “snare” laid by heaven for the wicked.

Nubti. Egyptian: “golden one”: the god who “shoots his arrows against the enemies of the south,” or of the midday sun. The Hyksos kings worshiped Set-nubti, or “golden Set,” and Anubis is called Nub (see Nab).

Nudity. Urgent appeals to the gods in time of trouble were often addressed by naked worshipers (Ree Adamites): the rite is often accompanied by abusive language, and a “moon stroke” may be so averted (*Journal Rl. Asiatic Socy.*, July 1897). We have often seen, in S. India, natives of both sexes perambulating the villages, naked, save for a covering of green margosa leaves, with songs and banter, and sacrificing black cattle to bring the rains. Our legend of Godiva is probably founded on such a custom.

Numbers. A composite work relating the legends of Israel in the desert, with later priestly additions (see Bible).

Numphe. Greek: “a girl” or “bride.” [Probably like *nupta*, in Latin, from the root Nab, to “swell” or “bud”—a budding virgin.—ED.] The nymphs were chiefly genii of streams, wells, and springs, which bubbled and swelled in floods.

Nun. A “mother”—a title of respect (see Monachism, and Nana).

Nuraghes. Strange towers of rough masonry in Sardinia (see La Marmora, “Itin.”; *Notes and Queries*, 21st April, 19th May, 1883).

Nurth. Etruskan: “ten.” The year consisted apparently of 10 months, and on the first of each a nail was driven into the wall of the temple of Nurtia (see Etruskans).

Nut. A century ago hazel nuts used still to be placed in baskets, and were scattered in a bridal chamber like rice. They were, till a few years ago, cracked in church during divine service at Kingston-on-

Thames, on the Sunday before St Michael's eve (*Notes and Queries*, 1st December 1900). [The Hebrew *Egoz* is the Arabic *Jōz*, or “pair,” and means a “walnut.” This is still an emblem at marriages in Syria.—ED.]

Nūt. Egyptian, the feminine of Nu, “the sky” (see Neith).

Nutar. Egyptian: “power” or “god.” The root is found in the Koptik *nomti* or “strength” (see Renouf, *Hibbert Lectures*). Plutarch renders it “holy bone” (*osteon hieron*), in the sense of “holy strength” (see Bones). The hieroglyphic sign is an axe or stone hatchet.

Nyang. The devil of S. Sea Islanders, who tries to undo all that Zamhor, “the supreme god,” does for the good of mankind.

Nyāya. One of the six systems of Indian philosophy (see Darsanas), attributed to a Gotama of the age of Rāma. It is “logic,” seeking the truth by analysis and syllogism, being free from the Vedanta mysticism. The word means “that whereby we go with certainty.” The modern schools, like that of Gangesa Upādhyāya (of Mithila in N.E. Behār), in our 14th century, adhere to the original Nyāya Sutras, and are found chiefly at Nadiya in Central Bangal. They (like Aristotle) lay stress on the exact definition of terms (see Mr Nyāyaratna’s paper to the Oriental Congress of 1891). These philosophers thus distinguish the Manas or “mind” from the Atman “self” or “soul.” The Manas, they teach, is not an intellectual faculty, but a substance—a tiny atom, through which alone can knowledge reach the Atman, which is an “immaterial thinking principle,” acted on by the bodily activities—speech, gesture, taste, etc., which it is wise to restrain; for from these come desires and pains, affection, hatred, envy, and pride. The soul thus receives pain or pleasure, knowledge imperfect or correct. It is not however an immortal individuality, as with us. Such speculation Gotama Buddha, after having considered the system with others, regarded as vain; but he thought that emancipation from rebirth was the aim to be followed; and, to the Nyāya philosopher, Moksha or “emancipation” is also the final goal.

Nymph. See Numphē.

O

This letter in Semitic alphabets was called *ain*, or “eye,” representing a strong guttural, sometimes a vowel (Arabic *’a* and *gh*): but in Aryan alphabets it denotes the short *o* (O-mikron), which, in the oldest

Greek texts, is not distinguished from the long o (O-mega). The latter however, in the Ionian and Lycian scripts, was represented by a hoop (the Akkadian *u*, *un*—as also in Hittite), a sign not used in Semitic alphabets.

Oak. This tree is the symbol of gods in Asia and Europe (see Elohīm); and Europe still celebrates “oak day,” or “oak-apple day,” on 29th May. The *Quercus Æsculus* (“food oak”), and the *Quercus Robur*, or *Ilex*—the ever-green oak—were the trees of Zeus. The oak is monarch of the woods; and the Kosmogonic Oak represented the Creator. The rustling of the oak-leaves at Dōdōna gave oracles, as did that of the sacred oak of Pramestē (see Fors). Arkadians, and Italians, claimed descent from oaks, and regarded bees among the oak boughs as spirits of ancestors. Those who desired to pray, or to make vows, whether kings or subjects, priests or slaves, sought Jupiter Fœderis (the lord of vows) under “an ancient oak.” The oak grove was a shrine not made by man; and even to-day *Te Deums* are chanted under holy oaks in Russia, and elsewhere, while disease is cured by passing the sick through hollow oaks, or oaken hoops, or by the touching of an oak. The Druids sought a magic drink in oak groves (see Mistletoe). The oak leaf decked Jove’s altars, crowned heroes, and adorned gates, columns, buildings, and statues of victory, in Imperial Rome. The civic crown of oak leaves was the most prized of rewards to the Roman. The oak of Abraham (see Hebron), and other oaks (*Quercus Ægilops*, and *Quercus Pseudo-coccifera*, the gall oak) are still holy trees in Syria. The *Ilex*, or ever-green oak, became a funereal tree, as symbolising immortality, like the cypress, yew, and some firs; and as a tree used for firewood it was sacred to fire gods, to Lucid us, and to Pan—the latter being a son of Dryopē—the “oak spirit”; while the Dryads were female oak nymphs. Promētheus, the Greek fire god, was also connected with oaks. The oak was feared as attracting lightning, and connected with the fickle moon or Hekatē. Pliny says that a sacred oak on the Vatican hill was covered with Etruskan inscriptions.

Christian legends make the *Ilex* oak the tree of death; all other trees that the Jews tried to use for making the cross of Christ split. The *Ilex* was therefore only used for firewood. The acorns (on which early Aryans fed) were used in garlands, and Romulus is said first to have crowned heroes with leaves of the holm oak. The acorn was an euphuism for the phallus in Italian symbolism. Pliny (*Hist. Nat.*, iii, 343) says that “acorns constitute the wealth of nations”: they were roasted and ground for meal; and they yielded an oil prized for

strength-giving qualities; for Jove was fed on acorns, which, a few centuries ago, might still be seen at the tables of the rich, with nuts and apples, as well as furnishing food for the poor (see *Notes and Queries*, 24th Aug. 1895). Mr White, vicar of "Preston Wild Moors," writes (*Notes and Queries*, 22nd June 1889) that "under the Bonnington, or Law Day oak, court-leets used to be held in the reign of Elizabeth, though it is now a mere trunk, like a small tower in the rectory garden," having a few branches, under which lovers still plighted troth; and others gathered its leaves with a certain formula, at a certain time of night, for a potion to be given to "childless women, with the same intention as in Druidical days." "Many rites and superstitions," says Mr White, "connected with oak worship are persisted in by the people of these out of the way Romney marshes and neighbourhood." The name of the oak common to Teutonic and Skandinavian languages comes, says Dr Skeat, from an unknown base. [Perhaps the old root *Ak*, *Uk*, "high," "great," "strong": Akkadian *ug*, Mongol *ike*, "great": Turkish *ag*, "high."—ED.]

Oannes. See Dagon. A monster half man, half fish, who, according to Berossos, came by day out of the Erythrean sea, to which it returned at night. It taught the Babylonians agriculture, irrigation, and ship building.

Oaths. Vows. Solemn promises made in presence of the gods (see Mamitu), especially before stone emblems ("swearing stones"), those concerned joining hands through a hole in the stone, or laying a hand on it. Hindus kneeling before such emblems touch their limbs and organs, devoting them to destruction should they fail of their oaths. Others will do this anywhere; and we have seen merchants in their shops confirm a promise by placing their hands under their thighs (see Gen. xxiv, 2, 9). Rings, and holes in altars, are used for swearing, as among Romans (see *Rivers of Life*, i, p. 369, fig. 172); all pledges of fulfilment fell to the priest or shrine if a vow was broken, and the offender might be made a slave till he performed his promise. Grimm says that in Germany many of the old "stones of testimony," or fragments of them (more sacred even than the whole stone), were built into church altars, and are now reverently touched by Christians. An ancient MS. of the Gospel (as among the Irish); a line of the *Korān*; or a *sloka* (verse), of the Veda, is equally a fetish, and a dreaded object on which to swear, with a holy stone, or fragment of a lingam. We have seen Buddhists raising a leaf from a sacred book over their heads when vowing, and in 1856 the prayerless Barmese used to swear by a sacred stone at

the oil wells of Yanoung, on the Iravadi river; this was flanked by two posts carrying the sacred Goose (see Goose, and Hansa); even educated Barmans, after lighting a fire, take this sacred stone in their washed hands, and place it on their heads as they mutter vows, and prayers; and woe betide him who neglects this rite.

In all countries also vows are consecrated with the hand raised aloft, as by Median priests (*Rivers of Life*, ii, p. 139, fig. 222), or by Abraham (Gen. xiv, 22). Persians still swear by the king's head, like Hebrews; and others by their children's heads. The Moslem swears by his beard, and by his family, or by "the life of God." Warriors swear by their weapons like Highland chiefs; or the Indian noble of to-day by his sword. The old Norseman, according to the Edda, swore:—

" By board of ship, by rim of shield,
By shoulder of steel, by edge of sword."

In all cases the man swearing imprecates evil on himself and his children if he fails of his oath. Thus also Christians swore by relics, and feared punishment by the saints if they failed. The devout Hindu swears by the Ganges, as the Roman swore by the Tiber. The wife swears by her husband and sons; the Brahman by his sacred cord, and cow; the hermit by his tree; the accountant by his books; each and all by what is most dear and precious to them.

Oaths are confirmed everywhere by blood, either by that of sacrifices smeared on the man who vows, or by his own (see Dr Trumbull, *Blood Covenants*, 1887). These rites are often shocking ones among barbarous tribes, and still survive even in Europe, and among Arabs. Men open a vein in the arm and suck the blood; or they suck each other's blood when swearing to be faithful "brothers of blood" to each other till death, as Sir S. Baker engaged himself to Rionga the African chief (*Times*, 9th December 1873). Sir H. M. Stanley went through the same rite, each of the participants placing blood from his arm on the tongue of the other; but he says "there is nothing divine in the rite, but a beastly cannibalistic ceremony, by people delighting still in blood drinking: for the aborigine sucked with the greatest gusto, believing in the efficacy of blood as a propitiatory power"; as imparting to him the qualities of a white man (see Eucharist). Some tribes of N. America, like the Kayans of Borneo, place this blood on cigarettes, and draw it in with the smoke: this constitutes the "pipe of peace." Herodotos speaks of Arabs swearing friendship. The two friends stood each side of a third person who cut the inside of the hand of each, and let their blood

drop on seven stones placed between them. The Hebrew term "to cut a covenant" is supposed by Dr Lee to be connected. It involved also (Gen. xxxi, 54) an Eucharistic meal beside the stone cairn (see Gale'ed). Abraham "cut a covenant" with his God (Gen. xv, 10) by dividing the sacrifices, according to the old custom of "passing between" the parts of a calf, or other victim. Homer speaks of "dividing the covenant": Herodotos relates how Xerxes cut the eldest son of Puthias in two, marching his army between the two halves. The idea perhaps still survives in the broken coin which ratifies a lover's vow, he and his love keeping the two halves till they unite them again.

Ōb. A widely used term for a spell, or a spirit. [In Hebrew *Ōb* or *Āub* means only a "bottle"; and the terms *Ba'al-ōb* "master of the *ōb*," and *Ba'alath-ōb* "mistress of the *ōb*," puzzled the Greek translators, who regard the word as meaning a "ventriloquial demon" speaking from the stomach of the wizard, or witch—whence the English "familiar spirit." It is, however, probably the Akkadian word *ubi* (Turkish *boi*) for "spell," which became the Assyrian *abutu* (Hebrew *ōboth*) for "spells," "charms," and "binding." This class of wizards therefore included "the master of a spell," and the "mistress of a spell."—ED.] Throughout Africa *ob* or *aub* is a common term for the "spell compeller," and for the snake used by wizards and conjurers. In India he is an "Oub-wāla"; and in the W. Indies the "Obeah man" mutters spells called *obi* (see Deane, *Serpent Worship*, p. 95; Edwards, *Hist. Brit. W. Indies; Folk-Lore Journal*, June 1893). The Obeah wizards and witch women are crafty and merciless, and speak of *Obi* as occult powers. Those who have a wall eye, or who are crooked, or palsied in their limbs, are feared as witches used to be; but others are of tall stature and fine physique, and make themselves terrible by paint, feathers, blood-stained robes, rags, shells, and charms, having long and filthy hair and smelling of assafœtida. They work in darkness, and carry eggs and shells, birds' beaks, dogs' teeth, or those of alligators, bits of horn, corks stuck full of pins, earth from graves, and rag-bags full of dread charms which, if placed on roads or near doors, cause the timid inhabitants to flee terror-stricken; safety can only be secured by employing a superior *Obi*, failing which misery and even death ensue: sleep, appetite, and cheerfulness, desert the victim who desponds and sinks into the grave. If he asks counsel of the Obeah man he is told to set up a superior *Obi* if he can. The wronged seek *Obi* for their protection, and thereby the penalty of murder, robbery, or adultery, is avoided. The bloodshed and rebellion

due to Obi has caused severe enactments against such practices in our W. Indian colonies ; but it is difficult to secure evidence against any Obeah confraternity.

Saul we are told (1 Sam. xxviii, 3) had put to death the “ masters of the $\bar{O}b$ ” with the wizards (*Id'onīm* or “ knowing ones ”), but finally consulted a “ mistress of the $\bar{O}b$ ” (verse 7) who was able even to conjure up Samuel from Sheol—against his will apparently, as he says, “ Why hast thou troubled me ” (verse 15), though the witch herself is frightened when she sees “ gods rising from the earth ” (verses 12,13). The Hebrews and Canaanites had many kinds of wizards, besides the “masters of the $\bar{O}b$ ” and the “ knowing ones,” including “ serpent users ” (*Mankhashīm*) and necromancers (Isaiah viii, 19; xxix, 4) ; and this continued to be usual even in the 7th century B.C. (2 Kings xxi, 6), till king Josiah’s reformation.

In Mongolia *obo* came to signify a cairn, or as the Abbé Huc calls it, “ a pyramid of peace ” (see *Rivers of Life*, i, p. 333; ii, p. 93) : spears and poles were stuck in, and around the Obo stone heap, among a people professing Buddhism, with bells, and streamers inscribed with prayers, to call the attention of the gods, like the *ex votos* on sacred trees, and cairns, in all parts of the world. Even the ancient Welsh knew the word *obha* as referring to some ancient religious emblem.

Obeliskos. Obelisk. The Greek term for a monumental stone in Egypt. [Probably from a root *ub* “ up,” meaning something high.—ED.] The Egyptians called it Takhan. It was a development of the primitive erect stone (Hebrew *Maššebah* ; Keltik *Men-hir*) ; and its apex (Egyptian *Ban-ban*) was surmounted by a flame, or a bird, of phallic meaning (see *Lingam*). Pliny connects the idea of the phallus with the sun’s ray (*Hist. Nat.*, xxxvi, 14); and obelisks are as old as the 5th dynasty (see *Rivers of Life*, ii, p. 305, fig. 261) : they usually stood on truncated pyramids (*Academy*, 2nd Feb. 1878), resembling Indian *Lāts* (*Rivers of Life*, i, p. 489, fig. 186). Similar monuments occur in many countries such as Ireland, Syria, Asia Minor, and India. Sir E. Wilson speaks of obelisks in the Fayoum oasis, sacred to Ptah, the phallic creator ; and they occur at Thebes, with tombs of the 11th dynasty ; and in front of the temple at Deir el Baheiri which is sacred to Hat-hor (Athor) the “ abode of Horns.” Thothmes III (after 1600 B.C.) erected, at the entrance of the temple of Tum (the setting sun), the beautiful obelisks now in London and Paris. Seti I (about 1400 B.C.) wears a small obelisk, instead of a phallus, on his royal necklace. It was especially the emblem of Thoth, and Mariette traces

the obelisk to 3300 B.C. It was usually of red granite from Syene. The priests of Thebes are said to have refused an obelisk to Darius I, because he had waged no wars (see Sir E. Wilson, *Egypt of Past*, p. 436).

Odin. Wodin. The sky god of Teutons and Skandinavians. [The meaning of the word is doubtful: perhaps the best suggestion connects it with "woad," or "dark blue."—ED.] He has been connected, as a storm god, with the Sanskrit Vadha "the slayer"; or again with *Ud* or *Wud* "wet," as the rain god. His cultus was not even nominally overthrown till about our 12th century. His conquest of the Van a, or water, gods is only for a time annually; and hostages must be given to them. For the heaven gods arise out of chaos; and Odin, at the well of Mimir ("memory"), gives his eye as a pledge to obtain wisdom; but the Æsar ("sprites") were not eternal, and an early poem says:—

" Once was the age when Yimir lived
There was no sand, no sea, no salty wave;
No earth then was, nor heaven above,
Only a yawning abyss, and growth no where."

Odin is also called the "one-eyed" (his eye being the sun in the sky): he is the husband of his sister the earth (see Frey), denounced as such by Loki (Dr Hahn, "Teutonic Pantheon," see *Academy*, 10th September 1887). To him we owe the name of Woden's day (Wednesday), which the Romans consecrated to Mercury. The Westphalians identified him with the "Wild Huntsman," and the Icelanders connected him with Mt Hecla, with its clouds of smoke. He was seen in towering clouds, riding a grey horse, and pursuing the "wind-bride." He wore a cloak of cloud and a grey hat. He rode on Sleipner the eight-footed white steed; and souls who went to Odin went to heaven. He was the son of Bor "the produced," son of Buri the "producer," or otherwise the "perfect man" who sprang from the salt stones that Audhumla, the earth cow, licked. His mother was Bestla (or Belsta), "desire," daughter of the giant BoIthorn. His brothers were Vili and Ve, with whom his wife Freya consorted during his long absence. [The blue sky in the north often deserting the earth.—ED.] Odin is also the creator; and, according to a late literature, the "All-Father." He is one of a Norse trinity—Odin, Hœnir and Lodur—the latter a form of Loki. Odin Vili and Ve found two trees on the seashore, into which Odin breathed life; Vili bestowed motion on them; and Ve the senses. They were called Ask, and Embla ("ash" and "elm"), and a dwelling was assigned

to them in Mid-Gard, or earth : Odin taught them war, and gave them weapons, and he became to them the Giver of Victory, and first of the 12 Æsar, or "spirits" of the year. He was acknowledged alike by Goths, Norsemen, Danes, and Saxons. He could assume any form, and pass in a moment to any land. He knew the affairs of the whole universe, and saw all things at a glance. Two ravens sat on his shoulders and told him all things. Lidskial, radiant with bright weapons, was the centre of his palace of Valhalla or Gladsheim. He never eats, but lives on mead (ambrosia .or Soma) served to him by his son Hermod. His eldest son, by Fiorgvin (the earth) is Thor, the god of thunder and rain ; and his second son is the beautiful Baldur, by Frigga, queen of heaven (see these names). He had other children—solar or nature powers—called Meile, Nep (father of Nanna), and Hildolf. Loki (fire) was his foster brother and his foe. Odin says that he hung thrice on the holy tree of Upsala, on which human sacrifices were hung.

" I know that I hung on a wind rocked tree
 Nine whole nights with a spear wounded,
 And (I) Odin offered myself to myself."

(See Sir G. Cox, *Aryan Mythol.*, i, p. 371; Karl Blind, *Nineteenth Century*, June 1879 ; Conway, *Demonology*, i, p. 57). This tree is the Yggdrasil or world tree, and "Odin dropped from the tree as fruit from a twig" (see Purūsha). He is also the "giver of our wishes, and the All Good" called Oski, and Wunsch ("wish"), or personified desire : for his power is in the Oska-stein, or "wishing stone," which Grimm connects with the (phallic) "wishing-rod" of Hermes, and with the Osk-Meyjar or "wishing maidens," whose symbols are three nuts cast into the fire. Mantled in cloud, he carries the magic spear Gunguir. His throne is flanked by wolves ; and his two ravens are called Hugin and Munr, which Grimm renders "thought" and "mind." His daughter is Sāga ("saying," "speech," or the Logos), who is the goddess of poetry, and the inspirer of all bards.

Oegir. The Skandinavian seagod, whose terrible consort, Ran "the robber," personified tempest. From Oegir, as a terror, came our word "ogre." The pair roused the fierce waves called "sisters of Kolga," a daughter of the giants who slumber in ocean caves and depths—called Ogos, or Wokos, in Saxon speech. Oegir, otherwise Hler, was ruler of the nether world, and his consort was Hela, or .death (see Hel).

Ogham. Pronounced in Irish *ouam*, The name of a system of

writing among Kelts of the Roman age, according to which letters were represented by horizontal strokes on either side of a vertical line ; the strokes numbered from one to five, and some were slanting, making twenty letters in all. The system seems to have been known to Tacitus. Toland speaks of Ogham MSS. as still extant in his time. It is older than any known Runic texts (Prof. Rhys, *Lectures on Welsh Philol.*, 1877), and texts so written with Latin versions are known in Cornwall and Wales. Dr Isaac Taylor (*Alphabet*, ii, p. 225) considers that the strokes are numerals, denoting the corresponding letter of the Runic alphabet, which—in Skandinavia—was derived from the Greek alphabet 'of the traders of Olbia, perhaps as early as the 6th century B.C.

Oidipous. Œdipus. Greek : “swollen foot.” A lame hero (like Hēraklēs, or Hephaistos) : Sir G. Cox shows that his tragic legend, like that of the mad Hēraklēs destroying his children, is solar. He was a descendant of Kadmos (the “east”), and son of Laios, king of Thebes, in Greece. He was exposed when born, but grew up not knowing his parentage, and slew his father, marrying his own mother Iokastē (or Epikastē “the very chaste”). When the fact was discovered she hanged herself, and he blinded himself, and though king of Thebes, was tormented by the Erinues or “furies.” He saved his country as a youth from the sphinx, whose riddle about the three ages of man he solved.

Oitosuros. The Scythian Apollo, according to Herodotos (see Rawlinson, *Herod*, vol. iii, p. 190). The name is probably connected with Surya, the Sanskrit name of the sun. [Probably from *idh* to “kindle,” and *swar* “to shine,” both Aryan roots ; meaning “sunshine.”—ED.]

Okeanos. Oceanus. Greek : “ocean.” [In early Aryan speech *a*, and *o*, signifying “water” ; and *kuanos* means “dark blue.” O-keanos may therefore mean “dark blue water.”—ED.] The early Greeks—like the Babylonians—thought of ocean as a broad river surrounding the earth—the abode whence spirits came, and to which they returned, and so a “river of life and death.” They called Okeanos the son of heaven and earth, and his wife was Thetis, or Tēthus ; together they were the parents of all waters. Homer calls him “an almighty one who yields to none but Zeus,” and gives him three daughters—Thetis, Eurunome, and Persē. Hesiod calls him “the oldest of the Titans,” dwelling in a great palace of the far West, where he brought up Hērē (see Ea).

Okro. A name for Siva on Baktrian coins, and in N.W. India, in the time of Huska; usually consorting with Nana (see Thomas, *Āsōka*, pp. 72-78).

Olaf. Olave. A Christian saint among Skandinavians, superseding Thor, and Odin, and in character like the English St George. He was a warrior who trampled on trolls and dragons, scaring them with wind and thunder. Hence he is connected with bells (see *Report of Viking Socy.*, Jan. 1895). He is red-bearded like Thor, and fell from the church spire, or from heaven, when his wife called him. The mingling of Christian and pagan belief is common—as when the Rev. Baring Gould found Odin, Thor, and Loki still noticed (in 1858) on charms in Lincolnshire. The Virgin is also connected with Freya, and St Peter with Thor. The Norwegian legend of St Olaf makes him the Christian child of Harold Gramske, and of Asta his wife, persons of high lineage; he was born in 995, and baptised in the 3rd year of King Olaf Triggvason, his relative and god-father, whom he succeeded after a youthful career of piracy. He persecuted the believers in the old Æsar faith, which had begun to reassert itself against Christianity. The pagans found an abettor in Cnut the Great of Denmark, and Olaf was forced to flee. He was about to go as a pilgrim to Jerusalem when he was commanded in a dream to raise an army and recover his throne. He had reigned 15 years, and now fell in his first battle, on 29th July 1030. The Church proclaimed him a martyr, and extolled his sanctity and miraculous powers. His corpse—buried in a sand-pit—was dug up after a year, and the nails and hair were found to have grown. His armour, and his heavenly banner, were gone; but they duly reappeared later in various churches. His son, King Magnus the Good, enshrined his corpse at the high altar of St Clement in Drontheim, where it wrought miracles; and the costly shrine in the cathedral became a centre of pilgrimage for the blind and maimed. Europe built many churches to contain his relics. His body and blood were found unchanged when the tomb was opened in 1567; yet this legend is now regarded as only a Norwegian folk-tale. His image is set up, by the older generation, in fields at seed time and harvest, and thunder is said to be due to Olaf's blowing on his red beard. Fountains sprang up at his command, rocks were rent in twain, and trolls were turned to stone. The Shetlanders say that "St Olla" denuded their islands of trees, because they told him a lie; yet he gave them a code of laws, and sacred songs.

Oler. Oller. A Skandinavian god of winter.

Olives. The Greeks said that Athene created the olive—perhaps

as coming to them from the East : otherwise Herakles brought it from the gods. The original tree was shown near Athēnē's shrine in Athens, till destroyed by Xerxes. The olive was sacred in Attika, and an olive crown was the prize of heroes. It was refused to Miltiades after the battle of Marathon, in spite of a victory that saved his country. The heads of the high-priests of Zeus were decked with olive sprigs, and the Roman Jove also wore them: the clubs of Bakkhos and Hēraklēs were of olive wood: the leaves, flowers, fruit, and oil, were used in sacred rites. It was the tree of "divine radiance"—the source of oil, or ambrosia ; and unction continued even among Christians to be a symbol of life : for the olive was a phallic tree ; and part of the Cross of Christ, which brought salvation, was of olive wood according to some (see Oak). It was the tree of safety connected with the dove in the legend of Noah ; and olive sprigs avert the Evil Eye and drive away demons from houses, gardens, and fields, especially about St Mark's day when the corn ripens. When, on account of the outraged maidens Damia and Augeria, the Epidaurians suffered from dearth, the Delphik oracle commanded them to make statues of these virgins of olive wood from Attika, for which, the Athenians demanded sacrifices to be sent to Athēnē and Erekhtheus. The nuptial couch of Odusseus and Penelopē was of olive wood, and maidens used to go naked to olive trees, plucking and licking the leaves, and divining from them their marriage destinies. No immoral women might touch an olive tree, lest they should render it sterile (see Prof. A. de Gubernatis' *Mythol. des Plantes*, s.v.).

Olives: Mount of. This mountain, E. of the Jerusalem temple, had apparently an ancient Hebrew shrine (see 2 Sam. xv, 32), and on its W. slope Solomon built temples for 'Ashtoreth, Milcom, and Molech. Hence it was called according to the later scribes (see 1 Kings xi, 5-7; 2 Kings xxiii, 13), the "Mount of Corruption." [Probably, before being so pointed, this only meant the "Mount of Anointing."—ED.] It became still more sacred after the 4th century, as having on its summit the footprints of Christ, though the Gospels made the Ascension occur near Bethany, which is not near the summit (Luke xxiv, 50). Other sites were added later, including that of the Garden of Gethsemane (two such are shown in our time, the Latin site being quite modern), with the Tomb of the Virgin, and the Medireval chapels of the Pater Noster and Credo. St Jerome does not seem to have known of the footprints on Olivet, but they became famous in the 7th century, when they appear to have been of super-human size. The church, destroyed in the 11th century, was rebuilt

about 1130 A.C., by the Latins. It is now a mosque, and only one footprint is shown in a small chapel. In 722 A.C. there were two columns in this church, between which men who desired to go to heaven must squeeze themselves. This superstition now applies to pillars in the Aḳsa mosque (see Jerusalem). In the 12th century wine used to be poured into the footprint, and was licked up by pilgrims (see *Pal. Expl. Fund. Quarterly Stat.*, October 1896 : *Rivers of Life*, ii, p. 592). Olivet was also the scene of the Red Heifer Sacrifice (see Heifer), and to it the great bridge from the Temple led (see Bridges).

Olumpos. Olympus. Probably this mountain was named from *Al* "high," and *Omphē* "a boss," or "swelling summit." Hephaistos here built for the gods "a heavenly city with golden gates": and here they feasted to sweet music, as Christian saints and angels are said to rejoice in their golden city. The mountain is also personified as the instructor of the lute-playing Apollo. It is now sacred to St Elias, and is a majestic pile, rising 9754 feet above the sea, bounding Thessaly, and overlooking the Makedonian plain. The clouds cover its summit, and above them Zeus dwelt in the clear ether. The Olympian musicians, according to the Phrygians, were named Huagnis, Marsuas, and Olumpos. There were, however, 14 mountains—each with its temple—bearing the name; and the Olympia of Pisa (see Smith's *Dicty. Classic Geog.*) had a temple to Saturn resembling many an Indian shrine of Siva, being correctly placed at a re-entering angle of a great river, near its junction with another stream.

Om. Aum. A mystic invocation of the Supreme One, applied to Agni, Ganesa, and Krishna. In the Purānas it is the title of the Eternal, and of Sri-Bhagavan-Siv ("Siva the blessed deity"), who is invoked by the syllable Om, uttered with bated breath, at the beginning of a discourse, while the word is written also at the heading of a document, just as the Moslem prefixes the Aleph (for Allah, "God"), or the Buddhist his sacred Svastika cross, or the Catholic bishop signs his name beside a Christian cross. The Jain also so uses the Om, or Em, as may be seen in copies of the Kalpa-Sutra, or Jain Bible: those who utter the word must bend low, and cover the mouth. Aum is also said to mean the trinity of Brahma, Vishnu, and Siva; yet is it the symbol of One alone. In the Bhāgavad-Gita, Krishna says: "I am the creator of all things, all proceed from me. . . . I am time (Kāla), all-grasping death, and resurrection; I am the mystic figure Om." The Purāna says: "All things pass away, but Om

never. . . It is the symbol of the lord of all things." Pliny also says that Um, or Mu (or the letter M), was a charm which Roman nurses used against the demon of the Fascinum. The Vedantists said : "Whoso meditates on Om, or Om-Kara (Vishnu as the sun), really meditates on all the Vedas : for it is the root (*linga*), or breath of life, and symbol of speech, the name not only of all our physical and mental powers, but especially of the living principle—the Prāna or spirit. . . . It is the Ākāśa (see Ākāra), ether, or origin of all things . . . one of the earlier and less perfect names. . . of Brāhma (*Sacred Books of East*, i, preface, p. 25). They, however, spiritualise the original meaning ; and in the Vedas Om is a talisman, which Sir Monier Williams (*Contemporary Review*, Dec. 1879) calls the "creative energy inherent in the universe."

The Tibetan invocation "Om Mani Padmi hum !" is repeated continually like an Ave Maria, signifying, "Oh the jewel of the lotus, ah !" (see Man). Sir Monier Williams (*Buddhism*, 1889) says that : "It is certainly remarkable that the name Mani is applied to the male organ, and the female is compared to a lotus blossom in the Kāma-Sāstras. I fully believe the formula to have a phallic meaning, because Tibetan Buddhism is undoubtedly connected with Saivism."

'Omān. The Arabs of this region, in S.E. Arabia, are notable as Moslems who reject the Khalifs (see Muḥammad), and follow their own Imāms (or "examples"), thus separating from the Nejed Arabs, who became Wahhābis and Moslem reformers (see *Bengal Rl. Asiatic Soc. Proc.*, Jan. 1873).

Ombos. Koum-ombos. A town and district in Egypt, with a great double temple of Horus.

Omei. Omi. A very holy mountain which towers 11,100 feet above the sea, and 6000 to 7000 above the valley of the sacred Min, or Fu, river, an affluent of the Yang-tsi-kiang, in the Chinese state of Suchuan, which is as large and nearly as populous as France. On the grey rugged summit there are 70 temples, and some 2000 monks, nominally Buddhists, and actually worshipers of Avalokīt-Isvara, the "deity who looks down" in pity on mankind. The present shrines are of the age of the Ming dynasty (14th century A.C.) including three that are large and beautiful ; some of the smaller are only charred ruins. Crowds of pilgrims toil up, sometimes on hands and feet, bringing offerings at special fêtes, when they number tens of thousands ; as they near the shrines they light candles for the "Fo Om," before whom they present food, sandal wood, spices, incense,

joss-sticks, money, and candles, for the benefit of his greedy ministers. Those who have no money are required to enter their names in a book, which in due time is presented to them at their homes. The road is dotted with lesser stations, before which the pilgrim lights a joss-stick, or candle, as he passes. On the summit of the mountain they prostrate themselves on stools made of palm core ; and, after throwing incense into the flames, they gaze down over the dizzy precipices, near a once gorgeous but now ruined bronze temple, in order to behold what is called the “glory of Buddha.” Beneath them is a sea of cloud, which ever and again shuts out the view of the plain ; and on this, with the sun behind them, they see the iridescent halo, and the gigantic shadow of the spectator, reflected as in the European “Spectre of the Brocken” : the wonder is duly celebrated by the priest, who meantime chants in the midst of the crowd. Here, therefore, they recite prayers, or pay others to present them to the “Great Om,” and afterwards polish some coins against the bronze shrine, to be kept as charms. Here, too, is a treasured lingam, weighing about 20 pounds, though called a “tooth of Buddha.” The mountain is a Chinese Montserrat, and the path leads up some 20,000 slippery steps. The lower slopes of the range are clad by dark pine woods, while lower down grow valuable white wax trees, yielding the “wax dog” or “crackling flea” ; and the tea plant is here said to be specially sweetened by the gods (Mr Little, *Omi and Beyond*). The huge limestone block forming Omei leans against the granite masses of the Tibetan highlands; and the Tibetan, clad in sheepskin, is to be seen among the pilgrim hosts, wearily carrying a heavy slate-stone slab, on which, amid floral decorations, is beautifully engraved the mystic “Om, Mani padmi, hum !” (see Om): these slabs they deposit in large and small pyramids (see Ob), near shrines or sacred spots, as offerings to Fo, or Buddha (see Consul Hosie’s report, 1854 ; and Mr A. J. Little, *Omi and Beyond*, 1900).

Omīto. Japanese: the Supreme, and also a sun god (see Amitabha).

Om-Kara. Sanskrit : “making Om”—a prayer.

Omphalos. Omphē. Greek : “navel,” “boss,” “hump” (see Delphi), the physical and spiritual centre of creation, and an euphuism for the phallns among the Malagasi, as Vishnu also creates from his navel (see Rev. J. Sibree, *Journal Anthropol. Instit.*, Feb. 1892). The Ghonds and Bhils may be seen lying prostrate before some sacred rounded mountain, or Omphalos ; and India itself is called the “navel

of the world.” From sacred clefts in such mountains its millions hear the divine voice, as the Greeks did at Delphi ; and Plutarch called the Omphis of Egypt “the doer of good,” or Euergetes. In Sanskrit also *Ambo* is a “boss” or “belly.” The monks of the Middle Ages, as Gibbon tells us, used to see the “light of Tabor” (Tabor signifying the “navel”) after staring long and fixedly at their bellies (see Hypnotism), and all rounded stones—usually smeared with red oil—are *nabhis*, or “navels” in India (see Plutarch, *Isis and Osiris*, i, 368 ; Bryant, *Mythol.*, i, pp. 235, 282). Livy calls mother earth (Olympia) the “navel of the orb of earth,” and the Omphē was adored with libations poured on some natural boss of rock. The Miliarium Aureum, which long stood at the end of the Roman Forum, was called the *umbilicus* (Omphalos or “navel”); and the central hill of Byzantium was the Omphalē, as was a symbol or statue at Antioch—a cippus such as that at Athens where it was the altar of Hermes, the central point whence distance was measured along roads (see *Athenæum*, 29th Aug. 1885). Omphalē, the Delilah of Hēraklēs, an earth goddess, was the Hittite Ma (“earth”), whose shrine at Ko-ma-na (“the hill of Ma”) was served by 6000 priests (Dr Sayce, *Trans. Bib. Arch. Soc.*, 1881, p. 285).

On. The Egyptian city Onias, or Heliopolis (“city of the sun”), was sacred to On, or Un, the “rising” sun, symbolised by the hare (see An, and Hare).

Onouris. The Greek form of the Egyptian Un-har, “the rising sun.”

Onion. This vegetable (*Allium cepa*) was esteemed for its odour, and for supposed aphrodisiak qualities connected with its form. It was an important symbol, with the turnip, carrot, and radish, at carnivals, especially on Palm Sunday (see *Ancient Faiths*, ii, p. 449) : it was called the “fascinator,” and was sacred to Leto, or “night,” whose tears were due to the onion. It was a common bridal gift, and the Egyptians swore on it, though priests avoided it (Prof. A. de Gubernatis, *Mythol. des Plantes*, ii, p. 256). The Welsh adopted the kindred leek (*Allium porrum*) as a sacred emblem worn on St David’s day ; though some think the “sea leek”—a pretty flower common on rugged coasts—was originally intended as the symbol of their somewhat mythical 5th century bishop.

Onolatia. Greek : “worship of the ass.” The ass was very early known to man, its home being in N.E. Africa and S. W. Asia. [Turkish *esek*, Latin *asinus*, Hebrew *athon*, “ass” ; from a root *As*

“to breathe”; Egyptian *aah* “ass”—the braying animal.—ED.] Among nomadic peoples the ass was as valuable as the cow (see Beni Ḥasan), and became sacred in like manner, being both a phallic and a solar emblem. It is still so esteemed among wandering Brinjāris in India, as we observed when among them before the days of railways. The children of these migrants are fed on its milk; and it carries them, and all the tribal impedimenta, each night (or in cold weather by day), while the young nomads may be seen fondling, and feeding, or sleeping beside, their favourite docile, and patient, beasts. To them it is not, as in Europe, an emblem of stupidity and obstinacy, nor is it imch in Hindu literature. Instead of blows and ridicule this truly intelligent animal receives praise for its wisdom and patience; and its conduct points many a moral in the fables of the East. In the desert its tracks were eagerly sought, for they were sure to lead to water, since it was divinely gifted with the keen scent which it shares with the horse and zebra, whereby water is found by them. Thus it became a “symbol of inspiration” among Egyptians and Arabs. Suidas quotes Dēmokritos as even asserting that the Jews believed themselves to have been specially befriended by an ass, and that “they worshiped the head of a golden ass, and every third year sacrificed a stranger to it near their temple.” Epiphanius, in like manner, speaks of Gnostiks who adored “Al Shaddai, or Sabaoth, under the form of an ass” (*Agst Heresies*, I, ii). It appears also that “Golden Set” in Egypt, and among Hittites, had the head of an ass.

The ass became a Christian emblem, since Christ was carried on one into Egypt, and rode on the ass into Jerusalem. The shoulder stripe is said to be connected with the cross; but the Asiatic variety has no such stripe. The ass also is represented always with the bull, in pictures of the stable at Bethlehem, on account of a favourite quotation (Isaiah i, 3) in apocryphal gospels. In the story of Bala’am also (Num. xxii, 21-33) the ass is able to see an angel, and to reproach its master with human voice. [Arabs still believe that asses, and horses, see spirits, and kneel down when they do so.—ED.] The “Feast of the Ass,” on St Stephen’s day, survived in the Roman Church till the 16th century; and vestiges of the custom are still found in some Continental churches. The special service included the chant beginning “Ex Orientis partibus, advenivit Asinus”; and the refrain, sung in chorus, ended with an imitation of the bray of the ass. “The missal” (says Hone in his *Mysteries*) “was composed by the bishop of Sens, who died in 1222, and it is adorned with the triumph of Bacchus, with whom are mingled nymphs, satyrs, and centaurs. A solemn hymn was sung to the ass.” The symbolic beast stood in the

midst of the choir, decked with sacred vestments ; and the procession moved round it chanting this hymn. The rite went on all night and part of the next day, the singers being refreshed with wine, and the ass provided with provender and water, at intervals during the liturgy. In the middle of the service the anthem beginning " Conductus " gave the signal for the people to join with the clergy, in dancing round the ass and braying. After the rites were concluded they went outside the church to dance, and sang indecent songs, and then returning some would be stripped naked, and soused with water. This was rightly called " The Festival of Fools."

Minucius Felix positively affirmed that the Christians of his day worshiped the ass. A Syrian bas-relief of our 2nd century represents a man (the Onokoitēs) in a long robe, with a cloven foot and ass's ears, holding a book, and having above him an inscription stating that this is the Christian's God. Tacitus believed the Jews to share this worship. In a cell on the Palatine hill, at Rome, was found the rude sketch of a crucified figure with an ass's head, and above it the words " Ikthu. Alexamenos worships his God," which appears to refer to the Christians, to whom *Ikthus* meant " Jesus Christ the Son of God Saviour " (see Renan, *Marc Aurele*, p. 64 : Josephus, *Agst Apion*, ii, 7 : Tacitus, *Hist.*, v, 3). The Christians of Verpna certainly continued what looked much like ass worship down to the 16th century ; and Voltaire also describes the rites of the " Feast of the Ass " on 14th January in France, with the refrain to the chant " Hez Sire Asnes " (*Philosoph. Dicty.*). But this cult is not peculiar to Christians, for in Persia the spring is still heralded by an ass festival, and the Qadriyeh Dervish sect drive an ass into their mosks (see Lane, *Mod. Egtns.*, i, p. 307 : Prof. A. de Gubernatis, *Zool. Mythol.*, i, pp. 361-363). The Romanist Festival claimed to commemorate the descent of the Holy Family into Egypt when the Virgin rode on the ass.

The ass was early connected with the sun. In Egypt statues of Set appear to have the ears of the ass, as have also Assyrian demons. Midas in Phrygia, who turned all he touched to gold, had such ears. In Persia the " three-legged ass " (a symbol like the three legs of Sicily, or of the Manx, symbolising the sun), is said to walk in the sea. It has a horn of gold : " its food is spiritual, and it is righteous " (Bundahish). The Gnostik Sethites are said also to have connected the ass with Seth, perhaps preserving Set worship. Rabbi Nathan said (see Hershon, *Tal. Miscel.*, p. 159) " put not a wreath on the head of the ass as the heathen do." Osiris also, in Hades, appears as an ass with the sun between its ears. In the Ritual (chaps. xxxviii-xl) the demon Apepi, the " enemy of Ra," appears as a serpent on the

back of an ass which it bites. The god who attacks this serpent cries : “ Back thou eater of the ass, whom the god Chas, who is in Tuat, curses. . . . He who cuts thee off causes the eye of Horus to come forth ” (Renouf, *Proc. Bib. Arch. Soc.*, 7th March 1893). Among Hebrews however the firstling of an ass is redeemed with a lamb (Exod. xiii, 13), or otherwise must have its neck broken. Ishmael is described as a “ wild ass man ” (Gen. xvi, 12) dwelling “ east of all his brethren,” and he recalls the Ono-kentaurs (or “ ass man-beasts ”) of the Greeks, who appear in the Septuagint version (see Lilith), though Ishmael is here called “ a field dweller ” in the Greek. The wild ass, to the Hebrews, was the emblem of liberty. The Greeks considered it unlucky to go on if an ass bent its knees, or a female ass lay down, probably because of opposing spirits, as Hermippos relates in describing the doctrines of Pythagoras. In the story of Samson the jaw of the ass is a weapon, from which comes a stream of water to refresh the hero, at the “ well of the crier ” (Judg. xv, 19). The ass was also connected with solar deities, such as Bakkhos, and Silenus. The ass-headed figure also occurs very early among Greeks (see Mycenæ). Clement of Alexandria says that Scythians sacrificed the ass to Phoibos, and Strabo says to Mars. At Athens the holy offerings to Dē-mētēr were borne on asses, as was the holy water at Jerusalem (see Heifer). In Persia the sacred ass guards the mythical well into which the sun is cast. The ass all over Asia is not only the “ crier,” but also the “ red ” or “ burning ” one. [Hebrew *Ḥamar*, Sanskrit *Kharas*, “ ruddy,” “ ardent.”—ED.] It is also famous for phallic energy, and was adored as the symbol of Dionusos (see *Rivers of Life*, i, p. 155). The Hyperboreans (or Arctic people) are said to have offered hecatombs of asses to Apollo, and the enemies of Silenus were driven away by the bray of the ass, while the braying of Indra’s ass was symbolic of thunder (see Kentaurs). The Vedik name Rāsabhas for this ass signifies a tumultuous noise, and he is also called Gardabhas, from *gard* “ to bellow ” (see *Zool. Mythol.*, i, 365). The legend of Lucius (“ the golden ass ”), given by Apuleius, records how the hero—endeavouring to become a bird—is changed by the witch into an ass (as in the *Arabian Nights* also) during the night. “ The ass bearing mysteries ” also belonged to the rites of the Phallagia, in Greece, and in Rome. The Gandharva-sena, or “ leader of Kentaurs,” who insulted Indra, was born on earth, being a man by day and an ass by night : he was stabled by Sunder-sein, king of Ujjain ; and by this monarch’s daughter he was thus the father of the hero Vikram-Āditya. Indra in his fury then destroyed Ujjain ; but his own ass is praised as the “ swift footed one ” (see Foot). Asses are said to have

been turned into beasts of burden because the gods were jealous of their powers. Hindu law directed the sacrifice of the ass as atonement for immorality ; and, in both Asia and Europe, the adulterer was paraded on an ass with his face to the tail—as practised recently in Piedmont—the tail being often fiery (see Nik). The ass is also called the “gardener,” and connected with fruit, and with the vine.

Ophir. The region whence Solomon obtained gold. [In Genesis x, 29, it is mentioned with Sheba, as though in S. Arabia.—ED.] The expeditions set out from the Red Sea (1 Kings ix, 26-28 ; x, 11 : 2 Chron. viii, 18), and “Almug trees,” and gems, came also from Ophir : these trees have been thought to represent the sandal wood called *Vulgu*, in Tamil (*Pterocarpus santalinus*), which would come from India. The ancient Sabean traders may have reached the Indus as early as 1000 B.C., and an overland trade with India in the 9th century B.C. appears to be shown by the representation (on the “black obelisk” of Shalmaneser) of apes, an elephant, and a rhinoceros. From Tarshish (Tarsus) also, Solomon may have obtained, by such overland trade, the “ivory, apes, and peacocks” (1 Kings x, 22 : 2 Chron. ix, 21) brought from India (see Peacock) : for these in the Hebrew bear names also known in India, as well as in Egypt (Hebrew *hab*, Tamil and Sanskrit *hab*, Egyptian *eb*, “elephant” : Hebrew *Ḳōph*, Greek *Kepos*, Latin *Cepus*, Tamil *Kapi*, Egyptian *Kafi*, “ape” : Hebrew *Tukki*, Tamil *Tikai*, “peacock”) : the name of the peacock especially is important, for elephants and apes would be known in Abyssinia and Nubia, whereas the bird (which is represented on the frescoes of Knossos in Krete) is of Indian origin, the name also appearing in the Mongol *tokei* for a bird, and in the Persian and Arabic *tauwus* “peacock.”

If the almug, or algum, tree be the sandal wood we must place Ophir at Abhir on the Indus (see Max Müller, *Science of Lang.*, i, p. 231 : *Journal Rl. Asiatic Soc.*, April 1898, pp. 253-257) : the Abiria of Ptolemy reached from the Indus mouths to Kushta (Kathiāwār), so that it included (as mentioned in the Brihat Sāmhitā) all the coasts of Surashtra. Lassen agrees that Ptolemy’s Abiria was Ophir ; and Josephus says that Ophir belonged to India (*Ant.*, VIII, vi, 4). In the Septuagint Greek however the word *Sōphir*, or *Souphir*, stands instead of Ophir in all the passages cited (and in Isaiah xiii, 12) with exception of the first mention of Ophir in Genesis.

Orange. This fruit spread east and west from India, and seems to have been the golden apple of the paradise of Juno (see Hesperides). It was bestowed on her at her wedding, and the orange flower is still

a bridal emblem. The Madonna gave an orange to Joseph, another to her son, and a third she kept, whence the custom of placing orange flowers on her altar. The Kretans sprinkle the bride and bridegroom with orange flower water, and nuptial cars are covered with the blossoms. Orange trees, according to Rapin, signify fertility.

“ They still new robes of fruit and blossoms wear
And fading charms with fresh supplies repair.”

The orange blossom at weddings was a Saracen emblem, and the custom was unknown in England in the time of Shakespeare (see Apple).

Orchard. See Orkos.

Orē. Ori. A Keltic solar hero (see Ar, and Ouri).

Origen. The celebrated Christian father whose opinions were condemned by the 5th General Council in 553 A.C. He was apparently born of Christian parents, at Alexandria in Egypt, in 185 A.C., and, after persecution by the Church, died at Tyre in 254 A.C. His father's name was Leonidas, probably a Greek: his mother, who taught him Hebrew, may perhaps have been of Alexandrian Jewish origin. He was the eldest of seven children; and the father, who was poor, appears to have been martyred under Severus in 202 A.C., when his famous son was 17 years old. He was then studying under Pantamus, and Clement of Alexandria, and maintained the family by the sale of his father's books, which brought a sum of about sixpence a day (then representing a considerably larger value); but for many years he walked barefooted, and wore a single robe, obeying the command not to have two coats. He attended the lectures of Ammonius Saccas, and thus became expert in the teaching of Plato, Numenius, the Stoicks, and the Pythagoreans, remaining at Alexandria till about 230 A.C. He visited Rome in the time of Zephyrinus, and travelled in Arabia: he was asked by the Empress Julia Mammæa, mother of Alexander Severus, to teach her philosophy; and in 216 A.C. he was in Palestine, so escaping a persecution in Egypt. But he was regarded by the Alexandrian bishop with distrust and jealousy, and only became a presbyter while absent in Greece, for which he was expelled by Demetrius—bishop of Alexandria—in 232 A.C. He thus became a wanderer, and was at Cæsarea, in Kappadokia, during the persecution under Maximian, again visiting Arabia, as well as Nicomedia and Athens. He combatted the Unitarian views of Beryllus, bishop of Bostra in Palestine, and corresponded with the Emperor Philip Arabs, and with his wife the Empress Severa.

He was imprisoned, and maltreated, during the Decian persecution of 250 A.C.; and died four years later, under Valerian, according to the *Panegyric* of Gregory Thaumaturgus. Our information depends on extracts from his writings quoted by Basil, and Gregory of Nazianzen; while Eusebius, in our 4th century, claims to have seen 100 letters in the library of Cæsarea of Palestine (*Hist. Eccles.*, vi, 36,) and two of another collection at Jerusalem (*Hist. Eccles.*, vi, 20); his other information being from "those who had seen Origen." Jerome depended on Eusebius, and on his uncle Pamphilus, who was martyred in 309 A.C.; a large proportion of his 6000 supposed works are apocryphal, and those known by the Latin translation of Rufinus are vitiated by the confession of the editor that he amended Origen where he was wrong or heretical.

Origen is perhaps most famous for his study of the text of the Bible, and for his controversy with Celsus (see Celsus); but it is clear that his views were nearer to those of the Gnostiks, and Christian philosophers of his age, than to the narrow and ignorant orthodoxy which finally condemned him. He held that "Christ was a ransom to Satan, not a sacrifice to please God," which was a Gnostik belief; and, like Aristotle, he regarded the soul as corporeal. From his work *On Principles* (vii, 1), it appears that he regarded the sun and moon as possessing spirits; but he could have found no difficulty in the story of the Gadarene swine, since he says that "some demons proceeded to such a pitch of wickedness as to assume (or be condemned to) the bodies of weasels" (*Agst Celsus*, iv, 93). He believed the name of Iesus to be powerful against such devils, even if pronounced by very wicked persons, which was apparently the view of Simon Magus (Acts viii, 13: see xix, 15). He argued that there were Christian mysteries not fitted to be revealed to the vulgar, just as there were "secrets of the empire" not to be generally known, and supreme secrets of pagan philosophy. His defence of Christianity was founded on practical considerations: for implicit faith, in his opinion, induced the weak and licentious to abandon evil courses: "We are well advised," he said, "of these things, and do professedly teach men to believe without a severe examination": for the busy populace must not wait till they have opportunity and capacity for study: or in other words must accept authority without enquiry. If he denied to Celsus that Jesus was a carpenter we must conclude that the passage, in a work with which he appears to have been familiar (Mark vi, 3), either read otherwise in his time, or was regarded by him as a Jewish misrepresentation. Tradition (perhaps due to his enemies) accuses him of having carried out in early enthusiasm the extremest practice of preparation for heaven (Matt. xix,

12), which would have been sufficient reason for refusing to ordain him (see *Rivers of Life*, i, p. 148).

His banishment from Alexandria, in 232 A.C., gave rise to “dolorous lamentations,” which led to his being represented later as having become an unbeliever ; but he was in fact superior in learning and intelligence to the bigots who denounced him. The attack upon him continued for more than three centuries, being due not only to his views as to “faith” and “knowledge,” but also to his doctrines as to the pre-existence of souls, their corporeal nature, and the nature of Christ ; the plurality of worlds, and the resurrection of the soul. The bishops of Antioch and of Alexandria especially opposed him, yet Prof. Harnack says : “Of all the theologians of the ancient Church he was the most distinguished. He was the father of the Church’s science ; the founder of a theology brought to perfection in the 4th and 5th centuries, and which still retained the stamp of his genius when, in the 6th century, it disowned its author.” He built on the foundations laid in a previous generation by Tatian, Athenagoras, Pantamus, and Clement of Alexandria.

With the practical Christianity of his age he mingled Greek philosophy, and spoke of “remaining ever in a placid, restful, and sorrowless condition, superior to surrounding evils,” whereby “man can enter into the likeness of God, and into blessedness ; and this is to be reached by contemplative isolation, and self-knowledge, which is divine wisdom. The soul can thus behold itself in a mirror, seeing the divine spirit if found worthy of such fellowship ; and thus discovers the secret path to participation in the divine nature.” He accepted Stoic ethics, but mingled them with neo-Platonic mysticism, saying that : “Complete and certain knowledge can only rest on divine revelation.” He believed the Gospel, the 13 Epistles of Paul, one of Peter, and one of John, with the Apocalypse, and Acts, to be such revelation ; “generally admitted to be authentic, and of apostolic origin” ; other writings of the same class being in his eyes either “unauthenticated” or “spurious.” The Canon of Eusebius was pretty much the same, and Origen, according to Dr S. Davidson, “did not dare to depart from the recognised tradition of the churches,” and in respect to the Old Testament equally accepted Jewish tradition. Origen was the only well known Christian father before Jerome who appears to have had any acquaintance with Hebrew ; but both were rash in assertions as to history. Origen believed that Clement of Rome was the Clement known to Paul (Phil. iv, 3), but does not call him a bishop of Rome, though he appears as an “apostle” in our present text of Clement of Alexandria (see Donaldson, *Apostolic Fathers*, pp. 116-

119). He was a firm believer in miracles, demons, angels, and divine voices ; he thought that the very stars had souls, and that comets were sent by God to presage the rise and fall of nations, and the approaching end of the world. In his work *Peri Arkhōn* ("on principles") he treated of God and the world, of the fall, of spirits, anthropology, and ethiks ; and, in the fourth book, of the divinity and interpretation of scripture. Other works—the *Stromata* in 10 books, and those on Martyrdom, and on Prayer—have perished, only a few later quotations being left. Even in his lifetime his works were garbled by others ; but it appears that he believed in a Logos (not as being eternal but as a creation by God) and in a purely spiritual resurrection.

In his time there were at least seven Greek versions of the Jewish Scriptures : of these he selected and compared, in parallel columns, the four that he regarded as most important, namely what he called the "Septuagint," with the versions of Aquila, Theodotion, and Symmachus. This formed his "Tetrapla" or "four-fold" comparison, to which he added the Hebrew, and the Hebrew in Greek characters, the whole being known as the Hexapla or "six-ply" document. All this labour has perished, and we only thence learn that the Old Testament, in our 3rd century, abounded in variant readings due either to differences in the Hebrew copies, or to differences of translation. The same, we know, was also the case with the New Testament, according to the notes of Origen, who wrote thereon many scholia, homilies, and commentaries. His work thus included both grammatical criticism, moral teaching, and secret "pneumatic" or mystic interpretation ; but what remains to us—being chiefly in Latin translation—has been garbled by later orthodox scribes, so that we often remain uncertain as to the real ideas of Origen.

Orkos. A sacred enclosure (see Ark), and hence an oath taken in such a sanctuary : our word "orchard" is from the same root.

Ormuzd. See Ahūra-mazda.

Orpheus. A mythical hero and poet, originally a sun god, to whom later philosophic and mystic hymns were ascribed. His legend was Thracian, and recounted his descent into hell to recover his lost bride Eurudikē, who followed him to the brink of the upper world, and then faded from his gaze. Even Pluto was charmed by his music ; and he is seen in the sky surrounded by enchanted animals, who listened to his harp. The name is found in the Armenian *Arpha* for the sun, and in the Vedic *Arbhu*, or *Ribhu*, probably meaning the

“ruddy” or “fiery,” and applying also to a sun god. The hero was finally torn in pieces by Thracian women jealous of his charms, during orgies which recall those of the Phrygian Attus. His head floated down the Hebros river to the shores of Lesbos, and mysteries were connected with his shrine near Antissa. These were similar to the customs of Pythagoreans (Herodotos, ii, 81.), his votaries being severe ascetiks who wore a distinctive garb, while bloody sacrifices were forbidden. Orphik hymns are traced back as early as 550 B.C., and were quoted by pagans in controversy with Christians, as typical of true belief about the ancient gods, much as their opponents quoted their own scriptures. Orpheus sang to the Argonauts the history of creation, and charmed the ship Argo from the rocks on which it stranded. The fields and meadows smiled, the rocks were split, and beasts and trees danced to the music of his heavenly lyre (the breeze); but the chief exponent of actual Orphik poetry was Onomakritos about 500 B.C. Prof. Müller (*Hist., and Lit. Ancient Greece*) says that the Orpheans sought to found their religion on the myth of Dionūsos, whose body was torn and eaten raw (as Zagreus) by Titans, at the command of Hērē, while Athēnē preserved his heart, and so brought him back to life. “The Orphik brethren” believed in an “universal spirit” or “soul, which animated all nature”—a Dionūsos whom Hērakleitos called Hades (“the unseen”) and whom Euripides called the Delphik Apollo. Herodotos (see ii, 51, 58) says that “what Orpheus delivered in hidden allegories, Pythagoras learned on initiation into Orphik mysteries; and Plato received a knowledge of them from Orphik, and Pythagorean, writings.” The Orpheans taught transmigration of souls; and at the vernal feast they assembled in white garments, and devoured the raw flesh of the bull sacrificed to Dionūsos. Mr Legge (*Scottish Review*, July 1896) regards the Orphik mysteries of the 6th century B.C. as the source of those of Eleusis. Their Deus Pantheus (or universal spirit) was Zeus, as the creator and ruler of the living, and Hades as the ruler of the dead. The female receptive principle of nature they recognised as Aphroditē, Persephonē, etc.; and Dionūsos appears to have been the mediator between man and the creator. They strove in fact, like others, to conceal their philosophy from the masses under familiar names, and to explain old myths spiritually; and their practical teaching was ascetik, and communistic, like that of the recluses of the Egyptian Serapeum (see Pythagoras).

Orsel. See Harsel and Ursel.

Orthia. Greek: “erect”—a title of Artemis, at whose shrines

boys were whipped at the initiation rites of the young (see Australians). Orphanes was a "rampant" phallic demon.

Orthography. Prof. Max Müller remarks on this question of "correct spelling" that: "The capricious and unreasonable spelling of English words, which we teach with so much trouble, fear, and trembling, was settled chiefly at the time of the introduction of printing . . . and compositors, in printing offices, had more to do with it than the composers of books" (*Fortnightly Review*, Feb. 1897). The spelling of MSS. letters in the reign of Elizabeth shows us how recent was the system, from which we have since then considerably diverged. Too radical a revision, in favour of the modern pronunciation, would however destroy our appreciation of the history of words, and would, in time, close to the generations of the future the literature of the past and present.

Os. Teutonic for "spirit," or deity. See *As*.

Osiris. The Greek form of the name of the chief Egyptian solar deity, which appears in Phœnician alphabetic texts as *Ausiri*, and *Asiri*; and in Egyptian as *Uasir* or *Āsir*. [Probably *Uasir*, and *Uasi* (*Osiris* and *Isis*) both come from the root *As*—"to breathe," to "exist"—as signifying the chief male and female spirits.—ED.] *Osiris* and *Isis*, with their son *Horus*, form a triad; and the parents are said to have been already wedded before they were borne, as twins, by their mother *Nut* or *Neith* (the sky). *Osiris* is especially the sun by night, dwelling in the under world (see *Amenti*), but also stands between his wives, *Isis* and *Nephthys*, as representing the day god between dawn and sunset. He is the eldest born of *Nut*—the heaven—and of *Seb*, the earth: "Lord of *Amenti*, of *Abydos* (*Nefr Urit*), and of all forces, the most mighty and exalted, and the saviour of the world." Yet *Horus* is exhorted "to restore his father to life" (see *Proc. Bib. Arch. Socy.*, June 1896), and he rises again after death. "I *Osiris* am yesterday, and I know the morrow which is *Ra*." For he was both son and father of *Ra*, and they proceed from one another (*Renouf*, *Trans. Bib. Arch. Socy.*, IX, ii, p. 283), a mystery which recalls that of the Christian Trinity. He is *Ua* ("the one"), and *Neb-ua* ("the only lord"): at *Karnak* he stands on the disk, bearing crown and sceptre, and adored by all the chief gods as *Ra-uasir*, or *Un-nefr*, the triumphant king of gods, who alone can confer "blessing, on earth and on man." "I am *Tmu* and *Un*" (the setting and rising sun), "the one, and one only, or *Ra* at his first rising." But the life of *Osiris* was never extinguished; though he

was torn in pieces by Set his body was again put together by Isis, who at length, after many wanderings, found the phallus at Philæ, and watched the mummy in its sacred ark at Thebes. Or, according to another legend, she found the sarcophagus in the far east (see Gebal) under the tamarisk, or the palm. Set (the later Semitic Typhon) discovered the coffin as he hunted by night in the marshes, and tore the body into 14 or 16 pieces, each of which was buried at a different shrine till Isis regathered the fragments. Thus, like Attus, or Orpheus, or Zagreus, the god is torn in fragments—a myth apparently of the stormy season—and Osiris is represented as the swathed mummy like Khem, the ithyphallic god, recalling the swathed lingams of Polynesia, and of Ireland (see Muri). He is also dual, as Uasir-Aah (“sun moon”) or as Har-Set (“day night”), represented with two heads as a Janus. At On (Heliopolis) he is Ura “the great one”; at Thebes he is Se “the child”: at Memphis he is Hapi (Apis) “the bull.” He is the “black, or blue-black,” like Krishna in India, while Set his foe is red, for this is the last hue of the setting sun: and Set bursts from his mother’s side a day after Osiris is born (*Isis and Osiris*, commonly attributed to Plutarch, xii). As the sun, and the complete male element, Osiris is triple—Har, Kheper, and Tmu. At his tomb at Philæ the phallus of the god was adored, in the local ritual, with hymns “sung by pure virgins” (Mr Budge, in *Archæologia*, 1891). From these rites, according to Melampus, the Greeks derived their mysteries, and phallic processions. A legend reported by Greeks (*Isis and Osiris*, xxxv) tells how Typhon offered a golden coffer to any whom it might fit. Osiris lay down in it, and Typhon closed and sealed it, and flung it into the Nile, whence it floated to sacred Byblos (Gebal) as above described. The daily war of Set and Har is waged by the latter as the “avenger of his father”—the sun of yesterday slain, at night, by the “black boar” who “eats the eye of Horus.” For this reason swine were sacrificed once a year to Osiris, as to Demeter at Knidos, or the boar that slew Adonis to Aphroditē. Osiris again, as a wolf, tore the giant Typhon; or Set was bound and burned by Horus, but allowed to escape by Isis, as goddess of night and of the moon; wherefore Horus took the crown from her head, and gave her the bull’s head and horns (the crescent succeeding the full moon, and extinguished by the rising sun). Horus again slays the red boar, and Isis scatters its bones, but keeps the thigh; and by hymns and spells calls her lord again to life. Osiris alone, of all the gods (Sharpe, *Egtn. Mythol.*, pp. 10-11), dies, and is buried, and rises again. His birthplace is in the east, in Arabia, and his tomb in the west. His ritual requires the presenta-

tion of the Mest cake (see Mass), and of the sacred wine cup ; whence many have compared him' to the Christian risen God ; but Plutarch regarded the wholt! Egyptian religion as solatmythology, connected with the Nile, the dark Typhon ("the hidden one"), and the Aithiopian ("dusky faced") queen Ase or Ua ši (Isis). These powers, with 72 lesser gods (the Egyptian " assessors " in Amenti), made the ark from which the infant sun issues at dawn, or in the spring time. Osiris ruled 28 years (the days of the lunar month), and with Isis built the first pyramids. But shrewd Greeks, not regarding the myths as poetry, told the priests of Memphis, as Xendphanes is said to have done, that if Osiris were a god he could not, suffer and die, and if only a man he should not be adored. Yet do we still chant in churches that " God the Maker died, for man the creature's sin."

An inscription at Denderah, with attached drawings, showing the sepulchre in which he was laid, describes Osiris who lies between the weeping Isis and N ephthys, while the dog Anubis watches over him. In another crypt he appears reviving under the care of these two wives, while Thoth pours ambrosial water of life upon him—the vivifying dew belonging to the moon god. He is said to have first appeared as a man, then as a ram, a jackal, and a hawk, and thus became Horus (the hawk), " the exact image of his father's glory, and the scatterer of his foes." In another chapel we see Isis and Nephthys gathering the members of Osiris, while a priest stands by; and finally they are all united in the swathed mummy form. In the last scene of eight we see the sacred emblems, the crook, and the whip, where-with he shepherds the pious, and punishes the wicked. The worship of Osiris spread, about the 4th century B.C., far beyond Egypt ; it became popular in Rome; and even in the remote provinces on the Rhine, and the Danube (says Prof. Wiedemann), the subjects of the Roman empire raised altars to Osiris and Isis, and to Horus their divine child (see Denderah, Horus, Isis).

Oskans. Osci. A people of S. Italy (Oskoi in Greek), regarded as aborigines (see Italy). They appear to have been Aryans, and used an alphabet of Greek derivation, in which their language—which has been compared to Keltik speech—is preserved on bronze tablets, not as yet very scientifically studied. Oskan Latin continued to be used in Italy after the rise of the Romans, and Festus speaks of the Bruttii as having a Greko-Oskan tongue. Oskan inscriptions appear on Samnite coins about 90 B.C., and on the walls of Pompeii as late as 70 A.C., but in Cato's time the name Oskan had become a term of reproach, as meaning a " barbarian."

Osman. Othman. Turkish Ata-man “a chief” (see Ad, and Man).

Ostara. Teutonic. See Easter.

Ouranos. Uranus. Greek : “heaven”—Sanskrit *Varuna* “the overspreading”—the Latin *Cœlus* (“hollow”)—husband of Gaia (“earth”), and held in the time of Cicero to be the father of Hermes (the wind), by Dia (“the bright”), or of Aphroditē by Hēmera the “day.” He cast his children the Kuklopēs (“round faces”), into Tartaros, as Titans, but the eldest of them (Kronos), aided by Gaia, seized and castrated him ; from his blood sprang giants, or furies, Melian nymphs, Silenus, and Aphroditē from his phallus falling into ocean. So too the blood of Marduk, in Semitic mythology, is needed for creation (see Babylon).

Ouri. Orry. Keltik sun gods. The Manx hero king.

Owl. The bird of night and of wisdom (see Athene): it wars with the crow, and appeals to the eagle Garuda, in the Pancha-tantra fables. The Greeks connected it also with the Aithiopians (“ dusky faces ”), and said that the owl was ashamed of her incest, so that the daughter of Nikteus (“the winker”), hid, till forgiven by Athēnē (“the dawn”), on account of the propitious omen of an owl’s flight. They believed also that a decoction from an owl’s egg was a cure for drunkenness, giving a distaste for wine. The ancient Zoroastrians, like modern Tartars, wore owl’s feathers as a charm (see Eagle). Ceres changed Ascalaphus into an owl for revealing secrets about Proserpine—his name perhaps meaning the “light-eater.” The Arabs hold the small Greek owl sacred, and believe that the soul takes the form of a *Sadah* owl.

P

This letter changes with F and B ; and in some dialects of Aryan speech with K, as in the Latin *columba* compared with the Italian *palumba*.

Pa. See Ab, and Ba, Bu and Pu. The root means “to be,” or “to make” : in Aryan speech Pa is “to feed” ; and in all languages Pa, or Papa, is a common word for “father,” or sometimes for “mother.” Pa also means “to go” (as in Sanskrit), or to, “rise.” [Akkadian *pa* “high” : Hebrew *bu* “come.”—ED.] In Aryan

speech the compound Pa-tar (like Ma-tar, Bhra-tar, Sus-tar), means the "Pa relative." Pa-pa is the reduplication, a common feature in childish speech (see Papa).

Pacha-kamak. The sun god of Peru, worshiped before the time of the Incas, who however revered his shrines, which were palaces as well. The first of these was in the valley of Lurin, S. of Rimak (Lima), and close to the coast town of Lura : it was of immense size, and the whole region was prosperous and civilised when the barbarous Spaniards arrived about 1530 A.C. The name comes from *Pacha* "earth," and Kuman "animating." The worship of Pacha-kamak here superseded that of Vira-cocha the sea god (Dr Réville, *Hibbert Lect.*, 1884) : and this creator of earth was a god of fire, adored wherever the subterranean fires of this volcanic region issued from clefts. He was thus a gloomy and violent deity, yet the teacher of useful crafts on earth, like other sun gods : and he is said to have three sons, Kon (or Vira-cocha), Pacha-kamak, and Manko-kapak. He is also the "speaker" or "sounder," giving oracles out of the earth. Such deities, says Dr Réville (p. 192), belong to "an ancient worship of sacred stones and rocks, many of which remained under the Incas." "Stones were also symbols of fire"—for fire comes from the flint. The names Pacha-kamak, and Vira-cocha, says Prescott (*Peru*, p. 43), denoted "the giver of life, sustainer of the universe, the creator, and the supreme." He required no temples, for he was seen in any *Huaka* or sacred stone, in village, house, or cave ; but the Rimak shrine was the Makka of the West. "He was the father of his people, the giver of light and warmth to men." The Incas built a shrine to Pacha-kamak on the hill overlooking the older one in the sylvan valley ; and this included idols in fish form, and was extremely wealthy, as the Spaniards soon discovered. Roads beautifully engineered led, over almost precipitous mountains, to the abode of the god, and torrent gorges were spanned by bridges of wood and of stone : long suspension bridges (like those of E. Asia) were made of osiers, and the Spanish cavalry found it easily possible to cross these. Peace and plenty reigned in the rich valleys, and on the terraced hills, before the robbers who called themselves Christians arrived (Prescott, *Peru*, pp. 210, 211). They found the door of the inner shrine of Pacha-kamak set with gems, crystal, turquoise, and coral ; and within was an uncouth wooden monster, with a man's head, in a dark cell reeking with the odour of the slaughter house (being a place of sacrifice), while gold and emeralds lay strewn on its floor. An earthquake alarmed the natives, who fled, and the Spaniards

broke the image in pieces, and set up a cross in its stead, before which the Indian now bows. But they also sacrificed human beings, in their massacre of a peaceful and civilised native race (see Peru).

Pad. Pat. [An ancient root meaning to “pat,” “stamp,” or “flap.” Aryan *pad* “go,” *pat* “flat,” “spread,” “fly” : Proto-Medic *putta* “go” : Egyptian *pet* “foot,” “to fly” : Turkish *bat* “go down,” *but* “foot” : Hebrew *ba* “coming in” : Arabic *bat* “enter.”—ED.]

Pad. Sanskrit : “foot.” This is often an euphuism for the phallus, and the Hindu gods are represented with the foot covering the lingam (see *Rivers of Life*, i, pp. 98, 251, plate iv, 7, and fig. 119). Siva is represented creating with his foot (ii, p. 454), and Vishnu’s foot is his common emblem ; the sacred feet are represented in the Argha (i, p. 36, fig. 158 ; p. 159, fig. 361), this symbol being transferred subsequently to Buddha. Beside the sacred pipal tree at Buddha-gayā stands the lingam, and the impress of Vishnu’s foot. In the temple on a sacred mountain six miles distant, said by tradition to be as old as the time of Rāma, the sacred Pad is in a silver cup, under a silver canopy, within a domed chapel, beside which rises a golden spire. The Indian Pad, single or in pairs, is found everywhere near the shrines ; and “Paduka-puja,” or “foot worship,” is universal in commemoration of the last earthly footprint of some beloved deity or teacher (see Foot). The shrewd mercantile Jains show in one place—Memi-nāth—no less than 1880 footprints of the saint so named (a follower of the 22nd Jina), and 1452 others of a saintly follower of Rishaba (see Jains). Sir Monier Williams found these covered with offerings of grain, flowers, and money (*Contempy. Review*, Dec. 1879). Hindu girls worshiping Hari (Vishnu), or Brātā the creator, and praying for a perfect family (a good husband, seven wise sons, and two fair daughters), make two *Pads* of sandal-wood paste, and place them in a plate, with spices and flowers (Mr C. S. Bose, *Hindus as they Are*). Buddhists told Col. Symes (see Upham, *Buddhism*, p. 20) that Buddha’s foot is a sign of creation (see Adam’s Peak).

The Siamese adore the footprint of their great teacher, on the Phrā-bat rock near Bangkok, a natural depression which has been somewhat deepened by priests, who reap a harvest here from many besides Buddhists ; for the ancient cultus has not been displaced even after 1500 years of professed Buddhism. Mr Hallett (*Asiatic Quarterly Rev.*, April 1887, p. 388) describes, in the delta of the Bangkok river, a temple with an image of Buddha, and a lingam adored by women outside it. Mr G. Palgrave, the British Consul in Siam (1880-1883), tells us, in his *Ulysses*, that the Phrā-bat shrine was only established

in 1606, when King Phra-chao-song-tain conquered Kambodia. A conical hill rises some leagues N.W. of his capital (Loph-buri); and on a rocky ledge on the slope the gorgeous Maha-dop pavilion was built: but in 1766 unbelieving robbers burned it, murdering the monks, and desecrating the holy footprint. The present shrine was not built till 1787, by the founder of the present dynasty; but pilgrimages to this "foot of Budh" are traced even in 1600 A.C., the chief season being the spring. The original object of worship was probably the natural lingam of the mountain peak; but the pavilion is a "half-way house" to the summit, which is easily reached by steps winding under the cool shade of the pipal and bo trees, being a lovely spot, where men may rest under the verandah roofs, or on the marble and sanded terraces. The inner *dop*, or "dome," rises some 100 feet above the shrine which is 30 feet square, and it is crowned with pinnacles and spires. The holy foot is 5 feet long, 2 feet wide, and 10 inches deep: the floor of tessellated marble round it is covered, in part, with a mat woven of pure silver: an everlasting fire burns near. On a low dais, by the S. wall, "there burnt," says Mr Palgrave, "dim lamps, candles, pastilles," much as in Christian churches. The Phrā-bat is edged with lotuses, covered with gold; and in the sole are scratched markings for the toes, representing a right foot facing north: the Chakra wheel is also marked on the sole. The worshiper approaches on his knees, touching the steps with clasped hands and forehead, and he remains prostrate in prayer and meditation before the golden lotus border, retiring slowly to rejoin rejoicing friends. "All is bright ornament and glitter, mirth, music, and laughter, nothing solemn, nothing mysterious, nothing awful, no dim religious light, no sacred gloom, no fear-inspiring rites," says Mr Palgrave.

Col. Symes remarks that the Pad symbols are generally accompanied by small cones and pillars; the sole of the foot is "engraved into separate compartments," and "two convoluted serpents pressed beneath the heel" (see Gen. iii, 15), while "the toes are formed of five conch shells" in one case. Mr W. Croke describes various examples of feet adored in the past, such as the sandal of Perseus (Herod., ii, 91), the Devil's foot at Borrodah, that of St Remadi at Spa, the divine foot of Conn in Ireland, and that of Kapila (Mahā-bhārata, ii, 271), of St Magnus at Kirk of Burreich in the Orkneys, of Sivaji at Ratnagiri, and Thāna, or of Rāma at Nasik. The feet of Christ also (see Jerusalem and Olives) occur at the church of St Peter in the Via Appia of Rome, and Dr Sayce describes footprints cut on stones, in Egyptian temples, by Christians who rebuilt them. Others are found at the tomb at Kosgrach on Holy Island, and at Innis

Murray (see Muri), where "it is still held to be endowed with miraculous and beneficent qualities" (*Academy*, 4th Sept. 1886). Such impressions, when very large, are sometimes the "beds" of saints like Patrick or Columba (*Irish Archæology*, ii, p. 33; Stukeley's *Memoirs*, ii, 40) or of the saintly Lady Audry, on the top of the rock called "Colbert's Head." They are in fact enlarged "cup hollows" for libations, as on Olivet when wine was poured into the footprint of Christ. The footprints of St Augustine were shown at Ebbis Fleet where he landed (Stanley, *Hist. Canterbury*), and pilgrimage to the chapel of St Mildred, which covered them, survived till the beginning of the 18th century. Even John Wesley left his footmarks, near his birth-place in the island of Axholme, on the tombstone of his father (Mr E. Peacock, *Academy*, 18th Sept. 1886), and George IV left the print of his sacred feet on a rock in Kingstown Harbour (where he landed in 1821) to be visited by those suffering from "king's evil." Fergus Mor Mac Eneas also left a booted impress on the high cone of Dun-add (see *Scottish Review*, Jan. 1888), and a pair of sacred footprints of Columba occur on the Green-castle road, N. of Londonderry, while single ones are found on the Mullach-lech ("hill of the stone") in Monaghan, and on the Clare road. The "coronation stone" at Cashel, in Tipperary, was so marked till destroyed, in 1602, by Lord Mountjoy; while another (see Mr Martin, *Western Isles*, p. 102) was on a karn on which the Lord of the Isles was enthroned: he had to put his foot in the print while receiving a consecrated sword sceptre, and a white wand. The footprint of St Radegonde at Poitiers was long called that of "Our Lord," as being impressed when he visited the saint.

Pāli texts only recognise five genuine "footprints of Buddha"—the Pancha Prapatta; but there are many others. Wandering non-Aryan tribes in India often told us of the footprints and handprints that they worshiped. Col. Conder notices those of Syria (*Pal. Expl. Fund. Quart. Stat.*, April 1882, July 1893); and the prints of the camel of Nebi Sāleḥ are shown in Egypt and Arabia (E. B. Tylor, *Researches in Early Hist.*, p. 118). The toe also is adored, not only at Rome, but as that of Siva in India (see Abu) which priests anoint, but which the unbeliever may not see. The foot is also found in America (Smithsonian Contrib. "the sculptured foot-marks of Missouri"), and the symbol resembles the Pad of Buddha (*Journal Anthropol. Instit.*, Feb. 1881, p. 364; Bradford, *American Antiq.*, p. 396). In Bradford's work we read that: "Payzome, the Buddha of Brazil, when he departed left his footsteps imprinted on the shore. In Chili the foot is seen upon the rocks. At St Louis, in the United States, is a tabular mass of limestone with the same impressions; they have like-

wise been discovered at Zakateksas in Mexico, among the ancient ruins, and they are frequently observed throughout that country." Humboldt says that "four of the Mexican zodiacal signs corresponded with four of the Hindu Nakshatras, or houses of the moon," and these include the sign of the footprints belonging to the Mexican Olin ("sun's motion"), and to the Hindu lunar month Sravan (July), as that of "Vishnu's three Pad as," or "three strides." In Barmah, Siam, and the Indian Archipelago, we have seen the Prābat tattooed on the body especially of pilgrims to sacred shrines. It is a charm denoting creative power. Hence also the "Virgin's slipper" is sacred, and the slipper is thrown after the bride (see Shoe).

Padma. Sanskrit. The Lotus, or "footstool of the gods," and "queen of the waters" (see *Rivers of Life*, i, p. 48, fig. 11): the emblem of Brāhma as Padma-ja, or Padma-Bhava, the four-headed creator. The lotus on which he sits springs from the navel of Vishnu, as he reclines on the waters, and Vishnu is therefore Padma-nabha ("lotus naveled"), and his consort is Padma-vāti ("lotus borne"), as she too sits in the lotus. In Egypt also the lotus was sacred. The seeds are pounded and baked as bread, and the root, which is like an apple, is eaten, as are the broken up kernels of the rose lotus. The Egyptians held feasts in boats among the lotus flowers (Strabo, XVII, i, 15): they saw "hope" in its buds (Prof. A. de Gubernatis, *Mythol. des Plantes*, ii, pp. 199-211), and the "Rose of Juno" in its full bloom. In India it is Kamāla the "love flower," perfumed by the breath of Vishnu. In the Amrita Upanishad the Yōgi in contemplation is bidden to seat himself like a lotus: and sprigs are worn by love sick maidens to stay their pangs. When King Pandu tried to burn the sacred "tooth" of Buddha he saw it rise again in the centre of a lotus—the pistil of the flower being sacred also to Kal-linga worshipers. Brāhma sleeps on the lotus for six months each year, and actively creates during the other six. The lotus also covers the Yoni of Egyptian female mummies, and Lotis was a nymph pursued by Priapus, and changed into a lotus, which was the garland of princesses and of maidens. Mr Aynsley (*Indian Antiq.*, May 1886) describes a brass object from Banāras which shows the symbolic meaning of the emblem: "At the base of it is a bull from whose back rises a lotus bud which, on a couple of turns being given to it, opens its petals and discloses a small agate egg. Behind the bull is a cobra, with its body elevated as if in the act of striking. A ring which it holds in its mouth supports a small pointed vase, which is perforated at the lower end, so that a liquid may drop slowly and continuously on the egg" (p. 124).

Pagan. [Latin *paganus*, a dweller in a *pagus* or “village,” just as *Kāfir* in Arabic is a dweller in a *Kefr* or “village.” Thus Paganism is “rustic” religion, the “superstitio,” or “survival,” of older beliefs.—ED.]

Pagān. An ancient *Myu*, or city, on the Irāwadi river, the Hinduised capital of Barmah. When visiting its wonderful shrines in 1856, we felt we were in the midst of a great buried past the like of which is hardly to be seen elsewhere. The Bodhi-druma temple has been called the counterpart of the famous shrine of Buddha-gayā, which Dr Rājendra-lal-Mitra ascribes to our 7th century, while the Pagān copy was built by King Jaya-Sinha, the Hindu “lion conqueror,” in 1204 to 1227 A.C. The late Mr E. Forchhammer (archæologist for Barmah) wrote in January 1889 to Sir H. Yule (who had been the first to describe Pagān-myu) to relate his researches. Hidden among the hills, three miles N.E. of the Shwē-zi-gōn Pagoda, he found “architectural structures of stupendous grandeur,” with vaulted ceilings, paintings, inscriptions, and ornamental work in stone or in plaster, representing deities and personages Hindu, Buddhist, and pre-Buddhist. A castellated building rises above a precipitous ravine, and is now only the hiding place of robbers and wild beasts. Its lower terrace is of hard grey sandstone not to be found anywhere near Pagān, and the carving round the main portal, and the windows, is of exquisite beauty. Inside are galleries, huge columns, and a central hall. Pointed and rounded vaults roof it in, and on the S. side is a huge image of Buddha, while others appear with those of Hindu gods in the side niches. The edifice leans against the precipice to its south; and galleries lead into caves cut in the bill, such as are found in all the hills E. of Pagān, many being plastered and covered with paintings and inscriptions. Mr Forchhammer identified among these the caves and temples in which five Buddhist priests resided after a ten years’ visit to Ceylon (1171 A.C.). On the Shwē-zi-gōn Pagoda itself he found three shrines, with wooden figures of the 37 pre-Buddhist deities of Barmah. He describes a large bell with a trilingual text in Talaing, Pāli, and Barmese, and two stone pillars covered with writing, which were brought from Thatōn when Manuha was defeated by Anauratha (see Barmah). A seven-armed Hindu deity protects the S. entrance, while etchings on a gilded ground, and enamelled tiles with reliefs, represent scenes in the life of Gotama Buddha.

According to the Maha-vazawin, upper Pagan was built in our 6th century by Dhāja-rāja, a Sakya king, who settled at Manipur when expelled from N. India: at Pagān he married Queen Bhinuaka,

the last of the Tagaung dynasty, who were expelled by the Tartars, and migrated to the Shān states. From this time down to our 11th century successive waves of Indian migration passed into the valley of the Irāwadi, bringing Sanskrit letters, legends, religions, and civilisation. Dr Fisher (*Arch. Report*, 1894) calls Pagan (or Arimaddanapūra) the capital of Barmah from the 5th to the 13th century A.C., and the cradle of Pāli-Barmese literature. He enumerates 125 slabs in this neighbourhood bearing dated inscriptions in the square Pāli alphabet; and he considers that Pagān, like her earlier sister Hastinapūr on the Irāvati, or the later Tagaung in the upper valley of the Irāwadi, was built almost entirely by Indian architects. The Kyaukku temple is a remnant of N. Indian Buddhism, older than the introduction into Barmah of the S. Buddhist school of Ceylon and Pegu. Sona, and Uttara, were sent by Āsōka to Lower Barmah, but this teaching was extinct by the 10th century A.C., and in the next century the priests of Pagān united with the church of Ceylon. The most important discovery, as yet, at Pagān, is that of two Sanskrit inscriptions on red sandstone slabs. The oldest belongs to the Samvat era : it dates 481 A.C., and records the erection of a temple of Sugata, by Rudra-sena, ruler of Pagān. The second is in the N. Indian alphabet (610 A.C.), recording the dedication of a statue of the Sakya-muni (Gotama) by two Sakya mendicants from Hastinapūr, in the reign of Ādītya-sena, showing the spread of Buddhism from N. India, at a time when Buddhism prevailed in India generally.

Pagoda. A common term among Europeans for a temple, supposed to be an error of Portuguese sailors in pronunciation of the word Dāgoba, a “relic shrine,” otherwise a Chorten, or Chaitya (Mr S. C. Das, *Journey to Lhasa*, p. 3). The Dāgoba was originally only an “image of stone” (Yule’s *Glossary*, p. 501). The Buddhist rears his pagoda in the shape of a lotus bud rising into a spire, because Buddha was the lotus bud before birth, and, as they affirm, directed that his bones should rest in such a shrine. The rounded swelling below the spire is called by them “the banana-palm bud”; and a smaller one, whence the Ti (or umbrella) rises, is the “diamond bud” (Shway Yoe, *The Barman*, ii, p. 192). The whole is said to be, symbolic of Mt. Meru. The Rangoon pagoda rises 372 feet from a square base, on a drum 600 feet in circumference : the Buddhist date (585 to 588 B.C.) is at least 250 years too early. We lived long under its shadow, conversing with priests and devotees, who believe it to cover their Lord’s staff, bowl, and robe, or otherwise “a small casket with one hair and a paring of his nail.” It is properly oriented for solar

worship, and tradition says that it was the abode of a gigantic dragon, or scorpion, whom Buddha aided the sons of a pious Talaing to remove. They found him in meditation. under the tree at Gayā, and he gave them four hairs of his head, to enshrine on the serpent mound then called Thengutara, and afterwards Tākun, connected with a magic tree. Here poles and banners support Brāhma's goose (see Hansa), and serpent garlands abound, with the sacred Pra-bat or "foot" (see Pad), and with bells to call the attention of the gods and worshipers. The huge bell is the third largest in the world, being 14 feet high, 7 feet 7 inches at the mouth, 15 inches thick, and weighing 94,682 lbs.

Pāhlavi. The name of the Persian language, or dialect, of the Sassanianage (after 250 A.C.), superseding the old Persian of the times of Cyrus and Darius (6th century B.C.), which appears on their kuneiform texts. [Pāhlavi stands to this older language—usually called Zend—in much the relation of Pali to Sanskrit ; but it represents the influence of Aramean Semitic speech on the Persian, during ages of borrowed civilisation in Babylonia, which is equally evinced by the contents of the Pāhlavi scriptures such as the Bundahīsh. So numerous are the Semitic loan words that Pāhlavi, when brought to the knowledge of Europe by Anquetil Duperron in 1771, was pronounced a forged compound, though Hindi, and modern Persian, are equally full of Arabic culture words.—ED.] A people called Pahlavas, or Paradas, still are to be found in N.W. Persia. The Pāhlavi alphabet (see Taylor, *Alphabet*, ii, p. 248) was derived from the Aramean of Mesopotamia, the earliest example being on a coin of Sanabares, about our era ; while a century later kings receive the Semitic title Malka, on coins in this character. The first Sassanians (Ardashīr Babekan, and Shahpur I, in 240 to 273 A.C.) use this script at Naksh-i-Rustam, and Hagi-abad (Rawlinson, *Journal Rl. Asiatic Socy.*, 1868). The blank between the older Persian and the Pāhlavi (or from about 250 B.C. to 250 A.C.) is filled only by a few Greek texts on Parthian coins. Pāhlavi no doubt formed under the influence of Babylonian civilisation in the interval, or under the last kings preceding Alexander the Great (when Aramaik docketts occur on tablets in Persian kuneiform script) ; but the gap makes it difficult to test the age of Persian scriptures in Pāhlavi (see Sir Monier Williams, *Nineteenth Centy. Review*, January 1881, p. 160).

Paighamber. Persian : "messenger," applying (like the Arabic *Rusūl*) to a prophet.

Paion. Greek : a “hymn,” from the Aryan root *bha* “to speak.”

Paiya. Barmese : Siamese *Piya* ; Tamil *Pey* ; a god or lord, like the Turkish *Bey*, or *Bek* (see Pakh).

Pa-ka. Egyptian : “chief man”—is a term used of Egyptian officials in the Amarna letters, and also applied to Apis as the “great male.”

Pakh. Akkadian : “chief” (Turkish *Bek*, and *Pasha* or “head man”), a term adopted in Semitic Assyrian as *Pekhu*, and found also in the Book of Daniel, and other works after the Captivity.

Pakhad. Hebrew : rendered “fear” in our version (Gen. xxxi, 42), but really meaning (see Buxtorf) the phallus (Job xl, 17), and connected with deity, and with strength : it is mentioned (like the *Yerek* or “thigh”) as a symbol by which the patriarch swore.

Pakshin. Sanskrit : “bird,” a title of Siva.

Paku. A name of the Akkadian Ak, and Semitic Nebo.

Pal. [Two roots may be distinguished as ancient : (1) *Pal* “to cleave,” Akkadian *pal*, Turkish *bal*, whence words for “sword,” “axe,” “cleft” : English *pale* and *pole* ; Finnic *pel* “divide” : (2) *Pal* to “fill” : Aryan *pal*, *plu*, “fill,” “flow,” *bhla* “to swell,” “blow,” “blossom” : Hebrew *bul* “produce,” or “swelling.”—ED.] In Akkadian *Pal* stands for the Yoni or Kteis (“cleft”), and for “sword” or “axe” ; but from the root meaning to “bud” come Phulla, “leaf” in Greek, *Phala*, “fruit” in Sanskrit, and the English “flow” and “flower.”

Pāla. Phallos. The male creative organ (probably from Pal No. 2), the “budding one” ; or perhaps the “pole” or “piercer” (Pal No. 1). The representation of the phallus in the hieroglyphic systems of the Egyptians, Akkadians, and Hittites, is quite clear and unmistakable, and is connected in each case with words signifying a “male.” Phalli are also commonly found in the ruins of early temples. The pillar, and the pole, are (like the erect stone) rude phallic emblems (see Maypole, and Men-hir), as is the French “mât de cogagne,” the greased pole rendering milk, wine, and honey (Prof. A. de Gubernatis, *Mythol. des Plantes*, i, p. 98) : the tree of abundance which grants every desire ; or the stone shaft with its serpent which produced all creation (see Mandara), otherwise symbolised as the spear, or the sword. In the ruins of Nippur, and of Tell Loḥ, in Babylonia,

and at Lachish in Palestine, phalli of unmistakable character occur in the lower strata, representing the phallic cultus of the earliest ages in Asia. They are made of lapis lazuli, agate, diorite, or magnesite, or of baked clay. Small cones of brick also appear to be conventional symbols of the same emblem of life and creative power. Hymns in honour of the phallus were chanted in Egypt, at festivals of Isis and Nephthys, as late as 300 B.C. (Dr Budge, *Athenæum*, 5th September 1891). The worship of Priapus was also very conspicuous among the Greeks and Romans. The oldest representation in Europe (*Moniteur* January 1865) comes from a bone-cave near Venice and from under a floor of stalagmite 10 feet thick ; bones of post-tertiary animals, and a bone needle, with flint instruments, were here found together with a clay slab, "on which was scratched a rude drawing of a phallus." Sir H. H. Johnston sees survival of the cultus even among Moslems in Morocco (*Journal Rl. Geogr. Socy.*, June 1898); and the symbol known to Phœnicians and Canaanites is still secretly worshiped by Palestine peasants, as well as openly in India (see Lingam). The kneading pin, sacred to Priapus, is still carefully kept by women, because it cures disease and drives away demons (*Notes and Queries*, 16th September 1899).

The extreme grossness of the old Italian cultus, as evidenced by the remains in the Naples Museum, obtained from Pompeii and elsewhere, is well known. In the Florence Museum a huge phallus is borne by a lion, and garlanded with fruits and flowers. The phalli at Hierapolis, in Syria (*Jerāblus*, or Karkemish), are described by Lucian (*De Dea Syria*) ; and one 20 cubits high was borne through Alexandria in the time of the Ptolemies, according to Athenæus. They were indeed symbols in all processions connected with the mysteries of creative deities, as elsewhere shown in detail. The phallus is still a common talisman in Italy (see Eye, and Isernia), and Sir W. Hamilton (see his letter to Sir J. Banks, president of the Royal Society, dated Naples, 30th December 1781) sent, from Naples, many specimens of phallic *ex votos* to the British Museum (see Payne Knight, *Worship of Priapus*, Bouton's edition, 1876, plate xxvii). The phalli are sometimes entwined with a serpent, and others are winged ; one adorned with bells, and ridden by a female, occurs at Nismes. A cross of four phalli comes also from the same place ; and a favourite Mediæval charm, in Italy, was a hand with a ring above it, flanked by two phalli (see also Fig). At Isernia, in the 18th century, these symbols were offered for sale publicly, being a palm in length, and sacred to St Cosmo and St Damian. Specimens which we have ourselves examined, among a strange variety of *ex*

votos worn by Italians, are modelled after those found at Pompeii, Herculaneum, and Prestum : in many cases birds, and dog-like beasts, are represented with phalli as tails or beaks.

The phallic cult in Europe continued down to 1400 A.C., though denounced at Mans in 1247, and at the synod of Tours in 1396 ; the Council of Chalons, referring in the 9th century to previous fulminations against such rites, seems to have attempted to consecrate the Fesne or Pinne (see Fascinum), by the Credo and Pater Noster (Chiswick Press, 1865). In Midlothian, in 1268, the clergy instructed their flock to sprinkle water with a dog's phallus over a wooden symbol of the same, in order to stop a murrain ; the same occurred at Inverkeithing in Fife 14 years later, and in Easter week priest and people danced round a wooden Priapus, the priest—when cited before his superiors—excusing himself on the plea of ancient usage, and going unpunished in consequence. In France girls dedicated their maiden robes to St Foutine, or Fesne (see also Deuce). Frey was adored as a Priapus in our 11th century (Adam of Bremen, quoted by Payne Knight, *Priapus*, p. 126). Remains, supposed to be Roman, have been found in the Thames, Ouse, and Seine, including charms and medals representing phalli. Samian ware in London, and in other Roman cities of Britain, represents objects as coarse as any in secret museums abroad. Even as late as the 17th century (says Dulaure) barren women scraped the wooden emblem of St Foutine (see Foutin), and drank the scrapings. At Embrun, in the Upper Alps, they poured wine on the Fesne, and drank it—the emblem being apparently a long pole passed through a tree or post, and constantly pushed forward as the end was scraped away by devotees (see Holi). Not long ago women used also to decorate a phallus at the ancient church of St Walberg in Antwerp (Payne Knight, *Priapus* ; 2 Kings xxiii, 7). Antwerp also possessed the “Preputium Domini,” said to have been sent by Godfrey of Bouillon from Jerusalem, though it is not known how he got it; but there were no less than 12 of these in Europe. Dulaure describes the Fateaux borne in procession at the Fête Dieu, at St Jean d'Angeli (ii, p. 285), with the sweet cakes, or silvered *niches* (see Easter). At Brest, and at Puy-en-Velay, the emblem was a huge beam attached to the figure of a saint, and the shavings were used for philtres. Even in Wales, and in the Channel Islands, stone and glass “rolling pins” are kept as charms, and denote the same emblem (*Notes and Queries*, 19th August 1899) : one near the Casquets was “sixteen inches long by one and a half thick, of pale blue clouded glass ; and within a wreath in the centre is ‘Love and be happy’ ; at one end a ship under full sail ; at the other—

“ From rocks and sands and barren lands
 Kind fortune keep me free,
 And from great guns and women's tongues,
 Good Lord, deliver me.”

[The Editor, in 1894, saw several of these glass charms, with ships and mottoes on them, in the cottages in N. Wales.]

Aix in Provence, and Le Châtelet in Champagne, boasted each a Priapus. It bore the name of St René (“reborn”) in Anjou; Greluchon at Bourges; St Regnaud in Burgundy; St Arnaud, and Guignole, in and about Brest: or St Gilles in Brittany. On the wall of Antoninus in Scotland the phallus is carved on a cippus, with the Latin words *x. AN.* (“ten years”) above, and *Ex Voto* (“for a vow”) beneath: another example is in the Leeds Philosophical Society's Museum.

Palaki. Pallaki. See Pāla. A term for the Deva-dāsis, or temple girls, in India. [The Greek *pallax*, and Latin *pellex*, for a “concubine,” have the same meaning as the Hebrew *pilgash*, but this word is probably not connected with Palaki. The term is neither Aryan nor Semitic, but may be the Akkadian *pal-kas*, “a second female.”—ED.]

Palāsa. The Pulas, Parna, or Dhāk tree (*Butsa Frondosa*), which yields a ruddy brown sap used as an astringent. In full flower the Dhāk presents a mass of flame, the deep orange petals having a calyx of jet black, like velvet. Palasa and Parna mean “leaf”: the tree is sacred, and the wood is used for consecrated vessels, and forms the sceptre of Brāhma. The red powder used at festivals (see Holi) comes from the flowers, and Buddhists say that when their master died the Palāsa ran blood. Many of the Bhikshus dye their garments from the blossoms. The Vedic legend relates how Indra or Agni, flying as a falcon to earth, bearing the Soma (or Ambrosia), dropped a feather and a claw. From the feather sprang the Palāsa tree, and from the claw the thorny *Mimosa Catechu*, which has red flowers like the Palāsa, and red berries like the ash. The Palāsa furnishes wands to be set round cattle pens and corn stacks to avert evil; and holy men strike the flocks with these to make them breed. The Kelts used the rowan, or ash tree, in the same way, placing the twigs round their beds as a protection against witches (see Colors), and to keep off the evil eye, or setting “care wands” of rowan over doors, and using it for walking sticks, and to drive cattle (Kelly, *Folklore*, p. 163). Buddha was born under the Palāsa tree (see Kapila-vastu).

Palatine. The mount at Rome (see *Rivers of Life*, i, pp. 365-371) sacred to Pan, separated by a marsh some 300 yards wide from the Tarpeian rock (see Rome). The sacred Lupercal cave and well, where the she-wolf suckled Romulus and Remus, was on the slope near the sacred Tiber; and the holy tree (*Ruminalis Arbor*) was hence miraculously transported (see Fig)

Pālavas. Pallavas. According to the laws of Manu, these were a hardy race of N. India (otherwise Pahnvas—see Pāhlavi), who were long bearded, and belonged to the Kshatriya, or warrior caste; but, according to the Ramāyana, they “sprang from the tail of the cow.” They ruled Kuntala, or Oentral India, from Elora and Ajanta on the W. to Orissa on the E. coast; their capital, Vidāta, or Bādāmi, being possibly Bātāni. They seem to have moved S., being disturbed by the conquests of Darius I, and of the Greeks, and settled in Kanchi, and Vengi, being gradually merged in the Drāvidian population. A stone text of the 4th century represents Pālavas as driven from Ranchi about 150 A.C. by the rise of the Kadambas. Sir W. Elliot (*Numismata Orientalia*, 1886, p. 17) says that Pālavas are noticed in these Nasik cave inscriptions with Sākas and Yāvanas (Scythians and Greeks), and, like Professor Dawson, he suggests that they were Pāhlavis or Parthians. Buddhists in the Madrās province of Kanchi-desa were called Pālavas, and ruled from 200 to 1120 A.C., till absorbed by the Chalukyas in 1150 A.C. Their capital at Vengi was taken from them by the latter after the 6th century, when they moved to Kanchi-pūr (Conjeveram). They are believed to have begun the rock-cut temples of Maha-bali-piir (see that heading) about 400 A.C., and the Chalukyas to have completed these after 700 A.C. (Rice, *Mysore Inscriptions*, p. 88; and *Cave Temples*, pp. 64, 110). Amrāvati, and other Buddhist foundations near Nāga-patam, and in the Tineveli district, and at Trichinopoly, were probably the work of Pālavas (see Amrāvati; and *Bengal Rl. Asiatic Socy. Journal*, LII, i., 1883, pp. 36-39). Fa Hien (in our 4th century) evidently alludes to the Pālavas (Rev. T. Foulkes, *Journal Rl. Asiatic Socy.*, April 1885). This writer gives a “chronological history of Pālavas” from 300 to 1600 A.C.; and describes them as an important people in Tel-lingāna, on the E. coast, as early as 200 B.C., while Amrāvati and Kanchi were Buddhist centres yet earlier. Pālava Buddhist monks were known in Ceylon by 157 B.C.; and by 140 A.C. the Pālavas had spread over the Dekkān, and had reached the Golden Chersonese east of India, at which time (says Tumour) there were 460,000 Pālava monks in Ceylon (see Anuradha-pūr): in fact all the Buddhist

shrines of the Dekkān, and of the Tel-lingāna coast, between about 300 B.C. and 600 A.C. are Pālava work. They appear to be called Pahlavas, or Pahnvas, in the Purānas, which say that they came from the far N.W. Sir W. Elliot says that the Pālavas and the Rattas are the “oldest indigenous people of whom reliable information survives” in India (*Numis. Orient.*, p. 21); yet not till 1840 when “a copper deed was discovered, in the cave character, were we acquainted with them” (p. 30): they appear to have wrested Kuntala from the Korumbas (p. 40) who were Jains, including Lāta on the W. from near the Tapti to Belgām. On the Girnar *Lāt* (or pillar) a Pālava official named Rudra-Dāma is noticed, the text being Pāli of about 250 B.C. (pp. 42, 43); and in the Carnatic we still have the memory of Pālava Rājās, in the title of the Polygars (Pālayakara) for petty chiefs. A copper deed notices the wife of a king who endowed a Jain temple as being the daughter of a Pālava chief (p. 113).

Palæolithik. Greek *Palaiolithik*: “the old stone” age, or stage (see Neolithik), when men could only chip flints, and lived in caves and under natural shelters, eating shell fish, or slaying game with spears tipped with bone and flint. Europeans had then no bows and arrows, nor any pottery, and do not appear to have buried the dead. Canon Isaac Taylor (*Contempy. Review*, August 1890) believes them to have passed out of this stage some 20,000 years ago. Their remains are chiefly found in S. Europe, in caves near Maçon, Mentone, and in Sicily, and they seem to have lived on the small wild horses (see Horse): they appear after the Glacial age in the remains found in river drifts, and seem to have reached Britain without crossing the sea (see Geology), whereas the distribution of land and water in the Neolithik age of N. Europe was much what it now is. The Palaiolithik European had a long narrow head, with strong frontal ridges, a low forehead, receding chin, and large molar teeth: he was little over 5 feet in height as a rule; and he has thus been often compared with the Eskimo, who are short and remarkably long-headed. In America, however, the antiquity of human remains appears not to be so great (see Azteks), for in the caves of Britain (such as Kent’s cavern), of Germany, and France, the animals among whom early man had to live present a strange mingling of various faunas, as described by Dawkins; the elephant, mammoth, hippopotamus, and woolly-haired rhinoceros, occur with the reindeer, wolf, and brown bear, accompanied by chipped flint weapon heads. To what period the mammoth and reindeer survived is unknown, but man was able to sketch their forms on a mammoth tusk, and on

reindeer bones, before they disappeared from near the caves of Perigord in France.

Palenque. A celebrated ancient city in the State of Chiapa, mid-way between the Bay of Campeachy and the Pacific Ocean. Many have regarded its sculptures, including cross-legged figures, as Buddhist (Vining, *Inglorious Columbus*, pp. 199-203. See Mexico and Uxmal). One of the palace bas-reliefs presents the head of an elephant, with a trunk but without tusks. The elephant was probably unknown in America in the age when this was carved, and the extinct mastodon of that continent had large tusks. Palenque is thought to be older than Uxmal. Its temples of hard stone set in mortar, and covered with cement, have stucco figures in relief, which represents a considerable advance in civilisation. The shrines are on spurs of the Sierra, overlooking vast forest-covered plains stretching to the sea. The chief temple is called the "Temple of the Cross"; for, on an inscribed altar slab ($6\frac{1}{2}$ by 11 feet) is a central cross surmounted by the sacred Kwetzal bird, with human figures on either side. The figures generally are very like those of India (see Mr Vining's cuts, pp 127, 128, 591-593, 603) and are all in high-relief; the cross-legged god sits on a lotus throne, or on the back of a tiger, as at Boro-budur in Java. The sun shines on his breast: the serpent, lotus, and fleur-de-lis, are above his head. The elephant head is yet more distinct at Uxmal, and there are many such figures in Yukatān, while we have also the "elephant mound" of Wisconsin, and stone pipes in Iowa of elephant form. In the town of Ocosingo, near Palenque, a winged globe over a doorway recalls those of Asia (see Stevens, *Yukatan*, ii, p. 259; Vining, p. 130), and seems also to appear in a shattered sculpture at Palenque itself. Bancroft (*Native Races*, ii, p. 782) has pointed out that the hieroglyphics of Palenque, and of ancient Mexico, appear to be analogous to the Chinese system of compound emblems arranged in vertical lines.

Pales. See Pal. The Roman god of flocks and shepherds who, like many primitive deities, is both male and female. The rites of the Palilia (see Agonalia) were established by Numa, and began with lustrations or baptisms, including the leaping through fires. On the 15th April, at the Fordicalia, a cow in calf was sacrificed to Pales—the god of "production"—the calf being savagely cut out of the cow, and its ashes preserved by the chief Vestal till the 21st, when they were mixed with the blood of a horse, and bean ashes, burnt straw, and bean shells (see Beans) being used for purifications (see Heifer). Fires of olive, pine, and laurel wood were lighted early in the morning, sulphur

was thrown on them and peasants danced round them, or dragged cattle through them, and offered to the god milk, boiled wine, and millet, with many prayers. A feast followed, the worshipers sitting on banks of turf, and drinking freely. The Palikoi were twin sons of Zeus by Thalia daughter of Hermes, and probably connected with Pales. Thalia, pursued by Juno, hid in the earth near the river Sumaitos ; and here her sons dwelt by a sulphureous fountain, near a celebrated Sicilian temple, where human and other sacrifices were offered to them, vows inscribed on tablets being cast into the water, which floated if the vow was sincere, but sank if it was falsely vowed, when the deceiver met death or was blinded. The symbol of Pales was no doubt the erect pale, or post, of the cattle pen.

Palestine. Strictly speaking the land of the Philistim, or “migrants”—the *Allophuloi* of the Greek Septuagint translation of the Hebrew Scriptures (see Kaptor). The word is used as applying to Philistia, or the S.W. plain, in a kuneiform text (see Deut. ii, 23 : Jer. xlvii, 4 : Amos, ix, 7). The Philistines bear Semitic names in the Amarna correspondence, and in the records of Sennacherib and of later Assyrian kings—that is between 1500 and 700 B.C.—and they adored the Babylonian and Phœnician god Dagon. The Philistine king in Genesis also bears the Semitic name Abi-melek ; they were “uncircumcised,” but may still have been of Semitic race. Like the Phœnicians they were, evidently traders and builders as well as agriculturists (Judg. xv, 5) ; but they retained an ancient Mongol superstition as to treading on the threshold (see Dagon). The Greek translators believed them to have come from Kappadokia ; and in Genesis (x, 14) they are connected with certain tribes in or near Egypt. They adored 'Ashtoreth, Derketo, and Ba'al-Zebub, who were Semitic deities.

Pāli. The language of the Māgadha empire about 250 B.C. (see India). It was akin to Sanskrit (see *Indian Antiq.*, July 1882 ; *Bengal Rl. Asiatic Socty. Journal*, August 1882), and it is believed to have been the tongue spoke by Buddha in the 6th century B.C., thus becoming the sacred language of Buddhism, and being carried to Ceylon in the 3rd century B.C. It has still a literary life even in Barmah and Siam, though no longer a spoken tongue. The word is said to mean “a line” or “series” ; but we may suspect a connection with the name of the Pālava race. [Pāli is remarkable for its softening of Sanskrit sounds, and for the dropping of the letter *r* : thus *Srāman* becomes *Sāman*, *Nirvana* is *Nibbāna*, *Sutra* is *Sutta*, etc.—ED.] Prof. Childers says that two-fifths of the vocabulary is Sanskrit ; but some words are more ancient.

Palikoi. See Pales.

Palilia. See Pales.

Palin. See Prithu. A fire god son of "earth."

Pall. Pallium. Latin (see Pal). This garment was a woollen wrap—a "flowing" cloak among Romans. It is traditionally said to have been worn by Linus the successor of St Peter, in an age when the cloak was the emblem of the Stoik; but the later ecclesiastical garment, known as the "pallium" or "pall," became a mere strip of white wool, adorned with purple crosses and passed over the head. The Popes began to bestow a "pallium" on bishops appointed by the emperor as early as 500 A.C., in token of recognition by the metropolitan; but in 742 Pope Zacharias insisted that all German metropolitans must receive it from Rome, and the matter was considered important by Nicholas I (858-867), and at the Synod of Ravenna (877): this led to the great quarrel with the empire, when Pope Hildebrand in 1077 established spiritual supremacy; and the Emperor Henry V renounced the right of investing bishops even with the ring and crozier in 1122, though their temporalities were still to be held from the secular ruler (see Agnes). The greatest importance is still attached to the Pallium as the symbol of obedience to the Pope. The woollen vestment is laid on the altar (in St Peter's), of the crypt where the saint is supposed to be buried. It is blessed by the Pope; and no metropolitan can ordain a priest, consecrate a bishop, or dedicate a church, till he has received it from Rome. He may not wear it outside his cathedral, save when Mass is said in the open. It is buried with him, or if he dies without burial it must be either buried or burned.

Palladium. The protecting Ægis of Athene, represented on an early statue as her cloak or robe, which she holds out. She bears the spear in her right hand; and the Pelopidæ said that their Palladium was the "stiff bone" of Pelops (see Bones), which (see Faber, *Cabiri*, i, pp. 346,410), gives a phallic meaning to the emblem. [The idea appears to be that of "covering" or protecting.—ED.]

Palladius. A predecessor, according to tradition, of St Patrick in Ireland. He was a deacon of Gaul, or of Britain, said to have been consecrated as a bishop for Ireland by the Pope, in 431 A.C.—the "Scoti" being then a N. Irish tribe—and he suffered martyrdom among them. He seems to have preached to the Picts; and "Paddy's Fair" still held at Fordoun is said to have originated with St Patricius

or Palladius. He is fabled to have baptized St Servanus, and St Ternan, but probably died about 460 A.C. (see Gibbon, *Decline and Fall*, ch. Xxxiv : Robertson, *Early Christianity*, 1886). Mr Plummer (*Bede*, 1896), accepts the view first propounded by Tirechan, that "Patricius" was the patrician Palladius (*Bede*, i, 13). "Saints have been produced from less," he says, "as St Amphibalus from St Alban's cloak." [See Patrick. The usual idea is that Palladius failed in Ireland, and was succeeded by Patrick.—ED.]

Pallas. The virgin goddess of Trojans, identified with Athēnē, bearing the spear in her right hand as the male emblem, and the distaff in her left as the female symbol. The Greeks derived the name from *Pallein* "to brandish," and Athene from Athēr, the "spear head," whence Benfey and others connect Pallas with lightning. Athēnē is otherwise the daughter of Pallas. [The word appears to come from the Aryan root *Bhal* "to shine," and she was thus both light and a daughter of light.—ED.] See Athēna.

Pan. [Apparently an ancient root meaning "breath," "spirit" : Akkadian *bani*, Mongol *bani*, *buni*, "spirit" : Hebrew *binah* "intelligence" : Sanskrit *Pavana* "breeze" : English "pant" (see Ba).—ED.]

Pan. The shepherd-god of Greeks and Romans, a "spirit" of the woods, the Latin Faunus with goat's legs and horns, dwelling underground according to Horace. His symbol was a cippus, or phallus, and he is the lord of creative powers—the Zeus Kerastos or "horned Jove." Later philosophers, taking the word to mean "all" (as in Greek), made Pan the lord of heaven, earth, fire, water, matter, and spirit. The Flamen Dialis was his high priest ; and his death was mourned like that of Tammuz, or of Osiris. The Orpheans sang his praises (Taylor, *Hymns*, p. 131) as being—

. . . "The substance of the whole.
Ethereal, marine, the earthly general soul,
Immortal fire ; all the world is thine
And all are parts of thee, O power divine."

"The hours and seasons wait thy high command,
And round thy throne in graceful order stand.
Goat-footed, horned, Bacchanalian Pan,
Fanatic power from whom the world began,
Whose various parts, by thee inspired, combine
In endless dance and melody divine."

The name Pan signifies a "spirit" in several Turanian dialects, but he was originally a coarse phallic deity, though connected also

with music and dance. The shepherds believed that he slept in cool shady places by day, and lived—like themselves—in caves. He is a tree spirit, and the master of the Dryads, and of Selēnē the moon or “light” goddess. [See Ea-bani. Pan is very like the Akkadian satyr, not only as being a man-beast, but also as dwelling in woods, descending underground, and being mourned at his death.—ED.] He was a son of Zeus, Hermes, or Apollo, and his mother was a daughter of Dryops (“oak face”), or Oineis, or Kallisto. His chief abode was in Arkadia.

Pancha-tantra. Sanskrit: “five books.” A collection of ancient Sanskrit fables, whence the Hitopadesa (“good advice”) was compiled. Prof. Benfey, in the introduction to his translation, says that it was “originally a Buddhist work,” derived apparently from the 550 Jātaka (or “birth”) vicissitudes of the Buddha in former lives. These, according to Dr Rhys Davids (Sātakattha-vananā, “birth-stories”), reached Greece on the return of Alexander’s companions from India, about 300 B.C. (see Esop). Prof. Dowson believed the Sanskrit Pancha-tantra, as we now have it, to be a compilation by a Brāhman—Vishnu-Sarman—about the end of our 5th century, and this to be the origin of the edition known as the Hitopadesa. Max Müller gives a very complete tabular account of these works, and of their translations (*Chips*, iv, p. 171), all the western versions being due to Khosru-Nushirwān, king of Persia, who sent his physician to India for the Pancha-tantra, which he had translated into Pāhlavi between 531 and 579 A.C. This again was rendered into Syriak, and in 754-775 into Arabic, whence came, in 1080, the Greek version of Simeon Seth, and the Persian of Naṣr-Allah, in 1118-1153. Other editions of the 13th century contain additional tales from various sources. The Sanskrit Badapa became Bidpai, Bilpay, and the French Pilpay in La Fontaine’s translation of 1668, which includes many variants and fills six volumes. The Arabic translation from the Pāhlavi, by ‘Abdallah ibn el Mokaffa (about 750 A.C.), was called the “*Ḳalila wa Dimna*,” and that of Simeon (1080) the “*Stephanitēs kai Ikhnelatēs*.” The Persian Anwar-i-Suhaili (“lights of Canopus”), now read for “honours” in examinations, is a translation of our 15th century by Hasein ben el Vaez: it enlarges the Arabic edition with tales from Mongolian, and Indian, sources. From the Iyar-i-Dānish comes the Hindustani, Khirad-Afroz (see also Barlaam).

Pandia. The consort of Zeus Pandiōn, the full moon and parent of Erekhtheus (the “earth man”), and of Boutēs: [probably from the Aryan root *bhan* “white,” “bright”—ED.].

Pandu. Sanskrit : “ the bottom ” or “ base ” ; but in Tamil it means “ old ”—perhaps explaining the next.

Pandus. Pandyas. Fabled to be a division of the lunar race of Aryans (see Brāhma), and rendered “ pale ” : [from the Aryan root *Bhan* “ white,” perhaps as contrasted with the dark non-Aryans—ED.] (see Kurus). The Pandus, driven south, founded several kingdoms ; and we suspect that they were in reality the Drāvidian Pandyān, or “ ancient ” Cholas, and Cheras (Kurus also being perhaps the Tamil *Kira* or “ old ”) agricultural patriarchs, or the second rank among Drāvidians. In S. India all great deeds, buildings, and cave carvings, of unknown origin, are attributed to the Pandus, or Pandyas—the “ old ones ” to whom a divine origin is ascribed. Mr Senāthi Rāja (*Journal Rl. Asiatic Soc.*, October 1887) appears to connect the northern Pandāvas with the southern Pandyas (p. 577), whose capital was the Madoura of Ptolemy (Madura) : and Kurgs and Kadogus, in the south, are styled Pandus : while Pandiyas succeeded the Cholas in our 8th century. Tamil historians say that 200 Pāndyas reigned in Madura before 1400 A.C.; and Turnour (on the Mahā-vanso) says that their kingdom was older and more civilised than that of King Vi-jāya of Ceylon, who married a Pandyan princess in the 6th century B.C. Megasthenes, in 302 B.C., could not (as Mr Senāthi Rāja remarks) have heard of Pandyas in the extreme S. of India, while residing on the Ganges, unless they had then attained to considerable power. In the 2nd of Āsōka’s decrees the Chola cities Kānchi and Kāvēri, and the kingdom of Kerāli, are called Pandyan in the 3rd century B.C., and are noticed in the 2nd, by the writer of the Mahā-bhāshya (or dictionary of Patanjali) as also on the Girnar pillar. Eusebius (in our 4th century) says that Pandion had sent two embassies to Augustus Cresar, as Strabo says also that an Indian monarch of Karoura besought Roman friendship—which Augustus himself records at Angora. Pliny, in 77 A.C., makes Madura a Pandian capital, and Ptolemy refers to them in S. India in our 2nd century. The astronomer Varāha-Mihira (about 404 A.C.) gives us six Drāvid kingdoms—those of the Pandiyas and Cholas, of Kerala, Karnatika, Kalinga, and Andhra.

The southern Pandiyas bore a fish on their banners, and claimed the old title of Kumari-Cērppan—probably ruling the coasts to Cape Kumari : their kings also were Min-avans or “ fishy ones.” They drove out the wild Veddabs, and were themselves pressed S. by Cholas : in our 11th century we find evidence in coins of a combined Chola-Pandyan kingdom (Sir W. Elliot, *Numism. Orient.*). The

Pandyas often invaded Ceylon, but were finally driven to the S.W. corner of India. They had a history of 2000 years before our 13th century. In the 7th or 8th century A.C. they had colleges at their capitals of Madura, and Tanjore (Bishop Caldwell), and they call themselves “Lord of the World” on their coins. A Pandi chief at Delhi besought aid of the Moslems in our 13th century. Some lists of Pandian kings enumerate 30, and others 80 monarchs, the actual history being still doubtful (see Drāvidians). A Pandya king (Sundara) at Madura is said to have impaled 8000 Jains ; and similar Pandyan persecution of Buddhists at this capital was going on when Hiuent-sang was at Kanchi in 639 A.C. It was perhaps to these ancient non-Aryans that the story of the Pandus in the Mahā-bhārata originally referred.

Pānini. The first great Sanskrit grammarian, whose date is important for the study of Vedic literature. Goldstücker says that he “lived not later than 700 B.C.” ; but others say 500 or 400 B.C. Dr Bhandarkar (1884-1886) follows Yaska, author of the 1st Nirukta, or gloss on the Vedas, in giving 700 to 800 B.C. (*Indian Antiq.*, May 1886). Dr Dhruva (*Bombay Anthropol. Socy. Journal*, iv, 3 and 4) says that “Pānini seems to have known Sakalya, the only authority in Vedic literature that has been mentioned by name in the Aitareya Brāhmana” (a work not later than 700 B.C.) : he also says that Panini and Valmiki (the author of the Ramāyana) “belonged to the Vats” (see Bhrigus, of whom they were a branch), and the influence of the Bhrigus—according to Max Muller—is seen about 600 B.C. in comment on the Atharva Veda. The earliest commentator on Pānini is probably Katyayana, who lived under the Nandas dethroned in 315 B.C. But Pānini himself speaks of foreign Yavaāni (or Ionian) alphabets (Max Müller). Mr Grierson (*Indian Antiq.*, Aug. 1893) says that he must have lived before Gotama Buddha, but at a time when Sanskrit was known only to the learned. Dr Liebich says that : “he taught the language known in India in his own time—in syntax practically identical with the Brāhmanas and Sutras, and in grammar differing only from the former in the absence of a few ancient forms—noted by him as Vedic peculiarities.” The language of the Aitareya Brāhmanas is older, that of the Bhagavad Gita later, and that of the Grihya-Sutras nearest to that of Pānini. The fixation of the first of these would therefore indicate the earliest possible date for his writings. Dr Max Müller can find no evidence of the use of writing in Pānini's time (*Sanskrit Lit.*, p. 311), but Goldstücker and others urge that his detailed criticism of words, and of grammar, would have

been impossible in the absence of writing. [If therefore writing only came to India about 600 B.C. this would limit Pānini to between 600 and 320 B.C.—ED.] The prevalence of the Pāli before 250 B.C. also indicates the early date of Pānini and Yaska ; but Pāli and Sanskrit had not diverged very widely before 100 or 200 A.C.

Panjāb. The region of the “five waters” in N.W. India, which still bears witness, by its city mounds, to the numerous civilisations succeeding each other as new invaders came in from Baktria. Mounds above mounds are found at the favourite sites, round which towns still cluster by old wells where half the tribes of Asia have drunk, fought, and died. These mounds are often very extensive, that at Agroha (13 miles N.E. of Hisar) covering 620 acres, and being 50 ft. high, while near Rohtak the *Thehs*, or “mounds,” cover a square mile. After the Persians and Greeks came swarms of Iatii, Xanthii, and others, according to Strabo, Ptolemy, and Pliny (see India), representing a mingled Aryo-Turanian population. Three-fifths of the inhabitants now speak Panjābi, which is as near to Hindi as Dutch to Flemish, the Hindi being spoken by only 2 millions in the Panjāb, though by 50 millions in India generally. In the E. Panjāb it is called the Brij-bāsha, and the common Widū is the “lingua Franca,” which is of Persian origin coming in with the Mah invasion, while the Pushtu is spoken near the Afghān frontier, being also an Iranian Aryan dialect. Other dialects include the Multāni, Pahāri, and Bagri. Some 15 millions speak Panjābi, but the Panjāb literature includes ten languages. Of the 15 millions only 6 per cent. could read and write in 1881; and only $1\frac{1}{2}$ per cent. were under instruction. The oldest Hindi book in the Panjāb is one by Chand Bardai of Lahore, about 1200 A.C., and the earliest specimen of Panjābi is a life of Nanak (see Sikhs) about 1539 to 1552. But some 400 works in Urdu issue annually from the press, and the history of Yusufzai, by Sheikh Mali, was written in Pushtu in 1417 A.C. The Panjāb is larger than Prussia, with a population of 25 millions, of whom eleven-twelfths are Sikhs, and the remainder Moslems and Hindus, by religion. There are 300 tribes and castes, the bulk of the population being Jāts—akin to the Gipsies. The herdsmen are Gujars from E. Tartary, mingled with Tājiks, and Mughal descendants of Baber’s soldiers. With these non-Aryans we find Ghākars from Khorāsan, Ahīrs from the Bombay coast, Arabs, and Patāns (the Paktues of Herodotos) with pre-Aryan Minas from Rājputāna, and ancient Kāthia and Khāral nomads, besides aborigines such as the Thākors, Dōgras, Kanets and Khattris. This account will serve to show how much the Iranian and

Aryan population, even in the extreme N.W. of India, is intermixed with Turanians who have poured over the frontier from the earliest times (see Aryans).

Pantainos. Pantæenus. The supposed preceptor of Clement of Alexandria, who began to teach before 180 A.C., and fled with Clement, from Alexandria to Palestine, during the persecution by Septimius Severus in 202 A.C. According to Jerome Pantæenus, while a missionary to India (or the East), found a gospel in Hebrew which had been used by St Bartholomew. Eusebius speaks of the writings of this Pantæenus, but none of them remain. The Roman Church has given him the 7th of July as his saint's day.

Panth. Sanskrit : one of the titles of the Saktis, or female principles (see Sakti).

Pantheism. The doctrine of "God in all things"; called also Ākosmism ("no Kosmos"): it is "the shelter into which many philosophic minds have retired from the anthropomorphic and anthropopathic (or rudely objective) religions of their day." Spinoza, Fichte, Schelling, and Hegel, were true Pantheists; yet Spinoza was called by Schleiermacher "a god-intoxicated man." Spinoza's God was omnipresent, infinite, indivisible, self-existent substance; visible in all forms and energies of nature. A spiritual and highly religious Pantheism was what he thus taught; a God seen in all his works yet, as being thus identified with the universe of matter, said to be denied as personal. Anaximander of Miletos (610 to 547 B.C.) was the early Greek representative of material Pantheism; and the Yōga philosophy of India, about the 1st century A.C. (see Bhagavād-Gīta) represents a spiritual Pantheism, which declares the material world to be Maya or "illusion"—the image in the mirror—man's true aim being to attain, through contemplation, an absorption into the infinite. Xenophanes (about 530 B.C.) founded the Eleatic school, and opposed the materialism of Anaximander. He saw intelligence and unity in nature, and so inferred the unity, but not the personality, of God. His phrase "from nothing nothing comes" was a motto for his followers; but he was opposed by Hērakleitos of Ephesus (500 B.C.), who is called the "weeping philosopher," and who argued that the All only attained to consciousness in man, not being self-existent, but absorbed (or latent) in matter; whereas the Eleatics held that matter was absorbed in God—or a mere appearance of a divine reality. They were thus Theists, whose spiritual Pantheism survived in the neo-Platonism of Alexandria. [It was apparently the belief not only of Jewish philo-

sophers but of Paul also (Acts xvii, 28; Ephes. iv, 6), though condemned by other Christians.—ED.] From this belief developed the theory of emanations, which took shape in Gnostik systems, and in the Jewish Kabbala. It was taught by Plotinus, Proclus, and Iamblichus ; and Christianity inherited the idea, though the voice was drowned by ignorant clamour, till thralldom became insupportable, and it once more pleaded for hearing in the 13th century, when a few here and there began to say that the Bible speaks of a God who is “in all,” and who “is Love” ; in whom man can dwell, and God in man. This was enlarged upon later by Giordano Bruno (about 1600 B.C.), but he was burned alive, and silence fell on the Churches till Spinoza began to write. Pantheism is now more generally accepted as taught by Hegel, to whom God is most clearly manifest in man, but also in lower animals, in plants, and rocks, and everywhere in nature. “Providence,” Renan wrote in 1877, “is no other than the immutable, divine, most wise, just, and beneficent order of the laws of the universe . . . nature is an appearance, man a phenomenon . . . there is an eternal foundation, the infinite, the absolute, the ideal. . . . It is not reason but sentiment (feeling) that determines God. . . . Prayer to such an ideal can be only a mystic hymn . . . nature has arranged all, and has loaded the dice.” Thus the Theist touches the borders of Pantheism ; he allows the God in all, though he would also desire to maintain a God outside all. Christians inclined to the old Pantheism of pagan philosophy, when speculation was not silenced by priests : for many have felt that there is no escape from such belief if God is to be described as “substance,” omnipresent and omniscient. Theism has been described as “theology abhorring a vacuum” ; but it is merged in the belief that “God is in all” ; or, as the old Pantheists expressed it, that “all is in God” ; while others said “He is the All,” using capitals such as Hērakleitos would willingly have adopted 2400 years ago, or Brāhmans and Buddhists even earlier. A reviewer of the Rev. Dr Hunt (*Pantheism and Christianity*) compares the distinction of Theism and Pantheism to the Roman dogma of Transubstantiation as contrasted with the Consubstantiation of Luther. “Pantheism,” says Dr Hunt, “is found invariably to be the ultimate utterance of reason on God, and on His relation to Nature.” Though he pleads for the use of capitals he gives up practically the idea of a personal God apart from the universe, yet illogically retains the idea of free-will. But of a God beyond the known and perceptible we can of course know nothing.

“In antiquity,” said the pious Theist, Francis Newman, in 1872 (*Miscellanies*, ii, p. 205, published in 1887), “the only school of thought, known to us, which understood the real magnitude of the

universe, was practically A-theistic." He refers to Demokritos and Epikouros ; but there was nothing moral in their allusions to "magnitude and grandeur." Some of the neo-Platonists strove to introduce a spiritual mysticism into Stoik ethiks, and some upheld the older Pantheism. The real home of Pantheism, as this writer perceives, was India, "where it was taught that the Eternal Infinite Being creates by self-evolution, whereby he becomes, and is, all existence : that he alternately expands, and—as it were—contracts himself, reabsorbing into himself the things created. Thus the Universe, Matter and its Laws are all modes of Divine existence. Each living thing is a part of God, each soul is a drop out of the divine ocean; and, as Virgil has it, the soul of a bee is 'divinæ particula auræ.'" [But it is difficult to understand what is meant by "himself," or by an "ocean" which is not a substance, yet consisting of drops. This theory still vaguely maintains a personality, and does not merely teach the unending re-arrangement of the atoms.—ED.]

Such was the conception of Jove in the Orphik hymns (Thos. Taylor, *Hymns*, p. 95).

" Hence with the universe great Jove contains
 The ether bright, and heaven's exalted plains
 The extended restless sea, and earth renowned.
 Ocean immense, and Tartarus profound,
 Fountains and rivers, and the boundless main
 With all that Nature's ample realms contain,
 And gods and goddesses of each degree.
 All that is past, and all that e'er shall be
 Occultly, and in fair connection, lies
 In Jove's wide womb—the ruler of the skies."
 " In Jove the male and female forms combine,
 For Jove's a man, and yet a maid di vine."
 " Jove's is the breath of all. His wondrous frame
 Lives in the rage of ever restless flame.
 Jove is the sea's strong root, the solar light,
 And Jove's the moon, fair regent of the right,
 And in Jove's royal body all things lie,
 Fire, night, and day, earth, water, and the sky."

This fully elaborated Pantheism is the same that we find detailed in the Bhagavād-gita, and in the "Laws of Vishnu," in India. The Deity is not conceived as corporeal and divisible, but rather as being all things, present everywhere and totally, with each being, though in different gradations of being; yet himself separate and apart from all—"the source of multitude, yet himself perfect unity" : which doctrine is about as incomprehensible, by a logical mind, as any Athanasian creed—as is inevitable when the thinker starts with the

assumption of a being apart—a “divine unity,” who is not a material being at all, and of whom we know nothing, because he “is incomprehensible” in our modern meaning of the word. Pantheism so explained relapsed into the old Polytheism, which men could better understand—the observation of phenomena, without any attempt to connect them as a whole ; or among the few into Theism—the idea that a creator made a great machine, worked by forces such as gravitation, attraction, repulsion, or heat ; and that he left it to work by itself—except when at times he interfered with its action. Thus the Vedantists said :

“ Thou sittest aloof, not interested, nor moving,
 The ever-cold, impassive beholder of unalterable Law,
 Calm and solitary in thine unembodied unity,
 A something yet nothing, real only as the cause of all,
 Yet unreal because existing not as a Being,
 Untrue because without essence; though existing in thy Power,
 A part of thine imperishable soul embodied in Illusion.
 Thou art moisture in water: the light in the sun:
 The sweet scent of the flower; the harmony of the spheres.”

So with stammering lips men endeavoured to picture an “embodied illusion,” not perceiving with Anaxagoras “that nothing comes from nothing” ; or they conceived of a god who looked on what he had made without any anxiety about it, not rejoicing in his works as “very good,” nor destroying them in anger. They came naturally to regard him (or it) as a “something yet nothing”—a great incomprehensible, existing in dark solitude for a vast eternity, then suddenly—at intervals when Brahm wakes—creating a world or an universe. They forgot that they thus made him no longer an immutable godhead, because one who thinks and improves : as when matter issues from chaos. The vague ideas which found full expression in Plato were opposed by the logical mind of Aristotle, as Christian vague mysticism is now rejected by the Monist. Francis Newman says : “Whatever matter may be, it seems to follow that it is eternal with God . . . so that what we call Nature is inextricably interwoven with God.” He even admits that during the last century “the pendulum of Theistic thought has oscillated very decidedly towards Pantheism.” More and more is knowledge seen to begin and end with natural phenomena ; and he allows that it must not be sacrificed to any “speculations about God.”

Pāpā. Bābā. See Pa, and Ba. A reduplication of the root which means “to be.” So in Egyptian *papa* is “to create,” or “cause to be,” the reduplication being very commonly causative. In Phrygia

Papa was Attus, a god like Jove, and Pappus is a title of Zeus. Paphos and Paphia probably come from the same word ; and all over W. Asia, as with ourselves, Papa, Bapo, or Baba, are names for a “father” ; while among Polynesians Papa is the consort of Bakea, and produces all things from her calabash (Fornander, *Polynesia*, i, p. 212).

Paphos. Tradition speaks of a Paphos, or Papreus, from Kilikia son of Sandakos. [These names are apparently neither Aryan nor Semitic. Papa is a Turanian word for “father” (Turkish *baba*), and Sang-dak probably “the stone of power” (Akkadian *san-tak*, Turkish *sang-tash*), or “the father of power” San-atak.—ED.] The great shrine of Ashtoreth in Cyprus was called Paphos, and stood near the W. end of the island, where—on the plain below—solitary pillars represented Papæus, whose cone emblem was also adored in the temple of the goddess above. This temple was excavated by Messrs Hogarth and Smith (see *Academy*, 19th May 1888), when the cone was discovered together with Greek texts ; and (says Mr Hogarth) “many of the statuettes, etc., have decided phallic characteristics” (see *Kadesh*). An Apollo Opaon is here noticed in “many inscriptions” reading *Opaoni Milanthio*, after the name of a neighbouring village. Aphrodite was called Paphia after this shrine. New Paphos was in a fertile plain 10 miles inland of Old Paphos, which had a harbour at the mouth of the river Bokaros; it is now called Baffo. Greek statues in Cyprus often carry the dove of Aphroditē in their hands, at Paphos and elsewhere.

Papias. This early Christian authority is known to us only through Eusebius “the maker of history.” He is said to have been imprisoned at Rome about 160 or 168 A.C., having been a bishop at Pergamum about 163 A.C., and before that at Heirapolis, on the borders of Phrygia, from 100 or 110 A.C. Irenæus, who was his pupil, calls him a “saintly old man,” and Eusebius “a hearer of John and an associate of Polycarp,” but also “a man of small understanding . . . unversed in the Scriptures.” The Paschal’ Chronicle says that he was martyred at Pergamum in either 163 or 156 A.C.; but this is a yet later authority than Eusebius. A few quotations of his sayings alone remain. He is said to have stated : “If I found some who had followed the first presbyters I asked : what said Andrew, or Peter, or Philip, James, or Matthew and John, who were the Lord's disciples ? . . . I thought I could not derive as much advantage from books as from the living and abiding oral tradition.” But the results do not appear to have been satisfactory to later theologians like Eusebius.

His famous lost work, *An Exegesis of the Lord's Sayings* (or *Logia*), appears to have consisted of five books ; and he is quoted as an authority regarding the writings of Matthew and Mark (see those headings), and refers to "John the Elder" (see 2 John, verse 1). The Rev. Dr S. Davidson (*New Testament Canon*) says however that : "Papias knew of no inspired Gospels." He was mainly intent on the expected return of Christ, and on the millennium ; and pictured heaven as "a pleasant place where we should eat and drink and enjoy ourselves forever." He is made responsible for statements that John and James were killed by the Jews, and that those who rose at the crucifixion lived till the time of Hadrian (or for over 100 years), while Barnabas the Just was forced to drink the poison of an adder—which would not have done him any harm—but was preserved by repeating the name of Christ. It is possible that Papias may have been born in 85 A.C., and have perished in 163 A.C.; but it is unlikely that he could have known John, the disciple of Christ, as "John the Elder" (or presbyter) ; and the later accounts of this early witness are rendered untrustworthy by the garbled text of the Christian patristic literature.

Papuans. This term is the Malay *pa-puwa*, or *puwa-puwa*, "frizzly-haired," applied to the inhabitants of New Guinea or Papua, of whom there are 12 varieties, from pigmies under 5 feet to powerful savages over 6 feet high. They have no affinity with the Malays in race or language, though Malay words have penetrated into the island, yet both tongues show affinities with the Dravidian speech of India, as do Polynesian languages generally. [See Melanesia. The Negrito languages also compare with those of Africa.—ED.] The original Papuans seem to be a remnant of the Negritos of the old Lemurian continent stretching S. from Asia. New Guinea is the second largest island in the world, 1490 miles long, with a maximum breadth of 490 miles, or 300,000 square miles in area, and is thought to have formed part of the continent of Australia in the Miocene age. The natives are not quite black, they are bearded and hairy, with large noses and projecting brows : many are quite naked. They live in houses raised on piles, and have adopted the "blow pipe," which is a Malay weapon. They have no hereditary chiefs, or settled government. They make wooden images for departed souls. The bride is tattooed at marriage. They propitiate evil spirits of woods, and waters, as well as the dead, whose images are called Karwar, being a foot high, with huge heads, the female figures holding a serpent, and the male ones a spear and shield. They have apparently no belief in any good spirit.

Par. See Bar. An ancient root for “light” in Akkadian, found also in the Etruskan *bur* “red,” and *verse* “fire,” the Tartar *bor* “white” or “bright,” and the Turkish *parla* “shining” (Dr Isaac Taylor, *Etruskan Researches*, pp. 146, 331). The Aryan root *Bhar* is the same, whence the Greek *Pur* and our “fire.” *Par* is also “fuel” in Sanskrit and other Indian languages, and the word applies to rustic altars under the sacred bar tree, or banian (*Ficus Religiosa* and *Ficus Indica*).

Paradise. In Persian *Pairidaeza* which Haug derives from *Pairi* a “round place,” and *diz* “to form.” It occurs in Hebrew as *Phardes*, in Arabic as *Ferdūs*, in Greek as *Paradeisos*, and in Sanskrit as *Paradēsa* (see Neh. ii, 8 : Eccles. ii, 5 : Cant. iv, 13 ; “orchard” or “forest”) meaning a “park,” and commonly applied to the Garden of Eden. [It is remarkable that no better explanation of the word as of Aryan origin can be given. In Akkadian, on the other hand, *Par-dus* would mean “an enclosure of produce.”—ED.]

Param-atma. “The supreme spirit.” Vishnu, etc.

Param-Isvara. “The supreme being.” Siva, Krishna, etc.

Paran. A Tamil name for Brahma, Siva, etc.

Parasu. Sanskrit. The double axe, or the crescent-shaped sword, borne by Parasu-Rāma the 6th incarnation of Vishnu, who destroyed the Haihaya serpent worshipers. He was a Bhṛigu, and his legend inculcates complete obedience to Brāhmins ; for by order of his father Jamad-agni (“twin fires”) he slew his mother Kenuka, who was of the royal Kusika, or “tortoise” race, as an act of faith which his brethren called matricide. He was deified by Brāhmins for slaying a chief who killed a Brāhman hermit and his “sacrificial calf,” and because he warred against the Kshatriya, or warrior caste, who strove against Brāhmins for independence. “Thrice seven times he cleared the earth of Kshatriyas . . . replacing every weapon that they lopped by a fresh Parasu . . . owing to Brāhma’s love for him.” His was the Treta-Yūga, the “age of truth,” when priests said, and peoples believed that “religion and righteousness rested on rites and sacrifices . . . and men might claim rewards for superior gifts, and for austerities.” Parasu Rāma attended the great war-council of the Kurus, and became a worshiper of Siva : he fought against Rāma-Chandra (otherwise the 7th incarnation of Vishnu) when the latter broke Siva’s bow ; but being defeated he was excluded from heaven, yet occupied a place in Mahendra, Indra’s Paradise,

where he was visited by Arjuna, who had first instructed him in the use of arms.

Pārāvati. Sanskrit. A snake form of Pārvati.

Parcæ. Latin. The fates. See Erinues.

Pariahs. A general term for low castes in India, originally Paharis or “hillmen.” In Tamil all the unclean are called Pariyans, or Parashis, including even those of mixed caste, such as the offspring of a Brāhman and a Sudra, or any who—like foreigners—do not observe caste rules. In many Hindu temples there are Pariah priests, and Pariah altars of the more ancient non-Aryan races. In some no rites can be performed unless begun by a Pariah (Mr S. M., Neva-andram, *Journal Rl. Asiatic Socy.*, April 1884), especially in Travankor where there are 70,000 Pariahs. There are also Pariah kings and deities, acknowledged by later Drauids and Aryans, such as the goddess of small-pox, whose father is Siva “the great Parayan who rides the elephant”; and “Brāhmans at their marriages in S. India, first offer a new cloth, fruits, and flowers, to the leading Pariah,” and at the close of the rites shout to him “Brother the wedding is completed.” The cloth, etc., are then taken back, and all this is not condescension to the Pariah, who is recognised as an elder brother and is often the officiating priest, the “decorator of the gods in the name of the entire caste, and no-caste, community”: he wears the sacred thread of a Brāhman, and uses the lordly white umbrella, and the white flag, at marriage, funeral, and other rites alike. Yet the upper class teach that the touch of a Pariah, or even his presence at meetings, causes impurity: that dead or living he is worse than a dog, and may be vilified, flogged, or murdered with impunity, or sold with fields and cattle, unless protected by British law. We cannot wonder therefore that Pariahs should have become mentally and morally degraded.

Pāri-jata. A tree in the paradise of Indra, called also “Vishnu’s hairy dart,” which Krishna carried off at the request of his consort; or which, according to another legend, she stole and planted in Dvaraka “the door” (see Door). This caused war among the gods, but Krishna kept the tree till his death, when it returned to Indra’s paradise, where it stands as Jambu, the Kalpa-dru, Kalpa-Vriksha, or Vata-mula (see *Journal Rl. Asiatic Soc.*, xi, p. 148).

Paris. See Helenē. The son of Priam and Hekabē, exposed on the slopes of Mt. Ida, and suckled by a bear; slain by the arrow of

Hēraklēs, and mourned by Oinōnē. Terrible portents at his birth foretold the evils he would bring on Troy. But he was a patron of shepherds, to whom a bull was sacrificed after his death. [The name is probably derived from the Aryan root *Bhar* “bright” (see Bar).—ED.]

Parjanya. Parganya. Sanskrit: “the supreme creator.” He is apparently the Slav Perkūnas, or Perūn, and the old Prussian Perkuno, a god of storm and thunder. In the Vedas Parjanya is the brother of Āditi (“the boundless”), father of Soma (the moon, and the dew), and husband of Prithivi (the earth).

Parrot. In Indian mythology the *Tuta*, or *Suka*, is the sooth-sayer, truth teller, the faithful and cheerful friend, and the bird of Kama or “love.” He is often perched on the lingam, in the temples of Oudh (see *Rivers of Life*, i, p. 226, fig. 98): such trilingams are held to be powerful talismans; and many Hindus quite worship the parrot, which is believed to watch the conduct of their wives, as we see in the Tuti-namē or “parrot tales” (see Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 322). The false wife covers the parrot’s cage, and fries fish, when the parrot thinks that it rains. The monster ass of the Ramāyana has also a parrot’s face. It also is the symbol of Hari, and Harit (sun and moon), from the word *hari* (“green” or “yellow”) which applies to the color of the parrot’s feathers. A son of Krishna, in the Mahā-bhārata, is also called Sukas or “parrot.” When the Āsōka tree dries up the parrot dies—a phallic legend. It is also associated with the hungry wolf; and the Pisacha monsters, who are carnivorous, have the heads of parrots.

Parsīs. See Persians. The Zoroastrians in India. Educated Parsis deny that they are fire-worshippers; and Mr Brown (*Travels in Persia*) says that a Parsī priest flashed out in anger saying: “What ails you if we prostrate ourselves before the pure fire? You Moslems grovel before a dirty black stone, and Christians before a cross.” Modern Parsīs, in India, repudiate some of their own rites, as due to intercourse with Hindus, and to the desire to be at peace with their persecutors (Dosabhai F. Karaka, *Hist. of Parsis*). They also deny that their religion is dualism, for they worship only Ahura-mazda the supreme deity of goodness. They explain the existence of evil by the struggle of Spento-mainyus (“the holy spirit”) against Angro-mainyus (“the spirit of wrath”), the one creating life and light, the other death and darkness; but the existence of Angro-mainyus (or Ahriman) releases the soul from the body, and allows it after death to become

immortal. They do not defend all Parsi customs, but say it is as good to give the dead to vultures ("the sextons of heaven") as to loathsome worms; and by this custom the purity of earth and water is, they say, secured. Though worship of the moon is disallowed, the Parsi matron at the new moon seeks the seashore, with flowers and rice and sugar, dressed in her best; and there gazing reverently towards the crescent she offers these, with prayers for herself and her family. It is a day on which her lamps must burn only with consecrated *ghee*, and on which good resolves must be made: which is propitious also for wedding arrangements, or for the commencement of important business. When first the new moon is seen, the sacred Kosti girdle should be loosed, and prayers offered: the eyes, after gazing on the crescent, should be closed, and opened only after being touched with a diamond, or with gold; and it is unlucky not to see the new moon on the first night (see Moon, and Zoroaster).

Parthians. See Pāhlavi, and Persians. The Rig Veda (vi, xxvii, 5-8) speaks of Pārthava as "the fierce repeller" whose conquering troops are "the Srinjaya," or "men of the sickle"—probably the scimitar. They warred with the Vrishna-vants, or sons of Varsha the rain god, with the Nahusha or serpent tribes, and with the Turvashu on the river Jamuna near Mathura (Mr Hewitt, *Westminster Review*, Sept. 1898, p. 27): they were Nāgas, sons of the great snake to whom Kutsa was the divine priest of Indra, whose image (Maspero, *Anct. Egt.*, p. 316) was on the banners of Parthian cavalry; and Mr Hewitt believes them to have been Parthians from near the Caspian Sea. Hindus believed them to be descendants of Pandu and of Parthā or Prithi ("mother earth"), and "descendants of the sun horse." [Thus the term may mean only "inhabitants," unless it be a softened form of Patsu "Persian."—ED.] The Parthians first appear in the 3rd century B.C., when Arsakes I led a successful revolt against Antiochus Theos, the Seleucid ruler of Asia, and broke the power of this Greek dynasty in the East in 240 B.C. Within half a century the Parthian monarchs ruled from the Oxus to the Persian Gulf, and from the Indus to the borders of Syria, over the Pathans as they are now called in Afghanistan; and the dynasty endured till the rise of the Persian Sassanians, or for nearly 500 years. The Parthians appear to have been a mingled people, Aryan and Turanian, but we know little of their internal history beyond the names of their kings, which were Iranian. They curled their hair and painted their faces like the Medes. They defeated Crassus in 53 B.C., and ravaged Syria, but were repelled soon after by Cicero in Cilicia, and by Ventidius in

39 B.C. Their enmity to Rome long closed the land route, to India for Western traders, and set bounds to the extension of Roman rule in Asia. In the time of Alexander the Great—who married Statira the daughter of Darius—many of his followers married Persian women, and Greek ladies were also encouraged to marry Persian youths, so 'that the Parthians may have had much Greek blood in their veins, though in later times no Persian might marry anyone not of the Mazdean faith. The Parthians apparently adhered to earlier Magian superstitions, connected with serpent worship, not accepting the Persian belief in Ahūramazda, though this we know from the monuments of Darius was older than the 6th century B.C.

Parusha. Sanskrit: “knotty.” Vishnu is the Tri-parus or “three knot” deity (see *Rivers of Life*, i, p. 386, plate viii, fig. 6), the emblem being often found in his cave-temples (see Knots).

Parusva-nāt. The 23rd Jina of the Jains, having a shrine at Banāras (see Jains).

Pārvata. Pārvatī. “The earthly” or “mountainous.” Pārvati is the Indian Venus, the bride of Siva, the daughter of Himālaya and Menā. She sits on Siva’s knee in the Paradise of Kailāsa on the lofty Himālayas, and is called Ama, or Uma, “the mother”; and “the bright”; “the beautiful”: the Jagad-gauri, or “world maiden”; the Himāvati or “snowy one”; the Girija or “mountain born”: Padmi “the lotus”: Jagad-mātā “the world-mother”: Jagad-dhātṛī “fostering the world”: Bhairavi “the terrible”: and in her fiercest forms Durga, or Kāli, or Syāmā “the black.” She is also Sinhavahini (or Sinha-rathi) “the lion rider”: Chandī the “moon”: Tārā “the star”: Sati the “true”: Aryā the “noble”: Kuja the “earthly”: Anantā the “eternal”: Nitya “the everlasting”: Kānyā-Kumārī the “perpetual virgin”: Kāmā-akshi “the loving eyed”: Bhramari, “the bee” on Kāma’s bow; and her Chinese name is Po-lo-yu “the black dove,” who dwells on the “black mountain” (see Bee, Bhramari, and Nāg-arjuna). She is again Mahā-Māya “the great illusion,” or goddess of matter: the mirror in which gods and men may see themselves reproduced. She also bears her lord’s names as Sivī, Isvarī, Bhāvanī, Bhagavatī, Kausikī, and Rudrānī. Her shrines are usually beside rivers, at re-entering angles, and by deep pools, or rounded mountains rising over rivers; as at Mirzapūr where the sacred Vindyas touch the Ganges. In S. India, 80 miles E. of Karnul, the Malla-malla is the “black mountain” of Pārvati (see Mr Burgess, *Academy*, 7th Aug. 1886). Here flights of stairs 30 ft. wide, and

made of huge stones, lead up the Nāga mountain, and are inscribed with the names of pilgrims to her celebrated and ancient shrine. On one of these mountains (Rudra-giri) Mr Burgess found a temple of Rudra (or Siva)-1570 feet above the sea, and three miles away another of his consort, Sri-Sailam or Pārvati. The Via Sacra descended thence two miles to the sacred Krishna river. The gate-towers of this shrine are probably not older than our 16th century, having been built by the king of Vijaya-nagar, and the ornamentation is the same as at that place. The small inner temples are dedicated to Siva and Pārvati, to whom (as Bhramar-ambhā) sheep are sacrificed three times a week. The ministers here flashed the sun's rays on the great lingam in the inner shrine for Mr Burgess, as they did for Col. Mackenzie in 1794. Pārvati is at once the Virgin and the Bride—the mother of Ganesa, and thus the bride of the winds, as well as the perpetual virgin and world maiden : the kind mother goddess, like the Christian virgin mother, as well as the frantic and bloody Durga. [Glaukippē with her elephant babe (Tatian to Greeks, xxxiii) resembles Pārvati and Maya. —ED.] See Durga, Ganesa, Kāli.

Pas. Paç. Sanskrit : “to bind.” [From the old root *Pak*, or *Bag*, as in Akkadian and in Aryan speech, whence the English “pack.” —ED.] The Pasu is the noose which Siva holds in his hand (see Noose) and which he gave to Arjuna as soon as the latter had acknowledged him to be the “great god.” Paçu also means “cattle,” or “bound” beasts, and *Pasu-Kāma* is “animal love,” as contrasted with the spiritual.

Pasargadæ. The capital of W. Persia under Cyrus and Cambyses (550 to 522 B.C.), situated in the Merghab plain, some 25 miles N.E. of Persepolis, watered by the stream called the Kur. The monument here found, called *Takht-i-Nadīr* or “Nadīr’s throne,” is near a tomb variously called that of Cyrus, of Darius, or of the legendary Rustam, while pillars hard by bear in Persian kuneiform writing the words : “I am Cyrus, the King, the Akhaimenian.” Strabo (quoting Aristoboulos a companion of Alexander the Great), and Arrian, relate that the body of Cyrus was recovered from the Massagetæ, placed in a gold coffin, and entombed at Pasargadæ : “in the chamber was a couch with feet of beaten gold, with a purple coverlet, over which lay carpets of Babylonian pattern,” “the inscription on the grave, in the Persian language and the Persian letters, says ‘O men I am Cyrus the son of Cambyses, who founded the empire of Persia, and governed Asia ; do not grudge me this monument.’” This famous tomb is now empty : it is a plain stone structure, rectangular with a gabled roof, and is raised on seven courses

of huge masonry forming a pyramid. It is much visited for the cure of mental and bodily ills, and rags are tied to the bushes which have sprouted on one side. Many Moslems have been buried near it (see Dr T. Collins, *Kingdom of the Shah*, 1896).

Pa-sent. Pshent. The double crown of upper and lower Egypt, the one red the other white. It was said to have a conscious two-fold life, according to Egyptian poets (Maspero).

Pasht. See Bas.

Passover. Hebrew : *Pesakh*, "halting," "leaping," or "leaping over": explained traditionally to mean that the angel of death "skipped" the houses where the door was marked with the blood of the lamb: and otherwise as having reference to the "skipping" of the lambs themselves at the spring feast. The feast of *Maṣṣoth* (see Mass), or unleavened cakes, lasted from the 14th to the 21st of the first month (Abib, or Nisan), beginning, roughly speaking, about the 1st of April. The Passover was eaten on the eve of the 14th of Nisan. Colenso remarks (*Pent.*, vi) that the Passover is never mentioned by any of the Hebrew prophets before the captivity, and they never allude to the story of its institution in Egypt; as distinguished from the *Maṣṣoth* feast it first appears historically in the account of Josiah's reformation, about 620 B.C. (2 Kings xxiii, 22, 23) being then said to have been long in abeyance. [According to 2 Chron. xxx, 13, 15, however, both Passover and the feast of *Maṣṣoth* were celebrated by Hezekiah also.—ED.] The Passover was, and remains, a family feast, celebrated at home, and not in the Temple. After the destruction of the temple the lamb was no longer eaten, but only bitter herbs, and sour sauce, with the unleavened bread. The shank bone of the lamb is placed on a plate to represent the victim. About the time of Christ the "cup of blessing" had become part of the rite (*Mishnah Pesakhim*), though not mentioned in the Old Testament. The Jews now sit during the symbolic meal, and even recline at ease, saying that this symbolises the fact that they reached "the rest and the inheritance"; but the Samaritans, on Mt. Gerizim near Shechem, eat the roast lamb as of old with loins girded and staff in hand. The connection of the Passover with the slaughter of the first born in Egypt may have given rise to the calumnious "blood accusation," still made against the Jews by Christians, and traceable back to the Middle Ages. According to this accusation they were in the habit of annually killing a Christian child, to mix its blood with the unleavened cakes. [Similar accusations of killing and eating

babes were made by the Romans against early Christians, by Catholic Christians against Gnostiks, and by the Church of Rome against the Templars.—ED.] We can hardly wonder at such accusation when we read that King Ahaz made his own son to pass through the fire (2 Kings xvi, 3). The greatest importance is still attached to there being no leaven in the house on the Passover eve: the head of the family searches with a lamp in every room, and every crevice, and scrapes up with a spoon and goosequill any that can be found, placing it with the lamp, spoon, and quill, in a linen bag. None but the circumcised may partake of the Passover; but the women of the family sit apart and watch the rites, which consist of a regular ritual with prayers, readings, and hymns sung in a high falsetto.

Patagonians. Spanish *Patagon*, or “large feet”: the inhabitants of the extreme S. of S. America, and of the islarid of Tierra del Fuego. They are of the same stock with the other aborigines, but speak a language “full of pleasing vowels,” and possess a dictionary of 37,430 words according to M. Guimard (*Three Years’ Slavery among Patagonians*). They are usually described as savages, but he gives the following “prayer, as a fair index of their religion” (see Prof. Max Müller, *Contempy. Review*, Feby. 1897).

“ O Father : great man : king of this land
 Favour us, dear friend, every day
 With good food, good water, good sleep.
 Poor am I : poor is this meal
 Take of it if thou wilt.”

[The Patagonians are famous for their tall stature, averaging about 6 feet, and in a few cases 6 feet 4 inches to 6 feet 10 inches. They wear a mantle of the skin of the guanaco or llama: they are great riders, and the cradle is hung to the mother’s saddle, and decorated with silver, and with brass bells. They are of a deep ruddy brown complexion, and wear the hair of the head to the shoulders, but carefully pull out that on the face even including the eyebrows. In Terra del Fuego (see Dr F. A. Cook of the Belgian Antarctic Expedition, *Century Magazine*, March 1900, p. 720) there are three races and three languages: (1) Aliculufs on the Magellan Straits, short, ill-developed, and using beech-bark “dug-outs”; they eat snails, mussels; crabs, and fish, and are of the lowest type: (2) Indians near Cape Horn and N. to Beagle Channel, called Yahgans, now nearly extinct though once powerful; they also are dwarfed, and feed like the preceding: (3) Giants called Onas, little known previously, but living on the main island of Tierra del Fuego; they were divided into

small hostile clans, but now combine against the white sheep farmers ; they are from 6 feet to 6 feet 6 inches in height, the women of lesser stature but often corpulent. The physical development of the race, both here and in Patagonia, is very fine ; they live entirely by the chase, feeding on the large herds of guanacos, and wearing the skin. They have fire, and use bows of the antarctic beech, which they scrape into shape with a sharp shell ; the string is of guanaco sinew ; the arrows have feathers and glass tips (formerly of flint). Their language is guttural ; their huts are very primitive, made of branches and skins ; they possess dogs, and use them in hunting. They are polygamous, but divorce is said to be easy. Only some 1600 of them are now left. The intense cold of this stormy land causes them much suffering, and they are now being exterminated by white settlers whose flocks they destroy.—ED.]

Patāla. Potāla. The Hindu Hades or “low place” (see Put) being the lowest of the seven hells. Some say that it is a beautiful place, with a golden soil, and fine palaces, groves, streams, and lotus-covered lakes ; being rich in perfumes, and resonant with songs of birds, or music of great men and fair women—the daughters of the Danavas, Daityas, and Yakshas. Nārada the Muni, leaving Patāla for Indra’s heaven, said that the latter was inferior to the former, where Vasuki ruled over the chief Nāgas. It seems evident that the Hades called Patāla is here confused with the ancient Drāvidian capital at Pātala (“low lying”), a noble city on the lower Indus where wealth and luxury abounded.

Pātali-putra. Sanskrit : “the son of Pātala,” named after the older capital (as above) and becoming that of the Māgadha empire, and of Gangetic India, at least as early as our 6th century. It is included in the present city of Patna, and the site has been a capital for more than 1200 years, being at the Ganges crossing between the Buddhist sacred cities of Buddha-gayā, and Vaisala. It was the Pali-bothra of Greek and Roman writers, known in the time of Ælian, Strabo, Diodorus, and Pliny.

Patān. Pathān. See Parthians.

Patanjali. The first of this name was the founder of Yōga philosophy, of whom little is known. The second was the author of the Mahā-bhāshya, and a commentator on Pānini. His work was known in Kashmir in the 1st century B.C., and is variously supposed to have been written between 200 and 160 B.C. (Max Müller, Preface to *I-tsing*, 1896). See Pānini.

Patar. Sanskrit “father.” See Pa.

Patesi. Patesig. Akkadian : A prince under the suzerain, such as Urbau, and Gudea, about 2800 b.c. at Zirgul (see Loh) under the kings of Ur, or Isme-dagon in Assyria about 1850 B.C., under Babylon. The office seems to have been hereditary, and in later times Assyrian kings call themselves “Patesi of the god Assur” : while Nebuchadnezzar is “Patesi of Marduk.” [Probably *Pa-te-sig* in Akkadian means “lesser sceptre holder.”—ED.]

Pati. Sanskrit : “master”—a title of various gods such as Krishna the Go-pati or “cow-master,” or Pārvati the Uma-pati or “mother lady.” In Egyptian Pati means “servant,” as in the name Pati-pa-Ra (“servant of Ra”), the Potiphar of the story of Joseph.

Patrick. See Palladius. The Irish still make painful pilgrimages to the summit of Croagh Patrick, overlooking the Atlantic in Galway, on the “Patern”—or Patron Saint’s—day : for thence, according to the legend, he expelled snakes and frogs from the land. His personality is doubtful, for Bede does not mention him at all, unless this “patrician” was actually named Palladius. We only know of him from monkish legends of the 8th century (see *Academy*, June, July 1888). The Roman Church acknowledged him as a lowlander of North Britain, born about 372 or 387 A.C., near Nempthur, or Banavan in Tabernia—now Dumbarton. His father was Calphurnius : his mother Otide, or Conchessa, was a sister of the French saint Martin of Tours, by whom he is said to have been ordained a deacon ; and his father is called the grandson of the deacon Odesse, or Potitus. The year of St Patrick’s death is as doubtful as that of his birth. Some say he was 120 when he died on 17th March 493 ; others say only 113 years of age : apparently he is made to live during the time of St Columba, with whom, and with St Bridget, he is supposed to have been buried at Down. He was captured by Irish pirates, and taken to Ireland as a slave. He was afterwards, according to some accounts, sent as a missionary by the Pope (or more probably by the Church of Gaul), reaching County Down in 432, and Armagh in 444. In 447 he was in Britain ; in 448 at Cashel ; in 455 he resigned the bishopric of Armagh, and visited Rome in 461. His legend states that he founded 365 churches (one for each day of the year), and baptised 12,000 persons with his own hands. He had a wondrous rod called the “Staff of Christ,” and many pagan sites and myths are connected with his name. Mr W. Stokes (a well known Keltik scholar) says that the *Tripartite Life* of St Patrick is a production of the 11th

century of “very trifling importance,” perhaps founded on statements in the Book of Armagh. A curious feature of the legends is the Irish belief in Dharna, as it is called in India (see Deo-garh), or self starvation at a holy shrine to compel the gods to grant favours. St Patrick is said to have so fasted at the gate of a merciless master till he freed his slaves, or again to have observed this custom (*Trosca*) in an heretical city till it was converted (*Academy*, 23d June 1888).

Pathrusim. An Egyptian race (Gen. x, 14) of the group to which the Philistines belonged (see Palestine). See Pati. [Perhaps *Pat-Ra-as*, “worshipping Ra as god.”—ED.]

Paul or Saul. The ablest of the founders of Christianity, well called the “Apostle to the Gentiles,” without whom the faith of Christ would, perhaps, never have spread beyond Judea and Galilee, and would certainly never have become an “universal religion”: it would have died away, as did the Essenes, and many other local sects in Syria. Paul made it wider, and imported into it some of the ideas of Greek philosophy, as studied by educated Jews like Philo and Josephus, unknown to the Galilean disciples who followed Peter the fisherman. They spoke only of the divine Messiah, a son of David, born of a woman, who was crucified, buried, and came to life again, and whose immediate return they expected; and of God as the God of Christ, and the father of all who believed. Paul, when he accepted all this, proclaimed Christ to be also the pre-existent Logos, or “reason” of God, whom he had seen in vision (1 Cor. xv, 8), or in ecstasy when caught up to the third heaven (2 Cor. xii, 2-4)—the perfect man who, by obedience, obtained favour with God, and thus pardon for sinners; who instituted a memorial rite; and who will come in spiritual form to reign over saints in spiritual bodies. [He also uses such words as *Aiōn* and *Dunamis*, much as did the later Gnostiks; and says that Jesus was “crucified through weakness”; and that the Gentiles, no less than the Jews, are “sons of God,” if they believe this gospel. But he does not identify Christ with the supreme deity, since he says (according to one rendering) that Jesus “thought not to usurp equality with God.” Phil. ii, 6.—ED.]

Saul was born a Jew of Tarsus in Cilicia, a city then already famous as a centre of philosophy. He was brought up as a Pharisee, and learned from Gamaliel the broader, and milder, teaching of the school of Hillel. He had apparently long heard of the Christian legend, and had been, for some time actively employed in endeavouring to suppress the sect, as dangerous to the faith of his fathers. But on his weary journey to Damascus he was either stricken by the sun, or blinded and terrified by

lightning ; and, being of a highly nervous temperament, he supposed that this accident was intended as a divine warning to cease from his persecutions, and to acknowledge Jesus as the divine Messiah. Yet he tells us that he took no steps to verify the great assumption, on which all his after career was based, and claims that he was divinely inspired to preach what was revealed to him—only meeting Peter and James three years later, and fourteen years afterwards going back to Jerusalem to tell these two disciples, and John, what he was preaching (Gal. i, 12-24 ; ii, 1-14), and even opposing Peter at Antioch : “ For I neither received it of man, neither was I taught, save by the revelation of Jesus the Messiah.” To Paul it could make little difference whether Jesus rose in a fleshly or a spiritual body, but he certainly believed that in future all were to possess some subtle and ethereal frame like Christ (1 Thess. iv, 15, 17 ; 1 Cor. xv, 42-57). His difficulty as to the “ Law ” which separated him from the Gentiles was very simply solved, by supposing that since all was fulfilled, by the appearance of the Messiah, it was no longer binding (Gal. iii, 19). He felt that what he had to do was to reconcile Jewish legends and beliefs with Greek thought, and to instruct absent followers, and inquirers, by his epistles : for he knew that in education he stood high above the original peasant disciples of his new master.

Many writings that were not Paul’s are believed to have been fathered on him (see Hebrews, Epistle of). The so-called “ Pastoral ” epistles (to Timothy, Titus, and Philemon) are especially doubted as “ Deutero-Pauline.” We can indeed hardly call either Paul himself, or Christ, or the apostles, truly historical figures ; yet we have in the epistles, however uncertain we may be as to date and authorship, a record of early beliefs as to Jesus crucified at the Passover—a persecuted Messiah, who, in Jewish estimation, must be of the seed of David, and who was expected to appear again within the lifetime of his disciples, and of Paul. The Judean converts, in his time, were content to add the new faith to the old : for in rites and worship they still thought of themselves as Jews. Baptism, and the Passover supper, were old Jewish customs, and a bodily ascent to heaven was quite credible to those who lived in an atmosphere of apparitions and inspirations. Legends and traditions were real history to them, and scepticism as to these was blasphemy. It required the destruction of their temple and priesthood to emancipate the masses, and to widen their faith into love of goodness and righteousness, independent of rites and sacrifices. None thought, in Paul’s days, or for a long time after, of developing the dogmas over which the churches began to wrangle in our 3rd and 4th centuries ; or the priestly hierarchy, or

festivals and ceremonies of later days ; they were anxiously awaiting the reappearance of their Lord, urging each other not to be careful as to the things of this world, but to live, in faith, a life "not their own," though "delivered from the curse of the Law," by the reconciliation wrought by Christ.

Irenæus, of whose actual teaching we know so little (see Irenæus), appears to have believed that Christ lived to the age of 50 years, thus experiencing all the trials of youth, manhood, and later years. If so, he would be crucified some 24 years before the fall of Jerusalem, and Stephen would have been martyred about 50 A.C. Paul's conversion happened shortly after, and he must have preached for nearly 15 years, being finally killed under Nero according to general belief. Scholars of the school of Baur do not believe that he wrote all the 13 epistles attributed to his pen, but admit those to the Galatians, Corinthians, and Romans. It is clear that—as in the case of the Gospels—these have been "harmonised" by the alteration of words and phrases which later scribes thought it necessary to amend, in accordance with the prevailing views of Christians from the 3rd to the 5th century A.C. The Gnostik character of Paul's teaching is, however, still visible in many passages, as when he tells the Corinthians : "We speak wisdom among them that are perfect" (1 Cor. ii, 6). "Though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature" (2 Cor. v, 16, 17) : for they are "in the spirit" (Gal. iii, 3), and the Hebrew legends are "allegories" (iv, 24). The real Christ "born in us" was, he thought, in each—a spirit or phantom Christ. Yet if Paul be the writer to Timothy, he does not speak of Jesus as divine. He invokes "God, the Saviour of us, and of the Lord Jesus the Messiah" (1 Tim. i, 1) : "For there is one God, and one mediator between God and men, the man Christ Jesus" (ii, 5). None are justified by the law (Rom. iii, 20), but are freed by Christ from its curse (Gal. iii, 13).

We may believe that the early conversions at Antioch were due to Paul : the inhabitants were not Jews, and in Judea the converts took much longer to cast off the honoured Jewish name, clinging to their Sabbaths and circumcision. The Passover became the "Lord's Supper," but it retained its old sacramental character; even in Paul's time the "love feasts" of the Gentile converts were, on the other hand, the cause of many scandals (1 Cor. xi, 18-22), degenerating into communistic Agapæ. Paul, through his education, was fitted to proclaim a Christianity which cultured Greeks might find less difficulty in accepting ; and to the Gentile masses the marvels asserted were

quite credible. But Paul rashly based his faith and hopes of the future on what was mere delusion—that Jesus when killed, and buried, rose on the third day to talk and walk with disciples in Judea and Galilee (1 Cor. xv, 4-7). He accepted current reports of excited and credulous disciples, as proof that Jesus would “return to judge the world,” for : “If Christ be not raised your faith is vain” (I Cor. xv, 17), yet Paul was ready to believe long before he had asked any of the older Apostles what they knew. He, like them, was a firm believer in supernatural agencies, phantoms, and spirits ; but we have no record that anyone who knew Christ saw him rise, or saw him at the tomb, unless we accept the later accounts about the poor hysterical Magdalene, who had believed herself possessed by seven devils : even she did not recognise him (John xx, 14), and according to Mark (xvi, 1 and 8) she could not have seen him at all, though the later addition (not in old MSS.) makes Jesus to appear to her first (verse 9). To this witness Paul never alludes. Paul was better educated than most Hebrews, but still he scoffs at the learning of the Greeks (1 Cor. iii, 19 : 1 Tim. vi, 20), in texts which have done infinite harm, and which still cause much misery even to-day. He taught young converts that “whatever is not of faith is sin” ; that, like himself, they must believe, without evidence, all that popes or pastors might teach : for failing this, no matter how good might be their lives, they were sinners before God, fit only for eternal torment in hell, and not attaining to that immortality which Paul seems to have regarded as conditional (see Immortality). So greatly is he impressed with the idea of the immediate end of the world that he thinks there is no time for them to marry (1 Cor. vii, 26) : they had better remain like himself, content to become an itinerant preaching carpet-maker barely able to live. They should love their wives if they had any (Ephes. v, 28-33), for marriage is the mystical symbol of Christ and the Church, but women must remain in subjection (1 Tim. ii, 11), and never venture to speak in public (1 Cor. xiv, 34). Paul proclaimed the duty of submission to all authority, civil or religious, and forbade men to speak evil of any one : he believed that a good time was just about to dawn when Christians, caught up into the air, would reign for ever with Christ. What was good and true in his teaching was not new, and what was new was not true.

Pavaka. Sanskrit. The sacred sin-bearing fire in temples, or at city gates.

Pavana. Sanskrit. A form of Vayu, “wind” or “breeze.” The regent of the S. W. region (see Hanumān).

Paya. Pya. Pra. Barmese names for god, oracle, or temple : apparently corruptions of the Sanskrit *Priya*, “beloved” or “holy.”

Payzone. Paizome. A Brazilian demi-god or prophet. Paiya was fire, or the sun, among American Indians ; but Buddha is commonly called Paya. The footprints of Paizome were worshiped in Brazil, like those of Buddha in India (see Kuetzal-koatl).

Peacock. See Ophir. This bird is found represented in Kretan frescoes of unknown age, but its borne is in India. It appears in Greek mythology as Argus—the dark-blue sky of night with starry eyes, watching over Hērē, the earth. In India also he is called Nila-kanta or “blue-throated,” like Siva, and is said to have the train of an angel, the shriek of a fiend, the walk of a thief, and the dart of a snake. Even as late as 1457 (Monstrelet, Chron. iii) valiant knights swore by a living peacock brought into the hall on a dish. The churches, however, discountenanced the peacock, and its feathers came to be regarded as unlucky. Its scream was said to repeat the name of *Iao* (Yahveh), and it is represented standing on the turtle as a charm (King’s *Gnostics*, p. 131). A popular saying still runs, “She who dreams of a peacock will have a handsome son” ; and the Yezidīs of Mesopotamia still retain the symbol of Melek-Tauwūs or “king peacock” (see Tylor, *Prim. Cult.*, i, pp. 122, 320), a name known to Aristotle in the 4th century B.C., as Taōs for “peacock.” In Tamil *Togai* is “the crested one.” The Greeks considered Samos to be the home of this bird, which was the “bird of Juno” to Romans, represented at her feet as early as 250 B.C. The peacock, owl, and eagle, form a triad representing Juno, Minerva, and Jove. Sir George Birdwood thinks that the Phoenix was the peacock. The Persian “peacock throne” spread E. and W., and in a Roman zodiac the bird stands for Aquarius, and thus for the month of weddings in January and February—the Gamēlion month sacred to Hērē.

Pegasos. The winged horse of the sun, represented on a Hittite medal, and an Assyrian, as well as on coins of Carthage, was called the “holy horse” by Aratos, but said to have been born “half-formed”—as bird and horse combined. [The name is of uncertain meaning—perhaps Semitic for “flying horse.”—ED.] Hesiod said that Khrusāor (“golden light”), and Pegasos, were sons of Poseidōn or Ocean by Medūsa (the moon) when her head was cut off. Pegasos was “the hero horse,” wielder of the thunderbolts of Zeus (see Kentaur), and on it he rode, as did Eōs “the dawn,” while Athēnē also tamed it. But Khrusāor his brother became a demon in

Tartaros, and father of Ekhidna, who bore many Khimairas to Tuphon, and guarded the apples of the Hesperidēs as a dog. Bellerophon rode on Pegasos also, and in India the winged horse is Kalki. The Muses rode Pegasos, and his feet were like human feet. Where he stamped a spring arose ; and in old bas-reliefs Perseus also rides him when slaying Medūsa. He is clearly an emblem of the soaring sun, and in Akkadian the words *Kurra* and *Kur* for “horse” and “sunrise” are closely alike (see Horse).

Pelagius. An early Keltik heretic (370-418 A.C.) persecuted by the Catholic Church. He was a Welshman whose real name was Morgan, born at Bangor, and probably going to Rome with the retreating Roman legions about 400 A.C. The name Morgan became Marigena, or “sea born,” rendered in Greek Pelagios, or “mariner.” He became an earnest itinerant preacher, never apparently submitting to the bondage of priestly ordination, but discoursing boldly on what he thought good and reasonable, not avoiding fundamental dogmas, and seeking to explain the rites of the Church. St Augustine, whose views dominated the churches of Africa, at first spoke with respect of Pelagius as a sincere Christian ; but Jerome abused and calumniated him. Rome began to persecute him, and he left the city in 409 with his pious friend Cælestius, to go to Sicily and Africa, where he taught at Hippo and at Carthage, there meeting Augustine who was busy in opposing the Donatists. The saint turned his influence against Pelagius and Cælestius, being alarmed at their ideas about original sin.

Pelagius taught : (1) that Adam was born mortal, and that any sin of his consequently could not affect the rest of mankind who were naturally mortal and not doomed to die for Adam’s transgression, which had nothing to do with death : (2) that infants are born as innocent of sin as Adam was, and need no baptism to remove any original sin : (3) that men lived sinless lives before Christ’s coming as well as after : (4) that Christ’s resurrection had nothing to do with Adam’s fall, or with the resurrection of mankind : (5) that the effect of the ancient Law was the same as that of the Gospel, in the time before Christ had come : (6) that human nature could guide us in the path of goodness of heart and of life : (7) that God has given us free-will, but guides us in the choice of good : (9) and that herein lies the grace (or kindness) of God. Such views Pelagius eagerly preached in Africa and Palestine, but he disappears about 418 A.C. Pope Zosimus, and many reasonable Christians, long supported his views, but Zosimus at length gave way to the zeal of Augustine’s party, and condemned Pelagius, who quoted

Scripture in vain, saying that Abraham was bidden to walk before God and be perfect, and that man evidently could be without sin, for Zacharias and Elisabeth (parents of John the Baptist) were “blameless” in regard to the Law and ordinances. Such quotations did not fit the doctrines of the Church, and Pelagius was denounced as seeking to deny the need of grace, trusting to works and to morality rather than to faith—an attitude always hateful to priests. The Council of Ephesus, in 431 A.C., condemned alike the moderate doctrines of Nestorius, and of Pelagius. Augustine had just died, and the Council was dominated by the fierce Cyril of Alexandria, who “represented man as morally dead, and semi-Pelagians as morally sick.” We however do not know exactly what he was teaching except from his *Commentary on Paul’s Epistles*, and a letter to Demetrius. His *Confession of Faith* had been already condemned by Pope Innocent in 417 A.C., though Zosimus his successor hesitated to pronounce judgment. Pelagius said that it was absurd to suppose that man propagates a sinful soul in his child, for our souls come direct from God : thus he made God responsible for every act of man. He steered clear of the increasing belief in the dogma of Predestination ; and in this also he was out of harmony with the Catholic Church (see Smith’s *Dict. of Christian Biog.*).

Pelasgi. An ancient people on the coasts, and in the islands, of the Mediterranean, as to whom we know just as little as did Dionusios of Hali, who laboriously investigated the subject, and could only say that they were *autokhthōnoi* or “natives” throughout Greece, penetrating later into the Peloponnesos, where—says Plutarch—“they were like the oak among trees : the first of men at least in Akhaia.” Pliny says that Arkadia (in the Peloponnesos) was called Pelasgis ; and that Pelasgos was a lordly title, and the people descended from the daughters of Danaos : like the Greeks they had been instructed in arts and religion by Egyptians. They were found also in Ionia, in Krete, and in Italy, where they mingled with Etruskans, Ligurians, and other early tribes. Dōdōna was a famous Pelasgik settlement, and Thucydides the historian tells us that all Hellas (or Greece) was Pelasgik before the Trojan war—or about 1200 B.C. As Leleges the Pelasgi fought at Tray, and Larissa was the mother city of the race. Homer speaks of the tribe (Il., ii, 840) and of “divine” Pelasgoi (*Odys.*, xix, 172-7), and they seem to have come from Asia Minor to the West. [See Danaos. Their birth suggests an Aryan race (see also Peleia “dusky”).—ED.]

Pēlē. The volcano goddess of the Sandwich Islands (see the

Akkadian and Mongol *bil* or *pil* “fire”), to whom human sacrifices were once offered, but who now only receives white fowls and money, or strawberries and other red berries such as the Ohelo (*Vacinium reticulatum*). Miss Gordon Cumming (*Fire Fountains*) says that “an old Hawaiian brought the bones of a child in a parcel,” and begged that they should be thrown into one of the crevasses of Pēlē. Her shrines are stone circles (*Heian-Mari*) on volcanoes and crags, and the authoress found that at one of these, at Kilanea, offerings of first fruits, hogs, and dogs, were made. In the Kaura valley Heian was accompanied by 8 or 12 attendant deities, symbolised by rude stones swathed in white or yellow cloth; and the people cut off their hair and offered it to her with sugarcane and flowers (see Hair): the sugarcane is cut in lengths of about 6 inches, as also on Indian altars which we have seen.

Peleia. Peleias. Greek: a dove, “dusky” or “lead-colored” (*pellos*): the wild pigeon, or the rock dove, found in the oak groves of Dōdōna, and identified with wood spirits, and priestesses (see Dove). Christians also held the dove sacred, and Russians even now rarely eat it (see Pelias).

Pēleus. A hero educated on Mt. Pelion by Kheirōn the Kentaur, like Akhilleus and other heroes, in the cave still shown. He was the son of Aiakos, king of the Murmidons, at Phtheia, in Thessaly. The heroes came to his marriage with Thetis a Nereid, or river spirit, also the daughter of Kheiron, and Pēleus waged war with Hēraklēs. He was tempted in his youth (like Joseph) by Astudameia, the wicked wife of Akastos, son of Pelias in Iolkos. As he slept, wearied by the chase, on Mt. Pēlion, Akastos stole his sword, leaving him a prey to wild beasts; but Kheirōn, in the guise of Hermes, restored it, or got one for him from Hephaistos; and Peleus slew both Akastos and his wife. Kheirōn also gave him a divine lance, and Thetis bore him Akhilleus, whom she tried to destroy by fire, and by boiling water, as (according to one legend) she had done to seven other children. She deserted Peleus, but when wolves devoured the flocks on Mt. Pēlion she changed them into stones. These wild legends are evidently solar, and Pēleus is the sun, surrounded by figures of cloud and water: the father of a new sun Akhilleus. [Perhaps therefore the name comes, like Bel, and others, from the Aryan root *Bhal* “to shine.”—ED.]

Pelias. The son of Poseidōn and Turo, and the brother of Nēleus. Both were exposed to die, and Neleus was suckled by a

bitch (see Kuras), whereas Pelias, nearly killed by the kick of a mare, became black in the face (whence his name), but was saved by a shepherd and became ruler of Iolkos. He sent Iason for the golden fleece; and, on the return of the Argonauts, Mēdeia deluded the daughters of Pelias, by restoring to life a ram cut up and boiled, promising to do the same for their father whose youth would be renewed. The daughters therefore slew him, and boiled him in vain. Pelias and his brother seem to be the twins (see Asvins), night and day, and he is torn in pieces like Orpheus, Osiris, Attus, or Zagreus. He is said to have originated the Olympian games, which his son Akastos (see Pēleus) continued in his honour. The daughter of Pelias was Alkestis, wife of Admētōs, whom Hēraklēs brought back from hell.

Pelican. In mythology this bird is an emblem of parental love, since it wounds its breast that its young may be nourished by its blood. The origin of the story seems to be found in the fact that a ruddy patch appears on the pelican's breast in the breeding season; which shows us the close observation of the ancients (Blyth: see Buckland, *Curiosities of Nat. Histy.*, 3rd series, vol. i, 1873, p. 76. Note).

Pen. Pin. Keltik “head,” “top.”

Penates. See Pan. Gods of the household (see Lares), adopted by Romans from the Etruskans, the word being probably Etruskan for “spirit.” Two Penates usually flanked one Lars, being figures of men with spears, horns, rods, trumpets, etc. The later Romans placed the shrine, with its ever burning lamp, by the main door of the house. This was copied by Christians, who placed lamps before the pictures and images of saints, though Theodosius II forbade the practice after 400 A.C. The Penates were often shown in a dancing attitude, like some Indian images of gods. The group of three (above noticed) represented Ceres as the robed Venua, flanked by Pales and Fortuna. But Dionysius says that the Penates had no fixed form, but were made of wood, stone, or metal, in the form of spear heads, horns, or batons, being thus—in early days—only emblems of the *penis* or lingam, such as were common to all early races (see Pāla). It was said that Dardanos brought Penates from Samothrakē (see Kabeiroi). They were established first at Lavinium, and after many objections brought to Alba as the capital of Latium, and finally to Rome. They were said later to symbolise “the creating spirit, or air, the body, and wisdom” (Arnobius, *Adv. Gentes*, iii, 40-41): the masses, says Arnobius, called them the gods of the streets, and Romans connected them with the Terminalia, and with Janus. They

were not mere genii but Dii Consentes, holding high rank in the Pantheon of the nation, and symbolising male and female principles or elements (see *Encyclop Brit.*).

Pen-dragon. See Pen. "Dragon-head" (see Arthur).

Pentateuch. The "five-fold" book of the law (see Bible). [Learned opinions differ greatly as to the age and composition of the Pentateuch, just as in other cases such as those of the Zend-Avesta, or of the Vedas ; the cause, as the author shows under the head Bible, being the absence of early documentary evidence. The Greek and the Samaritan versions, of the 4th and 6th centuries A.C., agree with the Hebrew except in minor details, showing the text to be substantially that existing in the 3rd, 4th, and probably 5th centuries B.C. There is no documentary evidence that the Book of Joshua ever formed an integral part of the Torah, or Law ; and the Samaritans, about 300 B.C., or earlier, while adopting the whole Pentateuch rejected every other book of the Hebrew Scriptures. The critical opinions are based, to some extent, on the use of the divine names Elohîm and Jehovah. They assume the authority of our present Hebrew text ; for the occurrence of these names in the Greek translation of the Pentateuch is quite different. The Greek Septuagint follows the same order as the Hebrew, except in the case of a few chapters (Exod. xxxvi to xxxix), where paragraphs are placed in a different sequence. The translation, made at Alexandria about 250 B.C., was evidently careful, and from a good text. Difficulties of a practical and archæological nature are also found by Orientalists in adopting the latest conclusions of Western students. Thus, for instance, it seems unlikely that an elaborate ritual would have been arranged when the temple was in ruins during the captivity ; and the law that all clean food was to be consecrated by slaying the beast before the door of the tabernacle could clearly not have been carried out except in a camp. It is modified in Deuteronomy to suit the conditions of dispersion over the conquered lands. The language of the Pentateuch is, throughout, that known from inscriptions to have been used before the captivity, and not the Hebrew of Ezra's days. No Persian words occur, nor are Persians ever mentioned in the Law. The inscriptions of Tell Loh and of Nippur have shown the high antiquity of priestly rites in Asia ; and, as regards the civil law of the Pentateuch, the antiquity of similar enactments has been proved by the great discovery at Susa (see Hammurabi). There is nothing in the Pentateuch that might not have applied to the conditions prevailing in the later years of David's reign, or under

Solomon ; but no scholar can now be found to maintain that the whole Pentateuch was written by Moses in the' desert, nor does the work itself claim to be so written.—ED.]

The text of the Pentateuch has been tampered with by later Rabbis (see Masorah), and the Temple Copy was lost in 70 A.C. (see Josephus). There is no evidence that the Levitical laws were known in the age of the Judges, or even of the Kings, or were observed by the nation ; and there is much that points to the opposite conclusion, in the historical books from Judges to Kings. There was no one shrine for all; and sacrifices were offered at Shechem, Shiloh, Bethel, Gibeon, Bethlehem, Kirjath-Jearim, Nob, Gilgal, and on Mt. Carmel (see Bamoth), at various times. The Ark, first established in the sequestered site at Shiloh, was captured by Philistines, and migrated afterwards to Beth-Shemesh, and to Kirjath-Jearim, while the tabernacle is said to have been at Gibeon. David established a sacred centre in his new capital, and Solomon built a temple to which all Hebrews were commanded to pay yearly visits ; but such centralisation ceased on his death. The growth of science is now demolishing theology, and such questions are becoming matters only of literary interest. Dr J. W. Draper (*Conflict Between Religion and Science*, p. 225), remarks that : “ It is to be regretted that the Christian Church has burdened itself with the defence of these books. . . . Still more, it is deeply to be regretted that the Pentateuch, a production so imperfect as to be unable to stand the touch of modern criticism, should be, put forth as the arbiter of science.” “ For her the volume of inspiration is the book of Nature, of which the open scroll is ever spread forth before the eyes of every man ” (p. 227). Educated Jews themselves (see *Jewish World*, 30th April 1886), admit that the Pentateuch “ is full of legendary and mythic lore ” ; and such apparently was the conviction of early Jewish scholars, like Philo and Josephus, when they explained the early stories as purely allegorical. Spinoza believed that the Pentateuch was founded on older materials such as the “ Wars of Jehovah,” which it quotes as authority. Ewald supposed it to have had seven authors, and Colenso at least four, and these scholars believed it to have been compiled between about 800 and 600 B.C., while others would make it in parts as late as 400 B.C. But we really have no evidence of what the Torah contained, in the time of Ezra, our earliest information being due to comparative study of the Greek and Hebrew texts, probably traceable to about 250 B.C.

Pentecost. The “ fifty days,” from the 16th of Nisan to the

6th of Sivan, when the Hebrew harvest festival was celebrated (Exod. xxiii, 16 ; Levit. xxiii, 15, 21 ; Num. xxviii, 26-31). The later Rabbis taught that during these 50 days the oral law was given to Moses on Sinai, as well as the Torah or written law. The Christians adopted the feast, which they made the "birthday of the church" on Whit Sunday (Acts ii, 1-12) ; and Church Councils decreed that the Apocalypse must then be read under pain of excommunication.

P'eor. See Ba'al-P'eor.

Perchta. See Holda.

Peripatetiks. The school of Athenian philosophers who "walked about" the cloisters of the Lukeion (or Lyceum), in converse with Aristotle and his successors. The place was originally a covered gymnasium adjoining the temple of Apollo Lukeios ; but about 340 B.C., intellectual discussion took the place of physical training, when the liberality of his royal pupil, Alexander the Great, enabled the father of science—once a druggist—to devote himself to research and speculation concerning natural and philosophical questions. [Aristotle, according to Apollodoros (140 B.C.) was born in 384 B.C., and studied under Plato for 20 years : he became imbued with Platonic ideas, but his own mind was far more practical than that of his master, and his aim became science, knowledge, and the study of reason, rather than mystic speculation about the unknown. In 343 B.C. he was selected by Philip of Macedon, as the tutor of the young Alexander ; and Aristotle's influence on history was thus far greater than that of Plato. He taught in the Lyceum for 15 years after 337 B.C., and died at Chalcis in 322 B.C., being then 63 years old. The MSS. of his works lay buried for 187 years and were brought to light again in 100 B.C. We have 19 works of acknowledged genuine character, besides two that are doubtful, to say nothing of 18 that are spurious. The most important of the undoubted works are the Nicomachian Ethics, the Politics, and the Metaphysics, with the Essay on the Soul. Aristotle criticised the impracticable Republic of Plato, and as a politician upheld monarchy. His treatise on the soul is not psychological : he believed every animate being to possess an *Entelecheia* or "expression"—an intelligence, or vital principle, not material ; yet in the Ethics (IX, vii) he seems to regard it as material since he speaks of it as "small in size" ; this soul he believed, like Plato, to be a part of God : for all Nature is pervaded by Reason ; and the form is suited to the purpose (a teaching in which we see the germ of evolution properly understood) ; but as to a God outside the universe the teach-

ing of Aristotle is as obscure as that of Plato, though he regarded the Theos as the unmoved mover of all, intent on self meditation (see Pantheism). Reason, he said, is peculiar to man, and not shared by beasts : it is connected with the eternal, and it is both active and passive (Ethics VI, xi) ; but the active alone is indestructible. True pleasure, he believed, is satisfaction, and is found mainly in contemplation and in intellectual activity. The will is free, and all sane men, unless invincibly ignorant or brutish, are absolutely responsible for their own acts. His ethics therefore inculcate the most severe doctrine of iron and unforgiving justice. These conclusions he does not attempt to prove, but assumes them to be generally evident and accepted. His love of natural history made him the founder of modern natural science ; and, above all philosophers, he is careful clearly to define the meaning of every word he uses, as far as it is possible for the human understanding to limit, and logically to make precise, each idea. His influence on European thought, and perhaps on that of India also, has thus always been greater than that of any other thinker, since he is welcomed by men of science as well as by philosophers.—ED.]

The great founder of the Peripatetiks agreed with Platonists, and Stoiks, that the wise man must strive for virtue and right life, which are profitable to himself as well as to others. He strove to be scientific in his ethiks, as well as in his pursuit of natural science, and these noble principles were long maintained by his disciples. Theophrastos, his immediate successor, taught in the Lyceum from 322 down to 288 B.C., and Strato—called the “Physicist”—followed till 269 B.C., being yet more intent on clinging to the material side of the teaching, and saying that he knew nothing about the infinite and transcendental, or about souls : matter he thought has in itself the energy sufficient to account for all the phenomena of the universe. He did not accept the atomic theories of Demokritos ; but he followed Aristotle in saying that heat and cold were prime movers of the world, while ascribing the *Entelecheia* to faculties of sense perception. But after Strato no great Peripatetik appeared ; and Roman conquests, followed by the spread of Christianity, silenced for a time the voice of Greek philosophy. The Church became a mighty engine of state, but science suffered eclipse until it was again taken up by cultivated Moslems, and by learned Syrian Christians, and at last revolutionised European thought through its introduction into Italy and Spain during, and after, our 13th century. For Aristotle and Plato, whose work was studied at Baghdad in our 9th century, became known also to the Franks in Syria, and such discoveries led to the foundation of universities in Italy and France, and

to the "new learning" of the 15th and 16th centuries, before which the power of the Roman Church finally collapsed in Northern Europe.

Perkunas. See Parjanya.

Persē. Greek : the daughter of Okeanos, wife of Hēlios the sun, and mother of Pasiphāe ("the light of all"). Her name, with those of Perseis, and Perseus, is connected with fire. [The Aryan roots *Bhars* and *Bharg* "to gleam" being secondary derivatives from *Bhar* "to shine" (see Bar). The Hebrew *Barak* "lightning" is akin.—ED.]

Persephonē. The Greek name of the Latin Proserpina, which is said to mean "shot forth." She is the daughter of Zeus or heaven, and of Dē-mētēr or earth, stolen by Pluto the god of Hades, and long mourned and sought by her mother, till Hermes brought her back from the underworld, it being decreed that she henceforth must spend half her time below and the other half above. Like the Indian Sita she is the emblem of the seed buried in earth, and springing up again from below. [The derivation of the word is very doubtful : the Greek may be from the Aryan roots *Bhar* "to produce," and *Sap* "to dig" or "cut," meaning the "seed-furrow"; and the Latin from *Bhar* and *Sarp* which also means to "cut," so that, like Sita, she is the "seed in the furrow."—ED.]

As the bride of the ruler of Hades, she became also the Juno Inferna, queen of the underworld, and punisher of the wicked. She is said to have eaten the pomegranate in hell, so as to be forever connected with the lower world—where her roots remain. The Arkadians called her Despoina or "mistress," and others Korē "the girl," or Persephassa [another form of the same roots *Bhar*, and *Sap*—ED.]. By eating the pomegranate, given to her by Pluto, she became the mother of Erinues. Each country showed the place where she was seized by the infernal deity, but the most famous site was at Eleusis (see Eleusis). In Sicily the "fields of Enna" were those in which she sported, among spring flowers, ere she was laid in earth; and special rites of Proserpina accompanied the first sowings and reapings of the year. It seems not improbable that the Greeks got the legend from Babylonia; for among the Amarna letters is a Babylonian tablet which gives the story of the "Bride of Hell," about 1450 B.C. She was a daughter of heaven, whom the king of Hades (Nergal) refused to allow to return on high, till her shrieks brought the gods down to besiege the portals of hell. She was then reconciled to her lord, who promised to allow her to do as she pleased (see Col. Conder's translation, *Tell Amarna Tablets*, 1893).

Persepolis. The “city of the Persian” in Greek, founded by Darius I, as his S. capital, and remaining such till 340 B.C., though Artaxerxes Mnemon made Susa his winter capital for a time (405-358 B.C.). The ruins of four palaces remain : that of Darins I (521 B.C.) : two of his son Xerxes (486 to 465 B.C.) ; and that of Artaxerxes I or Longimanus (464 to 425 B.C.) ; but the most famous of these palace temples is attributed to Artaxerxes III (359 to 338 B.C.), and is now called the *chal-minār*, or “forty pillared.” A fine bas-relief over the doorway, which is 25 ft. high, furnished the papier-maché impression now in the British Museum, taken by Lord Saville’s party in 1891 : it is caned the “throne relief” representing a Persian monarch on his throne fanned by an attendant : three tiers of figures represent the Satraps of the empire : the frieze over the king’s head is 50 ft. long and carved with lions ; while above all, the winged disk, and included figure, represent Ahura-mazdā the supreme god of Persians. The panel, inscribed in Persian, n kuneiform characters, gives the genealogy of Artaxerxes ; and, after declaring Ahūra-mazdā to be “the creator of the world and giver of an happiness,” it denounces Angromainyus as “the bringer of evil and death” : it then continues “thus saith Artaxerxes—may Ahūra-mazdā, and the god Mithra, protect me, and this land that I have made. I am the king of kings, king of the far-spreading world, with all its tongues : the one to whom Ahūra-mazdā has given the sovereignty of all peoples.”

Friezes of animals, and other figures, also decorate the passage leading to the great staircase north of the hall. The frieze which represents deputations from all parts of the empire, bringing gifts on the New Year’s day, to the king, is 50 ft. long and about 4 feet high. Each deputation is divided from the next by a tree, and a Persian official holds the leader of each by the hand. The Baktrians bring bowls probably full of gold and gems, and are followed by a two-humped Baktrian camel, as a present. The explorers also made castes of the procession of the “ten thousand immortals,” whom Herodotos describes, of whom a thousand are said to have had gold apples at the ends of their spears, and the rest apples of silver. These figures wear long robes and sandals, with a quilted upright headdress. Each has a bow and quiver slung on the shoulder, and a spear, of which the butt ends in an apple, or ball. The enamelled tiles of Susa, found by M. Dieulafoy, represent similar figures, and are now in the Louvre. One of the royal tombs at Persepolis has a frieze of walking lions, which is also reproduced at Susa in colored tiles. Another famous bas-relief represents a king struggling with a demon (probably Mithra and Ahriman), this monster being like the Assyrian

Tiamat from Nimrūd, and having the fore half of a lion, and the legs of an eagle, with a scorpion's tail. The influence of Semitic art on the Persians is of interest in connection with the study of Pāhlavi religion and language (see Bundahīsh, and Pāhlavi); another slab represents a draped figure raising his hands in prayer, and having the double wings of Assyrian angels (this is probably one of the Amesha-spentas): but Egyptian influence seems also traceable in a crown with uræi and feathers, surmounting a horned helmet.

Opposite the representation of the king and monster, which is on the N.E. side of the palace of Darius, is another showing a king stabbing a lion which rises on its hind legs. A valuable text of Xerxes, in Babylonian kuneiform, was excavated near the great staircase leading from the palace of Darius to the S.E. palace. This runs much as follows: "A great god is Ahūra-mazdā who created the earth, who created the heaven, who created men, who bestowed honour on men; who bestowed dominion on Xerxes, as the only one among many kings, the only one among many rulers. I am Xerxes the great king, the king of kings, the king of lands of every tongue, the king of the great wide earth, the son of Darius, the Akhaimenid. Xerxes the great king saith:—That which I have here done, and that which I have done elsewhere, all so far as I have done it I have completed under the protection of Ahūra-mazdā. May Ahūra-mazdā protect me, together with the other gods, and my dominion, and that which I have made." This text is of great value for the study of the Persian religion, and of the language of Persian scriptures.

The great platform of the principal palace is 1430 feet by 800 feet, rising above the plain of the Kurus stream: the great stair is 22 feet wide: the gates were flanked by colossal winged bulls, as at Nineveh. The palace itself measures 130 feet by 100 feet, including the hall of pillars. It is of black stone with great blocks exquisitely chiselled and polished, believed to have been the work of some 6000 Egyptians brought originally from Egypt by Cambyses (529-521 B.C.). This palace was accidentally burned in 331 B.C., during a festival held there by Alexander the Great. The beautiful figures were mutilated by Moslems, who said that the place was "full of idols." The site is about 25 miles S. W. of Pasargadæ (see that heading). The tombs are in the rock behind the palace, some 8 miles to the N.E.: they include those of Darius the 1st, 2nd, and 3rd, and of Artaxerxes 1st, 2nd, and 3rd, with one unfinished. The *Naksh-i-Rustam* ("figure of Rustam") is carved on a conical cliff, representing some mythical hero or king. Neither Herodotos, nor Ctesias, speak of Persepolis, but regard Pasargadæ as the capital;

but the former was the Makedonian provincial capital from 315 to 200 B.C., when it was superseded by the last Iranian capital Istakhr, hard by, which—under the Moslems—was again replaced by Shirāz in our 10th century. Strabo says that “Persepolis was the richest city of the Persians after Susa,” and that Alexander burnt it in anger against Xerxes for all the evil he did in Greece. Fragments of bronze found at Persepolis are inscribed in kuneiform with the name of Argestis (which was that of a Vannik, or Armenian, king about 650 B.C.) Sir W. Ouseley thinks that the ruins are in part older than the time of Cyrus ; and, since the Vannik language appears to be Iranian, the text may be Median, and, unless brought from elsewhere, may indicate Median rule in S. W. Persia.

Perseus. See Persē. A Greek solar hero—“the fiery” or “gleaming” one. His grandfather Akrisios, was warned that his daughter’s child would slay him. He shut up Danae his daughter in a brazen tower, but Zeus descended on her in a shower of gold, or golden light, and she bore Perseus. [This legend of the princess in the tower is widespread, and is found in an early mythical tale in Egypt.—ED.] Mother and child were set afloat in an ark (see Moses), which Zeus guided to the island of Seriphos, where it was found by a fisherman whose brother, Poludektēs, was king of the place : from this king Danae suffered persecution, and Perseus was sent when he grew up on the hopeless errand of bringing the Gorgon’s head (see Gorgon), which was to be a love gift to Hippodameia. He visited the Graiai, sisters of the Gorgons, “grey women” who had only one tooth and one eye among the three, and, by stealing these, learned where to go : he received, by aid of Athēnē, the magic helmet which rendered him invisible, and the winged sandals of Hermes, with the sword Herpē (“the shearer”), and the mirror-shield of the goddess, in which he could see Medūsa (the “maddened” moon, or mortal goddess), whom to regard direct meant to be turned to stone. He was thus able to cut off her head, which he kept in a magic bag. He is represented as riding on Pegasos the winged horse while so doing. With it he turned to stone Poludektēs, and others ; and also the sea monster that was about to devour Andromeda whom he married (see Andromeda) ; and finally he wounded his grandfather Akrisios in the heel, with his arrow, and so became ruler of Argos. The myth repeats many familiar features of the sun-hero’s story, and includes his extinction of moonlight, and rescue of the dawn from the night dragon. His sickle-sword recalls that of Marduk warring against the dragon in Babylonian mythology. He also wedded Persika, or Aurigena—a light-born goddess ;

and he instructed the Kuklopēs (or “round-faced”) builders of Mycenæ and Tiruns, establishing cities, games, and agriculture. His mother Danae (Dahana) was the dawn, like his protector Athēnē.

Persians. The Aryan Persians (or “bright” race) first appear as Parsuas S.E. of Assyria in records of Shalmaneser II about 836 B.C. The legend of the race (as given in the Persian Vendidad) traces them from the “Aryan home” (see Aryans) N. of the Kaspian, the first lands occupied being in Sogdiana and Bactria, and the later ones in Hyrkania and Media : or otherwise the Aryan home was in Media (see Daitya), in which case they would have spread into Persia as an offshoot of the earlier Medes (see Persepolis). The old Persian shows that they were closely akin by language to the Vedik Aryans. The independent Persian monarchy was founded by Akhaimenes, the great great grandfather of Cyrus, about 700 B.C.; and the defeat of the Medes and conquest of Ekbatana in 548 B.C. (see Kuras) laid the foundation of the Persian empire. Teispēs, son of Akhaimenēs, had two sons, the eldest being Cyrus, father of Cambyses, father of Cyrus the Great, whose son Cambyses was the last of the elder branch ; and the second being Ariamnēs, father of Arsames, whose son Hystaspes was father of Darius I, the founder of the second Akhaimenian dynasty, who calls himself the “ninth king” of the Akhaimenian family, being the successor of Gambyses. The last of the dynasty was Darius III, defeated by Alexander the Great, and dying in 330 B.C. [The following is the actual succession : Cyrus died 529, Cambyses 521, Darius I 486, Xerxes 465, Artaxerxes I 425, Xerxes II (who reigned 45 days) 425, Darius II 405, Artaxerxes II 359, Artaxerxes III (Okhos) 338, Arsēs or Arognēs 336, Darius III 330 B.C.—ED.] Under Darius I the empire included Asia to the Panjāb on the E., and Egypt. Before the rise of Akhaimenēs, about 720 B.C., Sargon speaks of “25 princes of the Medes” as giving tribute to Assyria ; but Shalmaneser II (in 836 B.C.) yet earlier says that “27 princes of the Parsu” were tributary to him. The capital of Cyrus, before 548 B.C., was at Anzan (Malamīr) north of Susa; and Sennacherib, in 700 B.C., speaks of “the people of Parsua and Anzan,” who seem to have aided him against the Turanian Elamites of Susa. In Sargon’s time the town of Shur-gadia (perhaps for Pasargadæ) was under “the prefect of Parsua” ; and Media rebelled on the death of Sargon in 705 B.C., but succumbed to his son Sennacherib. After the defeat of the Elamites, in 697 B.C. (by this Assyrian conqueror), the Aryan Parsua under Akhaimenēs appear to have succeeded in establishing their power all over Elam, or Persia, and probably as far as India ; and when Sennacherib again

attacked Elam, in 691, he was confronted by an Aryan confederacy of Parsua, Pasbiru, Ilipi, and Anzan. In 681 his son Esarhaddon found all Media and Persia under Aryan rulers, and in 647 Phraortes succeeded Deiokes (Dayukku), who was apparently the first king of all Media, and was succeeded by Kuaxares who attacked Nineveh, but was repelled by Assur-bani-pal (668-625 A.C.): he allied himself to the rebel Assyrian ruler of Babylon (Nabu-pal-asar), and the combined forces ruined Nineveh about 610 B.C.; but Astuvegu, successor of Kuaxares, was defeated by Cyrus in 552 B.C. Thus no Median empire ever intervened between that of Babylon and that of Persia (see Medes).

On the death of Cambyses the throne was seized by a Magus, Smerdis—a Mede—but Darius was elected in 521, and restored the Persian royal dynasty after six months of anarchy. By 518 he had quelled the revolt of Babylon, and in 497 he set forth to conquer Greece with an army of half a million, but after his defeat at Marathon he made no further attempt; nor was Xerxes more successful when he brought huge hordes from all W. Asia against Europe in 480 B.C. Yet his son Artaxerxes I, ruling from the Panjāb to Egypt over an empire of some two million square miles, maintained an almost undiminished power; and Cymon of Athens sadly contrasted the treaty of Antalkidas, in the time of Artaxerxes II, with that made 60 years before with Artaxerxes I, so successful was the Persian policy of sowing dissensions among Greeks, which led to their being confined to Europe for more than a century until the rise of Alexander. During the great age of the Akhaimenian dynasty (548-330 B.C.) the religion of Ahūra-mazdā spread over their empire to the shores of the Ægean sea. It suffered eclipse while Greeks and Parthians ruled W. Asia, but it revived in Persia under the later Sassanians (250 to 640 A.C.). See Avasta, Kuras, Mithra, Pasargadæ, Persepolis, Pushtu, Zoroaster.

Pertunda. A Roman goddess presiding over marriage.

Peru. A civilised monarchy in S. America, on the N.W. shores, when the Spaniards arrived early in our 16th century. The mass of the inhabitants were Quinchuas, a long headed race like other American Indians; but the ruling caste, under the Inca emperors, were short headed. There had only been 13 Incas before Pizarro's conquest of Peru in 1533 A.C., so that they would seem to have arrived about the 13th century. Dr Brinton finds no connection between the civilisation of Peru and that of Mexico, though the Muyzkas round Bogota have been thought akin to the Azteks. [There were, on the other hand, many resemblances between the civilisation of the Incas and

that of the Buddhist Malays and Barmans (see Kuetzal-koatl, Kusko, Pacha-kamak, Vira-kocha). The Incas made great roads, and suspension bridges ; they wore quilted cotton jerkins as armour—like the Mongols of the 13th century ; they had a postal system ; and Peruvian pottery is marked with the Indian Svastika cross. The Peruvians had monks, and nuns, and Buddha-like teachers ; they used, in addition to the *quipu* bead belts, a graphic system of hieroglyphics. Their legends included one concerning a deluge, and (like Hindus) they spoke of successive ages in which the world was destroyed, first by famine, and secondly by flood. They baptised in holy water, and the Quiche calendar (given by Lopez) appears to be founded on the Indian calendar, which was derived from the Greeks, or from the Babylonians. Apparently therefore the Incas were mediæval conquerors of Peru coming from the S.E. of Asia.—ED.]

Fire was worshiped in Peru and kindled from a large concave mirror. The new fire was consecrated by human sacrifices. The Inca, his nobles, and his priests, enjoyed immunity from taxation inflicted on their subjects. Their rites were mild as compared with those of the Azteks, and they usually sacrificed only llamas, birds, rabbits, and dogs ; but they ate the flesh of such sacrifices raw. When first known to Europeans they had reduced the sacrifice of children to a mere drawing of a little blood ; but when an Inca was ill parents willingly proposed to sacrifice their children for the “ great sun-father,” that he might recover. The custom of Sati (Suttee) seems to have prevailed as in India, and wives offered to die for their husbands. Thus there is much that points to this region having been civilised from the east of S. Asia, whereas the Mexican civilisation came from the N.E. of the Asiatic continent. Throughout Polynesia, as elsewhere shown, the Malay sailor race had been the chief civilisers, even as far as Easter Island close to Peru.

Perumal. Tirumal. A festival of 11 days in honour of Vishnu, when images of each of his Avatāras, or incarnations, are carried in procession.

Perun. See Parjanya.

Peshito. “ The simple ” version, or translation of the Bible into Syriak—the Vulgate of Syria, supposed to date as early as our 2nd century, but more probably from the 4th century A.C.

Pestle. The fire sticks (see Arani) are compared to a pestle and mortar, and these are again an euphuism for the lingam and Yoni (see *Journal Anthropol. Instit.*, Feb. 1890, p. 385).

Peter. The Greek *Petros* a “rock”—being the translation of the Semitic *Kepha* (Cephas) “rock,” as the name stands in the Syriac version of the New Testament. The name of the fisher disciple, who bore this nickname, was Simon or Sim’eon. We know nothing of his later history, and only later untrustworthy traditions make him follow Paul to Rome. The story seems to have been considered important for the authority of the Western Church, because of the words attributed to Christ—“On this rock I will found my Church.” Thus the Pope claims to be the successor of the fisherman, using the fisherman’s seal, and proclaiming that there is no salvation outside Peter’s barque. But Irenæus appears to have called the bishops of Rome (not then called popes or “fathers”) the “successors of Paul.” Peter seems to have gone as far as Antioch (Gal. ii, 11), and possibly to Babylon (1 Pet. v, 13), but his visit to Rome is only found noticed in the later religious romance called the *Clementine Recognitions*. He was the “Apostle of the Circumcision,” and stayed no doubt in Palestine among the Jewish converts. In Romanist tradition he borrows, from the paganism of Italy, the keys and the cock of Janus, and becomes the “doorkeeper” of heaven—like Siva who is the Dvarka-nāth or “master of the door” (see Door and Key). Dr Jessop, in his edition of Husenbeth’s *Emblems* (1882, p. 166), says that: “Peter is seen with a key, key and church, key and double-barred cross, two keys and open book . . . keys and closed book, in pontificals with the pallium, but crowned as a king, a church in his right hand and two keys in his left . . . keys held back to back giving the appearance of a cross held downwards,” for his legend says that he was crucified head downwards. A cock is sometimes seen crowing beside him (see Cock), and his banner bears six roses. The huge statue, and the chair, of Peter in St Peter’s Cathedral and in the Vatican at Rome, are specially honoured; the toe of the former is worn with the kisses of the faithful, but the custom of kissing the foot was brought in by the Syrian emperors of Rome; and report says that the chair was brought from Syria by Crusaders, and bears the legend, “There is no God but Allah, and Muḥammad is his prophet.” The altar at which the Pope officiates is covered with a cloth, on which four figures are embroidered at four corners, and to these the Pontiff turns while elevating the host and sprinkling holy water. They are said to be the four Evangelists, but the rite recalls the four Mithraic figures of the cardinal points (see Mr W. Simpson, “Quatuor Coronati Lodge,” *Proc.*, 1897: *Rivers of Life*, i, pp. 138, 261, 366; ii, p. 268), so that many pagan rites are attached to Peter’s cultus.

Peter, Epistles of. The first Epistle attributed to Peter (who probably could not write at all, and is very unlikely to have written in Greek) is sometimes said to have been written for him by Silvanus (1 Pet. v, 12). It is not clear what “king” is intended (ii, 17), unless it be Agrippa I. Some regard it as a work of the Pauline school; and others, like De Wette, call it “spurious.” The second Epistle of Peter was very generally rejected as such by early Churches (Eusebius, *Hist. Eccles.*, iii, 3), and is now very generally regarded as a “pious fraud,” written in support of statements about Peter in the Gospels (2 Pet. i, 18, and the title “Simon” Peter, in i, 1). It was written in an age of heresy and disbelief, when the Agapæ had become scandalous (ii, 1, 13; iii, 3), when the Pauline and Ebionite flects were at variance (iii, 15-17); and it refers in a somewhat suspicious manner to the first Epistle (iii, 1). The two Epistles can hardly have been penned by the same person, and the second is said to be clearly “directed against forms of Gnosticism prevalent in the early part of the 2nd century.”

Peter, Gospel of. A Gospel of Peter appears to have been known to Justin Martyr, Clement of Alexandria, and Jerome (150 to 400 A.C.). A fragment of a work bearing this name was found in 1891, in an Egyptian tomb at Akhmim, and is supposed to date as early as 120 A.C. This Gospel is noticed in a letter from Serapion, bishop of Antioch about 200 A.C., to the church of Rhossos in Cilicia, and Eusebius seems to have seen a complete copy. The bishop of Rhossos who, at first, seems to have believed in its authenticity finally condemned it, on account of some passages being tinged with Docetic heresy—that is to say, not accepting the actual humanity of Christ’s body, but regarding him as a divine phantom. Yet in 457 A.C. Theodoret, bishop of Cyrrhus in Syria, said that the Gospel of Peter was the only one in use among Jewish Christians in Syria and Palestine (see Mr S. Laing, *Agnostic Annual*, 1895). According to the author of *Supernatural Religion* however, the work now recovered cannot be the work of Peter, “for it belongs to the very end of the 1st or the middle of the 2nd century” A.C. It is evidently referred to by Justin Martyr in 140-160, in his *Peter’s Memoirs*, and seems to be quoted by the author of the Epistle of Barnabas, which brings it down to some date prior to 130 A.C.—some however place the Epistle of Barnabas about, 175 to 200 A.C. It “is not a compilation from our Gospels, but an independent composition. . . . It is the merit of the fragment that it presents considerable variation in the original sources, and shows us the fluidity of the early reports of that which was sup-

posed to have taken place.” [It was however already well known, from quotations of the *Gospel of the Egyptians*, *Gospel of the Hebrews*, and similar works, that the Gnostics of the 2nd century A.C. had many gospels peculiar to themselves, and the so-called *Gospel of Peter* appears to belong to that class.—ED.] Dr Harnack attaches importance to this work, though it was not generally accepted by the Churches, because: “It belongs at least to a time when the whole evangelical material was still in a state of flux.” Dr Dillon (*Contemporary Review*, June 1893) says that “this Gospel was the most formidable weapon of the Gnostic Docetæ,” by whom perhaps it was written; this would cause it to be accepted by the school of Valentinus about 140 A.C., and might well bring it. under the ban of the Catholics in the 4th and 5th centuries, when the theory of Christ having had only a spiritual body was condemned, during the process of reconciling the older belief in his human character with the doctrine of the Logos. The legends of the Gospel of Peter are, however, no more difficult to believe than the account of the Resurrection in Matthew, or of the Ascension in Luke.

The Gospel of Peter is not in accord with any of the four Canonical Gospels in its account of the Crucifixion and Resurrection of Christ. It is clearly Docetic in tone, since it says, “They brought two malefactors and crucified him between them, but he kept silence as feeling no pain”: thus the cry “My God, my God, why hast thou abandoned me,” and the last cry “in a loud voice” (Matt. xxvii, 46, 50; Mark xv, 34, 37; Luke xxiii, 46) are equally ignored with the conversation of Christ and the penitent thief (Luke xxiii, 42, 43), and with the pathetic forgiveness of his murderers (Luke xxiii, 34), or the anxious solicitude of Jesus for his mother (John xix, 27) broken-hearted at the foot of the cross, which traits have endeared his memory to many generations, conducing far more to the spread of Christianity than any metaphysical dogmas. Such utterances of the dying enthusiast, who to the last had believed that God would save him, have created sympathy with his agonies in all ages, and are a “main factor,” as Mr Laing says, “in Christianity.” It is true that the accounts in the four Gospels differ so much as to cast doubt on the historical accuracy of any of these reports, but they represent an ideal of character which has caused their general acceptance, and they are consistent with the general picture of Christ’s conduct.

Peter’s account of Christ’s trial is equally irreconcilable with the other narratives. We hear nothing of the triple denial of his Master, or of the cock that crowed. The new fragment says in Peter’s name: “I with my companions was sunk in grief, and pierced in heart: we hid ourselves away: for they were in pursuit of us as criminals intent

on setting fire to the temple. On account of this we fasted, and sat mourning and weeping day and night until the Sabbath"—evidently the second one after the Crucifixion, for he adds: "Now it was the last day of unleavened bread (the 21st of Nisan): many set forth to return to their homes the feast being over. We however, the 12 disciples of the Lord (no mention is here made of Judas as a traitor), wept and lamented; and each one grieving for what had happened went to his home; and I Simon Peter, and Andrew my brother, took our nets and went to the sea"—apparently the Sea of Galilee 100 miles from Jerusalem.

Equally startling is the account of the burial and resurrection of Jesus. Peter says that after the Crucifixion: "The scribes, Pharisees, and elders, hearing that the people were greatly agitated, assembled in council, and sent elders in fear to Pilate, saying 'give us soldiers that we may watch the tomb for three days, lest his disciples should come and steal him, making men believe that he has risen from the dead, and bring us into trouble.' Pilate gave them the centurion Petronius with soldiers to watch the grave; and with them elders and scribes went to the grave, and they . . . rolled a great stone, all present helping to fix it at the entrance of the grave; and they put on it seven seals, and pitching a tent there they watched the grave. . . . In the night before the Lord's day, the soldiers being on guard two and two about, there arose a great voice in heaven; and they saw the heavens open, and two men descending thence with great light, and approaching the tomb. And the stone which had been placed at the door rolled away of itself to one side, and the tomb was laid open, and both the young men went in. . . . The sentinels woke the centurion and elders . . . and, while they were relating what they had seen, they saw again coming out of the tomb three men, the two supporting the one, and following them a cross: and of the two the heads reached the heavens, but that of him whom they led overpassed the heaven; and they heard a voice out of heaven say 'Hast thou preached to them that sleep?' and from the cross came answer 'Yea.'"

Clearly there is reference here to the "spirits in prison" (1 Peter iii, 19; iv, 6). The whole legend is full of absurdities: yet it is equally difficult to believe in a material being who passed through closed doors (John xx, 19), or in doors that opened of themselves (Acts v, 19; xii, 10; xvi, 27). Dreams are dreams, and one miracle is as stupendous as another: the talking cross, and the self-moved stone, are not more wonderful than the virgin birth of Christ in which all Europe professes to believe: herald angels, the baptismal dove, the transfiguration, the angels at the tomb, the resurrection and the ascen-

sion, the walking on water, and the expelling of devils or raising of Lazarus, with the wonders reported of Peter, Paul, and Stephen, are equally marvellous. All Europe still bows to the East as it declares that Christ “descended into hell”—which is not stated in the Gospels, or anywhere except in the dubious First Epistle of Peter. Mr Rendel Harris thinks that the incidents about the stone and the cross, in the Gospel of Peter, were suggested by the words of Habakkuk (ii, 11), “the stone shall cry out of the wall, and the beam out of the timber shall answer it”; but if so what shall we say of ten quotations of prophecy in the first three chapters of Matthew—except that such texts have been a fruitful source of later legends. Peter’s account precludes the possibility of many incidents in the canonical Gospels; but Paul never refers to any of these marvels in the life of Christ from birth to death, excepting only his reappearance after crucifixion. The Gospel of Peter represents the vinegar and gall to have been given to hasten Christ’s death. It does not mention the episode of the penitent thief, but the legs of one malefactor are left unbroken that he might die a lingering death, because he had reproved the mockers, and this is in direct contradiction to the canonical statements. Dr Martineau, after reading this Gospel, said: “All Biblical literature is overgrown with perfectly unparalleled legends, and we are often reminded of the sad confession of the writer of the *Shepherd of Hermas*—long considered inspired: ‘I never in my life spoke a true word. . . . I dressed up falsehoods as truths, and no man contradicted me.’ The New Testament has been made up not by supernatural dictation, critical discovery of authorship, and testing of contents. What has been let drop can claim no preference over that which has been saved.”

Phallus. See Pāla.

Phanes. “Appearance,” “light”; a creator of the universe, according to Orphik mysticism, identified with Eros, or “love,” and with Mētis or “wisdom.” He is also the “first begotten” (Protogonos), “the eternal unity and goodness, from which ether and chaos proceeded, the secret generators of the gods.” He is said to have produced a monster with a serpent’s body and a man’s head (like the Gnostik Agatho-daimōn) as the prototype of creation. The Orphik hymns (Taylor, *Hymns of Orpheus*) hail him as,

“ The two-fold egg-born, wandering through air,
Bull roarer, glorying in golden wing,
A Priapus of dark-eyed splendour, fair,
Genial, all-prudent, ever-blessed king.”

He was in fact the demi-ourgos or "people maker," the intellectual idea (or reality) which lay first in chaos, and the abyss. He answers to the more spiritual aspect of Pan, and is seen in Kronos.

Phar'aoh. See Egypt. Apparently a Semitic word (Arabic *Fer'oūn*) for "prince" or "tyrant," adopted in Egypt in the Hyksos age, and by the 18th and subsequent dynasties (see Far'oun).

Pharisees. Hebrew *Perushīm*, or "those who separate" (from the Gentiles) according to the received explanation : others regard the name as signifying "Persian" sectaries ; for the Pharisees had beliefs in the resurrection of the just, and in the Messianic kingdom, which were of Persian origin. They first appear as a distinct party in the 2nd century B.C. contending with the *Ṣaduḳīm* ("just ones"), and the older *Ḥasidīm* ("saints"), who were the Puritans of the age of Judas Makkabæus. These earlier pietists were content to preserve the ancient ideas as to the future found throughout their scriptures, and had no belief in a resurrection of the just. The Pharisees quarrelled with John Hyrcanus (135 to 106 B.C.), and looked for the appearance of a king of the house of David as foretold by the prophets : they were persecuted by his son Alexander Jannreus (105 to 78 B.C.), but on his death-bed that tyrant advised his widow Alexandra (or Salome) to govern through the Pharisees, who had great power over the minds of the masses ; and they thus attained political authority. Under Herod however the high priests were Sadducees (*Ṣaduḳīm*), and the Pharisees were opposed to any government that was not Hebrew. They divided into two great schools under Hillel and Shammai (see Hillel) ; and to them we owe the "oral law" (see Mishnab) and the greater part of the later Rabbinic literature. About the time of Christ they numbered some 6000 in Jerusalem, and had immense influence, though political power lay with the Sadducees, as supporters of the existing form of government, and as aristocratic families (Josephus, *Ant.*, XIII, x, 6) who did not insist on complete "separation" from the rest of the world such as had already been taught by the followers of Ezra, under the Persians. Antigonus of Socho is said to have been a typical Pharisee even as early as 300 B.C. The sect revered the Law, and the name of Ezra, but they added to the Scriptures beliefs, legends, and allegories, concerning the divine Messiah, and the kingdom of God, which are not to be found in Hebrew Scriptures before the 2nd century B.C. at earliest. They "made a hedge about the Law," and Christ rebelled alike against the formalism of the Pharisee and the materialism of the Sadducee. Josephus the historian was a Pharisee, and gives us some details as to their views.

They were fatalists who had no belief in free-will; and they were strict in requiring the payment of religious tithes, and the exact observance of every law in the Torah. Josephus regards them as Hebrew Stoiks, but from the Talmudic legends it would appear that they had some belief in the transmigration of the soul. The historian says that : “ Pharisees ascribe all things to fate and to God, yet allow that to act right or wrong is mainly in the power of men, though fate does co-operate, God having so arranged that what he has fated is done by, or happens to, us.” “ Souls have an immortal vigour in them, and will be rewarded or punished under the earth according to their conduct, good or bad, here. . . . The very bad are to be kept in an everlasting prison, out the virtuous will revive, and live again, by transmigration to other bodies.” (See Josephus, *Ant.*, XIII, xvi, 2 : XVII, ii, 4 : XVIII, i, 3 : *Wars*, II, viii, 14.)

Philæ. The celebrated island in the Nile, which was the shrine of the phallus of Osiris there found by Isis (see Osiris). It was the last refuge of, the old worship, and the Egyptian priests were chased thence by the Nubian king Silco, and by Narses the general of Justinian in our 6th century. The Nubian kings, called Blemmyans, shook off Roman rule in the time of Oaracalla, and have left us many Nubian inscriptions : in 397 A.C. King Terermen surrounded himself at Philæ with priests and prophets of the early religion, and called himself the “ Saviour of Egypt,” forcing Archelaus the Imperial Prefect to make a peace in which he agreed to respect the rites of the shrine. Later Blemmyans raided Egypt, and carried off Christian captives (see Prof. Sayce, *Contemporary Review*, Dec. 1887). The suppression of the Nubian dynasty of Philæ was thus rendered imperative in the time of Justinian.

Philistines. See Kaptor and Palestine.

Philo of Byblos. A Greco-Phœnician philosopher of about 42 B.C., living at Byblos (Geba) in Syria. He translated the mythology of Sanchoniathon, and apparently mingled with it Greek philosophic ideas (see Cory, *Ancient Fragments*), the original legends being similar to those of Babylon (see Phoinikians).

Philo. Called “ Philo the Jew ” and “ the Jewish Plato.” He was born about 10 or 20 B.C. (Josephus, *Ant.*, XVIII, viii, 1), and was a priest according to Jerome (*De Vir. Illustr.*, 11). As far as is known he lived always in Alexandria, but in 40 A.C. he was sent by the Jews on an important deputation, to urge their grievances against the Greeks before the Emperor Caligula in Rome ; this is the only date

certainly known in his history. He was a great writer, and of good family, well acquainted with what was happening to his own race ; yet he never alludes to Christ at all, or to the spread of Christianity between 30 and 63 A.C. He busied himself with the endeavour to reconcile Hebrew tradition' with Greek philosophy, as many learned Jews had done for more than a century before his birth. He has been called a " multiple minded syncretist," vainly attempting to find a standpoint that would enable him still to be a Jew while accepting what was supposed to be science—the ideas of Plato, and of the Alexandrian Platonists. He thus became the greatest of allegorisers, so explaining away the folk-lore of his Bible, and speaking with contempt of those who received it as a literal account of actual events. He identified the Logos of Plato with the Jewish conception of Wisdom (see Logos) ; but he would have smiled at any who maintained that it became incarnate and was born of a virgin. He did not admit that God was the creator of man, but thought that he " fashioned " matter into a world. God, he taught, is unconditioned, but *Hulē* (" matter ") and *Ousia* (" being ") formed the body of man, which (as Plato had also said) is the prison where the soul undergoes probation. His works are of three classes : (1) Questions connected with scripture ; (2) allegories to be understood in the holy law ; and (3) expositions of the scriptures to explain and defend them to Gentiles. His tract on the *Contemplative Life* (see Essenes) is regarded as a spurious work. With Philo the Logos was the " immanent reason " of God, " His son . . . born of the immaculate virgin Sophia (wisdom) . . . neither unbegotten, as is God, nor begotten as we are." The Logos is " God and Lord " ; and he speaks of " the two potencies, goodness and power," in equally mystic language : for in such allegorical expressions the theologian loses himself. Into this theosophy of heterogeneous materials Philo introduced some of the wiser doctrines of the Epikureans and Stoiks. The heroes and miracles of his Bible be regarded with doubt ; and, as Dr Drummond says, he is by his own showing, " a sceptic who really believed only in the uncertainty of all knowledge, and the duty of suspense of judgment." He was a true type of the Alexandrian philosopher of his day, holding outwardly to the old faith, but explaining away all that he could not credit, and so disposing, with skill and tact, of what had been regarded as divine revelation. The " fruit trees in Eden " were " virtues planted in the soul by God " ; the six days of creation (which we are now told were six ages) were, according to Philo, merely expressions for " orderly creation " ; for six is a sacred number signifying " perfect production." Thus he followed the Stoiks

in explaining away, rather than absolutely denying, the old myths. The difficulties to be surmounted were created by man himself, and were due to the advance of human thought and understanding, which rendered primitive ideas obsolete. Some have regarded his painful attempts to reconcile beliefs once dear to him with later ideas as mere learned trifling, whereby Abraham and Moses become Logoi, Isaac personifies "laughter," and Sarah is "virtue"; but we may learn from Philo the follies into which we may fall when departing from the firm ground of real knowledge; for he seems to have forgotten his own ruling "to suspend judgment when evidence was wanting or insufficient." Nor did such tampering with tradition save his credit as a Jew. He was even imprisoned for a time, and is regarded by Clement of Alexandria as a Pythagorean.

Phlea. A name of Persephone, "fruitful" (see Pal).

Phlegethon. Greek: "flaming," a stream of liquid fire surrounding Tartaros or hell. It flowed in the opposite direction to Kokutos: the other rivers of hell were Stux, and Akherōn.

Phoibe. Phoibos. Greek names of moon and sun, children of Heaven. [From the Aryan root *Bha* "shine."—ED.]

Phoinikians. Phœnicians. The inhabitants of the coast lands of Syria who, as historically known from the 15th century B.C., were Semitic. [Their language was then the same spoken by the Semitic Babylonians; but about 800 B.C.—as shown by the alpha-betic texts of Samala in the extreme north—it stood half way between the Hebrew and the pure Aramean; and in the Phœnician texts known between 600 and 200 B.C. it is yet nearer to Hebrew.—ED.] The Greeks connected the name with that of the Phoinix or "palm," and of the "purple" shell fished on the coast, but it may be the Egyptian term Fenekh, applied to the inhabitants of this region. The word Pannag (Ezek. xxvii, 17) is also connected with the Phœnicians by Buxtorf. The ancient Akkadian *Pin* means "a settlement," and the Fenekh may have been "settlers." [As a Semitic word *Fanah* means "sinking" (Jer. vi, 4) or sunset, and Phœnicia was called in Akkadian *Mar-tu* ("the way of descent") or "the west," answering to *Akharu* "the west" in Assyrian, while the Phœnicians were clearly a western branch of the Semitic race of Babylonia.—ED.] These tribes are also called *Kaft* (see Kaptor) in Egyptian texts, and are represented on the frescoes of Thothmes III (16th century B.C.) with Semitic features and beards, some of the priests having shaven heads.

The Phœnicians were a great trading and sea-faring race, who came, according to Pliny and Strabo, from the Persian Gulf. They appear in the Homeric poems, in which the artistic metal work and beautiful bowls of Sidon are celebrated. In Greek mythology they were connected with Kadmos (*Kedem* "east"), and, according to Herodotos, Tyre was founded as early as 2750 B.C. in the opinion of its priests. Colonies were founded by Tyre in the W. Mediterranean even before the building of Carthage about 800 B.C., and Phœnician influence endured in the west for perhaps 3000 years. Mr Gladstone (on *Homer as a Nation Maker*) says that the Phoinikes of Homer were "merchants, pirates, traders, kidnappers, and buccaneers. With them is associated almost every rudiment of art and manners which we find mentioned in the poems. For example—the art of navigation, of stone buildings, of work in metals, with a close approach to fine art, of embroidery, of medicine, and of chemistry however simple; the institution of the games, the importation of the horse, and the art, nay arts, of horse driving (*Il.*, xxiii, 402-447, 566-601). Not that these belonged to the Phœnician sailors, but they belonged to the countries of Phœnician traffic, and to immigrants brought by their ships. . . . But the policy of the Phoinikes proper was to avoid intervention in quarrels not their own." The pictures of gifts brought by Phœnicians to Thothmes III include artistic bowls and vases, and other work in stone and bronze, in gold and silver, which fully accord with such accounts, and go back some 400 years earlier than the supposed date of the Trojan war. The wealth of their temples, and their use of papyrus and of clay tablets, in the 15th century B.C., are attested by the Amarna letters. [The oldest alphabetic Phœnician text is one found on fragments of bronze in Cyprus, but it mentions the town of Carthage, and is probably therefore not as old as the Moabite stone. Even if the town of Carthage in Cyprus itself be intended the date would be late, as that "new city" is only noticed in the 7th century B.C.—ED.]

The Phœnician religion is indicated clearly by inscriptions, sculptures, terra cotta images found in tombs, and seals and signet cylinders, resembling those of Babylon. The Phœnician art was afterwards influenced by Egypt, and gods like Horus and Bast were adored in Phœnicia. The principal gods included El for "heaven"; Ba'alath, probably for "earth"; Tammuz, Adoni, or Melkarth, for the sun; 'Ashtoreth, for the moon; Nergal, for "hell"; Şid or Dagon, for "sea"; Hadad, for "air"; and Eshmūn (the eighth), as the god of "health" and prosperity. The Phœnician seals and scarabs show us emblems found also in Babylonia, such as the tree of life, the

cherub, the winged sun, winged horse, sphinx, and lion-headed god, as well as the Egyptian Ankh, and Egyptian solar figures, including the scarabæus (see Col. Conder, *Syrian Stone Lore*, 1887). These remains are scattered over the Mediterranean lands, in Greece, Sicily, Malta, and Egypt, as well as at Tyre, Sidon, and other Phœnician cities, and in Cyprus. The Phœnicians known to the Greeks appear to have been circumcised, and their calendar included at least two months (Bul and Ethanim) known to the Hebrews before the captivity. Their weights and measures were also commensurable with those of Babylon, and like their alphabet were adopted by the Greeks.

The Phœnician cosmogony (see Philo of Byblos) is preserved by Eusebius (*Præp. Evang.*, i, 10) in its later form, and included 12 episodes: (1) from Kolpias and Bau (“wind” and “the deep”) came all, and they were generated by Mot (“dead matter”) in chaos, through the power of Pothos or “desire”; (2) from these came two mortals, Aiōn (“age” or “antiquity”), and Protogonos (“the first born”), and Aiōn found fruit on trees; (3) Genos and Genea (“man” and “woman,” see Gan) produced (4) Phos, Pur, and Phlox (“light,” “fire,” and “flame”), who invented the fire drill; (5) Memrumos (“deep water”), and Hupsuranios (probably “he who goes down”), followed, and the latter dwelt at Tyre; his brother Ousoos was his foe (probably the earlier inhabitant), and invented clothing of skins of wild beasts, and boats made out of logs on which he first ventured on the sea. Rods and pillars—phallic emblems—were erected in their honour after death; and men then lived in reed huts; (6) Agreos and Haleios (“the peasant” and “the seaman”) learned agriculture and navigation; (7) Khrusōr (who was Hēphaistos), and an unnamed brother invented the forging of iron, charms, and divination, the fishing line, hook, and bait, with sailing boats, and the use of brick for building: he was adored as Daimikios (“propitious”) after death; (8) Tekhnitēs and Autokhthōn (“the workman” and “the native”) baked bricks mingled with stubble, and made tiles; (9) Agros and Agrotēs (“the encloser” and “field man”) had statues much venerated, and a temple (or ark) drawn by oxen: they added courts, porches, and arches to houses, and tilled the land and hunted with dogs: they were called Aletai (probably “strong” or “tall”) and Titans; (10) Amunos and Magos (probably “nourisher” and “waterer”) made villages and tended flocks; (11) Misor and Suduk (“right” and “piety”) discovered salt (the symbol of a covenant), and from Misor (here by a play on the name meaning Egypt) came Taautēs (Thoth), who invented the alphabet and writing, while from Suduk came the

gods—the Dioskuroi and Kabeiroi—so that the 12th episode represents an extension to Egypt and to Greece. In this age also medicine and charms to cure poison were discovered. [The legend goes on to speak of 'Elion ("the most high") and of his wife Beruth ("creating one"), who dwelt at Byblos, where was the great temple of Ba'alath : they produced heaven and earth, who offered to them sacrifices and libations. The children of Heaven and Earth were Ilos (El or "god"), Kronos, Betulos (the virgin), and Dagon (who is here wrongly identified with "corn"). The Greek legend of Ouranos is added ; and the children of Kronos are Persephonē and Athēnē ; while the son of Dagon is Demarous—probably the sacred "tamarisk." Byblos, founded by Kronos, is called the first Phœnician city. It was highly important we know (Amarna letters from Gebal) in early times. Astarte, Rhea, and Dione, are also daughters of Heaven ; and by Heaven were invented the Baitulai (see Bethel) or sacred stones. The mythology mingles together the Semitic and Aryan gods, and includes Pontos ("the deep"), with Tuphon ("the north")—Sidon being founded by the former ; while Melkarth is formally identified with Hēraklēs, and is made the son of Demarous, as many other sun gods were tree-born. Demarous also aids Heaven against the deep ; while Heaven is dismembered by Kronos, and fountains and rivers flow from his blood—a very evident myth of the "time" of rains. Astartē, the horned 'Ashtoreth—identified with Aphroditē—finds a star, and therewith consecrates Tyre, reigning with Demarous and Adodos, or Hadad, while Kronos gives Attika to Athēnē, Byblos to Baaltis (Ba'alath), and Berutos (Beirūt) to Pontos "the sea." Taautes (Thoth) pourtrayed Heaven, and Kronos with four eyes and four wings ; and received Egypt as his kingdom ; by his command the seven Kabeiroi (or seven great gods), with their 8th brother Asklēpios (or Eshmūn), made a record of these things—showing the usual pantheon of 8 great gods.—ED.]

The Phœnician beliefs as to the future are clearly shown by the text on the coffin of King Eshmun-'azar of Sidon, variously dated as of the 4th or 3rd centuries B.C. It was discovered by the Duc de Luynes in 1855, and is now in the Louvre. On this famous sarcophagus, of semi-Egyptian form, we read (in the month Bul in the 14th year of Eshmun-'azar, king of the Sidonians, son of Tabnit, king of the Sidonians) : "I lie here in this coffin and tomb, in the place I have made. Remember thou this. Let no royal prince, or common man, open my tomb chamber. Let them not seek treasures, for none have hidden treasures here : nor let them move my coffin out of my tomb-chamber, or disturb my funeral bed by putting another tomb

above it. Whatever any man say, hearken not to him : for there shall be punishment on any royal prince, or common man, who shall open this lid, or carry away this coffin in which I rest, or disturb me in this chamber. He shall have no funeral couch with the Rephaim (or ghosts) : he shall not be buried in a tomb: nor shall he have son, or offspring, to succeed him ; for the holy gods shall cause him to be cut off . . . there shall be for them neither root below or fruit above, nor a living form under the sun.” The text gives the king’s descent from Tabnit, son of a former Eshmūn-’azar, his mother Amm-’Ashtoreth being priestess of ’Ashtoreth, and a cousin of her husband. The family built temples of ’Ashtoreth by the seaside Sidon, and of other gods, and made images of the goddess, and of Eshmūn, and Ba’al, ’Ashtoreth being described as the “ face ” (or manifestation) of Ba’al. The pious king adds : “ May the lord of kings (perhaps a deity, or perhaps a suzerain) give us Dora and Joppa (the S. plaiu), the fruitful cornlands which are in the plain of Sharon, and may they add them within the boundary of the land, that they may remain Sidonian forever. Remember thou this . . . else the holy gods shall cut thee off forever.”

Thus to the Phœnician, as to the Hebrew, life in this world was the supreme good, and only a dreary existence among Rephaim in Sheol would follow. “ As the cloud is consumed and vanisheth away, so he that goeth down to Sheol shall come up no more ” (Job vii, 9).

Phoinix. Phenix. A fabulous bird, emblem of the sun (see Peacock), described as an eagle with a star on its head (see Eagle) : it had a golden neck, wings of azure and flame colour, and a white and crimson tail. It made a pyre of aromatic woods and burned itself, fanning the flames with its wings. From the ashes came a worm which became the new Phoinix. This occurs once in 600 years (or in 340, 460, 500, 1461, or 7006 years) according to Herodotos, Tacitus, and Pliny. Herodotos says that it came from the East to Egypt every 500 years, and buried its father at Heliopolis (the “ sun city ”) in an egg of myrrh—the sweet flowers of spring. Its nest was in Arabia (the East), and here alone, according to one version, could a single Phoinix be born (see *Minnesota Literary Digest*, 1892). Tacitus says that it appeared in Egypt in 34 A.C., and the learned said this happened only once in 1461 years (the Sothik cycle) when the Julian year came round to the same day of the true year. He says also that the first Phœnix appeared in the time of Rameses II, who thus appears to have reigned about 1427 B.C. [This is not exact, since Sothis, or Sirius, does not move in an orbit

that has the plane parallel to that of the earth's orbit ; but it is fairly near to the probable date (see Egypt).—ED.] The sacred Bennu bird of Egyptian mythology has been supposed to be the original Phoinix.

Phongyī. Phungyi. A Barmese name for a Buddhist monk, meaning “great light,” “glorious one,” a title of honour (see Barmah).

Phoroneus. Feronius. A mythical chief of Argos, and a name of Janus. It is the Sanskrit *Bhuranyu*, “the burning one” (see Feronia).

Phosphor. Greek “light bringer,” the Latin Lucifer, and Hebrew Hillel, otherwise Hesperus, and signifying the morning and the evening star.

Phrygia. See Atus, and Kubēlē. A mountainous region of the great plateau of Asia Minor, the home of the Phruges, or Briges, an European race from Thrakia, whom the Greeks held to be offspring of Kekrops (Herod., vii, 73 : Strabo, X, iii, 16 : Pliny, *Hist. Nat.*, v, 41). The Armenians were a Phrygian colony (Herod., vii, 73). [Plato (Cratylus) says that Phrygian speech was akin to Greek : the old word *bekos* “bread” in Phrygian (Herod., ii, 2) is from the Aryan root *Bhag* “food” ; and the Phrygian name for a god, Bagaïos, is clearly the Aryan *Bhaga* for “god,” being a title of Atus. Some remains of the “Asiatic syllabary” occur in this region, but the Phrygian alphabet, after about 800 B.C., resembles the early Greek, and like it is used in texts reading from right to left, and left to right, in alternate lines. About 8 or 9 Phrygian texts are known ; but, though clearly Aryan, they have not been read. One of them gives the words *Matar Kubile*—evidently “Mother Kubēlē” : another (M. Chantre, *Mission en Cappadoce*, p. 169) seems to read “Vasthus the great man of Ionian birth, the lover of the god”—a tombstone ; a third, at the tomb of Midas (Müller, *Dorians*, i, p. 9) contains the name of that monarch ; a fourth, found by Dr Ramsay, dedicates an altar. The art of Phrygia, especially the symbol of two lions flanking a pillar, is connected with that of Mycenæ. But besides these remains older rude relics of a Hittite population are found in Phrygia.—ED.] About 600 B.C. Phrygia was overrun by the Kimmerians from the north, and afterwards conquered by Persians, Greeks, and Romans, and finally by the Seljuk Turks in our 11th century. Both Greeks and the lesser kings of Asia Minor were proud, at times,

of claiming Phrygian descent. The Ionic column seems to come from Phrygia (Prof. Ramsay, *Athenæum*, 27th Dec. 1884), but is found yet earlier in Assyria, as well as in the lowest layers at Olympia. Hektor and Paris were Phrygian by descent from their mother Hekabē (see Ramsay, *Phrygia*).

Phulaktēria. Greek: "protections," noticed in the New Testament as worn by Pharisees. They are now called Thephīllin or "praying" charms, and the Jews suppose them to be the Ṭeta-photh, or "frontlets" (Ex. xiii, 16; Deut. vi, 8; xi, 18) of their Law, worn as "memorials" (Exod. xiii, 9). They consist of small leather boxes, in which are strips of parchment with finely written passages from Hebrew Scripture, as above. One is bound to the forehead, the other on the back of the right hand, during prayer, leather thongs being affixed to the boxes: the first box is marked outside with the letter *Shīn* for Shaddai, the "almighty"; the second with *Yod* for "hand," also a luck emblem among Jews (see Hand). The Mezūzah is a cylinder of metal or glass, affixed to house doors for the same reason, and also including a text on parchment. The Rabbis forbade Jews to bind on these charms on the Sabbath, because to do so was a "work." Most races have such amulets (the Salagrama of Hindus), and Arabs wear a leather cylinder on the wrist, with texts from the Korān inside.

Picts. The earliest known inhabitants of Scotland, found ruling in the 4th century A.C. by the Scots from N. Ireland; nor were these Goidel Kelts able to drive the Picts beyond the N. border of Argyleshire till our 6th century, so that the name of Scotia for Scotland is not older than the close of the 12th century A.C., having been applied to the N. of Ireland in the 10th century. Mr Skene says that the "chief stronghold" of the Picts, in the 5th century, was at Craig Phadraig, but the clans only confederated for war, including "men of Fortrenn" in Perth; of "the moorland" in Moray; of Angus and the Mearns in Forfar and Kincardine; and of Forthrife in Fife. Nor had the Scots a chief king (Ard-Righ) till Kenneth MacAlpine, in 834 A.C., conquered the Picts on the Tay, and was crowned king of Scots and Picts at Scone ten years later. The old Pictish boundaries are still noticed in the *Book of Deer* granting lands to the Church in the 12th century. The Picts are thought to have been a small race, and Prof. Rhys considers that Pictish words occur in Aberdeen dialect, and that they were a long-headed dark race in Pictavia (from the Clyde to Caithness): the Norsemen seem to have called the country from Oaithness to Sutherland the land of the Pechts (probably "small

folk”), and it is impossible to suppose that the word was Latin, meaning the “Picti” or “painted” people. The names of their kings, as given by Bede, are Keltik, but this perhaps represents a later mixture of population. As, however, they were illiterate, we know nothing of their real history. They have been thought akin to the Eskimo, or to the Lapps. Macbeth, king of Scotland (1040-1057), is said to have been a true Pict of Moray. The Picts entered the Shetland Isles, and are believed to have there found an older savage race of small dark men (perhaps distant cousins), resembling the Neolithik people of Europe, and brewing an intoxicating drink from heather. The Picts in turn were here conquered by Norsemen.

Picus. Latin. The “woodpecker.” According to the legend, King Picus (“the pecker” or “piercer”) was changed by Ceres into this speckled bird. In Piedmontese the *piciu* is also the phallus (see Prof. A. de Gubernatis, *Zool. Mythol.*, ii). Indra also assumed the form of the woodpecker. Suidas speaks of a Zeus Pecos in Krete. Pliny says that the woodpecker opens secret places by aid of an herb that waxes and wanes with the moon, and that anyone who takes honey from a hive on a woodpecker’s bill will not be stung by bees. But St Epiphanius regarded this bird as a devil hiding in secret places. It is connected with the Yunx (Torquilla or “wry neck”) which was the “bird of love,” the favourite of Adonis (see *Academy*, 7th March 1885). The Yunx was also sacred to Dionūsos (Brown, *Great Dionysiac Myth.*, i, pp. 339, 340), as represented on a Greek vase. “It used to be tied to a wheel, and whirled round to assist amorous incantations,” so that, in Pindar, it is the “maddening bird of love” of Aphroditē. The Latin Picus was Feronius (see Feronia) or “fire,” and connected with the thunderbolt: hence it was called the “incendiary bird”: it brought food to Romulus and Remus when infants.

Fig. See Boar, and Varaha.

Pigeon. See Dove, and Peleia.

Pigmy. Some of the gods were pigmies or dwarfs (see Bas, and Hephaistos, and Pataikoi under the heading Bas). The Teutonic dwarf is a spirit of caves and a smith. Vulcan is a bearded dwarf on Etruskan vases. The dwarf Homs in Egypt has distorted limbs, and fire is a dwarf that grows into a giant. Actual pigmy races, such as the ancients described in Africa, are now known as existing not only in the Congo forests but over most parts of the continent, if we

include the pure bush men in the south. They represent either very early races, or races stunted by privation.

Pillars. These, like poles, masts, and rods, are often phallic emblems, the later developments of rude men-hirs (see Obeliskos). The Hebrew king stood by, or on, a pillar at his consecration (see 'Amūd), and Vishnu bursts out of a pillar (see Vishnu ; and Rodriguez, *Hindu Pantheon*, plates 27, 56).

Pinaka. Sanskrit : “ staff,” “ club.” A lingam is called Pināka-bhrit, when of large size, and Pinakin when small.

Pind. Sanskrit : “ lump,” “ heap”—an offering to Siva, or to Pārvati, put in a niche.

Pipal. Pipul. The *Ficus Religiosa*, and the Bodhi tree of Buddha-gayā. The leaves and fruit have phallic significance.

Pis. Sanskrit : “ to pound ” (see Pestle).

Pisasha. Vicious dwarves, or demons, “ raw flesh eaters,” emanating from Siva in his angry form as Rudra, and attending on Pārvati. They frequent cemeteries and burying grounds especially, and seize women : so that they are often accountable for unwelcome babes. In Ireland also Pishags were witches among the Kelts.

Pita. Pedā. A phallic emblem on Indra's banner (see Put).

Pitaka. The Tri-pitaka are the “ three baskets,” or divisions of the Buddhist law (see Buddha).

Pitha-veda. The base, stool, or altar, on which a lingam stands.

Pitris. Sanskrit : “ fathers,” “ ancestors.” The Sraddhas, or pious offerings to ancestors, are sometimes called Pitris. They are the sons of Angiras (see that name), born from the left side of Brāhmā ; Yama, judge of the dead, is called Pitri-pati or “ lord of the fathers.”

Piya-dasi. Pāli : “ God-beloved ” (see Āsōka).

Plantain. The great food tree of the tropics, with a shapely red bud—the Ua-tu of Polynesians signifying to “ sprout up ” (see Ronga, Tanē, Tangaloa, Ti, Tiki). It is a common offering to phallic gods, and the word is used, in joking, in this sense.

Plato. See Akademy, and *Short Studies*, pp. 617-620. [The

name means “broad,” either—as stated—from his shoulders, or from his head, or from his mind. In the simile of the cave (*Republic*, bk. vii) Plato represents himself as one who had seen realities, while other men were only studying the shadows on the wall; but whether he really travelled in Egypt, Cyrene, Sicily, and Italy, after the death of Sokrates in 399 B.C. is doubted. He was born about 430-427 B.C., and died in 347 B.C. His mind was impressed by the Pythagorean philosophy; but in the name of Sokrates he teaches a vague and stupendous mysticism. His theory of a model republic perhaps best explains to us why (as he complains) philosophers had no influence with practical men. He proposes to breed a ruling caste as men breed cattle, and to deceive the masses by rites and allegories. Whether he fully believed the doctrine of transmigration (see Er) which he teaches, thus seems doubtful, but he held that death is the *anastasis*, or “standing up,” when the soul escapes from its prison in the body. He held as a patriot that all Greeks should refrain from civil war, but the barbarian (that is the Persian) is a natural foe (*Republic*, bk. v), so that his humane ideas are limited to one small race. Among the dialogues the most famous of all are perhaps the Phædo, Phædrus, and Timæus. His doctrine of the Logos, and of the Idea, supposes a divine emanation of which each idea (thing, reality, or individuality) is a part, while material phainomena, or “appearances,” are delusion. According to the Phædo the “child within” is born in successive bodies, and the soul commands the body, which is its garment—but one ill-fitting. There are many mansions, and unless purified by philosophy the soul may be reborn in some lower form. Wherefore retreat from the world and contemplation are needful. In the Phædrus we gather that the eternal soul is distracted by the war of desire against truth, and may pass nine stages of purification. The Timæus is the favourite dialogue, in which we learn that souls are part of the divine soul, that reason and science are our best guides, and that immortality is conditional. God is not the creator of every individual life; but from a matrix of matter the archetypal form was produced, and the idea thence apparently derives its visible body. The conception of God is vague, and Cicero thought Plato obscure. His cardinal virtues included courage, temperance, justice, and wisdom; but much as he was, and is, admired, the clear mind of Aristotle seems to have advanced further in the pursuit of truth than that of his master.—ED.]

Pliny. Caius Plinius Secundus the elder was a naturalist, statesman, soldier, and augur, supposed to have been born about

23 A.C., and suffocated by the smoke of Mt. Vesuvius when investigating the eruption of 79 A.C., which overwhelmed Pompeii and Herculaneum. Pliny the younger was born at Como in 61 or 62 A.C., and died in 118 A.C., shortly after his great patron the Emperor Trajan, who died in Cilicia in August 117. This Pliny, like his uncle, was a learned man and a statesman: he was an orator, and has left us 10 epistles, of which the last describes the customs of humble Christians—serving maids and slaves—in Bithynia about 104 to 111 A.C. He wrote from that province to urge that mild measures would suffice, and to say that men were beginning to buy sacrifices better than before—to the satisfaction of the priests—but the evidence in favour of this letter is slight, and many consider it a forgery, though Renan accepts it. Aubé in France, and Baur in Germany, regarded it with suspicion, because not found in early editions of Pliny's letters. It was first published in the beginning of the 16th century, from a MSS. in France which is no longer extant. Aldus Manutius published it in 1588. Bishop Lightfoot (see *Apostolic Fathers*, I, ii, p. 44) admits that: "amidst many spurious, and questionable, stories of persecutions alleged to have taken place during the reign of Trajan, only three are reported on authority that can be trusted . . . the Christians forgot nothing and magnified everything . . . Tertullian got his knowledge from Pliny and Trajan, and Eusebius from Tertullian." The latter says merely that Pliny condemned some Christians to death, and degraded others from their offices. We can hardly imagine a Roman governor, acquainted with the law, asking the emperor, "am I to punish these poor people?" But the letter is not of great importance, for we may admit that Christians existed on the shores of the Euxine, or in Anatolia generally, by this time, being regarded by the Romans as a Jewish sect—as Nero thought them, in 64 A.C. in Rome. An experienced statesman like Pliny, then 50 years old, appears to know nothing more about them than that they were a secret society, and assembled to "sing hymns to Christ as to a god," sharing a common meal of an innocent description.

Plotinus. A learned philosopher, and pious Theist, born at Lukopolis in Egypt about 203 to 205, and dying in Oampania in 269 A.C. He is known to us only by the account given of him by his pupil and life-long friend Porphyry (in 233 to 306 A.C.). See Porphureos. They became the "theosophists," or "spiritualists," of their age: but Plotinus had no belief in popular mythologies: for, when his friend Amelius urged him to assist at the festival of the new moon, he replied "Those gods of yours must come to me, not I to

them." Plotinus condemned all care of the body—and even bathing : he refused all medicines, and he would not allow any portraits of himself, or that any notice should be taken of his birthplace. At the age of 28 he had found his vocation as a teacher of philosophy, and at 39 he accompanied the emperor Gordian III to Babylonia and Persia, in order to study the wisdom of the East : after his return he taught philosophy for 24 years. The story of his death (see Conversion) shows us that he adopted the Indian idea of Yoga, seeking in ecstatic states for union with deity ; but the account by Porphyry contains the superstitious marvels of ordinary legend—the soul of Plotinus departing as a serpent or dragon (see *Rivers of Life*, ii, p. 243).

Plotinus bade his disciples, male and female, to refrain from politics, as distracting them from true religion and practical work. He was intent on mystic contemplation ; and Porphyry, with others, asserted that he wrought miracles which astonished the Egyptian priests, calling up gods and demons. The Delphic oracle announced that the soul of Plotinus rested forever with the blessed. Even his enemies allowed that he was the purest and best of men. The keynote of his teaching (see Prof. E. Caird, *Gifford Lectures*, March 1902) was the idea of obtaining a "sense of God," beyond knowledge or power of explanation, through ecstasy such as Paul also describes (2 Cor. xii, 2), and which Indian hermits, and Moslem Şūfis, alike have sought, or the Christian who believes that he holds communion with the Holy Ghost. The philosophy of Plotinus, says Prof. Caird, was a "summary and concentrated expression of the whole movement of Greek philosophy. Plotinus represented the universe as distributed into a series of stages, or degrees of reality, reaching from matter to God" : he was not content with Plato's doctrine of the reality of the idea, and the illusory and temporary character of the phenomena, or with Aristotle's hints as to the struggle of the intuitive perception (or hereditary experience) with reason ; but, regarding mysticism (and trance) as higher attainment, he upheld it against both materialism and idealism. The material world, though reduced to one of shadow and appearance, was still a state of existence, outside the spiritual, through which the One who is above all being, and all knowing, is approached ; while thus conceiving of an Unity beyond all differences he yet "altogether failed when he had to think positively of that Absolute in his relation to the finite world."

Dr A. Harnack, writing on Neo-Platonism (*Encyclop. Brit.*, 1884), says that though we may assume the school to have known the doctrines of both Judaism and Christianity, yet "it is vain to search Plotinus for evidence of any actual influence of Jewish or

Christian philosophy.” The founder of the Neo-Platonic school of Alexandria was Ammonius Saccas (who died about 245 A.C.), and he is said to have been a Christian by birth who relapsed into heathenism. The Platonism of Philo was a distinct and earlier Jewish development, but Origen, and Plotinus were the most distinguished teachers whom Saccas influenced : both were fervid pietists, and believers in, the attainment of communion with the Supreme Being through ecstasy. Both held that not only does man not live by bread alone, but that he moreover does not live by knowledge only, but by that which is above knowledge—a mystic and passionate belief which has always deeply impressed the imagination of mankind, ignorant of the comparative history of religions, and of all faiths except their own. The existence of an immortal individuality, Idea, or Soul, is the fundamental axiom of such systems. Plotinus called it “the image and product of the motionless ability” (*nous*), and like it immaterial. The original unity, or being, produces this *Nous*, as the archetype of all existing things (a Platonic doctrine). It is the Idea, at once Being and Thought, the sum of the ideal world. The Soul is the idea emanating from the *Nous*, as the *Nous* emanates from the One. The *Nous* is indivisible, the Soul may either preserve its individuality or may attain to being absorbed in the *Nous*, but if it unites with the material world it becomes disintegrated by corporeal forces, and “must retrace its steps back to the Supreme Good.” Such was the strange mysticism, based on the idea that material phenomena are mere illusory shadows, and spiritual essence the only reality, which Plotinus, and his disciples, sought to inculcate. They redeemed their teaching by calling on all to practise virtue, and to aim at likeness to the ideal God, with whom they must harmonise and strive to unite. The old ethiks were taught, and the old asceticism and purification of the body by penance and austerities. Thereby, said Plotinus, we may become as nearly as possible what God is. The *Nous* was a kind of personal god; the *Logoi* which it included are gods ; the stars are gods. Plotinus was not a dualist ; but a rigid Monotheism was to him a very bald conception : nor was he truly a Pantheist. He saw a meaning in popular myths, and some say he believed in magic, sooth-saying, and prayer. Aurelius, who seems to have valued the opening passage of the fourth Gospel, and Porphyry who criticised the Christian Bible, modified the teaching of Plotinus, some of whose works are said to have influenced the spiritual history of Augustine. Plotinus in short was the great mystic of the third Christian century.

Plough. The plough, and the seed furrow, were important em-

blems to ancient nature worshipers. They are Osiris and Isis, Rāma and Sita ; and the plough is the sign manual of Drāvidian chiefs in India to the present day. [Among Kassites the bird standing on the plough is a divine emblem—found on a carved boundary stone about 1043 B.C.—as representing the deity Sit-Iamta-uddu, or “Sit who rises from the plough.”—ED.]

Plutarch. Ploutarkhos. The historian and philosopher who wrote the celebrated “Lives” of earlier great men was a Greek, born at Khaironeia in Boiōtia about 40 A.C., to which place he retired about 90 to 110 A.C., to write these biographies, and other works on morals and ethiks, of which 60 in all are attributed to his pen. He had a long and important public career before so retiring, and as a philosopher is said, by some, to have been the preceptor of the emperor Trajan, who raised him to consular dignity, and occasionally employed him as an imperial messenger (or commissioner) to the provinces. The exact date of his death is unknown ; much that he wrote is lost ; and some works. (like that *On Isis and Osiris*) are doubtfully authentic ; but his library must have been extensive, for he is said to quote 250 authors, in addition to the results of his own researches during travels that extended over perhaps 50 years. The first edition of his works in Europe was published in 1470 A.C., in two volumes, and the Greek text in 1517. Plutarch was more concerned with ethiks and practical conduct than with religious speculation, and regarded reason and philosophy as the best guides. Like others he sought to reconcile old myths with the conception of a single God, and he agreed with Plato as to the immortality of the soul.

Po. See Bo. A Chinese corruption of Buddha.

Poligar. Poliar. See Pālava.

Polycarp. Greek : *Polu-karpos*, “much fruit.” The story of this early Christian, like that of Papias, is involved in doubt, in spite of all that is commonly said about him ; and we depend on a few references in Irenæus, and on the later accounts by Eusebius, and Jerome. The Rev. Dr Sanday, writing for the “Christian Evidence Society,” says that “Polycarp knew not of any canonical scriptures” : he was a catechist, deacon, and elder, and finally bishop of Smyrna, where he was martyred in his 86th year. He is believed to have been born before 69 A.C.—which appears to be somewhat early if he really visited Pope Anicetus (156 to 166 A.C.) in Rome—and to have been purchased as a slave at the city gate, by Christians who educated him as a missionary. He became an elder only when a grey headed man. Irenæus

and others are said to have believed that he knew John the Apostle as a boy, and Tertullian and Jerome that he was made bishop by St John in 104 A.C. The latter calls him "the most eminent man" of the part of Asia in which he lived (see Irenæus, iii, 3,4). He was involved in the disputes as to the celebration of Easter, and he is said to have called Marcion the "first born of Satan" (see Marcion). "He who falsifies the sayings of the Lord," said Polycarp, "after his own pleasure, and affirms that there is no resurrection and no judgment, is the first-born of Satan." His works included an Epistle to Philippi; but the Epistle of Ignatius to Polycarp is of very doubtful authenticity, as is also the Epistle of the Church of Smyrna to the Church of Philomelium, about the martyrdom of Polycarp, which exists in Greek and Latin MSS. About three-quarters of the Epistle to Philippi was published in Greek in 1633, and the enlarged Latin text in 1498. Eusebius seems to have seen a Greek fragment of such an epistle, and Irenæus attributes it to Polycarp (iii, 3, 41); but, like other early Christian works, it seems to have been enlarged and garbled by later scribes. It appears to infer acquaintance with the Gospels, and with the Epistles of Paul and Peter which (see Smith's *Dicty. of Christian Biogr.*) is regarded as "the natural tendency of a forger of later date." Irenæus is said to have been sent by Polycarp as a missionary to Gaul in 157 A.C., when he must have been very young. The account of the martyrdom above noticed states (xv, 15) that the soul of this martyr was seen to escape in the form of a dove. The legend preserved by Eusebius is of the ordinary type. "When the pyre burst into great flames those of us privileged to see it witnessed a great miracle . . . the flames presented an appearance like an oven, as when the sail of a vessel is filled with the wind; and thus formed a wall round the body of the martyr, and he (Polycarp) was in the midst not like burning flesh, but like gold and silver purified in the furnace. We also perceived a fragrant odour like the fumes of incense, or some other precious aromatic drugs. At length the wicked persecutors, seeing that the body could not be consumed by fire, commanded the executioner to draw near to him, and to plunge his sword into him; and when he had done this such a quantity of blood gushed forth that the fire was extinguished."

Polynesia. See Easter Isle, Fiji, Hawaii, Malays, Maoris, and Papuans. Generally speaking Polynesia was colonised by a mixed Negrito-Malay race, often of a very pleasing type, and its religious rites, and civilisation, are of Malay origin, throughout the Indian Archipelago (see Melanesians). The early Negrito type and language

appear to be connected with Africa, and with the aborigines of S. India ; but Polynesian speech, from west to east, including groups outlying like the Philippines, Formosa, and New Zealand, appears grammatically to be based on the Malay language. Directly borrowed Malay words form at least one per cent. of the vocabulary. The Polynesian, and even the Papuan numerals are the same as in Malay speech. Sanskrit and Arabic words, which are numerous in the language of Java, are said to have even penetrated to a lesser extent among the Maoris, and the Polynesians of Tahiti. The softening of such words, and the indistinct pronunciation of consonants (*k* for *t*, and *r* for *l*) proceeds so far that the English “man of war” becomes, in the mouth of a Polynesian, *A-o-a*.

Pongāl. The 1st of January (Bhogi Pongāl) is sacred to Indra. The second (Surya Pongāl) to the sun. These are called “boiling” (Pongāl) days, as wives then boil new rice, and green grain, with milk and sugar, in a large vessel placed in the yard of the house. This they do in wet garments having just bathed in them. As the milk begins to simmer they rush about crying “Pongāl ! Pongāl !” (“boiling, boiling”), and salute their husbands and friends. In S. India all the household vessels are then presented before Vighn-Isvara, Siva’s son, as “God of Fate, and remover of obstacles” : the rice is given to the people, and some of it to the cows : water is sprinkled, and this is the festival of water-sprinkling also in Barmah. On the first day complimentary visits are paid to relatives and friends, entertainments are given, and propitiatory gifts are offered to the gods, especially to Siva. The visitors congratulate each other on having passed through the unlucky month Māgha, or December, and on the increasing warmth and daylight. Mendicants go from house to house beating plates of iron or copper, and exhorting all to religious duties. The houses have been repaired and repainted ; and women clear spaces in front of them and set up little balls, or pyramids of cow.dung, each with a citron flower on it, to be preserved till the next anniversary. Those of the preceding year are gathered in a basket and taken, with song and dance, to a waste place where they are emptied out. On the third day of the feast the cattle are sprinkled, with water in which saffron, cotton seeds, and leaves of the Margosa are placed. They are regaled with the Pongāl mixture, and are circumambulated by the men, who halt at the four cardinal points and perform the Shāshtānga, or prostration of the eight members, worshipping the cattle in this manner four times. These are then painted, and adorned with fruit flowers and foliage, and are driven wildly about. All that falls of their decorations

is picked up and treasured as sacred. The cattle are driven to the fields and villages, and allowed to eat at will. The images of the gods are brought out of the temples, and carried among them in processions. Unseemly orgies, in which the Devadāsis, or temple girls, are concerned, conclude the festival.

Pontifex Maximus. See Bridges. The head of the Roman hierarchy ; the “ great bridge-maker ” who prepares the bridge leading to heaven. The title has been adopted by the Popes, as successors of the pagan high priest of Rome.

Population. In the *International Geography* of 1900, edited by Dr Mill, librarian of the Royal Geographical Society, the population of the world is given thus—

White Caucasians (Aryans)	770,000,000
Yellow Mongols	540,000,000
Black Ethiopians	175,000,000
Red Americans	22,000,000
Total	<u>1,507,000,000</u>

Considering that the Chinese include 350 millions in their empire, and that British India has 287 millions of population, it will be seen that the study of their faiths is mote important than that of Negro or American savages. In 1901 British India showed an increase of 4.44 per cent. of population. Out of the total of over 1500 millions more than 400 millions profess some form of Christianity, and 300 millions regard themselves as Buddhists, while the Jews do not appear to exceed about 10 millions. Studies of Christian and Buddhist beliefs are thus of chief interest. The total Moslem population cannot be placed lower than some 200 millions, of whom at least 55 millions are in India (see *Short Studies*, p. 469). Brahmanism represents a somewhat larger total of population, leaving about 400 millions, or less than a third of the population of the world, to include Zoroastrians, and Confucians, Taoists and pagans.

Porphureos. Porphyry. See Plotinus. A distinguished Greek philosopher, the friend and disciple of Plotinus, and said to have been instructed by Origen, which accounts for his knowledge of Judaism and Christianity. He is supposed to have been born in 233, so that he would have been only 20 when Origen died, at which age he was in Rome, having gone yet earlier to Athens. In Rome he met Plotinus, and became his disciple for six years, and his lifelong friend

and admirer. His family name was Malkhos. He died in Sicily about 306 A.C., having gone there by the advice of Plotinus, because he was in low spirits, and contemplated euthanasia, believing that his work was done. He tells us that Greek astronomy, and the zodiak, came from Babylon, and that Eudoxos, Aratos, and Hipparkhos, only enlarged and improved the Babylonian cycles. He leant to the philosophy of Pythagoras, esteeming him next to Plotinus. He says that he only once attained to the communion with Deity which his master so frequently enjoyed. He is said to have written 15 works about the Christians and Jews, and he was the first critic of the Book of Daniel, showing—like modern critics—that its prophecy describes the history of the Seleucidæ down to the death of Antiochus Epiphanes ; He rejected the gospel narratives, though allowing the existence of Jesus, and Theodosius I caused his writings to be burned in consequence. Like Plotinus he was a Neo-Platonist, and believed in an immortal soul, and in a Supreme Infinity. He thought that he had once seen God in ecstasy, and had received divine communications. Like Plotinus he was much respected by Greeks and Romans, and by the learned in Alexandria, teaching that “man is placed under natural, civil, and divine laws.” Sorrow was a more wholesome discipline than pleasure in his belief, and the cultivation of the soul in the practice of virtue more important than the training of the body. His poor health induced melancholy, and was doubtless due to his austerities and trances. To Porphyry, says Prof. Harnack (*Encyclop. Brit.*, xvii, p. 336), “belongs the credit of having recast and popularised the system of Plotinus.” His aim was practical religion, and the salvation of the soul ; but he fell into the fatal fallacy of mystical exaltation like many earlier Buddhists, and Christian hermits ; and evil, he said (like Plato), was due to the desires of the soul, and of the flesh, which must be severely disciplined by asceticism. His work *Against the Christians* was full of bitter criticism, and he was regarded as a rabid enemy of their faith. But, like the work of Celsus, that of Porphyry was suppressed by the dominant Catholic party, and we depend on extracts given by Lactantius, Augustine, and Jerome. He desired to preserve, and to defend from Christian attacks, all that he thought best in Greek religion and philosophy, and he gave a new impulse and direction to Neo-Platonic doctrines which were developed especially by his pupil Iamblikhos.

Poseidōn. The Greek god of ocean. [Probably the older spelling *Posveidōn*, before the disuse of the “digamma” or *vau* in Greek, indicates a derivation from *Pos*, the Greek and Latin root for

“power,” and *ved* or *ud* “wet” : the word thus meaning “master of the waters.”—ED.] His emblems according to Hesiod are the bull, horse, dolphin, and ship. Pausanias also connects him with the horse of the sea (as we still speak of his “white horses” : see Nik) : this is the Hipparion ridden by Adrastos, connected with Arion and the dolphin. The Orphik hymns call him “father of gods and men” (see Ea). Homer says that he built the walls of Troy (*Il.*, xxi, 46), and Hesiod that he made the “dungeon of the Titans” : for Hades is beneath the sea.

Positivism. The “*Système de Philosophie Positive*” of Auguste Comte, which is commonly called the “Religion of Humanity.” The Rev. Principal Tulloch (*Edinburgh Review*, 1868) says that “it not only contemplated the whole circle of human knowledge and activity, but furnished the only effective principles for the reorganisation of both. It based the reformation of life on the demonstrations of science. Comte claimed to be a reformer on this very ground. . . . Positivism therefore . . . is a connected system of thought. We may take certain parts and leave others, but this is to mutilate the scheme of the Master . . . it can only be fairly judged as a whole.” We must so study it without being deterred by the vagaries of its votaries, or the strange details of their worship and liturgies : it is only thus that we can understand its influence. None who have studied Comte’s great work can fail to recognise his services to science : “all who have done so would feel that to regard him merely as the author of a new religion would be to do injustice to his position as a scientific thinker.” Miss Harriet Martineau, who translated Comte’s work, speaks of “the vast range of knowledge through which she was carried so easily and entrancingly.” She thought that “before the end of the (nineteenth) century society at large will have become aware that this work is one of the chief honours of the century. . . . As M. Comte treats of theology and metaphysics as destined to pass away, theologians and metaphysicians must necessarily abhor, dread, and despise his work. . . . They are no judges of the case. . . . We find here indications in passing of the evils we suffer from our low aims, selfish passions, and proud ignorance; and, in contrast with them, animating displays of the beauty and glory of the everlasting laws, and of the sweet severity, lofty courage, and noble resignation, that are the natural consequences of pursuits so pure, aims. so true, as those of Positive Philosophy.” Mr Herbert Spencer, who owes much to Comte as regards both religion and philosophy, has been thought to give him scant praise, yet he says : “To M. Comte . . . is due the credit of having set forth

with comparative definiteness the connection between the Science of Life and the Science of Society. He saw clearly that the facts presented by masses of associated men, are facts of the same order as those presented by groups of gregarious creatures of inferior kinds, and that in the one case as in the other, the individuals must be studied before the assemblages can be understood. He therefore placed Biology before Sociology. . . . We must not overlook the greatness of the step made by Comte . . . the introductory chapters of his Sociology show a breadth and depth of conception beyond any previously reached. . . . His way of conceiving social phenomena was much superior to all previous ways ; and among others of its superiorities was this recognition of the dependence of Sociology on Biology” (*Sociology*, pp. 328-330). Huxley often expressed indebtedness to Comte, and speaks of “the impression which the study of Comte’s works left on my mind, combined with the conviction, which I shall always be thankful to him for awakening in me, that the organisation of society upon a new and purely scientific basis is not only practicable but is the only political object much worth fighting for.”

Most of the great thinkers of our day, whether Christians, Theists, or Agnostiks, bear similar testimony to Comte, including Mill, Bain, Lewes, and Sir D. Brewster. They regarded his method as the true one to teach us why we must act morally, and not follow blind desire or impulse. The multitude dislike metaphysical theories, while regarding theology as only for Sunday use, and hating cant. Honest teachers thus welcomed ethiks founded on real experience, and dissociated from beliefs as to the unknown. The success of Positivism is not to be measured by the number of its professed disciples, but by its influence as a leaven that leavens the thought of the age.

Auguste Comte was born of good Catholic and royalist parents, in January 1798, at Montpellier in France, educated at the town school, and admitted at the age of 16 into the *École Polytechnique* in Paris. There he headed a mutiny which broke up the school. For two years he followed various employments, and by 1818 had become the friend and disciple of Henri Comte de St Simon, who, as Mr John Morley says (*Encyclop. Brit.*), was “an artist in social construction.” Comte confesses that to St Simon he owed his initiation into philosophy, yet he does not usually speak of him with gratitude, and he felt that the poetical count was lacking in scientific and political stability. He began early to see that political phenomena are subject to laws like others : that the true aim of philosophy must be social progress—the reorganisation of moral, religious, and political systems. Comte thought little of Plato, and regarded Aristotle as the prince of true

thinkers. In 1824 he broke with St Simon ; and, in spite of poverty and family objections, he made his unhappy marriage in the next year. In 1826 his lectures on Positive Philosophy attracted Humboldt and other learned men, but brain troubles were then followed by melancholia. He was however able to resume his lectures in 1828, and published his *Course of Positive Philosophy* in 1830, the sixth and last volume appearing in 1842, when he separated from his wife in consequence of constant jarring of their tempers. Meantime he held various appointments some of them under Government, and was fairly happy and well off. In 1848 he founded the Positive Society, and delivered gratuitous lectures on astronomy and other subjects, seeking to improve the level of general education in France. At this time (when about 50) he is described as "short, rather stout, and sleek looking, always carefully dressed in black, and clean shaven." He was generally poor, but in receipt of from £80 to £200 a year subscribed by such literary friends as J. S. Mill, Grote, and Littré, to whom however he proved anything but grateful. His resources, and memory, were marvellous, but his style was heavy and dull, though (as Mr John Morley says) it impresses the reader with the magnitude and importance of the undertaking, and by the visibly conscientious grasp. He read only two or three poets—notably Dante—and also the *Imitatio Christi*. He was accused of assuming "high pontifical airs." He became infatuated with Madame Olotilde de Vaux in 1845, on account of a small work that she wrote, and he was inconsolable when she died next year, and visited her tomb thrice a day, passionately invoking her memory. His *System of Positive Philosophy* began to appear in 1851, the fourth and last volume being published in 1854. He had gathered disciples round him in 1848, who formed a kind of church, and seem to have adopted a strange formula of invocation : "In the name of the Past and Future, the servants of Humanity come forward to claim as their due the general direction of the world." Direction is not usually the duty of servants ; but the leaders declare that "their object is to constitute a real providence in all departments, moral, intellectual, and material. Consequently they exclude, once for all, from political supremacy all the different servants of God, Catholic, Protestant, and Deist, as being at once behindhand, and the cause of disturbance." In 1852 Comte issued a *Catechism of Positivism*, thus walking in the mazy ways of the old systems that he strove to overthrow. He died of cancer on the 5th September 1857—a day which his followers always commemorate.

He was a firm believer in a "spiritual power," concerning which he published *Considerations* as early as 1826, which Mr Morley re-

gards as "one of the most remarkable" of his essays. In the 5th volume of his *Course* he says that: "Catholicism reconstituted on intellectual foundations will finally preside over the spiritual reorganisation of society," an idea which in later years led him into mysticism. [It is a dream, as Zola has shown, that has charmed many minds among those to whom the inner facts of Catholicism are unknown.—ED.] He taught that the Positivist must be content to restrict himself to the observation of natural law, while the Theologist, or the Metaphysician, speculates as to cause: this was an approach to the Agnosticism of to-day. Comte pursued the study of such law into the department of social and political science, calling on students to analyse collected facts as we analyse chemical compounds. He lays down as a "cardinal truth, that the improvement of the social organisation can only be effected by moral development, never by changes in mere political mechanism, or any violences in the way of an artificial redistribution of wealth." Socialism must mean the victory over self-love, and that of Altruism over Egoism (or love of others over selfishness); and we must appeal to the most powerful element in human nature—the heart or feelings. But this appeal, he added, had been abused by the Church, since intellect was made the slave of feeling instead of its willing minister. He further upholds that "we must acknowledge and give complete submission to a Power without us—that is humanity past, present, and to come, conceived of as this Great Being." His Positivism (claiming to restrict itself to actual knowledge) is thus based on a "conception"—"a true Great Being within us, whom we must constantly aspire to maintain and even improve." This system, says Mr Morley, is "Utilitarianism crowned by a fantastic decoration": for Comte admits that "utility remains the test of every institution, impulse, and act." The outcome in plain English is stated by Mr Morley. "Society can only be regenerated by the greater subordination of politics to morals, by the moralisation of capital, by the renovation of the family, by a higher conception of marriage, and so on. These ends can only be reached by a heartier development of the sympathetic instincts. The sympathetic instincts can only be developed by the religion of humanity." It was scarcely worth while to waste a long life in writing and lecturing to prove this, adding a new being, or incomprehensible providence, called "Humanity," to puzzle the world. [1800 years before Comte men had been told to "overcome evil with good."—ED.] And to all this is further added a strange "worship": minute, and truly ingenious re-adaptations of sacraments, prayers, reverent signs, and a new Trinity, until an enemy has defined Comtism as Catholicism minus Christianity, and a friend has retorted:

“Nay, it is Catholicism plus science.” Like the old faiths Positivism has its priesthood with well defined duties and powers, and Comte seems to have become a true priest when he congratulated the Tzar on his “wise vigilance” against the importation of western books. Mr Morley concludes: “We have said enough to show that, after performing a great and real service to thought, Comte almost sacrificed his claims to gratitude by the invention of a system that, as such, and independently of detached suggestions, is markedly retrograde.” He almost deified woman, and his history teaches us how impossible it is even for a great thinker to advance beyond the influences that have surrounded him, and which have formed his experience.

Potakara. Potaraka. The sacred mountain of the “god who looks down” (see Avalokit-Isvara), whether at Adam’s Peak or at the Potala of Lhāsa (see Lamas).

Pothos. Greek: “desire” (see Bu), a form of Eros (see Phoinikians) produced by the wind that blew over Chaos, as we read in the Theogony of Hesiod,

“ From Chaos, Erebus, and ebon Night,
Sprang Night and Day and shining air
These to the loves of Erebus she gave.”

Pra-bhava. Sanskrit: “pre-existence.” Siva, or Vishnu, is called *Pra-bhu*, as the source of creation, and a parent is also so called as a “forebear.”

Pra-dakshina. Sanskrit: “Right hand forwards” (see Dakshina). The Moslem Tawāf, or circumambulation of the shrine, is performed in the opposite direction (see Sir R. Burton, *Pilgrimage to Mecca*, ch. xxvii). The same traveller at Dahomey found that the soldiers walked round him keeping him on the left, but round the king keeping him on the right. The consecration of a Roman Catholic Church begins by going twice round it in procession with the left hand nearest it, and a third time in the opposite direction. On the first two rounds the bishop begins at the north side (or Gospel side) of the altar, and returns to the south side; and on the third he reverses this also.

Pra-dhāna. Sanskrit. The primary material, the “matrix” of Plato, a kind of paste (*Kalka*) in which good and evil are mingled, identified with Vishnu as existing in all things, and differing from Pra-kriti in being inert.

Pradyuma. A son of Krishna by Rukmini. He was thrown

into the ocean by Sambara (a form of Death) and swallowed by a fish. Maya-devi found him alive, and was enamoured of his beauty, being told by Nārada that he was the son of Vishnu. Pradyuma then sought and slew Sambara, and was acknowledged by his parents. He is represented with a yellow crown, a girdle over the shoulder, and a bow of sugar cane, strung with bees (see Kāma) : the quiver has five arrows for the five senses, these being tipped with five flowers. His standard has on it a fish, or a woman, and he rides a parrot (see Parrot). The name signifies superlative brilliance.

Prajā-pati. Sanskrit ; “The lord of progeny,” or the creator. A Vedic god who became Brāhma, and Indra, or drove the chariot of Siva. It became a general title for all creative gods (Muir, *Sanskrit Texts*, iv, pp. 17,49, 156,190). The legend states that he seduced his own daughter—for matter, whence creation is produced, is also the creation of the deity.

Prajna. Sanskrit ; “fore-knowledge” ; the source of all supreme wisdom, especially that of Adhi-Buddha (“the eternal wise one”) in Tibet.

Prajñā-Paramita. Sanskrit : the “perfection of fore-knowledge.” An early Buddhist sacred writing, which teaches the illusory character of all things, and Pyrrhonism rather than Nihilism (see Pyrrho) though Brāhmans called such writings *Nastika* (“nothingness”), and said the authors were “believers in an universal void” (like the *Aiyin* or “nothing” of the Ḳabbala); for the term is also said to be no more the name of a reality than is the Bodhisattva, or “Buddha-hood” to which it attaches. The germs of these doctrines are found by Burnouf in Buddhist Sutras, but Gotama himself knew nothing about such mysteries.

Prakrit. See India. A general term for dialects superseded in literature by Sanskrit as the sacred language. The three great Prakrits, which long survived, were the Magadhi, Sāuraseni, and Mahārashtri. Buddhism was spread abroad in many Prakrits, and in Drāvidian as well as Aryan dialects. Pānini, and Katyā-yana, in the 5th and 4th centuries B.C., were grammarians who studied the Prakrits ; and Vararuchi was the author of the Prakrita-Prakāsa, tracing their connection with Sanskrit (see Āsōka).

Prakriti. Sanskrit : “nature,” matter, or earth. The receptive principle, which is also Mōya, or “illusion.” Prakrita is the original matter when active (see Pra-dhāna).

Prahlāda. Sanskrit : “longed for.” The son of a Daitya named Hiranya-kasipu, whose trials were like those of Job ; till Vishnu burst from the pillar and slew the doubter (see Vishnu).

Prarnatha. Pramantha. Sanskrit : “the impassioned,” a term applying to an attendant on Siva, to a horse, or to a kindled firestick. This appears to be the explanation of the Greek Promētheus.

Prāmōda. Sanskrit : “pleasure.” A son of Brahmā.

Pramzimas. A deity of the Lithuanians, on the W. borders of Russia, who on account of the wickedness of the world sent the giants Wandu and Wejas (“wind” and “water”) to destroy all. Seeing afterwards a few pious persons still alive on a mountain top he repented, and saved them in a nut shell (see Floods).

Pratyek-Buddha. A “supreme Buddha” who has reached the final stage beyond that of Arahats, though they have attained Nirvāna ; which seems to show that Nirvāna is not extinction of individuality.

Prāna. Sanskrit : “breath,” “life”—the supreme name of Brāhma, and according to Vedantists one of the five vital airs. In the Atharva Veda a hymn, probably as old as the 9th century B.C., is addressed to Prāna.

Prayāg. The name of the city called Allah-abād by Akbar and Shah-jehān, at the junction of the Ganges and the Jamuna. It is still so called, and is a very holy place of pilgrimage for Hindus, the word signifying “sacrifice.” The legendary Sarāsvati is here said to join the other two rivers under ground, whence the place is called *Tri-venī* or “triple braid.” When Akbar built his fort here in 1572 A.C., the temple and tree must have been close to one of the rivers, for the emperor’s historian (Abd el Kāder) says that natives cast themselves from the tree into the river. The river wall was found so hard to build that a Brāhman had to be buried alive in the foundations before they would stand firm. At present the shrine, with its Aksheybat or “undecaying banian tree,” is in the British fort. The tree is in a pillared court, but is sunk below the ground level, shrouded in darkness and mystery, and all the more worshiped by tens of thousands of devout pilgrims. Heaps of human bones lie round it, testifying to the ghastly faith, which is only prevented by British authority from resuming its old rites. The roof of the temple has long disappeared : pilgrims descend by a flight of well-worn steps to pray among the

bones. The Lāt, or pillar, of Āsōka (dating 235 B.C.) is to the south. The situation between the rivers is regarded as perfect by Brāhmins, and gifts here offered are, according to Hindus, worth a thousand in any other place. The great river has often altered its course, and may some day overwhelm the shrine.

Prayas. Sanskrit : “atonement.” An offering of Soma to Agni is called Prayasitta as atoning for sin—an Indian Eucharist.

Prayer. The natural cry for help of children in the darkness. It is an invocation, or an incantation, to draw the attention of a deity, or a spell to compel his presence and help. It becomes a talisman to ward off evil, as the Om of the Hindu, or the Ave of the Romanist. In Egyptian *teb-teb* is to pray, and some think Thebes was so named as a place of prayer. The sturdy Aryan stood to pray, with extended arms raised to heaven. The Oriental falls flat on his face, in presence of the dread power whom he invokes. Others kneel to show their humility, or strike their foreheads on the ground ; the eyes must be cast down or closed , and the hands placed in the attitude of supplication. Ignorant and humble persons desire to learn some short formula acceptable to the gods ; or to have prayers made for them by persons better instructed, or more holy ; or to get them written in the proper words. Hence also the short formula is again and again uttered, in “vain repetitions” like those of the Pater Noster, and Ave Maria. The Rig Veda directs that the Gāyatri prayer be repeated 3000 times to the sun, to atone for neglect and guilt ; but the first line of the Mantra, or charm, is sufficient to represent the whole. In China the supplicant repeats “Omito Fo” (for Amita-Buddha), and in Japan “Nama Amēda Butsu,” or “honour to the Infinite One.” In Tibet the famous formula is “Om ! mani padmi hum !” (see Om). The praying machine is the strangest of religious inventions, with its musical barrels driven round by the wind, or even by steam. The idea appears to be that prayers, thus brought to the sight of the deity, have been written in better words than the poor supplicant could himself frame—which is the argument in favour of all liturgies. But some swallow written prayers as pills, or forcibly spit them out at the image of the god. Mechanical prayer is not confined to Asiatics, in a sense ; for priests are paid to repeat over and over again masses for the dead, much as the Tartar causes prayer for himself, and for the dead, to revolve in the drum driven by the water wheel. In East and West alike acted prayers are represented (as of old) by rites and ceremonies—as children play at events which are half real to them—and thus the wishes of the tribe are

clearly symbolised to the deity, and his attention is attracted, while offerings appease his anger (see Sacrifice). The supplicant may sit raising hands and voice to call his god, while his petition flutters on a tree hard by, or revolves in the praying wheel ; and on the wild mountain side little bells tinkle on a bough, to call the attention of gods and of men. The modern Japanese hides the prayer wheel which he has adopted from others (Miss Gordon Cumming, *Contemporary Review*, Oct. 1888). At Peking, in the Hall of Buddha (Fu-ku), are two great circular buildings, each 70 feet high, and each over an equally gigantic figure of Maitreya—the future Buddha ; these enclose great rotary cylinders, full of niches for images of Buddhist saints, on which strips of paper, inscribed with prayers, are fastened. Thus, when the drum revolves, homage is done to all the saints at once. “Some Lama monasteries deal thus with their 128 sacred books, and 220 volumes of commentary” ; thus revolving libraries serve instead of reading the Scriptures, as revolving prayers serve for spoken petitions. Dr Edkins saw such a revolving library in the Ling-yin monastery at Hang-chow ; and another, octagonal in form and 60 ft. high, in the Wutai valley where there are 2000 Lamas, and upwards of 300 prayer wheels. One monastery uses the steam of a kettle, which is ever boiling to make tea, in order to turn the wheel above, suspended from the ceiling (see *Wanderings in China*, ii, pp. 194, 195). Monks are paid to look after such machines, by gifts of food or otherwise ; and prayer poles are common near inns, or meeting places of pilgrims and merchants, where travellers have not much time for prayer. The wind flutters the prayers on these poles, but the Tchu-chor, (or Indian Chakra), is more usual, being either a cylinder that can be turned by hand, or merely a wheel, connected with the Buddhist “Wheel of the Law,” as signifying the religious cycle. The pilgrim Fa-Hien found these in use at Ladāk in 400 A.C.; small attached bells attract good spirits, and frighten demons away. Some travellers carry the Tchu-chor with them, as containing prayers more elaborate and spiritual than any they could utter, which have been written for them by saintly monks, who are found at most shrines selling these, and also others written on flags to be placed on the poles and trees.

Those who believe in gods listening to prayers think of them as neither all knowing, nor unchangeable : they hope to persuade them to change the laws of the universe in their favour, or to remind them of the supplicant’s existence. They ask the deity, as the bishop of Meath said (*Times*, Oct. 1886), “to adapt Himself and His actions to the varying actions and choices of His rational creatures.” The bishop acknowledges that, “on grounds of pure reason,” we cannot expect such

adaptation. Hence prayer is regarded as an aspiration, benefiting the supplicant by reminding him of one who, he believes, will care for him, rather than as it request for something which may not be good for him. Buddha long ago argued that a prayer could tell God nothing that he did not know, nor alter his intention; and he therefore recommended men only to meditate, and aspire to that which is good. Yet his disciples are not content so to do, fearing many spirits, and seeing demons everywhere (*Journal Anthropol. Instit.*, Nov. 1882, p. 118). Among them, as with us, the wicked are often more prayer-ful than the good. The robber prays, in church or temple, before he sets out to murder or to steal, and all gamblers keep charms, and divine emblems near them, such as are found in every pirate junk.

Most worshipers prepare themselves for prayer, by some purification or change of dress. Anciently they stripped off all their clothes, or painted themselves; and in time they put on their richest robes and jewels, to appear before the deity in their best. The Jew still puts on his Tallith and phylacteries, and the priest his sacred garments, and symbols. The prayer usually begins with laudatory epithets, applied to the god, these being frequently repeated, as representing what is most admired in the divine character—qualities of power and pity, of wisdom and love towards those who serve him, or hatred of those who do not believe. The actual petition comes at the end, after the deity has thus been propitiated. The more savage the worshiper the grosser is his flattery. Yet even savages write beautiful prayers (see Khonds, and Patagonians). The savage strives by importunity, by gifts, and by tortures or humiliations, to bribe his god, or to compel him in pity to interfere. His attention must be aroused, as when Elijah said to the priests of Ba'al: "Either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked" (1 Kings xviii, 27). Some simple people, like children, have even whipped their gods to make them listen, by flogging the image. The gods who failed were cast aside, and successful gods are still promoted by the emperor to higher honours in China. The gods receive what man most prizes, be it children, cattle, or wealth. But most races somewhat distrust the sense of justice and the attentiveness of their gods. They think best to employ his favourites—priests or saints—to intercede in their behalf. The Hebrews so sought for intercession by a prophet (Gen. xx, 7; 1 Kings xiii, 6).

Christ did not recognise the necessity of any public rites, or liturgies, or litanies. He bade men not to use "vain repetitions." He told them to pray in private, and to defer to the will of their Father. But the ignorant still attempt to revive the older idea of

importuning God till He is weary and grants what is asked. We can well remember, as a zealous subscriber to the orphanage of George Muller, which was said to receive His funds in direct answer to prayer, that we well knew what was expected of every convert, as to enlisting the sympathies of all whom he could influence, representing the urgent needs of the institution. In 1883, Sir F. Galton (*Macmillan's Magazine*), gave statistics to show that prayer did not affect the chances of life. Kings and nobles, who are most prayed for, with magistrates and clergy, are really the most short-lived, though surrounded with every circumstance favourable to their health, such as wealth, care, and ease. Insurance companies do not ask less payment from them than from others. Churches are not more safe from fire and storm than theatres, nor are missionary ships safer than those of pirates and slavers. Yet men and women still fall down before stocks and stones, and ask that the universe may be deranged for their benefit. Prayer is only possible to those who believe in a personal God outside his creation, able to change its mechanical action in a moment, and often so doing. The seven petitions of Christ's prayer (Matt. vi, 9-13; Luke xi, 2-4) may have been put together by himself, or by his disciples; but they are all ancient Hebrew petitions. The Revised Version (on evidence that is much disputed) has gone back from the words "Deliver us from evil" to reassert the existence of a mythical devil.

Prayer used always to be conjoined with dances and song, also with bodily mutilations (gashings and burnings) in time of great trouble, and with sacrifices, including hecatombs of human beings, or other bodily offerings (see Gosains). It was thought pleasing to the gods to degrade the body, and to thwart the natural affections: to live a life of solitude and prayer, in sordid misery. The more ignorant the race, the greater is the number of spirits, saints, and intercessors invoked. Hell resounded with prayers, such as that of the rich man to Abraham, begging for a drop of water. Cruel indeed was the deity who could hear such cries unmoved in a heaven of rest; nor need we wonder that men prayed for the dead and for the cessation of the useless misery that they had imagined.

Phrēn. Greek: "mind." From the same root come the words *Phronēma* for "desire," and our "frenzy," signifying violent emotion. Paul distinguishes the *Phronēma* of the flesh from that of the spirit (Rom. viii, 6). Plato speaks of the soul struggling against desire. Aristotle (*Nicomach. Ethics*, I, xiii) distinguishes the elements of *Logos* ("reason") and *Ā-logos*, or "unreason," in the soul, the latter

being emotion or passion, as distinguished from reason. Phrēn thus means will or bent, but the distinctions are unreal, for the energy that animates the body is single, and reason is a question of experience (see Conscience).

Priapos. The Greek phallic deity. The word compares with the Norse *Friofr*, “fruitful” (see Frey), and this god of gardens was identified with Hermes, and Pan, and was called Fecundus, and Mutunus. He was the deity of all production, seen even in the sun and moon (see Pāla).

Prithā. Prithī. Prithu. Prithivi. Words for the earth goddess in Sanskrit, equivalent to the Norse Freya as meaning “productive” (see Bar). The earth mother (or cow) is usually Prithivi, daughter and consort of Prithu, the lord of earth, and first of human kings. She is also the wife of the Pandus or “ancients” (see Pandu). Prithu is descended from the Ikshvakus or “sugar cane” race, and he introduced fruits and vegetables. Prithivi as a cow fled from him (like Io), but begged for a calf, when Prithu produced Svāyam-bhu Manu, the “self-existent man.” She then gave milk: the gods, Nāgas, and men were thereby nourished, and earth was at rest. Prithu has a genealogy of seven generations from Pururavas, and his brother is Nishāda, who sprang from the thigh of their father Vena.

Proknē. Greek: probably “dew-born,” from *Prokos* a “dew-drop,” the root in Sanskrit being *Prush* “to sprinkle.” She was the daughter of Hersē (“dew”) and of Erekhtheus (“the earth man”), wronged, according to the Thrakian legend, by her husband King Tereus. She wept to death, but was changed into a swallow, the bird of spring. Her sister is Philomela the “nightingale.”

Prokris. Greek: “dewy.” See Proknē. She was the wife of Kephalos (“the head” of the sun), slain with the spear of Artemis, by Kephalos himself, whom she jealously watched as loving Eōs, the “dawn.” The magic spear and hound which she received from Artemis, or Hekatē (the moon) were used against her. She hid in the thicket (where the last dew remains at dawn), and died of the sun’s spear, or ray.

Promakhos. Greek: “fore-fighting,” a title of Athēnē.

Promētheus. See Pramatha. The “energetic” creator of man among Greeks, who brought fire from heaven, for which he suffers eternally on Caucasus, where the eagle gnaws his liver. Athēnē aided his theft, being herself the fire of dawn. The later etymology

of philosophers makes Promētheus mean “forethought,” contrasted with Epimētheus or “after thought”; but originally he was the Argive Phorōneus (the Sanskrit *Bhuranyu* or “burning” one), and the fire-stick itself or Pramatha. In Vedic mythology Agni (“fire”) is the messenger of the gods, bringing the divine fire to earth, for the Bhrlgus or original men: for Indra first made fire by rubbing together two (flint) stones. Even the wild Maoris, Australians, and Iroquois of N. America, have legends of a hero who stole the fire of heaven for men. Promētheus is a Titan, or giant of earth, and is said to have pitied men living like wild beasts in cold sunless caves: wherefore he stole “a ferule of fire, and took it to earth,” teaching them to cook food, to reap and plough, to make houses and ships, to discern the seasons, and to cure disease by roots and herbs. He was thus the friend of man, and became Providence or “forethought.” He was the son of the Titan Iapetos loved at first by Zeus, and then condemned to torments. The sun—Hēraklēs—found him chained to the icy crags, his liver renewed daily when eaten by the eagle, and released him by permission of the gods: for the sun frees all from the grasp of winter. Promētheus foretold to Zeus that his son would dethrone him, but refusing to say more, was cast into Tartaros. He is also fabled to have created men of earth and water, after the flood of his own son Deukalion. He refused complete knowledge of the future to them, but left them Hope. Zeus sent to earth Pandora (“all gifted”) with her treasure-chest, in which hope was hidden, thus bringing every evil on man when she opened it from curiosity. In the Akademy at Athens there was a shrine where Promētheus was worshiped with special festivals, fire rites, and torchlight processions.

Prophets. See Ezekiel, Isaiah, Jeremiah, Nabi. The belief that men are able to foretell events is common to all religions, and must stand or fall with belief in revelation (see Inspiration). The ecstatic state was induced by music (2 Kings iii, 15); and Saul, under the influence of the “spirit of Elohim,” tore off his clothes and lay naked for, a day and a night (1 Sam. xix, 24). The Hebrew Nabaīm, or “prophets,” developed from the diviners common to all early peoples, as Dr Bruce observes (*Gifford Lect.*, Feb. 1898), proclaiming the duty, and the reward, of obedience to Yahveh. In Asia the “messenger” of heaven, who is independent of both priest and king, is still a dangerous character, and all must judge for themselves as to the message (see *Rivers of Life*, ii, p. 597). The unhappy children who ventured to mock Elish’a (2 Kings ii, 24) were devoured by bears, though merely innocent laughing babes; as the captains of

Israel were destroyed by fire, when, displeasing Elijah (2 Kings i, 9-13); and such beliefs still survive in the East. Throughout the New Testament we find incidents intended to show the fulfilment of prophecy; but the inspired writer does not always understand his original, while the later scribe adds to the confusion. Thus "Jeremy the prophet" is quoted (Matt. xxvii, 9) in connection with the "potter's field," whereas in the Hebrew the words occur in Zechariah (xi, 13), being correctly rendered "cast it into the treasury" (*Kōneutērion* in the Greek translation), and having no connection with a "potter" at all. We do not know if Christ himself spoke of the law as written by Moses (he seems often to have referred only to "them of old time"), or attributed the Psalm (cx) to David speaking "by the Holy Ghost": these testimonies of prophecy to himself may be the work of disciples, but Bishop Gore is constrained to say that such statements are untrue if they were really uttered, though they were common beliefs among the Jews in the times in which Christ lived. The Hebrew prophets predicted events about to happen, as did Muḥammad when he foretold the victory of the Greeks over the Persians. Sometimes they were right in their forecasts, sometimes they were wrong; they foresaw nothing that human sagacity might not lead them to expect. To satisfy us that a real prophecy has been made we require (see Mr. W. R. Greg, *Creed of Christendom*, pp. 128, 131) to have precise information on four points: (1) What event it was intended to predict: (2) that the prediction is precise and not vague: (3) that the event is shown to have occurred exactly as predicted: (4) that no human sagacity would account for the forecast. We moreover require evidence that the record is ancient, and not the result of recollections after the event, or of later tradition. Mr Greg says that "it is probably not too much to affirm, that we have no instance in the . . . Old Testament" meeting these requirements. [The famous prediction of Jeremiah (xxv, 11: see Dan. ix 2) was evidently believed in the 2nd century B.C. to have been fulfilled; but everything depends on whether the words "seventy years" (607 to 537 B.C.) existed in the original document of Jeremiah's age, as otherwise the prediction is not precise.—ED.] "We have no case in which we can say with certainty—even where it is reasonable to suppose that the prediction was uttered before the event—that the narrative has not been tampered with, to suit the prediction, or the prediction modified to correspond with the event." All pious persons desired to be able to prophecy (see Essenes), and Paul told the Corinthians to "covet prophecy" (1 Cor. xiv, 1, 39); but we now value the Hebrew prophets mainly as giving us help towards the understanding of the history and ideas of the times in which they lived.

Proserpina. See Persephonē.

Protogonos. See Phoinikians.

Proverbs. See Bible. The first five chapters of this work were held by Colenso, Kuenen, Kalisch, and others, to have been written about 700 to 600 B.C., or in parts rather earlier : the next two about 500 B.C., and the remaining 24 between 430 and 200 B.C. Dr Cheyne (*Wisdom of the Old Testament*, 1886) thinks that the remarkable "Praise of wisdom" in the first nine chapters, "preluding the anthology ascribed to Solomon," is as early as the 7th century B.C., as resembling the Book of Deuteronomy in some of its features ; but he declines to concede that any part is as old as Solomon. [The book itself claims to be a compilation, the second part (xxv-xxix) giving additional proverbs, "which the men of Hezekiah, king of Judah, copied out," about 700 B.C., while other proverbs by Agur and Lemuel-Melek (xxx, xxxi) are added, the description of the virtuous woman being an alphabetic poem in 22 verses. The language of Proverbs generally is not the later Hebrew of Ezra's age. Several proverbs which occur in the first part are repeated in the second.—ED.]

Prutaneion. Greek. The fire shrine of the Prutanēs, from whom were chosen the Arkhons, and other Greek officials.

Psalms. Greek *Psalmos*, a "song" sung to music. The Hebrew *Tehillīm* or "praises." The Hebrew text is divided into five books, ending respectively with the 41st, 72nd, 90th, 106th, and 150th Psalm. Each book ends with a doxology ; but this division is first noticed by Hippolytus as extant in 230 A.C. Tradition, as represented by the titles, which are as old as the time of the Greek translation, ascribes one Psalm to Moses, 73 to David, 2 to Solomon, 12 to Asaph, 11 to the sons of Korah, 1 to Heman, and 1 to Ethan, the rest being anonymous ; but no reliance can be placed on these titles. The second part ends with the statement that "the prayers of David the son of Jesse are ended." Critical writers, however, attribute few Psalms to the period preceding the captivity, and regard most of them as of the Makkabean age. [There is as usual much difference of opinion. Ewald attributed many of the earlier Psalms to David. Hitzig thought that the first two Psalms, and all between Psalms lxx and cl, were Makkabean—that is to say more than half of the Psalter. Dr Cheyne agrees generally with this later view. There is, however, a considerable difference, not only in style but in language, between the Psalms of the first two books and those of the fifth book.]

In the first two books we find allusions to a king in Zion (ii, 6), and to conquest of the heathen (ix, 6 ; x, 16), to captives restored (xiv, 7), and to the Psalmist as "head of the heathen" (xviii, 43), with the invocation "Let Yahveh save the king" (xx, 9). We read also of Israel in trouble (xxv, 22), and of a tabernacle instead of a temple (xxvii, 5 ; see xliii, 3). In the third book the temple is described as plundered (lxxiv), which first happened when Shishak invaded Palestine after the death of Solomon. The tone of the Psalm against Ephraim (lxxviii, 9) is not such as would have been probable till after the separation of Israel and Judah. The Assyrian (lxxxiii, 8) is clearly noticed as an invader, and Babylon as a capital (lxxxvii, 4), while Jerusalem has been destroyed and its temple defiled (lxxix, 1). The Psalms of the fourth and fifth books are generally acknowledged to be those of the temple after the captivity. The Psalms also differ much in the use of the names Yahveh and Elohim, and in one case we have a double recension giving these names as alternatives (xiv, liii). One of the later Psalms (cviii) is also made up of two old ones (lvii, 7-11 ; lx, 5-12).

The most recent discovery is that of Mr J. W. Thirtle (*Psalm Titles*, 1904) in connection with the titles. These have always puzzled commentators, the words used being of unknown significance. They include *Miktam* "engraved," or "written on a tablet," and *Mashkil* "selected." Mr Thirtle points out that the first part of the title often belongs to the preceding psalm (compare Habakkuk iii, 19), and so arranged they are appropriate to the contents. Thus 'Alamoth (Psalm xlvi) means "girls," and it is natural that Psalm xlv should be sung by the bride's companions. The title *Yonath 'al Merhukām*, "the dove at distant places" (lvi), appears to apply to the preceding Psalm, in which the dove in the wilderness is noticed (lv, 6, 7). The discovery also aids us to understand the titles *Sheminith* ("eights"), and *Shoshannīm* ("sixes"), which, when properly applied, refer to Psalms divided by the Selah, or "pause," into groups of verses of eight and six lines respectively. We moreover thus escape from the double authorship ascribed to one Psalm (lxxxviii) as the title now stands. These remarks point to the antiquity of the titles ; but they do not of course prove that the ascription of any Psalm to David is certain. Nor do the words *Li David* ("belonging to David") of necessity mean that he wrote the ode, for in one case (xx) the Psalm is clearly "for" and not "by" David, ending as it does with the words "Lord save the king, hear us when we call."—ED.]

Psalms of Solomon. Compositions in imitation of the

Hebrew Psalms, attributed to Pharisees of the time of Herod the Great, and concerned chiefly with the events following Pompey's conquest of Jerusalem, ranging between 63 and 48 B.C. The "righteousness" of this book is that of Pharisees mainly concerned with violations of the ceremonial law. These Psalms are interesting as showing the development of the Messianic doctrine shortly before the time of Christ, a doctrine not found in the Bible except in the late book of Daniel (see Messiah).

Pshent. See Pasent.

Psukhē. Psyche. Greek: "the soul" (see Spirits, and Soul). The radical meaning of the word is "breath." The Greek myths concerning Psyche and Venus, and Psyche and Cupid (Eros), are sometimes beautiful and instructive, and the early Christians seem to have adopted them (see Cupid). Psyche was the youngest of three daughters of a king, whose beauty roused the envy of her sisters and even of Aphroditē herself, who treated her as a slave (for Venus often enslaves the soul). Grief and care, the cruel ministers of Aphroditē, set her impossible tasks: she was to draw water from a fountain guarded by dragons, to climb inaccessible mountains, to seek sheep with golden wool, to separate the mixed grain in huge heaps, to descend to hell and fetch a box which none must open. Aphroditē had ordered her son Eros to inspire Psyche with love for the vilest of men, but Eros loved her when he saw her. Psyche in her curiosity opened the magic box, and was overpowered by the vapour that issued thence. Eros quickened her by a touch of his arrow, and carried her to a cave on a wild mountain, where (others said) her parents hid her to frustrate the prophecy of an oracle which foretold for her an unhappy marriage. The jealous sisters told her that the lover who came to her in the darkness was a hideous monster. Eros had said that if she ever saw him clearly he must leave her (for mystery is needful for love); in her curiosity she again transgressed, and trembling as she saw her beautiful and divine lover, she let fall on him the oil of her lamp, when he at once fled. But Eros persuaded Zeus to save her from cruel Aphroditē, and Hermes was sent to take her soul to heaven, where she dwells with Eros, their children being "Love" and "Pleasure." The allegory shows us the growth of the idea of Love (human and divine) in communion with the soul (see Bear and Urvāsī).

Ptah. Egyptian. The creator and the chief god of Memphis, an ithyphallic deity, the father of Ra, the sun. His name recalls the

semitic *Phatakh*, “to sculpture,” “to open”; and he reveals the secrets of nature. His symbol is the red granite obelisk, and he holds the flagellum or whip, and the Ankh, or symbol of life. He is perhaps the Phœnician and Greek Pataikhos. He is the “Lord of the World”; the “Beginner and the Beginning”; the “fair faced”; and the “Lord of Truth.” He is also a dwarf god like Bas, and the “plougher” and “father of seed.”

Pu. Phu. See Bu. In kuneiform, and in Hittite characters, this sound belongs to the bud emblem, meaning “to extend,” “to grow,” like the Turkish *boy*, “long” and “grass.” The root is found in the Latin *puer* “child,” and in the Sanskrit *pu-tra* “son.”

Puck. Pwkk. Phuca. See Bu “to blow.” A Keltic word for a “spirit,” connected with *Bog* or *Bhaga*, for a “being” or god. The Irish Phuca was an evil spirit, appearing as a demon horse, but the British Puck was a mischievous elf, and Pwakas were usually good-natured trolls (Droils) in Germany (Grimm, *Mythol.*, ii, p. 500). The pixy is related as a fairy, and Shakespeare speaks of “sweet Puck,” a merry night wanderer who laughs and beguiles, lurking in the gossip’s bowl, and, like the brownie, accepting offerings of cream and of strong drink (see Spirits).

Pulayas. A wild non-Aryan race in W. and N.W. India, with some extension to Central India. They are rude savages, worshipping trees, especially those of the *Ficus* genus, under which they place lingams, yonis, and heaps of stones. The word in the plural is Puliyar. They say that the stones represent the “author of all good” (Rev. S. Mateer, *Travancore*, p. 37). They are a degraded people, oppressed, and oppressing others. Among them the spirit of the dead is called Chāva. Their altars are upright stones with a flat stone above, forming a table like those of the Balearic Islands, near Spain. We often camped among the wild Puliyar congeners, in the hills and forest-clad plains below the Nilgiris, in the Madras Presidency. They flee away like monkeys, chattering in excitement, for they are often stoned or shot. They are only about $4\frac{1}{2}$ feet in height, dark brown in color; the head is small and round; the hair is short and coarse among the men, long and lank among the women; the foreheads are low, and the jaws project like a monkey’s, owing to their constantly sucking fruits and honey; they eat flesh when they can get any: the arms are long, reaching to the knees, and the back hollow and flexible, as among all tree-climbing races. They live in caves on high rocks, or in trees where they erect rude platforms. The skin is very thick, and

the general character is simian. They bring forest produce to fixed spots, and in return take cloths, betel nuts, rice, and tobacco.

Pulusatu. Purosata. Pilista. A race represented on Egyptian monuments, about 1200 B.C., with Aryans from Asia Minor. They have been supposed, without much evidence, to represent Philistines (see Egypt, Kaptor, Philistines).

Punt. A region noticed in Egyptian texts about 1600 B.C., the inhabitants of which were Negritos. It appears to have lain in Somali-land, Abyssinia, or S. W. Arabia. It was called "the country of the gods," and Queen Hatasu thence obtained incense trees and other produce.

Pundarika. Sanskrit : a serpent king born of Kadru.

Pundarik-aksha. Sanskrit : "lotus eyed." Vishnu.

Pundras. Aborigines of N.W. Bangal.

Pungyi. See Phongyi.

Punya. Sanskrit : "merit," "virtue," "beauty." The title of a festival observed by wives who desire offspring.

Pur. Greek "fire," from the Aryan *bhur* "burn." Plato (Cratylus, 410) regards it as a barbarian word with *Hudor* "water," and *Kunes* "dogs"—perhaps as being known in other dialects besides Greek.

Puramid. Pyramid. Greek. The pyramid was a development of the mound, faced with stones, in terraces rising to the shrine on the top. The word (like Pyrene) appears to come from an old root for "hill." [Akkadian *bur* "hill."—ED.] In Babylonia these stepped monuments (Ziggurat) were roughly oriented with the angles to the cardinal points ; in Egypt the sides faced the four points. The pyramid reached India from Babylonia (see Architecture), and America probably from India ; for the Mexican Teo-kalli or "god's house," with its steps leading up, resembles the later shrines of Barmah and Java. Though built to support a shrine, the Egyptian pyramid was also a tomb (see Egypt).

Purānas. The sacred books of Neo-Brahmanism, after the decay of Buddhism, in our 8th century. There are 18 principal Purānas, giving detailed accounts of the gods, heroes, legends, rites, and histories, with the philosophy of medireval India. Dr Wilson says that "the Puranas were evidently derived from the same religious

system as the two great epics." Siva and Vishnu are the great deities of the Purānas, and they teach Henotheism, Pantheism, and often Monotheism. They are generally dialogues in which some disciple of Vyāsa (a general term for an author or arranger), receives the instruction of his master..

Purari. Puraja. Siva as the "ancient."

Purgatory. See Hel. This idea would naturally arise from man's sense of justice, as heaven became too holy for the imperfect, and hell too horrible to be the fate of the erring. Among Hindus there were many hells, but they are no more eternal than the gods. The Romanist thus believes that there are two : one eternal, the other merely "purging" the imperfect for admission, after punishment, to rest in heaven. Buddhists and Christians alike elaborated these temporary hells in the Middle Ages (see Upham, *Buddhism* : Coleman, *Hinduism*). The purgatory of St Patrick (see Mr T. Wright, *Legends of Purgatory, Hell, and Paradise*, 1844) was famous from the 6th to the 17th century A.C.; nor is it yet forgotten. In 1880 we saw the pilgrimage starting for Lough Derg in Donegal, and heard of the miseries endured. The sacred cave on the island appears to have been an old mephitic cavern, like that of Delphi, and some were asphyxiated in it, till the power of the vapour began to decrease in our 17th century, as it did at Delphi about the Christian era. The entrance was lost sight of, and vainly sought by foreign pilgrims ; and Pope Alexander VI, regarding the whole legend as imposture, ordered the rites to cease, which was effected by St Patrick's day 1497. Yet we find the wonders of Lough Derg still denounced by the Pope in 1742, and attested by learned doctors of theology. Indeed, "two or three years after this date Pope Benedict XIV preached, and published at Rome, a sermon in favour of Patrick's Purgatory" (Wright, p. 159). "This revived the pilgrimage, and the Irish priesthood rendered futile all attempts to destroy it." They found that the old cave was closed because it was not a real one, and the old belief was revived. The proprietors received some hundreds a year from thousands of pilgrims, and ballads were circulated celebrating the marvels of the sacred cavern. Literature about purgatory and hell began to be the rage in the 13th century, and they continued to be described in the 14th by Dante, and by others down to John Bunyan about 1660.

Purgatory is exclusively a Romanist dogma. In 1880, on Easter Day, Pope Leo XIII issued an encyclical in which he said that : "On this joyous festival it is wholesome to keep in remembrance the dead, that they may be loosed from their sins . . . the

souls confined in purgatory are helped by the prayers of the faithful, and most of all by the acceptable sacrifice of the altar. . . . We could confer no more useful or desirable favour on them than the obtaining for them, all over the world, the spotless oblation of the holy sacrifice of our Divine Mediator." All Souls' Day is therefore appointed for "the fullest expiation" by receiving the host "in aid of souls in purgatory" and plenary indulgences are attached to the "privileged altar." His Holiness forgot that this system of indulgences caused the loss of half Europe to his Church (see Luther).

Purikh. An Etruskan goddess wearing a Phrygian cap.

Pūrīm. Hebrew or Persian, "lots" (see Fors), a word probably from the Aryan root meaning "to divide equally" (Esther ix, 24, 26, 28). The festival succeeds the "Fast of Esther," and is held on the 14th of the 12th month (Adar), or about the 1st of March. The victory of Adasa (*Adasah* N. of Jerusalem), occurred on the day of Esther's fast, or 13th of Adar (1 Mace. vii, 43), but there is no allusion to Pūrīm in this narrative. At this feast the "Megillath Esther," or "roll" of the Book of Esther, is read.

Purōhita. The Hindu family "fire" priest, who tends the sacred fire.

Purus. Pauravas. Puru was the second son of Yayati, his elder brother being Yadu (the herdsman), and the younger brothers being Anu, Druhyu, and Turvasu. Yayati was the son of Nahusha (the snake) son of Āyas, son of Pururavas (see that name). The family was that whence sprang the great lunar race of Kurus and Pandus (see Brāhma). Puru gave his youth and vigour to his father, who gave it back after 1000 years when he wearied of the world, and thus Puru was made superior to his brethren, as monarch of Pratiṣṭāna. The Puravas at first aided the Tritsus, Arnas, and Chitrathas, who were Aryans according to the Rig Veda; and the sons of Puru's brethren, Druhyu and Turvasu, were Bhojas ("cowboys"), and Yavanas or "Greeks": those of Anu were outcasts, but the Puravas were apparently "citizens." All these tribes, or classes, spread along the valleys of the Indus and Jamuna, and in the Panjāb. Kutsa the Puru is also called a son of Arjuna.

Puru-damsa. Indra awakened by Brāhma's goose, the Hansa, to creative effort.

Pururavas. The Vedik solar hero, son of Su-dyumna, of Ila, or of Buddha, who somewhat resembles the Greek Promētheus. He

loved the dawn or mist maiden (see Urvāsi), by whom he had five children ; but the Gandharvas (or Kentaur thunder clouds) stole her from him. He is called Vikrama in the drama written about his story (see Kalidāsa) ; and, as in the legend of Psyche (see Psukhē), he fled when seen naked by Urvāsi. He is the generating warmth and fire of the sun, and leaves the mist maiden when he appears clearly in heaven.

Purusha or **Puman**. The original divine man of the Vedas—the Greek Protogonos, Persian Gayo-mard, and Adam ẖadmon of the Jewish ẖabbala, the prototype who is sacrificed for the production of all beings, the symbol of *Purushta*, or “virility.” In the Purusha hymn of the Rig Veda (X, xc), he is Praja-pati, the “lord of creatures,” a supreme being in the Brāhmana (see *Sacred Books of the East*, xliii), and thus “what ever hath been, or shall be.” He is an “all-offered sacrifice” (or holocaust), being himself the victim (see Odin) and also the sacrificer ; at first he offers himself, and later man offers him vicariously. Prajā-pati, dismembered in this sacrifice, produces the various phenomena of the universe. He is the giver of life, and also the father of time (Kāla) and so of death. From Gayomard in like manner in Persia the whole of creation proceeds.

Pushan. The active power of the sun (from the Aryan *Bhas* to “shine”), a self-existent god, and lover of his sister wife Suryā. Hindus represent him as a cowherd, in a car drawn by goats, and he wields the goad, or brandishes the gold dagger, carrying also a vase. Pushan leads the bride to the altar, and the dead to heaven or to hell. Several hymns in the Rig Veda are devoted to his praises as the “bountiful, and beneficent Pushan,” associated with Suryā, and Savitri—solar beings—and with Prithivi the “earth.”

Push-kara. Sanskrit. A terrestrial paradise surrounded by the sea of water, and surrounding the sea of milk.

Pushpa. Sanskrit : “flowering.” Kāma, the god of love, is Pushpa-ishu, or Pnshpa-dhamar, having arrows headed with flowers (see Kāma).

Push-pottāra. The “abode of flowers,” a paradise of the Jains, where Prīya-mitra (the “beloved of the sun”) rules supreme, offering flowers to the deity, and bathing daily on his return from rule on earth as a king. So also Mithra, in Persia, has his paradise in the East.

Pushti. A daughter of Daksha, and wife of Dharma.

Pushtu. The language of Afghans, regarded as a pure Aryan dialect between the Persian and the Sanskrit. Darmesteter says that it is derived from the Zend (or old Persian) as spoken in Arakhosia, and is only distinct after about 300 B.C. The Afghans include all the tribes ruled from K̄abul, and the Pathāns, Pushtus, Afridis, and Waziris (see Major Raverty, and Sir Thos. Holdich, *Journal Rl. Geogr. Socy.*, Oct. 1898 : Jan. 1899 ; *Journal Anthropol. Instit.*, Aug.-Nov. 1899). Pushtu, or Pakhtu, according to Darmesteter, comes from Parshti or “Persian” (*Afghans*, 1890), and applies to the highlander, as contrasted with the Tajik lowlander. They are the Parsuētai of Ptolemy, and the Paktues of other Greek writers. The Pushtu and Pakhtu dialects use the older Iranian *P* for the modern Persian *F*. Pakhtu prevails in the Suleimān ranges ; but here Greeks settled largely, and Dr Bellew proposes to recognise them in such Afghan tribes, as Ludi (Lydians), Suri (Syrians), Ghilji (Kilikians), Batani (Bithynians), Muzazi (Mysians), Pamuli (Pamphilians), and Yani (Ionians) (see *Journal Rl. Asiatic Socy.*, March 1892). The Pathāns are Parthians (see that heading), and the Parshti become the Parāsa, or Prasii, of the Ganges valley, called Pharasii by Ourtius, showing the spread of the Persians far East. Many of the Pushtu-speaking people declare themselves to be descendants of the Beni-Israil, or Jews, as for instance the Durani dynasty, rising in 1750 A.C., who were descended from Kish—called Pathān by Muḥammad as the “steerer” of his tribe. [The type of the high-class Afghans and Beluchs is often Semitic, resembling that of the Assyrians. There was probably a strong Aramean element in Persia (see Pāhlavi) from an early age, and in the Middle Ages there were many tribes of Jews in Bactria, whence arose the legend of the “lost ten tribes” beyond the Oxus—well known to medireval Jews. In addition to these strains, the Arab conquerors were also Semitic, so that the Afghans proper—as distinct from Turanian tribes—appear to be Persians, with admixture of Greek and Semitic blood.—ED.] See Brahui, and Parthians.

Put. Pud. Apparently an ancient root, from Egypt to central Asia, and among Keltik Aryans, signifying “hollow” as in the English “pit.” It is also the Hebrew *Phuth* (Isaiah iii, 17). In Egyptian *But* is the “womb,” and But or Buto is a name for Pasht (see Bas). With Hindus *Put* is the name of one of the Hells (or “holes”), and Put-ala or Potala (“the hollow place” or Sheol) is a common word for Hell. [It is apparently a secondary root from *Pu* to “extend,” whence the Akkadian *Pu* “deep,” “pool.”—ED.] In Keltik speech also *Put* is the “womb,” and the Norse *pyta*, Anglo-Saxon *pytt*, and old French

pute is a “pit,” like the Latin *puteus* a “well,” so that Sheol is correctly rendered “the pit” in the Authorised Version of the Bible. [In Arabic *fūt* means “to go in.”—ED.]

Pyrrho. Pyrronism. Pyrrho the Greek philosopher of Elis (about 360 to 270 B.C.) went with Alexander the Great to India, and returned to Greece, where he lived in poverty but much honoured. He left no writings, but—like Timon of Phlius (325 to 285 B.C.) who ridiculed philosophy—he appears to have been an Agnostik, teaching that we know nothing really of the nature of things, and should withhold judgment, and maintain a calm and imperturbable serenity. His skepticism extended even to doubting the truth of doubts.

Pythagoras. Much of our knowledge as to this Buddha of the West comes from Iamblikhos, who was a Neo-Platonist of Syria, a mystic disciple of Plotinus living 900 years later than Pythagoras. Pausanias says that Pythagoras was “of the house of Ankaios . . . his father being Mnesarkhos, son of Euphron, son of Hippasos, who fled from his home in the Peloponnesos to Samos, on the rise of the Hērakleidai.” Hippasos seems to have founded the sect which developed into the philosophic school of his great-grandson, but he was drowned for writing his *Mustikos Logos*, becoming a martyr to popular and priestly prejudice. He ventured to suggest that a sphere consisted of twelve pentagons ; but it was a day of small things, and he was regarded as an impious enquirer into the mysteries of nature. He laboured at the foundations of a vast pyramid on which a Buddha, a Christ, or a Mul,mmad, might hereafter stand to be worshiped by all. Hippasos seems to have settled in Magna Grecia (S. Italy), and to have founded the sect in Crotona and Metapontum. They taught that tire was the origin of all things, the *Arkhē* or “beginning,” and that all things are in constant motion following fixed laws (as Diogenes Laertius tells us) ; but this *Arkhē* was material, and not a fanciful system of “numbers” as Pythagoreans taught a century later.

[The name Puth-agoras may signify a “gatherer of deep wisdom.” It has also been explained by the Sanskrit *Budha-guru*, “teacher of wisdom.”—ED.] There are many legends of this teacher, who is said to have tamed wild beasts, to have appeared in two places at once, and to have had a golden thigh ; he was also a prophet foretelling the future. He appears to have been born at Samos about 580 B.C., and to have gone to Crotona, which was a Dorian colony, in 530, withdrawing to Metapontum and there dying about 500 B.C., after which his disciples were fiercely persecuted in Italy. Tradition represents him as travelling in Egypt, Phœnicia, Arabia, and Baby-

lonia, and later writers—probably inferring from similarities of doctrine—represent him as acquainted with Keltik Druids, Magi, and Brāhmans. In the time of Pythagoras, Buddhism was spreading in India (see Buddha), and his ascetik philosophy much resembled that of the Buddhas. Xenophanes, one of the early Eleatik school then flourishing in the West, speaks of Pythagoras, as does Herakleitos ; and his philosophy influenced Sokratēs, Plato, and Aristotle ; but it is chiefly set forth by Diogenes Laertius, Porphyry, and Iamblikhos, who seem to have drawn from a work on Pythagoras by Aristotle.

Mnesarkhos, father of Pythagoras, was an engraver of seals and amulets, and a merchant. He is also called Marmakos, and Dēmaratos, and is represented as a Tyrrhenian. He traded in Magna Grecia, and Pythagoras as a youth seems to have accompanied him, and to have learned much in Egypt, and Babylon, studying geometry, astronomy, and religion, till—at the age of 40—he had become famous for his knowledge. He has left us no writings, any more than did Buddha or Christ, and he came to be regarded as an incarnation of Apollo, just as other great teachers—even including Muḥammad—have been deified. His face shone like that of Moses ; and Abaris the Scythian hero flew to him on a golden arrow : his real history is thus obscured, as in other cases, by myths that have gathered round his name. The secrecy which is said to have marked the Pythagorean teaching was no doubt necessary among wild and fanatical populations ; but Pythagoras, like Apollonius of Tyana, seems to have lived quietly intent on acquiring knowledge ; and among modern Buddhists the monks and nuns of the Vihāras, or monasteries, have nothing to reveal to those who do not desire to join their faith.

The Pythagorean philosophy was founded on numbers—as, for that matter, is the chemistry of our own time—and much was taught as to odd and even numbers, and opposites ; as also among Buddhists we find many categories and lists, and many contrasts such as Aristotle also enumerates. The number “ seven ” was sacred, and called “ Parthenos ” or virgin, because indivisible though including one, two, and three. The universe is said to have been conceived of as a sphere with a central fire, and Pythagoras spoke of ten spheres, heavenly orbs, or concentric regions—one of stars, one of five planets, one of sun, moon, and earth, and one of the Antikhthon, or “ anti-earth,” the fiery centre. This rude system included such elements of truth as to cause Copernicus to be afterwards called a Pythagorean. In religion this philosopher taught the existence of the soul, and of heaven and hell, with metempsychosis, or migration of the soul through many forms, including those of the lower animals. The severe

asceticism of the Pythagoreans reappeared in Orphik and other mysteries, so that their beliefs closely resembled those common among Brāhmans and Buddhists quite as early in India. They also improved the study of mathematics, before the appearance of Euclid and Arkhimedēs (see Aristotle, *Metaphysics*, I, v). Pherekūdēs of Suros was teaching metempsychosis in the same age, and is said by some to have been the instructor of Pythagoras : they both differed from Gotama Buddha in holding strongly the belief in a Theos or personal God ; and, according to Lactantius, Pythagoras spoke of God as supreme, invisible, void of passion, and not “ an object of sense ” : “ an universal intelligent spirit, giving life to all nature, and pervading it ; not sitting silent and apart ”—a view which was then very common all over Asia, as were the ascetik rules regarding food, abstention from flesh especially on certain days, and entirely from fish and beans, which Pythagoras is said to have commanded (see Beans and Fish). Hērakleitos says that this great teacher was “ a man of singular abilities, and great attainments,” and several important propositions of Euclid are attributed originally to Pythagoras, with theories as to medicine, and the arithmetical relations of musical scales. We wonder not therefore that he was believed to hold communion with the gods, especially with the Hyperborean Apollo, and to have had the gift of prophecy. Buddhism was perhaps already penetrating among the Dacæ and Getæ in Europe (see Essenes).

Grote assures us that Pythagoras “ was no impostor, but the revealer of a good life calculated to raise men to a higher level.” He was believed to have founded the school of Orotona, but Ritter thinks that the system had obtained a footing in Greece and Ionia before it spread to Italy. All religious systems are gradually evolved, so that there was a Buddhism before Buddha, and a Christianity before Christ. In Crotona (Müller, *Dorians*, ii, p. 189) Pythagoras sought peacefully to organise an ideal kingdom of peace, which he could not found among the ever warring Greeks. His eloquence and example induced the citizens to abandon luxury and vice, and to lead a pure and peaceful life. Thus Crotona became the Nalanda of the West. Like the Essenes four centuries later men here advocated a common purse, and—as in Sparta or in Krete—they held communal meals in public, eating at one table, but preserving great temperance. Nor were women excluded : for, like Buddhism, the Pythagorean teaching was extended to both sexes, as far as the rules of social polity were concerned. Politics, science, and the arts, were equally taught with religion and ethiks. Silence and reticence were regarded as estimable, and men were classed according to their knowledge and

abilities. The student was directed to maintain silence for five years (see Apollonius), such as Buddha is said to have observed for seven years. After this probation he was said freely to behold the face of the master, who thought it vain to attempt his education till then. The initiation into all the usages of the sect then followed, and employment in accord with ascertained abilities. Daily gymnastic exercise was prescribed, and many abstained from all animal food. These rules may be found also among Spartans and Orphik initiates, and to some extent in Krete. The teacher aimed at a high standard of bearing and character, personal and public conduct—reflecting, as Pythagoras said, the harmony of the universe. He himself refused to occupy any official position, but urged other men to become Prutanēs, and serve the state. He called himself only a *Philosophos*, or “wisdom lover,” and desired to see a new Dorian state in Italy ruled by an aristocracy of talent (K. O. Müller, *Dorians*, iii, pp. 9, 16).

The ideal was too advanced for the age, and the severity of the system roused the wrath of the ignorant in Crotona, and in neighbouring cities, leading to a rebellion in which the Senators and Senate-house were burned, and some say Pythagoras himself and all his works: but others that he withdrew to Metapontum, and starved himself to death. He is supposed to have left a wife and daughter, if not two sons; the sect survived for some centuries, and was merged finally in that of Plato. Aristotle instituted a comparison between the teaching of Pythagoras and that of the Timæus (see Plato). It recognised the unlimited, or eternal, in time, space, and motion, and the unity of the universe as God, who is both infinite and one in number. It recognised the monads, or indivisible atoms, as the base of all forms, calling them “indivisible particles like mathematical points in void space,” yet not without magnitude, though infinitely small. It acknowledged the wondrous potentiality of matter, able—as Anaximander said—“to produce every variety of manifestation however contrary to each other”—the primeval something (Apeiron or Arkhē) being capable of eternal production from the “Absolute and Divine Unity.” The Pythagorean strove to show this from the law of numbers, and from the harmony of the universe, much as Drummond speaks to us now of the “Natural Law in the Spiritual World.” It gave rise to many mystic ideas, as when Pythagoreans dedicated the angles of a triangle to Rhea, Dēmetēr, and Hēstia, those of a square to Kronos, Hades, Pan, and Dionusos, or the dodecagon to Zeus. Philolaos saw numbers in the elements, in the five senses,

in colors, or in the emotions which he enumerates. The octahedron corresponded to eight points of the compass, and earth to the cube. They are said even to have recognised the revolution of the earth on its axis, as well as of planets round the central sun. It is from Pythagoras that we take the idea of the "music of the spheres," which Plato repeats at the end of the Republic (see Er), for each sphere was thought to have its note, the harmony of the universe resulting from these. Each sphere approached perfection according as it was nearer to the central light and fire. They taught that "the universe is imperishable and unwearied, subsisting from eternity to eternity, controlled by one akin to it . . . eternal, abiding, and unmoved." The divine ideal "was not a germ, or *principium*, whence all sprang," but was the soul of the universe, good and evil being the creation of matter, which obstructs the efforts of the divinity. From the universal soul our souls have sprung, as Aristotle says, being "motes seen floating in the sunbeams." The simile is rude, for such motes are often but dead matter. Yet without matter there is no beam. The Pythagoreans, like Jains or Buddhists, strove to rise to the contemplation of the "higher wisdom," which was greater in their eyes than that of earthly creatures. Happiness, according to Pythagoras, "is the perfection of all the virtues—the harmony of the soul—when a serene and tranquil mind seeks to unite itself with Deity, and to divorce itself from the corporeal prison, yet not by committing suicide which is unlawful." Ascetic practices were commended, as tending to such tranquillity, and music was to be cultivated as influencing man in the control of his passions (though Plato makes distinction, as regards music suitable and unsuitable). Those who failed in such control must undergo the severe discipline of rebirth in lower forms, or even the pains of Tartaros.

Python. The word meant "stinking" according to the Greeks: the python slain by Apollo being a marsh dragon, and the pythoness of Delphi living in a cave full of mephitic vapour. It may, however, in both cases signify one dwelling in a cavern (see Put).

Pyx. A "box" to hold the consecrated Host, or wafer, when reserved, as by Roman Catholics, in order that it may not be destroyed or polluted: for mice and even dogs had been known to discover the bread and to devour it. A canon by Ælfric (957 A.C.) states (see *Notes and Queries*, 2nd Oct. 1897) that: "Some priests reserve the Housel that was hallowed on Easter Day over year for sick men. But they do very greatly amiss who cause the holy Housel to putrefy, and

are unwilling to understand how great satisfaction the penitential directeth in relation to them if the Housel be putrefied, or musty, or lost, or if a mouse eateth it, through carelessness." About 1420 (Myre's *Duties of a Parish Priest*) we read :

"Do up so that Sacrament
That it be sure, in such way
That no beast touch it may.
For if were eaten by mouse or rat
Forty days in penance
There shall be for that mischance."

The Pyx, in the form of a dove, was therefore hung by a chain over the altar. The commonly sung Protestant verse accused the Romanists of such practices.

"They make a god for mice and rats
And say the same is He."

Anne Askew the martyr, in 1546, said that it was falsely suggested to her that she had asked, "Whether a mouse eating the host received God or no?" Bishop Stephen Gardiner said, "Believe that a mouse cannot devour God," yet that "Christ's body may as well dwell in a mouse as in Judas." Friar Peryn (according to Bale) proclaimed that ! the sacrament eaten of a mouse is the very and real body of Christ." . . . "Yet is Christ's body not then consumed." These are difficulties roused by the dogma of Transubstantiation.

Q

The letter Q is the guttural *Ḳoph*, or hard *Ḳ* of Semitic alphabets, the Greek *Koppa*, which soon fell out of their alphabet as unnecessary. It is not used in Etruskan, Umbrian, Oscan, or Messapian inscriptions, but occurs in the oldest Pelasgik alphabet of Italian tombs, and was included, in its original place before R, in the Latin alphabet, as Q, with the sound of K followed by U as a vowel.

Quail. The Greek *ortux*; Hebrew *Shelav*: Arabic *Salweh*, "fat" (*Coturnix Vulgaris*), a well-known little game bird which migrates, and flies by night near the ground, arriving in Palestine and Italy, or Greece, in huge flocks in March. It thus became an emblem of spring, and of good luck. Among the Romans it was esteemed for its pugnacity, and their quail fights answered to the brutal cock fights of later times. Augustus punished a governor of Egypt with death

for having eaten a prize fighting quail. They are easily caught, in Italy, in long nets on poles. The Asvins (night and day) are said to revive the quail, and it is connected with the legends of Hēraklēs, Zeus, and Latōna (in Ortygia) : for Zeus became a quail in Delos to visit Latōna, or “night,” so that Apollo and Diana were children of the quail, which woke the exhausted Hēraklēs at dawn by its note. Zeus found Astēria as a quail, and pursued the “starry one” as an eagle, till she fell as a stone into the sea, and lay there till Latōna besought her release—the star brought back by night. The quail is not only connected with night and spring, but has also a phallic aspect : “the eater of its flesh is sometimes eaten,” and those who ate it in the wilderness died at the “graves of lust” (Num. xi, 31-35). The Phœnicians sacrificed the quail to Hēraklēs (Meḡarth) after his victory over Tuphon (*Ṣephon* “darkness”). In Russia it is the emblem of the sun, or spring, and of the Tzar. In the fairy story the dawn maiden finds a quail and a hare—the sun and moon. In the Mahābhārata, when Bhima is squeezed by the serpent, the quail with one wing and one leg appears near the sun, vomiting blood. For quail flocks are clouds of fatness, falling on the earth exhausted in spring, and red as blood at sunset (see Vartika).

Quakers. A nickname for the “Society of Friends,” founded in 1648 by George Fox, the weaver of Drayton, and much persecuted because of their attempts to put in practice the peaceful commands of Christ. They were first tolerated by Charles II in 1672. They have always been notable for their philanthropy, and in later times for their culture.

Queen. See King.

Quetzal-coatl. See Kuetzal-koatl.

Quirinus. Cyrenius. The notice of this governor of Syria in the Gospel (Luke ii, 2) is an anachronism, probably due to an insertion by a later scribe ; for P. Sulpicius Quirinus was not governor of Syria in the “days of Herod” (i, 5), but only after the disgrace and banishment of Archelaus, in 6 A.C. A census of Roman citizens was made in the year 14 A.C., in which year Augustus died, giving a total of 4,190,117 persons, and other enumerations perhaps were made earlier. But Joseph and Mary, the parents of Jesus, were not Roman citizens, and consequently were not affected. Josephus (*Antiq.*, xvii end, and xviii, 1, 1) says (as our text now stands) that Cyrenius made a census 37 years after the battle of Actium, or in 6 A.C. The succession of the Legates of Syria is well known, beginning

with C. Sentius Saturninus, 7 B.C., followed by P. Quintilius Varus, 3 B.C., and L. Volusius Saturninus whom Quirinus succeeded in 5 A.C. Wherever he was in 4 B.C., or in 1 A.C., he had no authority in Palestine till he annexed Judea and Samaria, and sent Coponius to govern them as the first Procurator, in 6 A.C.

Quirites. From *quiris* "spear." The *quiris* was the Sabine emblem of the god Quirinus, on the Quirinal hill. Romulus was also called Quirinus. The Quirites were early warriors of the Italians. .

R

The letter *R* interchanges with *L*, and is one of the latest (see *L*) to be distinguished in written speech.

Ra. Egyptian: "sun" (see *Ar*). He is the supreme ruler, but not the creator; the hawk who was in the egg of Seb the "goose," or earth. He also "came forth from the sycamore"—the aurora as a tree. "Ra's nest was unseen, and his egg ever whole" (see *Proc. Bib. Arch. Socy.*, March 1885). He is the midday sun (see *Osiris*) who being wroth, destroyed mankind: his agent was Sekhet the infernal goddess; but being entreated he saved them from "oceans of blood." His beautiful hymns are of great antiquity. "Hail to Ra, Lord of all Truth, whose shrine is hidden. Lord of the gods, listening to the poor in their distress, who art gentle of heart to all who cry to Thee. The deliverer of the timid from the violent, judging for the poor and oppressed, and wiping away tears from all faces. Lord of mercy; Sovereign of all life, health, and strength; in thee, and in thy goodness do gods and men rejoice." Isis kneaded earth with drops from the eye of Ra, so making it fertile (*Proc. Bib. Arch. Socy.*, June 1885, pp. 167, 190). The power of Ra is the phallus (Renouf on the *Ritual*, ch. xciii: *Proc. Bib. Arch. Socy.*, May 1894).

Rabb. Hebrew: "great," "lord." In Arabic *Rubb*, "lord," is a title of God. Hence *Rabbi* "my lord": *Rab-mag* "great lord," *Rab-saku* "great head" (general), *Rab-saris* "chief eunuch," are Assyrian terms known to the Hebrews in the 8th century B.C., as noticed in the Bible (Jer. xxxix, 3; 2 Kings xviii, 17).

Rādhā. The beloved of Krishna, in Vrinda-vana, when he was the Go-pala or "cow protector." She was an incarnation of Lakshmi, as Krishna was of Vishnu, and became the type of divine love. She was the daughter of Nanda, and mother of Vaisakh—the month April-

May. She is the nude Venus of Sakti worshipers (see Sakta); and the Vishnuva sect called Rādhā-vallabhis, worship Krishna and Rādhā with phallic symbolism. The loves of this pair are set forth in the Rādhāka Gita—a Hindu “Song of Songs.” She also appears as the foster mother of Kāma, or “love”—her own name meaning “beloved.”

Raga. Sanskrit: “love,” “passion,” “rage.” Patanjala calls it “man’s five miseries.”

Raghu. A solar king, son of Dilapa, and great grandfather of Rāma who is called Rāghava.

Raghu-vānsa. Sanskrit: “Raghu’s race.” A poem by Kalidasa, on the life of Rāma and his ancestors; it is in 19 cantos, and well translated by Mr Griffiths.

Raham. Hebrew and Arabic: “compassion” (see Maut).

Rahān. The 4th degree in progress to Nirvāna (see Arahat).

Rahu. A demon of the Daityas, who seized a cup of Āmrita (ambrosia) while Vishnu was creating the world. The Balis of Ceylon represent him as the symbol of passion and rage, a king of meteors, and of eclipses (see Kitu): “eight black horses draw Rahu’s car”—the Abhra-Pisasha or “sky devourer,” which is swift as the winds (Vishnu Purāna). The sun and moon complained to Vishnu, and he assumed the form of the lovely maid Mohini, persuading the Daityas to permit him to distribute the Āmrita or nectar. Rahu saw that she passed over the demons, and he assumed the disguise of a god, and sitting among gods he received his share; but Vishnu cut off his head which, while the body fell to earth, became immortal in heaven, and was always at enmity with the sun and moon. If Rahu had a stomach he would swallow these and all the gods; as it is he bites and annoys them, and his “tearing and grinding” power is much feared. Hindus propitiate this eclipse demon, and give alms to him as the despised Bhangī.

Rahula. Gotama’s son: “the fetter” that bound him to wife and child, and so delayed his “great renunciation,” as described in the Lalita Vistara.

Raivata. Raivanta. A form of Siva, and the 5th Manu or original “man.” He was the son of Reva, and his daughter married Bala-Rāma: he was king of Ānarta with a capital at Dvārka (“the door”), or Kusha-sthali, in Gujerāt.

Raj. Sanskrit: “rule,” from the Aryan root *rag* “to go forward,”

“go straight.” [Akkadian *rakh* “walk”: Egyptian *rehan* “go”: Aryan *rag*, *rangh* “run”: Hebrew *Arakh* “go”: Arabic *ruh* “go.”—ED.] The Latin *Rex*, and Teutonic *Rig*, for “ruler” means a “director.”

Raji. A hero who aided the gods against the Daityas, and to whom Indra resigned his throne. [Perhaps from the Aryan root *ruk* “to shine.”—ED.]

Rajputs. Sanskrit: *Raja-putra* or “king’s son.” A powerful race in India, claiming descent from the sun, moon, and fire, and by faith followers of the sainted Agastya of Mt. Abu in Rajputāna. They have striven for some 2000 years for supremacy in India, calling Ayodha, or Oudh, their cradle-land. In our 7th century the State of Oudh is said by Hiuen Tsang to have been 667 miles in circuit, and was ruled by Rajput Bais, one of 36 solar clans. The race seems to have extended over most of Gangetic India, and was connected with the legendary glories of Māgadha, and Mathūra. The rulers however were not of the same race as the ruled, and only a tithe of the inhabitants of Rajputāna are Rajputs, ruling Drāvidians. Their language is Hindi, and they have long held orthodox Aryan faiths. They have always been ruled by independent Rajas or Peshwas, allied for self-defence, and friendly to the Dāsyas or non-Aryans (see Mr C. Johnston on “Red Rajputs,” *Asiatic Quarterly*, Oct. 1893). The Jāts and other tribes have mingled with the Rajputs; but, according to the Vedas and Upanishāds, the latter are essentially a *rohita*, or “ruddy,” warrior race, striving for independence against Brāhmans; and the Raja-rishis (“royal saints”), or Rajaniya-rishis, are prominent sages in the Vedas, including Manu, Ida, and Visva-mitra, to whom probably the Gayatri, or ever holy “mother of Vedas,” is to be ascribed: for, as Mr Johnston says, “did not Brāhma sit at the foot of the Kshatriya (or warrior caste) in the words of the greatest Upanishad?” The oldest of Rajput dynasties—the Rānas of Mewar (Udāipūr) still unite priestly and royal powers like Roman emperors. In east and west alike priests have ever attempted to prevent the monarch from being also the head of the Church. But Visva-mitra was the son of the king of Kanōj, and also the *hotri*—priest or seer—in the legend of Haris-chandra. In the Rig Veda (iii) he demands of Indra the rank of both Raja and Rishi, and in the Aitareya Brāhmaṇa he appears as pre-eminent in knowledge of the mysticism of the Upanishāds. Mr Johnston quotes passages whence “we see that in Vedic times the Rājaniya, and not the Brāhmaṇ, was the possessor, and teacher.”

The Red Rajputs, concentrated in W. India, between the Panjāb

and Gujerat, now number some two millions divided into three classes : I. The first rank includes (1) the *Grahilots*, with 24 clans under the Mahā-rānā of Mewar, the head of Indian aristocracy ; (2) the *Rahtors*, with 24 branches, descended from Kusa son of Rāma, under the same head ; (3) the *Kachwahas*, with 12 clans, also descended from Kusa, and under the Mahā-rajā of Jaipūr, the most powerful chief of Rajputāna : II. The Yadu, or Chandra-vansa (“ moon race ”), includes (1) *Yadus*, with 8 clans, descended from Krishna, under the Bhatta chiefs in Katch and Jeysulmīr ; (2) the *Tuars* descended from the somewhat mythical monarch Vikram-āditya of Malwa (56 A.C.) : III. The third rank is that of the Agni-kulas, with 4 tribes, descended from Agastya a celebrated Rishi, who is said to have written parts of the Rig Veda ; they include (1) *Pouars* or *Prumars*, with 35 branches from the Indus to Malwa ; (2) *Parihara*, with 12 clans, some, like the preceding, being Moslems ; (3) *Chalukyas*, with 16 branches (see Chalukyas) ; and (4) *Chohans*, with 24 clans, who once ruled in Delhi, founded Ajmir in 145 A.C., and ruled in Kota, Bundi, Jhalore, Sirohi, etc.

For at least 18 centuries all kings and rulers of India have desired alliance with the blue blood of the three solar families of the first class of Rajputs ; and Moslem emperors not less than Drāvidian rulers have begged the hand of some Rajput princess. Scions of imperial Delhi, not less than wild Bhīls, or Gonds, glory in a Rajput descent, often through a stolen Rajput mother. Often have we seen a naked savage with only a belt for his ever open knife, bow and arrow in hand, draw himself up proudly, and exclaim “ I am a Rajput ” ; and though non-Aryan, his claim is often allowed by pure Rajputs as real. Even the proud “ Lord of Amber ” (Jaipur), of the solar Rajput race, submits to be installed by a wild non-Aryan Mina, who marks his forehead with blood drawn from his great toe. Yet there is no more exclusive race than the Rajput of the first class, who—proud of his lineage—will die rather than do anything he thinks mean or unworthy, though the cruel torture, starvation, or murder of an enemy is of no account in his eyes. Many noble qualities, much generosity and dash, distinguish the Rajput : the saddle, spur, and spear are his, though we have now induced some 80 or 90 of the tribes to pursue agriculture and trade. Many of their proud chiefs will not hold intercourse with any of lower rank except in presence of an European, to say nothing of eating, or of inter-marriage, with them. As a rule they marry out of the clan, but always with those of their own rank. Women have always been the great cause of their wars, and their legends and myths are full of

such troubles : many are beautiful, and the men are soldierly, self-possessed, and dignified, ever ready to dare anything for some trusted leader, even when he is a Moslem or a Christian. As a rule they care little for religious speculation, and desire a dashing leader, a free fight, and plenty of plunder. We have seen Moslem Rajputs guarding the relics of some Hindu *pir* or ancestor; and non-Aryan Rajputs adoring the spirits of the woods, and engaged in the -coarsest rites of serpent and lingam worship, abhorrent to the pious Hindu. Along the Rāvi river in the Panjāb there is a large population of Moslem Rajputs. In Agra and Allahabad, where $2\frac{1}{4}$ millions are called Rajputs, they are of many sects and races: and in the Sontāli districts of the south, many non-Aryans claim the name, having been ruled by Rajputs, before their power was broken by the Moslem invaders about our 13th century. The Rajputs of Agra and Mathura gradually spread over the deserts, and bright oases, of Rajputāna, which they called Marusthi (" the region of death ") a name no longer applicable, as we know from five years' experience even in time of famines in India. The desert air invigorated the Rajput, who pushed east to rich Mālwa, and south to the richer Gujerāt and Kathiawar, showing great capacity in war and government. The royal saints Vikram-āditya, and Sali-vāhana, whose eras are acknowledged throughout India, were Yadu Rajputs. The Agni-kulas of Mt. Abu became " regenerated Brāhmans," and yet earlier were Langas, a sect of Chalukyas who opposed the Bhāts (see Balfour, *Indian Cyclop.*; and Sir W. Elliot, *Numismat. Oriental.*). From these also came the lesser chiefs of Rajistān, and hundreds of others ruling willing subjects, Aryan or non-Aryan, from Delhi and the Indus to the Ran of Katch. An Agni-kula ruler of Malwa (some say in 840 B.C.) founded the famous fire shrine of Ujjain, connected with the legend of Arjuna. The Rajputs, united under one Peshwa or chief, vainly disputed empire with Britain in the perilous days from 1790 to 1804 A.C. (see Rattas). A Peshwa led the mutiny at Cawnpore in 1857, for Nānā Sāhib was a Bāji-Rao, the last Peshwa of Rajput descent.

Rakab. Hebrew : " riding " (whence *Markabah* " chariot "). At Samāla, in the 8th century B.C., we find notice of the *Rakab-el*, in the Phœnician texts of Panammu and Bar-rakab ; this apparently means the " chariot (or the animal) bearing a god " (as in Ezek. i), invoked as a deity. At this site deities standing on animals are represented in a later text of Esarhaddon of Assyria, about 670 B.C. It thus answers to the Indian Vāhana, and carries gods, represented standing on such beasts in Hittite and Assyrian sculptures (see Samāla).

Rakshasa. A “fiend,” in Indian mythology generally. The terrible Rāvana who stole Sita from Rāma, was ruler of the Rakshasas.

Ram. See Aries. An emblem of strength, in India and in Egypt alike. [In Hittite texts the ram’s head seems also to mean power.—ED.] The ritual says that when a ram is led into the temples the gods come to their shrines in their ram forms (see *Rec. of Past*, viii, p. 95). The ram represents Amen, Ra, and Osiris.

Rāma or Rāma-Chandra. A great Indian hero represented as the 7th incarnation of Vishnu, the incarnation of “kindness” or love, usually called “Rāma the dear one, friend, lover, and husband.” He appears to be connected with the moon (Chandra) by the lunar race. His father was Dasaratha (“ten chariots”), and his mother Kaushalya of the “tortoise house,” or race. He appears to have been an actual ruler of Ayodha, or Oudh, successor (and enemy) of Parasu-Rāma, the 6th incarnation of Vishnu (see Parasu), living at the end of the Treta-yuga, or second age of the world, and inculcating Vedic rites against the older nature worship. His prowess, as a youth, in bending the bow of Siva at the great festival of the Svayamār, or “maiden’s choice,” won him as a bride Sita, daughter of a kinsman the rich Mahā-rajā, Janak, of Mithila, or Tirhut. He was the eldest son of his aged father, who had three wives. After long supplication, and a horse sacrifice (see Asva-Medha), they all became mothers : Kusālā (or Kaushalya) bore Rāma : Sumitri bore Lakshman and Sutraghna ; and Kakai (or Kaikeya) bore Bharata. The last named wife was the favourite of Dasaratha, who rashly vowed that her son should be his heir ; and Kakai induced the king to exile Rāma to Central India when he became famous. Thus with Sita he went into banishment for 14 years, to the grief of the nation : his brother Lakshman went with him, and the three dwelt in the Dandaka forest, between the Jamuna and the Godāveri. He is represented as a hermit, preaching gentleness to wild Nāgas among the wildernesses, hills, noisome jungles, and black plains of Rewa, followed in spite of his remonstrances by the gentle and faithful Sita. The legend speaks of his flying over land and sea in the magic car Pushpak, aiding the gods in wars against the Daityas. The Ramāyana epik beautifully describes the love of Rāma and Sita, who lived as hermits, in caves and leafy huts, for some ten years. Then his father died, and Bhārata the younger half-brother, and chosen heir, sought Rāma at Chatra-kuta in Bandelkand, being accompanied by the three widows of Dasaratha : he besought the hermit Rama to assume his birthright ;

but Rāma refused until his father's vow had been fulfilled by the previous accession of Bhārata. He wandered south among the eastern Vindhya ranges, while Bhārata kept his shoes, as tokens of deputed authority. It was at Nasik (the ancient Panchāvati), by the hermitage of Agastya on Mt. Kunjara in the Bombay presidency, that his beloved Sita was carried off, during his absence while hunting a magic deer. For Rāma was loved by Surpa-nakshā, a Rakshasi queen of Rakshasa demons, sister of Rāvana, the demon king of Lanka, or Ceylon. She failed to seduce him, and then attacked Sita, when Lakshman (Rāma's half-brother and faithful comrade) cut off her nose and ears. In revenge she induced Rāvana (the Indian Pluto) to carry off Sita (the Indian Proserpine), and he appeared at the hermitage as a mendicant, and so bore her away. Rāma set out to seek her in the S.E., threading the valley of the Godāveri, and passing through Central India to Duma-gudem, and thence S. W. to Pampasara, high up on the Kiskindya mountains of the Tumbadora. He everywhere found subjects of Rāvana ; but he was aided by the monkey god of winds (see Hanumān), whose monkey subjects—marching through Mysore—filled up the “monkey bridge” to Lanka—the rocky straits called “Rāma's bridge” (Rāma-Sarām), whereby he reached Rāvana's capital, which he invested, and after many battles recovered Sita uninjured, while Hanumān set fire to Lanka with his flaming tail. Sita then passed through the fire, as an ordeal to prove her innocence, and Agni (the fire god) restored her to Rāma. Bhārata abdicated in his favour, but Lakshman became the actual ruler, as Rāma was intent on religious duties. Yielding to the doubts of his subjects about Sita he sent her to the hermitage of Vālmika, at Chatra-kuta, where she bore to him the twin sons Kusa and Lava, and where for 15 years they were educated by the traditional author of the Ramāyana epik. According to one legend they were recognised by Rāma after great feats in recovering the sacrificial horse, defending it against even their uncle Lakshman. Rāma then joyfully recalled Sita, but she, to prove her innocence, called on earth to receive her (for she is the “daughter of the furrow,” and the seed sown in the ground), so that she again disappeared from the world. The angel of time then appeared to the inconsolable Rāma, bidding him to return to the gods. He walked in state to the holy waters of Sarayū, and a voice from Brāhma called him to heaven, saying “Ascend thou into the glory of Vishnu.” Then were the waters cleft asunder, and he passed over, and descended in the sight of earth and heaven. There are many versions of the myth of which the above is the most popular, as we have often heard it chanted by the banks of

the Gogra, or Sarayū itself. The hero is supposed to have lived about 1200 B.C., though Valmika the hermit, if he were the real author of the epik, and a contemporary, cannot have lived before about 600 B.C.

Rāma is often represented in Hindu temples together with Hanumān : in the fine Banāras shrine of Bhāg-ēsvarī, consort of Bhāga, he and his brother Lakshman appear on Hanumān's shoulders. Rāma and Sita appear in the fiery red temple of Kāma, with the sun and Lakshmi (see Sherring, *Benares*, p. 113), and the brothers have a temple by the Mānsarvar tank, where is a lingam 15 feet in circumference. Rāma is worshiped, in this same sacred city, by tens of thousands on the 9th of Chait, or about our Easter season ; but his great festival is held at Chatra-kuta about the 1st to the 16th of September, when his adventures are rehearsed, by readings and theatrical representations, ending with the defeat of Rāvana on the 10th of Kūār-suda, which is sacred to the heavenly virgin. The crowd, on leaving for their homes, carry away sacred earth supposed to have been the golden spoil of Lanka. They worship the Sami tree at this feast, and it is auspicious to see a *nila-kanth*, or "blue-throated" jay, on the spot (see Sita).

Ramaḍān. Ramaḥan. The 9th month of the Moslem year, and that of their fast, which some prolong to 40 days (see Muḥammad) : those who are travelling, or sick, may defer the fast till later (Korān, ii, 179). On the 27th of Ramaḍan the Korān was first sent down from heaven. The word is supposed to be derived from *Ramaḍ*, "scorching," though this is explained to mean that the fast burns up the sins of men. None may eat or drink as long as a white thread can be distinguished from a black one, or from dawn till sunset. The 27th is the *Leilat el Kadr*, or "night of power," when the tree of Paradise is shaken, and the names of those fated to die within the year are written on its fallen leaves. The month is also called *Shahr es Ṣabr*, "the month of patience," or of "suffering." At night time there are often illuminations, and much feasting, but when the month falls in the hot season much suffering is experienced by those who observe the fast rigorously, as do most Moslems.

Rāma-nand. See Sikhs. A leader of the Vishnuite reformation of the 15th century A.C., after the period of Timur's invasion of India, when the Moslem Sayids (1414 to 1450), and the Lodi dynasty, ruled from Delhi till expelled by the Emperor Baber. He seems to have preached from about 1380 to 1420 A.C., being the fifth successor of Rāmanūja (see that heading) : he was specially devoted to the worship of Rama. According to the *Imperial Gazetteer of India* :

“ He had his headquarters in a monastery at Banaras, but wandered from place to place preaching one god under the name of Vishnu. He chose twelve disciples, not from priests and nobles, but among the despised outcasts. One of them was a leather dresser, another a barber, and the most distinguished of all (see Ḳabir), was the reputed son of a weaver . . . all had free entrance into the new faith. The life of a disciple was no life of ease. He must forsake the world, and go about teaching, and living on alms. His old age found an asylum in some monastery of the brotherhood. . . . Rāmanūja had addressed the pure castes in the language of Brāhmins; but Rāma-nand appealed to the people . . . in the dialect familiar to the masses. . . . He identified the deity with- the worshiper.” Like his master he insisted on Bhakti or “ faith ” ; he exhorted men constantly to commune with God till the soul became absorbed in the divine spirit (see *Lit. Hist. India*, p. 344).

Rāma-nūja. This famous Brāhman reformer of the religion of Vishnu was born (according to Sir Monier Williams) in 1117 A.C., at Permatūr, 26 miles from Madraūr, not far from Conjeveram. He flourished in 1150 A.C. (*Imp. Gaz. India*), and in the latter part of his life settled at Sri-rangam, on the Kaveri, near Trichinopoly, where he converted millions to his faith, establishing 700 monastic teaching centres, and accepting converts from all classes. According to the Kānara account of his life (Divya Charitra), he was the son of Sri-kesava Āchārya and of Bhumi-devi (“ the earth goddess ”), and an incarnation of the great serpent (see Sesha) ; he worshiped Vishnu as Sri-ranga-nātha, lord of Sri-ranga, the place where he composed his chief works, after completing which he set out to travel and teach. He called his chief disciples by such names as “ lotus,” “ mace,” “ disk,” etc., according to the chief emblems of Vishnu. He converted thousands of the worshipers of Siva, notably at the shrines of Tripati ; which so angered the Chola monarch, that Rāma-nūja was forced to fly to Maisūr (Mysore), where he converted the Jain ruler. Four of his monasteries still remain (*Imp. Gaz. India*, iv, p. 307). He rejected the philosophy of Kapila, which taught the reality of perceptions, and preferred a more mystic belief in a modified unity of creative power (see Ādvaitya). The supreme spirit, according to Rāma-nūja (see Fraser, *Lit. Hist. India*), is both the cause of the universe and the material whence it is created (a Monist philosophy) ; this supreme being is to be adored as Vishnu, by all who seek heaven, and freedom from re-incarnation, through reunion with deity. He taught that “ Vishnu—or Nārāyana—was the all-wise, all-merciful, and all-

powerful : all that is meant by matter and soul.” These “lay dormant till. creation occurred, by God’s spirit through his own volition, acting 0)1 unevolved matter and non-manifest soul.” Soul therefore—as in the speculations of Vedantists—was a force latent in matter.

Rāma-nūja embraced the doctrine of Bhakti, or “faith” needful to all, as it was taught by his predecessor and learned fellow-countryman, Sankar-āchārya, in the 8th century A.C., though the last-named was a Saivite reformer. All such leaders required that implicit faith should be felt regarding their teachings, and they generally declared these to be divinely revealed ; the last of such Theistik teachers to appear in Southern India was Mādhava, who died in 1198 A.C.

Ramāyana. The great epik on the story of Rāma (see Rāma, and Sita) which is “the Bible of an hundred millions” in India, written or sung by a legendary Vālmika in the 6th, or perhaps in the 7th century B.C. Our present text is supposed to be of the 3rd century, but Prof. Jacobi says that : “It seems to have been written not later than the 6th century B.C., though, as in the case of most sacred compilations, there are evident later interpolations, as in Book VII, some of the first chapters.” The language is Sanskrit, and not the Pali of the 3rd century B.C. The hero is already deified in the “Adhyatma” of Vyāsa, and in the later “Brāhma Purāna.” No more estimable character appears in Indian poetry. The Epos of Vālmika consists of 50,000 lines, divided into sections which begin with Rāma’s boyhood and end with his ascension. Hindus are never tired of reciting its beautiful measures, or of pondering on its myths. Brāhmans teach that : “Whoever devoutly reads or repeats it often, will be liberated from sin, and from its effects, and will be exalted with all his posterity to the highest heaven.” In the 2nd chapter Brāhma says : “So long as hills and streams endure, so long shall the Ramāyana be loved by earth’s sons and daughters.”

Rambha. A beautiful Apsara (or nymph) sent by Indra to tempt Visva-mitra, who turned her to a stone. She was the wife of the son of Kūvera, and mistress of Rāvana her husband’s uncle.

Ramh. Sanskrit : “to shine,” “speak,” and “run.”

Ram-isvara. A temple in which is one of the 12 great lingams of India (see Lingam) : it is built on the spot where Rama crossed “Adam’s bridge” to Ceylon, on the long, low sandy islet of Paumben, near the Madura coast. It occupies a rectangle of 1000 by 650 feet, .and has a magnificent gateway. Mr Fergusson says that it “exhibits

in the greatest perfection all the beauties of the Drāvidian style.” The stones are said to have been cut and polished in Ceylon, and many of those in doorways and roof are 40 ft. long. The corridors for worshipers are 20 to 30 ft. broad, 30 ft. high, and more than 3000 ft. in length, supported on carved pillars: the surrounding wall is 20 ft. high, with a gate tower on each face, but only that on the west side seemed to be finished when we inspected it in 1851. Tradition says that the Rāmnād Rajas began the shrine (on a much older one) in our 11th century: the work was stopped by Moslem persecution in the 12th and 13th centuries. The central lingam is said to have been the gift of Rāma himself. It is always washed with Ganges water, which is then sold at great profit, to those who desire offspring. Thousands make annual pilgrimages and gifts to the shrine.

Ramya. Sanskrit: “night,” “pleasure.”

Ranan. Ranno. Renen. An Egyptian serpent goddess wearing the Uræus crown of Hathor, and giving life to souls in Amenti, or Hades. She is the consort of Shu (“wind” or “air”).

Raphael. Hebrew: “the giant of God.” One of the four archangels according to the later Jews (see Rephaim).

Rasena. A name of the Etruskans, or other early tribes in Italy (see Etruskans). As an Aryan word it may come from *Ra* “to go” and *Sena* a “leader,” meaning “chiefs of the migrants.”

Rat. According to M. Lièvre this means a “sacred stone” in Brittany, like the Welsh *rhad* said to mean a stone image (see Rood).

Rātī. A beautiful poem gives Rātī’s lament over Rāta (or Kāma), slain by Siva because he had shot an arrow at him. The name means “beloved.”

Rattas. Mahā-rattas. Perhaps from the Aryan root *radh* “to go away,” as meaning migrants. A race which became a nation in India only about 1650 A.C., the population being mainly Mongol or Kolarian, or, according to Sir W. Elliot, Drāvidian. The “great Rattas” were bold plundering highlanders of the Western Ghāts in N. India, gradually extending over Gujerāt and Surashtra (see Rajputs). Sir W. Elliot (*Numismata Orientalia*) traces their civilisation and coins, and their connection with the Rajputs. He also sees the name among the Rettis, or Reddis, of S. India, still an important Drāvidian people. Mahratta rule spread rapidly from the Bombay Ghāts through

Kuntala, or central India, till it threatened the British of Calcutta, where the colonists surrounded their factories with the "Mahratta ditch." The Mahrattas, scattered from Delhi to the Jamuna, delighted in fighting annually after they had garnered their crops. They claimed descent from Kusa (see Rāma). Mr Hodgson supposes the N. Dhangar, or shepherd Mahrattas, to be Kolarians. The nation .of about three millions consolidated in resistance to the Mongol invasions ; but the true Mahratta warrior class never amounted to more than half a million. Nearly all the nation professed Hinduism. The typical Ratta is a small, wiry, active man, impatient of discipline, but keen sportsman, a willing herdsman, and a good gardener or labourer. The surviving Mahratta chiefs of Baroda, Poona, Indme, and Gwalior, claim descent from a brave but unscrupulous soldier, Shahji Bhonsla (1634 A.C.), whose son Sivaji (1627 to 1680) founded a Hindu confederacy against the Mughal emperors of Delhi. He issued from his mountains to raid their dominions, and was called "the mountain rat," becoming a great power in India. But though good fighters the Mahrattas were bad administrators, and allowed the Konkani Brāhmins to rule as Peshwas, the first of whom was the minister of Sivaji's grandson in 1707, his master being a prisoner at Delhi. Henceforward the Peshwa became a Raja (or Rao), and the office was hereditary. Baji-Rao of Bithur near Cawnpore was a British pensioner, but adopted the notorious Rajput Nana Sahib, who is supposed to have perished in the Napāl jungles in 1857 or 1858. The religion of the Mahrattas—as their history indicates—is a mixture of ancient non-Aryan with later Hindu beliefs.

Raven. In mythology a bird of night, winter, and ill omen. In the Semitic flood legend the raven flies away when the waters dry up. Good ravens however brought food to the prophet Elijah, though some read 'Arab for 'Oreb, and suppose that he was fed by the nomadic tribes. The Skandinavians said that ravens scream on lonely moors and in forest swamps, being the souls of murdered men (Thorpe, *Norse Mythol.*, ii, p. 94), and if they croak when flying over a house some one will soon die in it (iii, p. 180). But Odin's two ravens are Hugin and Munin (Anglo-Saxon Munan "mind"), and represent "thought" and "memory."

Rayavant. Sanskrit. Perhaps "brilliant." See Ri. A name for Agni ("fire") and Kūvera ("riches").

Rechabites. Descendants of Rekab (Jer. xxxv, 2) in the 9th century B.C. and down to the 6th (see 2 Kings x, 15). They were

ascetiks (like Nazarites) who drank no wine, and built no houses, but lived in tents.

Rehu. In Egypt a two-headed man (Set-Hor), and a hawk (Horus), or a long-snouted animal (apparently the demon ass) representing Set.

Religion. Latin: *Religio*. Prof. Max Müller (*Gifford Lectures*, 1885, p. 35) quotes Cicero as deriving the word from *relegere* "to gather" or "arrange," being the opposite of *negligere* "to neglect," as meaning "observance" of established rites and moral laws. Aulus Gellius uses *religens* as opposed to *religiosus*, saying: "it is needful to be careful (*religens*), but be not religious" (*religiosus*): the first conception of religion, therefore, was not either a "binding together," or a "binding back" (restraint), but "care," "regard," and "reverence": not blind faith but due observance of duty to others. Belief is a geographical accident, but true religion is found everywhere (see *Morality*). We distinguish Religion, as a reality, from Religions which are the superstitions of various races. [In the present work the author traces the growth of religion, from the early *Animism* of savages, believing in countless spirits inhabiting organic bodies or inorganic objects, followed by *Polytheism*, the belief in certain great gods—especially of heaven, earth, ocean, hell, sun, moon, and air—who control lesser spirits. This stage is followed, among Hebrews, Moslems, and others, by belief in *One God*, as the single creator and ruler, author alike of good and evil. Among Hindus, Greeks, and others, *Philosophy* taught the existence of a spirit apart from matter, yet animating all; and modern *Monism*—denying this doctrine—speaks of a single force in universal matter. But these beliefs have little connection with the sensu of *Duty* to fellow-men, or with the religion of love taught by Buddha and by Christ. See such articles as *Agnosticism*, *Morality*, and *Conscience*.—ED.]

Religion, from the first, was so far connected with ethiks that fear of unseen spirits" restrained" the strong from injuring the weak; but among the masses it consisted in a selfish anxiety as to the future of their own souls. To please the gods they tortured their own bodies, and flattered deities from whom they sought favours (see *Prayer*): they even consecrated vice (see *Kadesh* and *Sakti*), and disregarded the ethikal experience of the race; or said that the soul could not be defiled by the deeds of its enemy the body. The purification of savage religion was due to increased loyalty to real ethikal teaching, accompanying increased knowledge and civilisation. Popular belief, as the sanction of conduct, has always lagged behind the thought of the wise.

In East and West alike Religion, or Faith, has been regarded as knowledge, and as mysterious Revelation, though founded on ignorance. It is a rule to live by, and affords a hope after death ; it is a key to unlock the secrets of the spiritual and material universe, in the belief of the religious. " Here it is associated with work, and kindness : or there with rest, and wisdom ; here admired for its simplicity, there for its complexity " (Mr E. G. Browne, *Persian Literature ; Journal Rl. Asiatic Soc.*, Jan. 1898). As the child obeys, either with fear and trembling, or with love, so man was bidden to obey the gods : for this is " the beginning of wisdom." There was in this no thought of duty to others, and the life of the pious was often one of seclusion. Yet their meditations led to what we now see to be true Religion. Confucius, Gotama, and Christ, thought indeed of their fellows ; but the Churches were more intent on the mysterious and unknown. The wisdom of the Greeks was " foolishness " not only to Paul, but to Augustine, Calvin, Loyola, and Luther. The faith of a babe was more true than the thoughts of a genius ; and Religions thus became the enemies of actual knowledge. So in time, under ignorant guides, they became merely dead forms, or engines of priestly tyranny ; as when the ancient public confession of sin, before the congregation, was changed to the secret confession to a priest, which is the foundation of ecclesiastical power. So gross was Christian ignorance, under such a system, that in 451 A.C., it is said, many bishops could not sign their names.

Religion, according to such priests, consisted, not in a good life, but in man's conception of his relations with an Invisible, Almighty, Incomprehensible Power, controlling his destiny. Yet Christ said : " Why call ye me Lord, Lord, and do not the things that I say " (Luke vi, 46). Thus a religion, as usually understood, is a Faith, or belief in some authoritative statement regarding supposed wonders ; and irreligion is want of belief in these. Faith is regarded as a special gift or faculty, not as a submissive acceptance of statements made by human teachers. Such assertion must, however, always create A-theism, or denial of the dogmas accepted by others. Good Christians doubted not that Giordano Bruno, and Galileo, however virtuous their lives, were children of Satan, like Luther ; and calumny has always been the secret weapon of priests in resisting knowledge. The ignorant who poisoned Sokratēs were not more fanatical than Augustine, when he said of great men like Aristotle that " they are predestinate to eternal fire with the Devil." Hobbes, whose skepticism was the natural reaction from such teaching, says pithily that : " Religions are only superstitions in fashion, and all superstitions religions that have gone out of fashion."

Many Christians have agreed with Loyola, the creator of Jesuitism, that "the highest virtue in a Christian is the sacrifice of the intellect." Thus the poor Agnostik's doubting (or we may say doubtful) soul must be saved by tormenting his body, in order that Truth may be established by Faith, and not by knowledge. The belief in a soul is the origin of such evil (see Soul). But true Religion, in the belief of the wise of all lands and ages, lies not only in good thoughts and good words, but in the resulting good deeds. As a contemporary of the mammoth and the cave bear, man, cowering in caverns, lived in fear of the terrible facts of nature that surrounded him. He imagined every phenomenon to be due to the irresponsible action of some indwelling spirit. He therefore strove to appease such by offerings and good words. But he had as yet no conception of law in either society or nature. The further we go back in the history of man the greater do we find to be his dread of gods and devils. The common idea of savages having no religious conceptions is due to their concealing them from strangers; and those who live long among them tell us otherwise. Religion, with its tears and cries, was the offspring of ignorance, helplessness, and fear, till man became bolder through experience and success. But men still inherit the ideas of the past, with its prayers, sacrifices and sacraments, fetishes, gods and demons. These too are fortunately ever changing and dwindling, as man advances in real knowledge, and rises to the conception of abstract ideas, and of concrete science, though hindered by his fears, heredity, and imagination. Yet the old emotional rites, and consolations, cling to many who are good and loyal, and who feel that without all that they have loved and believed since childhood they cannot live at all. Religion, said one who was once a fearless Agnostik—though afterwards a believer in "astral bodies" and "divine incarnations"—did not descend as an angel, rainbow-crowned, from heaven, but arose a shapeless monster amid human fears of the unknown. It was a pestilence walking in darkness, a terror which crafty teachers used, to gain power over the timid and credulous.

The early gods were deities of wrath demanding victims; seen in lone places, or in fevered dreams which were real to man in his childhood. Visions of the night are found, in every historic faith, to be the basis of belief (see Dreams). The soul in sleep wanders to the other world (see Soul); the "cloudland of the shades." Every angry cloud or torrent, stormy Ocean, weird mountain, dark forest or savage beast, every frowning cliff or conspicuous tree or stone, had its indwelling dangerous spirit. To appease these, and, to secure the presence of more kindly spirits, sacrifices were offered, and images and

shrines were made. The gods were sought in their favourite abodes, or given a habitation near the villages, where they could easily be found. With the appearance of the art of writing, their ways and natures were defined for the instruction of the race. But while Faiths spread rapidly, true religion was a much slower growth : the good heart and life are rare among savages : the steadfast pursuit of duty, and the hatred of all that is false, mean, and cruel, are the ideals of civilised man. Whatever is good in the ideas of the past must be dear to good men ; and to them the real Science of Religion is the ordering of practical methods of increasing goodness. But they must also shrink from all that has been found bad and useless in the past, recognising with Bacon that : “ It is better to have no God at all than a bad one.” Yet the race could not go further than its civilisation allowed : the religion of the time was such as could be grasped. Mr F. Jordan says that, though “ self-seeking priests may have contrived the religion, cruel men thrown their cruelty into it, yet good men also threw in their goodness, and acute men their acuteness : while strong men bent it to their purposes ; and schemers to their schemes or fancies ; until we see in the modern Christian a newer natural man, carrying the older natural man on his shoulders ” (*Agnostic Annual*, 1895).

No historic religion is either entirely false or entirely true. It is founded on facts more or less misunderstood. Even Hell seemed evident to those who saw the sunset flames when the gates of Hades opened to admit the sun. The untrained imagination peopled the universe with spirits, and told the story of the universe, from the mystic void of the beginning to the thronged eternity yet to come ; true treasures were placed in earthen vessels ; and true thoughts were said to be due to divine inspiration. False and foolish superstitions are natural and inevitable growths : the vague, earnest thought of the past is not to be scoffed at or despised, but must be studied and appreciated aright : the Science of Religion must be studied, like other sciences, by a comparative system : the germs of truth must be sought in other faiths besides that of our fathers. Fear dies down as man gains courage through knowledge, and stands upright instead of falling on his knees to ghosts. There is no greater trial for a truly religious man than to find himself obliged to give up the faith of childhood, whether in Christ, Muḥammad, or Brāhma. There is no greater courage on earth than that of refusing to listen to the heart, when the reason shows us that it has set its love on things unreal. The world regards the recreant as a miscreant, when he seeks truth in order that he may once more believe (see Prof. Max. Müller, *Fortnightly Review*, Feb. 1897). Creeds are but the dogmatic crista-

lisations of growing belief, which they tend to kill. Alexander von Humboldt analysed positive religions as including : “ First, a code of morals nearly the same in all : secondly, a theological dream ; and, thirdly, a myth or historical novelette.” Religion cannot be finally settled, for the price of truth is eternal vigilance (see Creeds and Sabellius).

“ If,” says Huxley, “ the religion of the present differs from that of the past, it is because the theology of the present has become more scientific than that of the past ; because it has not only renounced idols of wood and stone, but sees the necessity of breaking in pieces the idols built up of books, and tradition, and fine-spun ecclesiastical cobwebs ; and of cherishing the noblest, and most human, of man’s emotions, by worship—for the most part of the silent sort—at the altar of the Unknown.” But religions are still disconnected with ethiks ; and a Brāhman friend used to say to us that “ he knew of no immorality in either the services or rites of his temple or faith.” He thought that the worshiper might descend to any degradation, provided that it was prescribed by the commands of the deity. Such argument sanctioned the customs of Agapæ of old, as it does those of the Sakta sects of to-day. Faith and submission are thought greater than reason ; and the gods are to be pleased by imitating what man has said to be their nature. The true religion, or restraint of moral force, guiding us in daily duty, needs no priest, and no prayer or public rites. These established themselves in the past, till religions became organised tyrannies. Children who were taught to love and obey their parents, and to revere the wisdom of ancestors, were thus mistaught to forsake those who knew and loved them best, to listen to the priest (see Conversions) ; but they were also taught to be true to the traditions of the hearth, and to do nothing that could tarnish the honour, or betray the trust, of the tribe or race : their religion told them that they too must be good parents, kind masters, helpful to the weak, the aged, or the stranger. This (even from the earliest known times) was true religion, growing side by side with superstition and priest-craft. The simple joys and griefs of birth, courtship, marriage, and death, were bound up with natural religion, very different to that of the sacraments by which men strove to stave off sorrow, or to secure happiness. Spiritual tyrants interfered alike with natural affections and with sorrows ; and founded their power on the fears of the heart ; pointing to the dangers of the future, and offering the desired immortality, and reunion with the loved and lost, as the rewards of obedience to themselves, or to their God. They added certain legends of heroes, and of gods incarnate, as evidence that what they taught was true.

But a good Brahman confessed to us that : “The worship of the gods is one thing, and our conduct outside the temple is quite another.” Priests strove to weave these two strands together, but it was a weaving of iron and straw, of childish legends with the realities of man’s actual life. Religion grows and becomes greater, while creeds wane and wax feeble, in spite of every attempt to fit them to the age by spiritualising their ancient crude assertions. The moral element is the breath of life to every faith ; and when dogma crystalises it leaves us the dead body of an aged superstition. The inevitable law of growth and decay applies to religion as to all other phenomena. The stars themselves are no more eternal than the words of ancient Bibles.

Rude tribesmen have often expressed to the author their wonder, and sorrow, at the “want of religion” exhibited by those who did not believe in all the spirits, and demons, whom they feared, in rocks and streams and trees. It is not many centuries since our own ancestors used to punish legally beasts, and trees, and stones, that had injured men ; a century ago a cart wheel was whipped and burnt in Ireland for hurting a man’s leg. The dog who bites the stick that struck him looks with awe and love at the master who trains him in youth, and tends him with mysterious power in sickness. He pines for the loved presence, and fears the wrath—whether just or unjust—of his lord. So too man gazes wistfully at the power that he may not understand, though the popular belief that “man is the only religious animal” is vain. The Guiana Indian is nearer the truth when he speaks of “man and other animals.” We cannot lay our finger on any one cause, or place, or time, as showing the first birth of Religion, any more than we can point to the first man ; we may trace the history of a single god but not the origin of the idea of a spirit. We only know that souls and spirits were material beings till quite recent times (see Soul). The most widely separated races constantly exhibit most striking similarities in rites and beliefs, the reasons for which have as yet been little studied. The wild man, little as he knows the powers that man can develop, is ever ready to believe a new tale about some demon or monster. He cannot understand the thought of such reasoners as Marcus Aurelius, Kant, Spinoza, or Herbert Spencer, but he—like a child—delights in the new fairy story, though he often does not accept the moral attached. Hence book religions—Christianity and Islam—spread among savages, but make no converts among the older civilised peoples—Jews, Parsis, or Hindus. To us, in years more than a generation ago, the wild peasantry of Donegal seemed nearest to the wild men we had known in the East, retaining their ancient paganism mingled with

obsolete Christianity, and living in continual fear of spirits, witches, and ghosts ; falling on their knees at the flash of the lightning ; yet thinking nothing of the greater marvel of steam. It is the townsman only who, though often retaining his beliefs, is able to learn the new knowledge of his time. The “fair old myths have served their purpose well” ; and, as Miss Naden makes the old Roman philosopher say to the priest—

“There is room for all : the world is wide.
Zeno was great, and so perchance was Christ.
And so were Plato and a score beside.”

“If I were young I might adore with you,
But knowledge calms the heart, and clears the eye.
A thousand faiths there are, but none is true,
And I am weary and shall shortly die.”

Great minds in every age have derived their religion from their hearts. Marcus Aurelius, the noble Stoic emperor, in spite of “that fierce light which beats upon a throne,” in spite of knowledge of the world which makes men cautious and cold, never lost the warm heart, or allowed the ethical conscience to become dim. He stood half way, in time, between Christ and the civil establishment of the Church. Few have attained to the moral sublimity of his thought, however little it was appreciated by the new sect in whose favour he refused to alter the laws of the Empire. He accepted no dogma : for as Renan says, he held that “where the infinite is concerned no formula is absolute. . . . He distinctly separated moral beauty from all theoretical theology,” and urged that Duty is independent of speculation as to a First Cause. In his meditations he reproaches himself with having “forgotten that holy relationship which should ever unite each man to the whole human race.” Matthew Arnold calls him “the most beautiful figure in history” ; Niebuhr finds in him the noblest of characters ; Renan says that “his religion is the real absolute religion—that which results from a high moral conscience placed face to face with the universe ; a faith which is of no race, neither of any country ; one which no revolution can change, nor any discovery affect.”

Herakleitos, in the 6th century B.C., thought that all religions were mental diseases, which the wise should try to assuage, since it was impossible, he said, wholly to suppress them. They were natural phenomena like floods or pestilences. Feuerbach, some 2000 years and more after Hērakleitos, called religions “sacred but undoubtedly radical evils, inherent in the sick and weary heart of man,

and perhaps the chief source of his misery." Kant said that they were "worse than valueless save when they inculcated morality, which however they usually falsify and destroy, by basing it on a desire for a reward, or the fear of a hell, or on supposed divine command." Fichte said truly that: "Religions were not instituted in order to guide our lives; though, in a corrupt state of society, they called in ethics to impart moral sanction to their fables and superstitions."

Thus in Egypt we find noble ethiks mingled with magic charms and incantations, great thinkers side by side with priestly fanatics and believers in dogma, which is the grave of truth. A simple faith in God and goodness is never welcome to those who desire to preside over mystic rites, and to lead an obedient people. The popular voice is against the thinker; and popular opinion gives power to the established hierarchy: to the pastors who taught their childhood. Thus was it said that knowledge "puffs up" (1 Cor. viii, 1), while "kindness builds up": the "wisdom of the world is foolishness with God" (iii, 19), and with it faith has nothing to do (ii, 5). Men should become "little children" not only in innocence but in knowledge. Paul learned little from Gallio (Novatus brother of Seneca) when he freed him from persecution, but smiled at his enthusiasm. Yet the ideas of a "Judge of quick and dead," and of a "risen Lord," were immensely old in Egypt, and well known to cultured Romans.

It is a grave question how far men and women really believe in their religions. The attitude of most is that of Mde. de Stael: "I do not believe in ghosts, but I am very much afraid of them." The masses, not under any strong emotion, think it can do no harm to believe in Bibles and marvels; and their hearts tell them that many truths are taught in such sacred books; but dogmas bring skepticism, in the East as well as in the West., though those for which men once bled and slew are now thought of little importance. The poet bids us "leave there thy sister where she prays," be it in a Chinese joss house or a temple at Banāras. Thus the eyes of all are averted from that which might lead to true knowledge, and the advance of the race. The statesman argues that "some sort of religion" is needful to keep the masses quiet and happy in docile ignorance; all but the few among rulers of mankind think inquiry and religious changes dangerous—as indeed they are; but selfish statecraft has often proved to be a storing up of evils against a day of wrath. Polybius, the Greek politician of the 2nd century B.C., says of the Romans: "That which other men regard as an object of disgrace appears, in my

judgment, to be the very thing by which this republic is chiefly sustained. I mean superstition, which is impressed with all its terrors; and influences both the private actions of the citizens, and the public administration also of the state, to a degree that can scarcely be exceeded. This may seem astonishing to many. To me it is evident that this contrivance was first adopted for the sake of the multitude. For, if it were possible that a state could be composed of wise men only, there would be no need, perhaps, of any such invention. But . . . there is no way left to restrain them but by the dread of things unseen" (Polybius, *Hist.*, end of Book vi). Yet by the time of Augustus the temples were falling into ruins; and the most prosperous period of ancient history was during the reign of the philosophik Antonines.

The masses are now seeking for a new and reformed religion, suited to the real beliefs of the age—a "renovated Christianity," not one of rites and mysteries, but divested of miracles, and shorn of dogma. Such is the teaching which men crowd to hear, though women may still cling to the beautiful legends of the past. They feel that this is the answer to the teaching of science; and this ethical religion cries, as of old, "We must increase and you must decrease." The old watchwords have lost their power—nay even their meaning is forgotten. Even the shepherds are now smitten, and the flocks are scattered. Religions are crumbling; but true religion is as firm as of old. Sin is no longer disobedience, but disloyalty to a loving Father. The fall of man gives place to the rise of man. The figures of Buddha, and of Jesus, loom as large as ever. The Jewish Jehovah takes rank with many other national gods. It is felt that man may be disloyal to moral law even when not breaking those of the state or of the decalogue, but beyond this sin has now no meaning. Yet to call such religion Christianity is historically impossible (see Christ), for it is the religion of all the greatest teachers of the past. Christianity is a definite belief in certain dogmas as to a Trinity, an incarnate God, a devil, heaven, and hell; and none of these dogmas belong to the really felt belief of the new age. Max Müller says that "the highest morality, before the rise of Christianity, was taught by men to whom the gods had become mere phantoms, and who had no altars—not even one to the Unknown God." Fichte taught that all true "religion is knowledge—the garnered materials collected by the senses, and matured by the thinker into abstract concepts." But what the world calls religions demand from us belief in certain statements about beings, events, and doctrines, said to be attested by inspired writers. "Credula mens hominis, et

erectæ fabulis aures." Men and women are at heart Transcendentalists, striving to reach beyond experience. Yet, as Max Müller says, knowledge cannot reach the gate of reason till it has passed the gate of the senses. We must beware of metaphor, and cease to speak of "mansions in the sky," if we would tread on solid ground. Science must govern our beliefs, if our morality, and our religion, are to be founded on knowledge and experience. Some have sought a new name for the new Religion; but it is better to keep the old one, while putting away childish things; for from the beginning there has never been a really new Religion, and all faiths have followed the universal law of evolution.

"He who knows only one Religion knows none aright." Theism was a material advance on the older beliefs, yet it was found that the deity receded further the more the idea was studied, till some said that man only worships what he does not understand. Reason alone is not a certain guide, for it is liable to fail, and to run into errors not perceived tm long after. An universal religion must give scope to all our activities, and must find a place for a Spurgeon, and a Stanley, as well as for a Darwin, or a Bradlaugh. The culture that dispels ancient musions does not entitle us to say they had no use or foundation. Reverence becomes the thinker who knows that man's power of thought is limited by his nature. But "science has never destroyed a fact, or discredited a truth; her ways are ways of pleasantness, and all her paths are peace." She has nothing to say to the dreamer or the fanatic; nor to the scoffer and pessimist. She leaves us only, as one of our greatest teachers said, "at the portal of the unknowable." The astronomy that destroyed astrology did not affect the stars, nor will any discovery of truth injure true religion. For, as Huxley warns us, speaking of science, "its subject matter lies within the boundaries of possible knowledge; and, unless its evidence satisfies the conditions which experience imposes as the guarantee of credibility, all beliefs are void of justification." It took long ages to reach the conception of One God, which arose from the study of nature. It must take many more before men conceive the idea that the life of the universe is not apart from the material universe itself, and get rid of the many illogical conclusions that are still drawn from the ancient doctrines. The influence of religions has so far tended to separate men of various races and lands. "The chosen people" must drive out all others, and "Christ's kingdom" must overthrow all other kingdoms. The tendency is to bind men socially into rival bands, and to develop caste. The schools of metaphysics in like manner are rivals. True religion must tolerate and unite rather than divide.

The theologian of the day calls on governments, and synods, to free him from the bondage of dying creeds and standards. He attempts to adapt himself to the present by a semi-scientific treatment of the "bases of belief." These "halfway-houses" are very ancient features of the natural history of religions; and it is an ancient objection that physical science also rests on hypothesis. But true knowledge is that which has passed beyond the theoretic stage to demonstration. We grope and stumble, yet we advance. As children waking we once saw the frosted pane covered with beautiful forms, but saw nothing beyond; the day comes and these vanish as ghosts, and we see, beyond, the fleecy clouds to which they may have fled; but that which is beyond the clouds we cannot see through the soiled glass of our window. So too with true religion, the fairies fade away, and the sun rises; but the purpose that we fear is still hidden from our understanding.

We may acknowledge then that every religion was an attempt to realise the highest aspirations of the race and age. The ideal of rude tribes is an autocratic rule, and such races worship an autocratic god. The age which acknowledges the duty of securing happiness for all, as far as it can be attained, worships a Father who has patience with his children. It proceeds, as Herbert Spencer says, to "formulate our ignorance in terms of knowledge": or as Pope wrote—

"Thou great First Cause, least understood
Who all my sense confined
To know but this that thou art good
And I myself am blind."

Yet must we remember what 'Omar Khayyam wrote, more than eight centuries ago—

"The moving finger writes, and having writ,
Moves on; nor all your piety or wit,
Shall lure it back to cancel half a line,
Nor all your tears wipe out one word of it."

Remphan. Raiphan. The Septuagint version (Amos v, 26) reads, "the star of your god Raiphan," and this is quoted in Acts (vii, 43) as "the star of your god Remphan," perhaps the Egyptian Renpu.

Renpu. Egyptian: "the year." The goddess of the year carried a calendar on her head, and palm branches in her hands. The Koptik *Renpa* signifies "renewal." The year was connected with the heliacal

rising of the star Sothis (Sirius) ; and the “ star of Remphan ” (see above) may thus be connected with the year as Renpu.

Rephaīm. Hebrew : “ weak things,” “ shades,” “ clouds.” The term is also applied to giants (see Nephilīm) who are otherwise called “ tall ” (see 'Anak). These Rephaim lived in Bashan in the 22nd century B.C. (Gen. xiv, 5), and Repha was a Philistine giant (2 Sam. xxi, 16, 18). In the Psalm (lxxxviii, 10) we read : “ Wilt thou show wonders to the dead, shall the Rephaīm rise to praise thee.” In Isaiah (xiv, 9) “ Sheol below is moved for thee to meet thy entry, rousing the Rephaīm for thee.” The word has the same sense in the inscription of Eshmun'azar of Sidon (see Phoinikians). The Hebrew belief as to “ shades ” was like that of other ancient races (see Hel).

Reseph. Resheph. Hebrew : “ flaming,” “ sparkling.” The Phœnician god of storm and lightning worshiped also in Egypt. [The Beni-resheph (Job v, 7) or “ sons of flame ” were apparently the thunder clouds, and the passage means “ man is born to trouble, and storms will fly forth.”—ED.] M. Clermont Ganneau (*Quart. Stat. Pal. Expl. Fund.*, July 1896) thinks that Arsīf, north of Joppa—the Apollonia of Greeks—was named from Reseph, who is noticed in Phœnician inscriptions.

Resurrection. The usual word in the Greek of the New Testament is *Anastasis* or “ standing up ” ; but of Christ it is said that he “ awoke ” (*ēgerthē*) : the idea presented no difficulty to those who believed that souls can quit and return to their bodies (see Soul) ; but Paul apparently believed that the resurrection was in a spiritual body (see Paul) ; he did not suppose that any but the pious would so rise. The author of the third Gospel, however, believed that Christ rose in the body (Luke xxiv, 39), as did also the author of the fourth Gospel (John xx, 27). The author of the First Epistle of Peter (iii, 18) says that Christ “ being put to death in the flesh ” was “ quickened by the spirit.” “ By man (1 Cor. xv, 21-22) is the waking of the dead ” whom Christ “ will make live,” in incorruptible spiritual bodies (44, 52). The son “ quickeneth whom he will ” (John v, 21) ; but according to the Apocalypse the rest of the dead will rise after the 1000 years of Christ's rule (Rev. xx, 5), being subject (as in Egypt also) to a “ second death.” In Daniel (xii, 2, 3) “ some ” are said to rise, to glory or to shame, but not all. [According to the Talmud the bone Luz (*os coccygis*) is the seed whence the new body will grow, fertilised by a rain of manna ; but only Israel has any part in such future life.—ED.] In the Persian Zendavesta only the pious

followers of Sosiosh will so rise (see Immortality). The Christian fathers, especially Tertullian, found some difficulty as to the resurrection of those who had been eaten by fishes or beasts : it was needful that the body should be buried : for by the 2nd century A.C. it had come to be agreed that all would rise in their material bodies.

Revelation. See Inspiration.

Revelation of John. In Greek *Apokalupsis Iōannou tou Theologou*. It is traditionally believed that this "John the Theologos" was St John the Apostle, but the book found it hard to gain admittance into the New Testament Canon, being only one of many similar works (see Apokaluptik Lit. and Enoch). The Apocalypse was rejected by the Council of Laodicea in 363 A.C., and had been denounced by Dionysius of Alexandria and others in the 3rd century, but it was admitted by the Council of Carthage in 397 A.C. Chrysostom never mentions it in any of his works, and the Alogi (or deniers of the Logos) said that it was written by the Gnostik Cerinthus. Dionysius also (about 240 A.C.), "the ablest bishop of his age," says that some called it "a forgery of Cerinthus." It is not found in the Peshito Syriak version, yet Justin Martyr (according to our present text) is supposed to quote it. Dionysius showed that the style forbids us to suppose the author to be the same who wrote the gospel and epistles of John, and thought he was "another John." Eusebius appears to follow Irenæus in attributing it to St John, who—being a Galilean fisherman—probably could not write at all, and is very unlikely to have known any Greek. The details of the visions often coincide in a remarkable manner with those of the Persian Apocalypse, which we now have in Pāhlavi (see Raman Yast). Traditionally it is supposed that St John was exiled to Patmos by Domitian, and that the book was written about 95 A.C., but the statements of the book itself would point (xi, 7-9) to a date about 74 A.C. (see xvii, 11), or at least not later than the accession of Titus in 79 A.C. The E:abbalistik number 666 is usually explained to refer to the name *NRUN KSR* or "Nero the Cæsar" for the "beast" (xiii, 18), according to the Hebrew values of the letters (50 + 200 + 6 + 50 + 100 + 60 + 200 = 666) being the "number of a man"; and about this time the return of Nero was commonly dreaded. [Another explanation, justified by the way in which "Augustus" is spelt in the Talmud, is 'AAUḲṢṬ KSR "Augustus Cæsar," a general title assumed by Roman emperors, also giving the required result 70 + 1 + 6 + 100 + 60 + 9 + 60 + 100 + 60 + 200 = 666.—ED.] The seven kings (xvii, 10) include Augustus, Tiberius, Caligula, Claudius, Nero, Vespasian,

and Titus : the “ ten horns ” (12) are variously explained, but seem to be rulers associated with the Cæsar or beast, probably including the usurpers Galba, Otho, and Vitellius, who followed Nero. Rome is the hated foe of the saints in this Apocalypse—a wild allegory and vision of an expected future which has been constantly studied, but never explained the same way by any two commentators. Prof. Harnack and Herr Vischer think that it is a Jewish work to which a Christian preface has been prefixed (i-iii), while a few Christian interpolations occur throughout. Probably, however, the author was acquainted with Persian ideas, which was still possible in Asia Minor in Roman times (see Mithra).

Rhea. Reia. See Ri. A name of Kubēlē. She was the daughter of Phanes, and wife of Kronos, and thus the mother of Zeus. [Perhaps “ the producer,” Akkadian *ru* “ make ” : Egyptian *ra* “ make ” : Aryan *ra* “ to fit.”—ED.] The later Greeks rendered the name “ flowing.” She was represented in a car drawn by lions (as Ma, the earth goddess, rides a lion), and is invoked in an Orphik hymn (Taylor’s *Hymns*, p. 139), which was sung by Vestals incensing her shrine.

“ Daughter of Great Protogonos divine
 Illustrious Rhea to my prayer incline.
 Thou driv'st thy holy car with speed along,
 Drawn by fierce lions terrible and strong.
 Mother of Jove, whose mighty arm can wield
 The avenging bolt, and shake the dreadful shield,
 Drum beating, frantic, of a splendid mien,
 Brass sounding, honoured Saturn's blessed queen,
 Thou joyest in mountains, and tumultuous flight
 And mankind's horrid howlings thee delight.
 War's parent, mighty, of majestic frame,
 Deceitful, saviour, liberating dame,
 Mother of gods and men, from whom the earth
 And lofty heavens derive their glorious birth,
 The ethereal gales, the deeply spreading sea,
 Goddesses ærial formed, proceed from thee.”

Rhodes. According to the Greek Septuagint the Rodanim (Dodanim, Gen. x, 4) were Rhodioid or “ Rhodians.” The Greeks called the island Ophiousa as “ snake producing,” or otherwise derived the name from the *Rhodon* or “ rose.” [As an Aryan name it may simply mean a “ road ” or harbour, being celebrated for its port.—ED.] Rhodes held the first rank among the maritime powers of the Mediterranean, from the earliest times and down to those of the Venetian

and Genoese traders. Rome accepted its laws of commerce, so that Antoninus Pius said, "I rule the land but law rules the sea." Rhodes was famous for pottery, statuary, and ship-building. The Rhodians decreed death against any stranger intruding into their dockyards. Strabo said that "in streets, harbours, and buildings she had no equal." Pliny speaks of her "hundred colossal statues," including the Farnese bull and the Laocoon. The Rhodians sent gods to Egypt, and received Egyptian gods in return (see Athenæum, 24th July 1886), and Egyptian scarabs and pottery are here found. Panætius, the great Stoik teacher of the younger Scipio Africanus (150 B.C.), was a Rhodian; but his ethiks allowed him to declare that if a merchant, during a famine, knew that corn was coming, he need not, tell others till he had sold his own.

Ri. An ancient root meaning "bright": the name of an Akkadian goddess [otherwise read however Dingiri "goddess"—ED.]. See Ra. [Akkadian *ri* "bright": Hebrew *rah*, Arabic *raa*, "see." Compare Ar and Ur.—ED.] It also means "to flow"—a "stream" of light or of water. [Akkadian *ru*: Aryan *ra* "go": Akkadian *raa* "irrigate": Aryan *ri* "flow."—ED.]

Rig Veda. See Vedas. The oldest Veda, and perhaps the oldest existing Aryan literature known, though not written down till about 600 B.C., or later, and supposed to have been orally preserved from 1500 B.C., or earlier. Max Müller "stands almost alone" in advocating a more recent date for Sanskrit literature. [The Hon. Mount Stuart Elphinstone, *Hist. of India*, 1874, pp. 140, 247, doubts the astronomical arguments for fixing the date of the oldest Veda, supposing that they may have been due to calculating back to a traditional age. The statements refer to the heliacal rising of Canopus, and to the position of the colures (equinoctial and solsticial points) with reference to the lunar mansions. From these Bentley derives a date 1442 B.C., while others give 1181 B.C. and 576 B.C.—ED.] The Rig Veda was already ancient in the time of the great grammarian (see Pānini) of the 5th or 6th century B.C. Hindus say that if all MSS. were lost it could be recovered from the memories of Pandits. In 1882 (see *India, what it can teach us*) Dr Max Müller says that he had received, at Oxford, students who knew by heart not only the words of these hymns but every accent, and who could at once point out a misprint in his edition of the Rig Veda. Various schools of these Pandits preserve readings not in any MSS. The Indian Aryans were long zealously opposed to committing their sacred songs to

writing, and there is no mention of pen, ink, paper, or parchment even in Pānini's works. The Rig Veda includes 1020 hymns in 10 books or 10,586 verses, with a total of 153,826 words. Every letter and accent is considered holy by Vedic devotees. The hymns are in praise of elemental gods, and of the Soma drink (see Soma): the prayers are petitions for earthly blessings; but Varuna "the sky" is dimly figured (X, cxx) as a great "One" who lay in the primeval chaos. "In the beginning there was neither nought nor aught. There was then neither sky nor atmosphere above. There first was darkness hidden in darkness, gloom in gloom. Next all was water, all a chaos unformed, in which One lay in the void, shrouded in nothingness."

Millions still repeat the Gāyātrī or "Mother of Vedas" (III, lxii, 10), the ancient chant beginning "Let us meditate on the excellent glory of the divine vivifying sun. May he enlighten our understandings." Tree worship (I, clxiv) is noticed also in the Rig Veda, and in the Upanishād comment we find that the Pipal, or fig, is identified with Brāhma as an oracular tree. But the chief deities are those of sun, fire, dawn, and rain. The hymns are arranged according to the gods addressed, or according to metre; the books have a decreasing number of hymns in each, and the longest hymns in any book come first, or if two have the same number of verses, that with the longest verses comes first. It is thus clear that they were deliberately arranged, and the same system is found in the Korān where historical order is not followed, but the longest *surahs* come first as a rule. So too the sections of the Pentateuch among the Jews give 12 to Genesis, 11 to Exodus, 10 to Leviticus, 9 to Numbers, and 8 to Deuteronomy (see MM. Bergaigne and Derenbourg *Acad. des Inscript.*, May 1887).

Riki. Norse, "realm," "royal abode," from the root *Rag* "to rule," whence the Latin *Rex* and the Hindu *Raja*. "Auld Reekie," or Edinburgh, is the "old royal abode."

Riksha. Sanskrit: "bear"—the constellation of the bear. Riksha-vant, or "bear race," is a term for mountain people.

Rimmon. Hebrew: "exalted." The Babylonian and Syrian air god, called in Akkadian Im or Mer, and identified with Hadad. He is a god of storm and lightning, a Jupiter Pluvius (see Reseph), and his emblem is the pomegranate (Heb. *rimmōn*); the Assyrians called him Barḳu ("lightning"), and the Kassites named him Tessub.

Rindar. A wife of Odin, mother of Vali, who is the avenger of Baldur the dying sun god.

Ring. An emblem of the Yoni. A mediæval legend relates that a knight who put his ring on a statue of Venus could not get it off again, and was so wedded to the stony goddess. So too monks were dedicated to the Virgin (see Sir G. Cox, *Aryan Mythol.*, i, pp. 278, 352). The ring was a wedding emblem among the Romans long before Christians adopted it. The Huguenots, and many Presbyterians, regarded it as a Popish emblem. The Pope wears the “fisherman’s ring,” and every bishop is wedded to his Church by a ring. Odin too had his magic ring. The symbol was not adopted in Christian marriage till our 10th century, but was directed to be used by the Council of Trent in the 16th century. The “ring of Solomon” is the Pentacle, or five-rayed star, a well known Masonic sign. The legend of Samael who stole this ring by aid of Amina, Solomon’s concubine, is found in the *Ḳorān*, and was taken from the Talmud (Tal. Bab. Gittin.). In many legends (such as that of Croesus) the ring thrown away is swallowed by a fish, which brings it back to the owner. Rings with inscribed gems were common talismans. The Roman Church recognised rings for special purposes, such as “cranium rings” for headache, “cramp rings,” and others. “Ring-stones”—or holed stones to be passed through, or for swearing—are common among Kelts and others. The ring is the necklace of Harmonia, and the Kestos of Venus.

Rita. Sanskrit : “right,” “righteousness,” originally the “straight” path of the sun, or other road. Indra “walking in the path of Rita” recovered his cows from the cave (see Max Müller, *Hibbert Lect.*). Thus Rita becomes the “eternal foundation of all that exists.” Varuna (heaven) is said to “support the seat of Rita,” whose “horn is exalted far and wide, and the sun surrounds him with its rays.” Mitra, and Varuna, proclaim his praises, and the good follow him ; but An-rita (the “un-right”) is the mother of Naraka (hell), and the way of Nirita or death. The Persian Asha answers to the Sanskrit Rita, as meaning “righteousness,” and is called “he who created the world,” and “whom the universe follows” : “all is the creation of Asha, and the good try to follow him to the highest heaven—his abode. Through Asha the world grows and prospers ; all must strive to become possessed by Asha.”

Rivers. See Bridges, and Vāna. In the Rig Veda the seven rivers of the Panjāb are worshiped, and the Nile, Euphrates, or Tiber were sacred. Ira is the river god (from the ancient root *Ir*—or *Ri*—

“to flow”): he is the source of fertility and happiness. The streams are “lowing mother cows” running to their young with milk, “beautiful mares wandering in strength and glory,” laden with riches for old and young. But there were also bitter waters like “the accursed Karamnāsa (‘producer of sickness’) whom none can taste with impunity save the dweller on its banks”—rivers of hell in the myths of Babylonians and Greeks. All rivers had their temples, the river gods being male, while the deities of springs and wells are female; witness the grave river god of Trajan’s column. The Persians held water sacred, but accounted for its drowning men by supposing a demon to live in it (see Nik, and Nix).

Rod. An universal symbol of power—the magic staff. Rhabdomancy, or “rod magic,” is a large subject. It is connected with the club (see Danda) and mace (see Dor-je). Among Hebrews we find the rods of Moses, and Aaron, and the staff of Elish’a, and among Christians the rod of Joseph. According to Jewish legends the rod of Adam was created on the eve of the Sabbath (or with Adam), from a myrtle tree in Eden: it descended in possession of Enoch and Noah, and became the mast of the ark (a phallic symbol as the *sari* or “mast” still is among Arabs): on it Abraham engraved the name of Yahveh; Jacob received it from Isaac (Gen. xxxii, 10) and it became the “rod of Judah” (xlix, 10): Jethro took it to Midian when he fled from Egypt, and Moses received it from him. It guarded his chamber as a fiery dragon, and devoured the rods of the Egyptian magicians. Jethro had planted it in his garden, and would only give his daughter (Şipporah “the bird”) to one who could uproot it. The angel of death feared to touch Moses because of the holy name on this rod (see Moses). The monks of St Catherine’s monastery, at Sinai, still show the “tree of the rod,” as well as the “burning bush” (Mr Israel Abraham, Proc. Jewish College, Dec. 1886). This rod, with the shoes and robe of Moses, was placed in the Ark. Solomon also had a magic rod (see Jerusalem); and the “rod in Zion” (Psalm cx, 2) is said to mean the Messiah. The Hebrews divined by rods (Hosea iv, 12).

Our hazel “divining rods” are forked, and held in two hands. They are said to twitch as they approach water, and finally point downwards to the exact spot where it will be found. A century ago “Aymer the diviner” tracked a murderer by his rod at the request of a French magistrate, and Mde. Caillavale was allowed to try to find treasures in Notre Dame by aid of a rod (Scotsman, 10th March 1884). The “dowsing rod” is still much used all over Europe for

finding water, and may be of metal, or of whalebone. The American calls it "the oil smeller," but only pays the diviner if he is successful (see Rood).

Rodiyas. A much despised and ill-used tribe in Ceylon, whose very name means "filthy." They used to be forbidden to wear more than a loin cloth, or to enter a village, or draw water from a well, to cross a ferry or to receive money, lest others should be defiled by them. They were given alms, and set to protect fields or to do the scavenging of villages. They might be shot, and only the head Rodiya was allowed to approach near enough to a Hindu to receive orders. They must shout to any at a distance lest he should come too near them, and their cattle must have bells for a like reason. Their trades were tanning, rope making, and other rough industries : but under British rule they have risen to become barbers : some now speak of others among them as of lower caste than themselves, and they do not associate with such. The Rodiya says that he eats garbage and carrion because of the curse of a king to whom one of his ancestors gave human flesh instead of venison. They are a long-headed people whose language is neither Aryan nor Drāvidian (Mr Hart at Brit. Assoc., Sept. 1882): some suppose them to be connected with the Veddah aborigines, which however Mr Hart denies. They are few in number, and are only found in the hills. They bury money and clothes with the dead, and sacrifice red cocks to demons (see Ceylon).

Rohana. A name for Adam's Peak. See that heading.

Rohina. Rohinī. Sanskrit : "ruddy," applied to a stag, a Pipal tree, or a woman (see Bala-Rāma, and Krishna). Rohinī is also the 4th lunar asterism.

Rohits. The "red" horses of the sun. Rohita is also a fiery deity in the Atharva Veda.

Rok. Rukh. See Eagle, Garuda, Simurgh.

Rome. [The name is perhaps not Aryan. *Rumis* in Latin was a "teat," but the Akkadian *rum* means "building," "erection," and is probably found in Etruskan.—ED.] The city lay mainly E. of the Tiber, here flowing S.E. to a bend, or small bay, where the cradle of Romulus and Remus was said to have stranded at the foot of the Palatine, on the N. slope of which was the sacred fig tree, by the Lupercal cave, where the twins were suckled by the she-wolf. N. W. of the Palatine was the hill of the Capitol, and S.W. of it was that of the Aventine. The wall of Servius Tullius (600 B.C.) enclosed also

three other hills east of these three ; the Esquiline in the centre, N.E. of the Palatine, with the Quirinal to its N. W. and the CaoJian to its S. The Sabines occupied the Quirinal : the Latins held the Palatine : the Etruskans were on the S. side of the city. The Campus Martius lay E. of the Tiber outside the wall, on the N.W.; the seventh hill was the small spur called the Viminalian between the Quirinal and the Esquiline : the Pincian was outside the old wall, on the N.E. of the Campus Martius. The Janiculum was W. of the river outside the city ; and N. of this was the Campus Vaticanus near the “Infernal Vale.” The Imperial palaces rose on the Palatine, and E. of them the Via Sacra led up N.W. to the Capitol. The three great shrines on this sacred hill (the Palatine) were those of Jupiter Stator to the W., Jupiter Victor to the E., and Rercules to the N.E., not far from the Lupercal cave. The city was said to be founded in 744 B.C. by the united Latins and Sabines. In 665 it succeeded Alba Longa as a capital, and by 400 B.C. it was the capital of Italy.

In 1858 the author, while on sick leave from India, made a detailed compass survey of Rome, in order to study its ancient topography and legends. The hills rise less than 200 feet above the Tiber. On the Quirinal was the Agonus, or fire shrine (see Agonalia), and the statue of Mars, who is now represented recumbent by his obelisk on the Campus Martius : on four tops of the same hill were the shrines called Latiaris, Mucialis, Salutaris, and Quirinalis. The Casa Romuli (“house of Romulus”) was originally a mere hut of wicker and straw, beside the creek already noticed near the Lupercal cave (see Kakos) ; and near it was the cherry tree that sprang from his spear, hurled from the Aventine. The sacred grove, hard by the Clivus Victoriao (or “Ascent of Victory”), had a shrine of the “Idaoan Mother”—the “Ædes Matris Deorum”—whose image was originally a rude rounded stone, received from Phrygian priests in 204 B.C. (Mommsen, iii, p. 115, *Folk-Love Journal*, March 1896). Tarkhetios, the Etruskan son of Alba, saw (says Plintarch) a phallus in the heavens, and devoted a daughter to the god, who however sent her hand maid instead to become the mother of Romulus and Remus, who finally expelled Tarkhetios from the kingdom, which had been ruled by his race before the Trojan war. Even then an Arkadian Evander is said to have ruled in Rome. The Roman founder is said to have erected the figure of a bull at the Forum Boarillm ; to have made the shrine of Jupiter Stator ; and to have hung the first “Spolia Opima” on the sacred tree of the Sabines, where later was built the temple of Jupiter Feretrius. There were no less than 24 Argive shrines (Argeorum Sacraria) on the hills ; and the “Argive men” were repre-

sented by the little wicker images thrown into the Tiber from the Milvian bridge each year—a relic of human sacrifice to the river. The Capitol, where Jove had his great shrine, was fabled to take its name from a skull found on the site—perhaps another indication of human victims. The first Romans were mere shepherds whose chief dwelt in a hut, and whose Forum, in the valley between the Capitol and the Palatine, contained a temple of Vesta also of wood and thatch : their *pecunia* or “wealth” consisted in the *pecus* or “cattle” of the tribe. They deified their city founder, as in later days they deified emperors ruling half the old world, making Augustus a son of Apollo. In his days the temples had become neglected (as Horace tells us), and the influence of Greek philosophy had already been felt. Without this change, and the gradual decay of primitive superstitions which Polybius (see Religion) thought so useful, the spread of Christianity, under the great Antonines of our 2d century, would have been impossible. But the old creed did not entirely die. By the 4th century Christians had begun to mingle the pagan rites with their own. The Pope became the Pontifex Maximus : the Cardinals replaced the Flamens : Peter with his keys replaced Janus : the Virgin mother was the old Lucina : and the “birthday of the unconquered sun” became Christmas day.

Romulus. Remus. [These and other names point to the Etruskan origin of the legends. The twins had for mother a daughter of Tarkhetios (*Tarku-tas* “heroic chief”) : their father is called Numitor (*Num-tor* “heaven god”) : their nurse is Acca-Larentia (“mother of nobles”) ; while Romulus (*Rum-ulu* “the founder man”), and Remus (*Rim-us* “the foundation man”), are equally explained by the Etruskan and Akkadian languages.—ED.] The legend makes the twins, who were sons of Mars and of the vestal virgin Rhea Silvia, to float on Tiber—compare Moses, Sargina, and Darab in Persia ; and they are suckled by a wolf—compare Cyrus, Paris, and many other heroes. The Mongol emperors also were “sons of the blue wolf” (see Lukos). The city founder slew his brother, who was buried in the foundations (see Lares and Sacrifice), a rite usual at the founding of many cities.

Rongo. Rono. The dark twin brother of Tangaroa the Polynesian chief deity, who taught him agriculture. Rongo with his raven hair was night, Tangaroa, to whom all red things belong, was day. The former was the favourite of Papa his mother (see Papa and Tangaloa).

Rood. Rud. A "rod" or pole, afterwards converted into a cross (see Stones). A fine specimen of such a stone pillar exists at Whitby Abbey in Yorkshire. Many Roods are inscribed, and they are often near a sacred well, to which the name "Rod-well" thus applies, as at Weymouth in Dorsetshire, or at Priest-side near the Solway (see *Proc. Socy. Antiq. Scotland*, 1886; *Academy*, 8th April 1890). The Rood in Edinburgh old town, and that at "Holy-rood" Palace, are other examples. The English churches had "Rood-lofts" or galleries across the entrance to the chancel in which stood a cross (see *Notes and Queries*, 16th June 1900), and the present Rood-loft of St Paul's Cathedral in London was solemnly consecrated. The Solway Rod-well claims a history going back to 680 A.C., and the Roods of Whitby and Bridlay are equally ancient. The Solway Rood was 12 ft. high, and a cross was added later, the stones being tongued together. Many English Roods, and miraculous crucifixes bearing the name, were destroyed in the time of Henry VIII as being idolatrous. Queen Margaret of Scotland (1050-1090 A.C.), the wife of King Malcolm Oanmore, came from Hungary, and is said to have brought thence to Edinburgh the famous "Black Rood," making for it a little chapel in the castle: it was a gold cross in a black case: this relic was lost in 1346 at Neville's Cross, when David II violated the peace of St Cuthbert. The wonder-working ivory figure of Christ, on this gold cross, which was 3 or 4 ft. high, was set with diamonds. Every church had its Rood, and a chapel of Holy Rood stood, till the Reformation, in the nether kirk-yard of St Giles, while another existed still later in Greenside valley, N. of the Calton hill outside Old Edinburgh (see *Rivers of Life*, ii, p. 357). The Roods were accompanied by figures standing beside the cross, as in Roman Catholic countries generally (*Scotsman*, 11th September 1886: Napier, *FOLK-LORE*, p. 164). The stone pillars at market crosses were however often ancient pagan monuments (see Maypoles), afterwards converted into crosses.

Rosaries. These are widely distributed, strings of beads to aid the memory, in repeating prayers, or divine names. The system—like that of the abacus used for calculation—is very ancient, and connected with the knotted cords (*quipus*) which, in Peru, and among American Indians, were used even to record history by aid of various colored threads; or with the Wampum belts having similar use. In Japan also such *quipus* have wooden slips tied on, which are marked with hieroglyphics, serving as charms (see Dr E. B. Tylor, *Early Histy. of Mankind*, p. 156: Bourke, *Medicine Men of Apaches*,

ch. ii : *Report of Smithsonian Instit. Bureau of Ethnology*, 1892). In 668 A.C. Theodorus, archbishop of Canterbury, denounced "all knotted ligatures" (see Knots) : yet rosaries appear to have been used by Christians in the East as early as 366 A.C., and the rosary of 55 beads (see Beads) was brought to Europe by Peter the Hermit in 1090, while the larger rosary of 150 is ascribed to Dominic de Guzman in 1202 A.C. The latter is marked off into decades by a larger bead, rose, or tassel, for the Pater Noster; while each smaller bead is an Ave Maria : five decades (50 beads) are a "chaplet," and three chaplets a rosary.

The Brahmans, attaching importance to the repetition of holy words as charms, used.. from early times a Japa-māla or "prayer-necklace" with tens, and hundreds, of beads. In such repetitions the first words sufficed, and the sacred Mantra ("charm") from the Rig Veda was reduced to the words "O divine giver." Rosaries are noticed among Jains, in literature of the 2nd, or 3rd, century B.C. The worshiper of Siva rehearses if possible all the 1008 names of his god, and calls his rosary "the eyes of Siva" (Rudrāksha). It is composed of berries of the *elæocarpus*, each bead recalling the five austerities of Rudra which must be practised. The worshiper of Vishnu gives his child a rosary of 108 Tulsi seeds, and teaches it to lisp again and again the words "Sri Krishna saranam man," or "blessed Krishna refuge of my soul." The Buddhist rosary, in India and Tibet, has also 108 beads, (or 9×12) while the Saivite total (1008) is a multiple of the sacred number seven ($7 \times 12 \times 12$); the Lāmas tell their 108 beads (see Waddell, *Lamaism*, pp. 150, 202) said to recall the attributes of Buddha, as denoted by symbols on his sacred footprints. They say that he commanded the use of the rosary in one of his sermons, which was accepted at the first council after his death, and came to them from India. Many Easterns never cease to tell their beads while working or walking, or even when talking; we have often noticed them muttering invocations amid business requiring all their attention, or automatically moving the beads of the *theng-wa* or Tibetan rosary. Originally no doubt the string was hung with charms, such as all early peoples use against witches and the evil eye, as is still usual in Asia and in Africa; and the *theng-wa* still begins and ends its string of beads with a small lingam. Siva, as Bhairava "the terrible," is represented with a necklace of human skulls. Tam-din, the special protector of Lāmas, has a blood-red rosary. The nuns of Chērēsē chant the name of Avalokit-Isvara as a Buddha or a lotus, by aid of the rosary. The Barmese call it a *Tsi-puthī* or "mind garland," which aids the mind in abstracting itself from the outer world, as they murmur "All

is transitory, painful, unreal." The Moslem constantly fingers the *Tasbih* rosary, with 99 beads for the 99 names of Allah: these beads are date stones, or of earth from Makka, or from holy Kerbela; but many Sunni Moslems use only the joints of their fingers, lest they should seem to imitate the adherents of other faiths.

Rose. From the earliest times a maiden has been called a "rosebud," and a bride a "rose." The dawn is also rosy, and the sun is the rose of heaven; but the flower—known to later Jews—is never mentioned in the Bible, for the "rose of Sharon" is the narcissus. This flower was the "ruddy" emblem of the Thrakian Sabazios, and the Dionūsiak festival—the Latin Rosalia—survives in the "Domenica della rosa" ("rose Sunday"), while Pentecost is called "Pascha Rosata" from the flowers borne before the host. Rose leaves in baskets are commonly used in Italian fêtes, being emptied on to processions, as the Romans showered them on guests at feasts: the paths of brides and of heroes were also strewn with the rose petals.

The "Golden Rose" has been a much-prized gift of Popes to kings and princesses even—it is said—since our 7th century. In the 11th century Urban II gave one to the Count of Angers: in the 12th, King Louis of France received another from Pope Alexander III. In the 14th century Urban V decreed that a golden rose from St Peter's altar should be annually given to some worthy prince or princess. The custom was confirmed by the decision of a Papal council in 1740. On the 4th Sunday in Lent the altar of St Peter's is decked with roses, and the golden rose is placed on it. The Pope perfumes it with musk, incenses, and blesses it, as typifying the rod from the "root of Jesse." It is carried to the Sistine chapel, fixed on an artificial rose stem set with jewels, and anointed with the holy chrism. Other emblematic flowers are sometimes added, and a natural rose is placed within it: the whole is called "a symbol of the Almighty, of His glory, the light of heaven, and of the presence and resurrection of Christ." The Rosa Mystica is also the Virgin Mary.

Rosetta Stone. This historic record was the basis of the true study of Egyptian hieroglyphics. It presents an Egyptian text in hieroglyphics, with a second copy below in *Demotic* or cursive characters, and a Greek translation is added. Champollion spelt out the sounds of the Egyptian (about 1820), and compared the language with the later Koptik. The stone was found at Rosetta in the Delta, by M. Boussard in 1792; it was inscribed in 198 B.C., in the reign of Ptolemy Epiphanes. It is now in the British Museum. It declares the benefits conferred on Egypt by Ptolemy V as "son of

Ra, the beloved of Ptah, and the living image of Amen, whose statue is to be carried in procession with the gods, and worshiped in every temple in Egypt.”

Round Towers. See Fidh.

Ru. See Ar, Ri, and Ur. [Two roots are to be distinguished. (1) *Ru* “to roar,” in Aryan speech connected with *ur* to “growl”: Akkadian *ur*, Basque *ōr*, “dog.” (2) *Ru* “to move” or “rise,” Akkadian *ru*, Sanskrit *ru*, “go”: Turkish *ora* “foot”: hence Akkadian *rum* “monument,” “building.”—ED.]

Rua. Polynesian: “lord.” Rua-haka is the god of the ocean.

Ruakh. Hebrew: “wind,” “spirit.” Arabic *Ruh*, “wind,” and “to go” (see Ru, and Spirits).

Rudder. The guide of a boat: often an euphuism for the phallus (see *Rivers of Life*, i, p. 131, fig. 48). It is a symbol of Indra (Rig Veda VIII, lxxx) in the legend of Ahalya who went to seek Soma from this god. He gave her a luminous robe, “the skin of the sun”; and passed over her thrice, with his “wheel, chariot, and rudder.” He placed his rudder also in the bosom of Āpāla. Varro (*De Re Rustica*, ii, 4) uses the word rudder (the *gubernator* or “ruler”) in a phallic sense (see Prof. A. de Gubernatis, *Zool. Mythol.*, ii, pp. 5-7).

Rudra. Sanskrit: “the roarer,” an early Vedik god. The name also applies to Siva. The Vedik Rudra is the thunderer. The ancient fête (see *Times of India*, 19th Aug. 1892) is still held in his honour, and called the Ati-rudra, when he is invoked as patron of craftsmen such as cartwrights, carpenters, smiths, potters, hunters, and watermen. Like other thunderers, he is a crafty smith and merchant, a god of foot soldiers, and of all who use the bow, sword, and spear. His voice is heard in battle, and in the drum. He is also a patron of all night robbers, of beggars, and Faḳīrs, and he is present in houses, fields, rivers, fountains, winds, clouds, grass, the green tree, or the falling leaf. He dwells especially in forests and solitary places, or in lone mountains. The Yajur- Veda speaks of 100 Rudras. The Ati-rudra sacrifice is accompanied by the repetition of 1361 prayers daily, for 11 days: the offerings, which are of clarified butter, and black sesamum, amount to 2,357,20 l in all. Sixty Brāhmans present them, and recite hymns from 8 A.M. to 5 P.M. A special booth (mandap) is erected on 17 pillars, which are of height suitable for the performer. The main, or Vedi, altar

supports a gold image of Rudra ; and nine sacrificial pits (*kund*) are dug at prescribed distances round it, of uniform depth but of various geometrical forms : in these the offerings are burned. All the other gods and “mothers” have also altars round the statue. The rite was recently revived by a wealthy Brāhman, the municipal head of a ward in one of the great cities of India. Thousands attended from dawn till eve, in the month of Srāvan, believing that untold blessings would follow a perambulation of the booth. In the Yajur-Veda, Rudra is called Mahā-deva, or “the great god”—a title also of Siva. Uma (“the mother”) is also called Rudri, and Rudra is also the Sarpa or “serpent.” There were 11 Rudras, including the 10 Prānas or vital breaths, with Mana the “heart,” these being assistants of Indra who is the original Rudra.

Rudrāksha. See Rosaries. The tree so called bears nuts of which rosaries are made, and which are thus called the “eyes” or “tears” of Rudra.

Rue. A plant powerful against the evil eye, and considered to be a disinfectant. Serpents hate it, and the weasel eats it when bitten by the snake that he combats. It was placed on the dock, or before the judge, till recently, and is the “herb of grace.” It is connected with the basil (see Tulsi). It was strewn round the beds of women with child, and used, with the name of Jesus, in exorcisms. It is called Mally in Asia Minor (perhaps the *moly* of Greek poetry), and in Montferrat it is the “erba allegra” (“glad herb”), which cures vertigo, epilepsy, and other ills : it “brings good luck to a house, but should be reserved for single persons.” The leaves and sprigs are worn in a small bag to ward off sorcery, and to destroy the effects of poison.

Ruḥ. Arabic. See Ruakh. *Ruḥ el Qadas* is “the holy spirit,” and *Ruḥ el Amīn* is “the true spirit.”

Rum. Ruma. In Akkadian *rum* is a “point,” or “erection” (see Ru), and *Rumis* in Latin is a “teat” (see Rome).

Runes. The letters of the Skandinavian alphabet, which is called the *Futhorc* from its first six letters, *F, U, Th, O, R, C*. There were 16 Norse runes used in the 10th century A.C. in Denmark, Sweden, Norway, Cumberland, and the Isle of Man. The Gothic runes, whence these appear to have come, numbered 24, and are found as early as our 6th century. Dr Isaac Taylor (*Alphabet*, ii, pp. 210-225) derives the runes from the Greek alphabet used by the

traders of Olbia near Kief, perhaps as early as the 6th century B.C. The main reason is that the runes represent such letters as the *ng* (Greek *gg*), and the *Th* (Thēta), which are Greek and not Latin ; and the sounds follow “Grimm’s law” in their transference to Gothic speech. The art of the Goths, and their weights, were also of Greek, and not of Latin, origin. Runes written on wood are noticed by Venantius Fortunatus in our 7th century (see also Oghams).

Runga. Tamil. A god (*Svami*) whose emblem is a pillar.

Rupa. Sanskrit : “form,” whence the silver coin called a *Rupya* or “rupee.”

Russia. The dominant race in Russia belongs to the Aryan Slav family : they are divided into white Russians on the W., little Russians in the S., and great Russians on the N.E. In the N.W. are the Finns, Esthonians, and Livonians, who are Turanian in origin. S. of these, on the W. border, there are Poles and Letts ; the Lett, or Lithuanian, being now regarded as perhaps the most archaic of Aryan languages. The Tartars on the E. borders of European Russia, include Kumuk, Nogai, and Kalmuk Mongols, W. of the Caspian Sea, with Bashkir, Votyak, Cheremiss, and Permian Tartars further north, near the Voguls, and Ostyaks of Siberia. Among these Turanians there are still many survivals of primitive paganism (see Sacrifice). The Greek Church in Russia exercises a severe tyranny, which has led to the creation of many heretical sects, some 40 of which are vigorous and aggressive. Their peculiarities are often due to an absurdly literal understanding of Biblical language. Mr Wallace (*Russia*) speaks especially of the Moravians, and of the Molocans or “milk drinkers,” who are stubborn “quakers of the steppes,” preaching communism, and distributing their goods, like Pop of, among the poor : they have often been exiled for their faith to Siberia. The Stundists have itinerant priests, who much resemble in their teaching George Fox, the founder of the English Quakers in the 17th century. M. Leroy Beaulieu (*L’Empire des Tsars*) has described many other sects (see *Times*, 22nd Oct. 1889) : “For the great mass of the people,” he says, “the Middle Ages still last.” The oldest and most powerful sect is that of the Raskolniks, who even claim descent from St Cyril, and St Method, and will not allow either Greek or Latin words to sully their Slav liturgy. They are intensely conservative, but only one Greek bishop was faithful to the sect in early days, and they have thus come to deny the apostolic succession of all bishops. They hold the world generally to be in the power of Satan ; and extremists

think anything that rescues a soul from the devil to be allowable, even the killing of a new-born babe, which is thus saved from pollution. Others thought it right to hasten the death of sick relations—an Eskimo idea—and whole families have burned themselves, inside carefully made barricades, following the legend of the pious Alleluia, who thrust her infant into the fire in obedience to a supposed divine command. A peasant in 1870 killed his son, whom he had bound to an altar, in imitation of Abraham. The belief in the reign of Antichrist has produced the Vagrants, who—obeying the Gospel behests—have left houses and lands, and wander in the villages. They have no chapels, but adore images hung on trees in the forests. Some will not drink water that has been polluted by the presence of man. The Moltchalniki in Bessarabia, on the lower Volga, and in Siberia, will not communicate with the wicked world by either word or sign. The “Deniers” say that since the early days of the patriarch Nikon, who attempted to reform the Greek Church, nothing sacred remains on earth: they seek refuge in mystic intercourse with Christ. In the 19th century a Don Cossack founded the “non-prayers,” so that the latest outcome of Raskolnik reformation is Rationalism, for they say that we are now in the 4th—or winter—age of the world (see Kalpa), when prayer and rites have become useless. The Khlysty are Flagellants, founded by Daniel Philippovitch, and by a serf named Ivan Souslof, who professed to “see God”: the mediæval custom of flagellation, thus revived, spread even among the educated. The Shakouny are Shakers, or Jumpers, appearing first under Alexander I: they meet at night for convulsive dances, and are suspected of licentiousness and vile cruelty. The Skoptsy are self-mutilators, who first appeared about 1770, their Messiah being an illiterate person named Selvonof, and their prophetess Akoulina Ivanovna: even now they have not been entirely suppressed by the knout. A more favourable example of such heresy is found in Soutaief (the reputed teacher of Tolstoi), who disputed the right of the village popes to burial dues. His son declined to be a soldier, on account of the command “thou shalt not kill.” The sombre tales of Turgenieff, Tolstoi, and others, “reflect pathetic struggles, melancholy experiments, often made in remote villages, and among rude simple souls.”

The gross superstition of the depraved Greek Church is responsible for these ignorant forms of revolt. The sacred Ikon (“image”) of the Iberian Chapel at Moscow rarely remains a whole day in its shrine: it is ever being sent to the sick; and the crowd—kneeling bare-headed as it passes—is a familiar sight. It earns some £10 a day; and the

Tzar, or the princes, never fail to drive at once to this chapel on reaching Moscow : for all would be aghast if he did not at once prostrate himself before this picture of the Virgin (see Stundists).

S

The original sibilant interchanged in many languages with *H* (see *H*). Highly developed languages distinguish many *S* sounds. In Hebrew there are four, and in Arabic three (including *Sh*) : modern Sanskrit also distinguishes three sounds ; but the further back we go the fewer are the distinctions of sound generally—as we see in Akkadian and Egyptian.

Sa. See *As*. [The hissing sounds *Sa*, *Se*, *Su*, in many early languages, represent the “wind” (see *Shu*) the “water” (Turkish *Su*) the “fire” (*Set* or *Sut*), and the hissing which may be heard when “seed” is strewn on the ploughed lands. Hence also the Aryan *Swa* “to sway.” *Sā* “heart” in Akkadian may be connected as “palpitating.” *Sa* also means “man,” “seed,” or “son” in Akkadian and Egyptian, and *Su* is “he” in Assyrian : *Se* is “son” in Egyptian, and *Su* is “to generate” in Aryan speech.—ED.]

Şabaōth. Hebrew : “hosts.” *Yahveh-Şabaōth* is ! *Jehovah* of hosts.” *Şabaōth* is said to have been ass-headed among Gnostiks (see *OnolatRIA*), and is also a Jewish deity (see *Kabbala*) or emanation.

Sabbath. Hebrew : “rest.” The Hebrew Sabbath was the 7th day of their week ; the Babylonian *Sabbatu* was the 15th day of the month, or full-moon day, and was not connected with any week of seven days. [Much that has been written on the Babylonian Sabbath is misleading. The texts are given in the original characters by Dr T. G. Pinches (see *Proc. Bib. Arch. Socy.*, Feb. 1904, pp. 51-56). The word is written (K. 6012 + K. 10,684) *Sa-bat-ti* ; but the *Sa* is not the sign for “heart” with that sound, and the explanation of the word as derived from the Akkadian *Sa-bat* “heart rest” is not supported. The root *Sabat* “rest” is common in Semitic speech. In Akkadian the *Sabbatu* is rendered *Ud-Cus*, “rest day” (*Cuneif. Inscript. from Bab. Tablets*, xii, pI. vi, line 24). It is also rendered *um nuḥ, libbi*, or “day of rest within” (*i.e.*, “indoors,” “at home”). The chief days of the month were the 1st called “the great day,” the 9th called *Beti* (perhaps “supplication”), the 15th or *Sabbati*, the 19th called *Ibbu* (“white”), and the 25th or “old moon” day.

From another text (W. A. 1., iv, pI. 23: see S. A. Smith, *Miscel-*

laneous Texts, pI. xvii, line 24-xviii, line 4) we find that the 7th, 14th, 19th, 21st, and 25th days of the month were called in Akkadian *Ud-Khulik*. This has been generally rendered "evil day," but is explained in Babylonian by the words *Sulum* "rest" and *Sila* "quiet" (otherwise read *limnu* "evil"); and it is clear that the *Ud-Khulik* was not regarded as unlucky, for it is called a "fortunate day." The text in question says: "The 7th day (of the month) is a great day (*Rubbatu*) of Marduk and Zirpanitu, a fortunate day, a *Khulik* day" (probably meaning therefore "glad day," from the Akkadian *Khul* "to rejoice"): the text continues: "The leader of a great people shall not eat flesh that is cooked by fire, that is roasted (apparently meaning hot meat), shall not change his dress to put on white, shall not make an offering. The king shall not ride in his chariot, shall not speak officially": (the next clause is doubtful but seems to mean that no proclamation is to be issued): "the doctor shall not lay his hand on a sick man. It is a day unfit for business. The king shall bring his offering by night (after or before the end of the "day," which lasted from 6 A.M. to 6 P.M.): he shall sacrifice before Marduk and Istar, his prayer is (then) acceptable to God." It is clear that the 7th day was one of complete rest, but this was the 7th day of the month—not of the week—and is not the *Sabbatu*, which was the 15th.—ED.]

The Hebrew Sabbath is said to have been instituted to commemorate the rest of Elohim after the labour of six days of Creation (Gen. ii, 2), and it was blessed by Yahveh (Exod. xx, 10,11). It was especially a day of rest for slaves and beasts (Exod. xxiii, 12), otherwise said to be instituted in memory of the slave labours in Egypt (Deut. v, 15). It is not known how early the institution of a day of rest may have been known in Babylonia, as the tablets regarding it are not of high antiquity; but apparently it was of Akkadian origin (the *Ud-Cus*), and it may therefore have been adapted by the Hebrews from Babylonian practice. Among the Jews the Sabbath is not a day of rigid abstinence from all forms of amusement, but only a day of complete rest from the work of the week. The Mishnah (Sabbath) commends the wearing of ornaments; and rejoicings were regarded as proper to the Sabbath. It was a festival, as among Roman Catholics, and it was not until the Reformation that the substituted "Lord's day" (the 1st instead of the 7th day of the week) began to be called the Sabbath or "rest day," and to be observed by Calvinists, and Puritans generally as a solemn day, on which every form of amusement however innocent was unlawful—a doctrine which has no foundation in the Bible statements, or in Jewish custom. Luther said: "If any-

where the day is made holy merely for the sake of the day ; if set up as an observance on a Jewish base ; then I order you to work on it, dance on it, ride and feast on it, and do anything that shall remove this encroachment on the liberty of Christians." The Puritan would not approve of Christ's eating bread with the Pharisee on the Sabbath (Luke xiv, 1), but rather agrees with the rigid Talmudic rules, which made the Sabbath a burden instead of a rest, and led to Christ's saying that " the Sabbath was made for man, and not man for the Sabbath " (Mark ii, 27).

The Judean Christians observed the 7th day as the Sabbath, and this practice survived very late among Christians in Egypt. The Gentile Christians—followers of Paul—seem early to have observed the " Lord's day," or 1st day of the week (on which day he was said to have risen from the dead), instead of the 7th day. The week was not an early institution among most nations, but the 7 days rudely coincided with each of the 4 phases of the moon. The Babylonians more exactly observed the days of the lunar month. Paul taught (Colos. ii, 16) that no man was to judge another as to his observance of the Sabbath. The Lord's day was not established till 321 A.C. The Moslem day of rest is the Friday, but Sunday is called by Syrian Christians *Yam es Seb't*, " the day of rest." The word Sabbath has no connection with the word *Sab'a*, " seven."

Sabeans. The inhabitants of Saba or Sheba, in Yaman or S.W. Arabia. They were a great trading people (Ezek. xxvii, 22 ; Job vi, 19 ; see Gen. x, 7, 28), being apparently both Turanian and Semitic. Agatharkhos, about 80 A.C. (" Periplus "), said that they had a settlement at Rhapta, subject to Mephartes, king of Yaman ; and in Ptolemy's geography (about 150 A.C.). Rhapta is shown on the E. coast of Africa, about 9° S. latitude, probably at Quiloa, some 150 miles S. of Zanzibar. In this region there were two cities called Sabi ; and Sofala also bears a Semitic name (Heb. Shephēlah; Arabic *Sifleh* " lowland "), so that the presence of Sabeans near the mouth of the Zambesi in our 2nd century is indicated, accounting for the Zimbabwe ruins of Mashona-land. The Abyssinian texts show the presence of Sabeans, who ruled there and in Yaman down to our 7th century. Their alphabet—the south Semitic—is traced back to the 3rd century B.C. (see Abyssinia, Africa, Arabia). They worshiped in stone circles, and their emblem of deity was an erect stone. They had gods of Aramean origin, such as Athor (see Istar), and called the sun Aumo. Agatharkhos says : " The Sabeans have an incredible profusion of costly furniture . . . porticoes with large columns, partly gilt, and capitals of

wrought silver. . . the roofs and doors are of gold fret work, set with precious stones. . . houses are decorated with gold, silver, and ivory, and most precious stones." The reports that reached Rome concerning the Sabean wealth had already led to the unsuccessful attempt of the Romans, under Augustus, to conquer Yaman. Horace condemned the expedition, and the Sabeans retained the trade with India and Africa as late as the 2nd, and even down to the 14th century A.C. Assyrian texts speak of Saba, S. of Teima in Arabia, as early as the 8th century B.C.; and yet earlier the Queen of Sheba is recorded to have visited Solomon.

Şabians. See Mandæans. Arabic: *Şabiūn*, "washers," or "baptisers," a sect in Mesopotamia, of Gnostik origin, of whom some 5000 are now left along the Euphrates and Tigris (see *Journal Rl. Geog. Socy.*, November 1891). Their ordinary language is now Arabic, but they possess MSS. of our 16th century in the old Aramean dialect, which was their sacred language; while their alphabet was also of Aramean origin. They are classed with Christians and Jews in the *Ḳorān* (xxii, 17, etc.), as the "people of a Book," whom Muḥammad distinguishes from pagan unbelievers; for "Every people shall be judged by its Book." They turn to the N. star in prayer, and baptise every Sunday, dipping themselves in the river naked, inside a small wattled hut; they then put on a white robe, and sit down before their tabernacle, blessing, and blessed by their brethren as they pass. The *Sidra Rabba* ("great collection"), or scripture of the sect, is placed on an altar and read. Their high priest takes two live pigeons, and fixing his eyes on the pole-star, throws them towards it, saying: "In the name of the Living One, blessed be the primitive light, the ancient light, the divinity self-created." The reading continues while they prepare the *Petoḥ 'Elayat*, or "high meal," which is their communion or eucharist. A charcoal fire is lit in an earthenware stove beside the altar: some barley is ground, and oil is squeezed from sesame seeds; dough is thus kneaded into wafers, or cakes, about the size of a florin, and these are baked in the stove. A deacon takes a pigeon from its cage, cuts its throat, and gives the cakes to the priest, who drops on each four drops of the pigeons' blood to form a cross. A wafer is put in the mouth of each worshiper, as the liturgy proceeds, with the words: "Be thou marked with the mark of the Living One." The four deacons then walk round behind the altar, and digging a hole they bury the pigeon.

The *Sidra Rabba* is a book of 500 quarto pages (commonly called the "Book of Adam"), divided into two parts which the Rev. S. M.

Zwemer (*Journal Rl. Bombay Asiatic Socy.*, 24t.h, June 1896) calls a "right hand and a left hand Testament." It describes the creation of all things from the primeval Trinity of "the great abyss," "the shining ether," and "the great light," which Şabians (or Mandreans) invoke. From this Trinity sprang Yu-shamin ("Jehovah of the heavens"), and Manda-Ḥaya ("the messenger of life"), who is the mediator. But Yu, attempting to supersede the Supreme God, was banished to the region of "inferior light." Manda rests in the bosom of "Primeval Light," and became incarnate as Abel, Seth, and John the Baptist. Adam and Eve were imperfect creations of 'Atika ("the ancient"), who was the "third life" or Demiurge, and all their progeny were accursed except Abel, Seth, and John, even including Yish'u Masiḥa ("Jesus the Messiah"): even Ruḥa ("the spirit") who created man (Gen. i, 2) is called "a female devil daughter of Ḳin" (Cain), who became "mother of the stars by Ur ("fire" or "light") her own son." The stars therefore are the cause of all evil, and of men's passions, except the pole-star, which is "the central sun, the jewelled crown which stands before the door of Abathur," who is "the father of the door." The underworld is full of wicked spirits in various hells. Hibil (Abel) descended there, and rejoiced Manda by his victories over death: he carried off Ruḥa thence. John the Baptist is said to have baptised Yish'u in error, for he was an incarnation of the planet Mercury, and therefore sinful.

There are, however, various sects, following various writers, among the Şabians. Some near Babylon know no Bible legends according to Mr W. S. Blunt (see *Bedouins*, i, p. 195), but say that their ancestors once ruled the world, when there was only one God, and one language: they founded Egypt and Damascus, and only left the latter city when expelled by Tartars who plundered it, retiring to the deserts when the Khalifah was established at Baghdād (apparently about our 11th century): they are still searching for the original Syrian copy of their scripture, but have a later one which their priests read in the original language, and which all Şabians understand. Mr H. Rassam (*Trans. Bib. Arch. Socy.*, VIII, iii, 1885) speaks of these mystics as followers of Mandai-yaḥi ("the messenger of life"), who is represented as a disciple of John the Baptist. Şabians of the Lebanon had the custom of eating locusts and honey sacramentally, on alternate days, and were called "Chaldeans." The Şabians believe in a resurrection and final judgment, and say that their eucharist of bread and wine was first instituted by God in Eden. They usually baptise their children when 30 days old, and their priests baptise themselves every week. They fast for 36 days in the year, and have

four festivals, at the two equinoxes and at the two solstices. The new year feast of St John, that on the 5th day after baptism, and the Dehmeh Dimas (a term of unknown meaning), are their great festivals, according to their Sheikh at Baghdād. In our Middle Ages the Şabians were found near Ḥaran and Edessa, in N. Mesopotamia, but were nearly exterminated by the Moslems. These Ḥarānis spoke Aramaik, and had temples. [St James of Seruj about 500 A.C., notices the gods of Harān including Sin, and Ba'al-Shemin—ED.]. They had a square shrine for the sun, and an octagonal one for the moon. Jupiter and Mercury were symbolised by triangles, Mars by an oblong, and Venus by an oblong with a central triangle. These Şabians spoke of “sacred allegories not to be explained.” They claimed to be “ancient and enlightened,” and had been numerous in 830 A.C. A Persian author of 1790 speaks of Şabians, in Khusistān, as half Jews and half Christians, sun worshipers who daily baptised in the river. Evidently the old Mandrean doctrine was syncretic, like so many other Gnostik systems (see Gnostiks).

Sabellius. A pious and energetic bishop in the Libyan Pentapolis, whose heretical views spread to Asia Minor, and Rome, about 180 to 220 A.C. In the beginning of the 3rd century the Trinitarian dogma was not as yet established as the orthodox teaching, and the majority of Christians were zealous Monotheists, or Unitarians, like later Moslems. They were divided into two schools: (1) the Adoptionists who regarded Christ as a man who became divine by the indwelling Holy Spirit, or Logos, at his baptism; or (2) the Modalists who regarded him simply as God incarnate, a view which was generally held in Rome under the bishops Victor and Calixtus (190 to 220 A.C.), whence they were called Patri-passians by their opponents, or those who believed that “the Father suffered” on the cross. Hippolytus, who controverted this view, was called a Di-Theist, or believer in “two Gods.” Calixtus endeavoured to establish a compromise, and Novatian (in 250 A.C.) established (in his *De Trinitate*) doctrines which finally found favour at the 1st Council of Nicea in 325 A.C. Sabellius regarded Calixtus as an apostate, as he held the strictest Modalist belief himself. His views found no favour in the West, and were opposed by Dionysius of Alexandria in Egypt. Origen was an opponent of the Sabellians, and in 268 A.C. the *Homoousion* formula (teaching the “same substance” in the Father and the Son) was still regarded with disfavour at Antioch, as being Sabellian. The Uio-patēr or “Son-Father” was, by the latter, regarded as a single being. The Father, Son, and Spirit, were thus consecutive energies,

representing the Creator, Redeemer, and Life Giver. All these difficulties arose from the theory of divine incarnation in a human form. Sabellius relied on such texts as "thou shalt have no other gods before me" (Exod. xx, 3): "the Lord our God is one Lord" (Deut. vi, 4): "beside me there is no God" (Isaiah xlv, 6): "the Father is in me" (John x, 38); but his views became obsolete in the 4th century, as the Trinitarian dogma developed, in formulæ intended to unite all schools of Christian thought. The Sabellians compared the Father, Son, and Spirit mentioned in the Gospels, with man as consisting of body, soul, and spirit. They seemed to approach Gnostik belief in successive emanations, and thus Tertullian, writing against the Sabellian Praxeas, condemned him while admitting that "this heresy sprang out of a desire to maintain orthodoxy." The anti-Gnostik party was strong in Rome in the end of our 2nd century, and Noetus, the Asia Minor bishop, was called there a "Patri-passian." But many good men regarded Trinitarian dogma as a relapse into Polytheism, as did Muḥammad, and claimed to be true Monotheists, such as the Ebionites really were. Christ to them was a good man inspired, or possessed, by the Holy Spirit, and not a God (see Paul). A Roman inscription of 1742 shows that such views survived till very recent times.

Sabines. The Sabini were an Aryan people near Rome, who combined with the Latini to overcome the Turanian Etruskans, in the lowlands (see Italy and Rome).

Sabiria. See Siberia. The Sabiroi, or Saviri, were a tribe driven W. to the Don river by the Avers, about 450 A.C. (see Sir H. Howarth, *Journal Rl. Asiatic Soc.*, Oct. 1892). Other Sabiri were found by the Russians near Tobolsk, in the Khanate of Siberia, whence aJl N. Asia has in time come to be called Siberia. They were northern Huns of Turkish race, driving before them the Saroguri, and Urogi, with other tribes, and settling in the Kuban Steppes N. of the Kaspian Sea. They appear to have been the founders of the Huns of Sarmatia, who invaded Persia and the Roman empire in our 5th century.

Sabors. See Savars.

Sacraments. Rites of sanctification by vows and sacrifices among Romans. The Christians originally had only two sacraments, namely Baptism, and the Lord's Supper. For until the establishment of Christianity, marriage, and burial, were civil rites. Penance was not as yet ordered by official priests, and confession was a public declara-

tion of sin, while confirmation formed part of the baptismal rite (see Baptism), and orders were not regulated till the end of our 2nd century. The Roman Church, when established, very justly regarded all vows as sacraments. Hence among Roman and Eastern Catholics alike there came to be 7 sacraments, namely, Baptism, Confirmation, the Eucharist, Marriage, Extreme Unction, Penance, and Orders. The practice of anointing the sick was ancient (James v, 14), as was that of mutual confession of sin (verse 16). The bride and bridegroom sought the blessing of the bishop, and the Church gradually usurped civil authority over marriage. All rude peoples have had many sacramental rites, to render the vows of believers binding, and many bad communion rites also (see Eucharist).

Sacrifice. That is consecration of a victim—a rite common to all early religions. [The four chief features noticed in this and other articles (see Atonement, 'Az āzel, Crosses) include : (1) the feeding of spirits on the spirit-essence of offerings, in tombs and shrines ; (2) vicarious sacrifice for self-protection, at first of human victims, and afterwards of animals ; (3) communion rites, to acquire the powers of a superior being—human or divine ; (4) self-sacrifice, to secure salvation, gradually modified to self-mortification. The late survival of the older savage ideas is also here traced, and existing sacrifices are described.—ED.]

The belief of Babylonians and Assyrians as to vicarious sacrifices, apparently human, is shown by a well-known text (K. 5139) ; and, by seal designs, it also becomes clear that human victims were offered. [The details of translation are somewhat uncertain, and the word *uriṣu*—thought to mean “ offspring ”—may be only an “ absolving ” victim, while *riṣa-nasu* is now said to mean “ bearing (sin) on the head.” The text may be thus rendered :—

1. “ Let the High Priest proclaim that :
2. The victim ‘ bearing on the head ’ for men.
3. The victim for his soul he gives.
4. The victim’s head for man’s head he gives.
5. The victim’s neck for man’s neck he gives.
6. The victim’s skin for man’s skin he gives.”—ED.]

Such human sacrifices continued among the Phœnicians down to 400 A.C. Eusebius says that they “ annually sacrificed their only, or eldest, sons, and most loved friends,” to Melkarth, placing the bones in a sacred bronze ark. The Arabs continued to bury their daughters alive, in honour of the three goddesses of Makka, down to the time of

Muhammad (7th century A.C.); and at Laodicea in Syria a girl was annually sacrificed even later than our 5th century. Among the Hebrews we have three well-known instances—the sacrifice of Isaac ; that of Jephthah’s daughter ; and that of Saul’s sons (2 Bam. xxi, 9), who were hanged by the Gibeonites to stay a famine : their bones were collected and buried, “ after which Elohim was entreated for the land ” (verse 14). The chiefs of the tribes of Israel were also hanged “ before Yahveh ” (Num. xxv, 4), to atone for the worship of Ba’al-P’eor ; and the law of the *Kherem*, or “ setting apart,” of victims (Levit. xxvii, 29) prescribed that “ none devoted, which shall be devoted of men, shall be redeemed but shall surely be put to death,” with which law the conduct of Jephthah agrees (Judg. xi, 30, 34, 39). Later commentators endeavour to explain away the sacrifice of a daughter, which resembles the Greek instance of Iphigeneia ; but we know that the Hebrews continued to burn their children in honour of Moloch as late as 600 B.C.; just as the king of Moab sacrificed his son in time of extremity (2 Kings iii, 27).

The gods were attracted by the smell of sacrifices, as we read in the legend of Gilgames in Babylon, and in the Bible where it is written that “ Yahveh smelled a sweet savour ” (Gen. viii, 21) ; but human sacrifices to Moloch were forbidden by the Law, and denounced by the prophets (Jer. vii, 31 ; xxxii, 25). The idea of the vicarious sacrifice of Christ finds little support in the New Testament, though we read that he said he came to give his life to ransom many (Matt. xx, 28 ; Mark x, 45) ; for Paul only speaks of the atonement, or “ reconciliation,” received through Jesus (Rom. v, 11), as the propitiator (1 John iv, 10). [The high priest Caiaphas was apparently thinking of political expediency, and not of vicarious sacrifice; when he said “ it is expedient for us that one man should die for the people, and that the whole nation perish not ” (John xi, 50).—ED.] Yet it was only those who strove to understand spiritually the mystic saying as to “ eating the flesh and drinking the blood ” of Christ who found it a “ hard saying ” ; for the savage rites of communion were familiar to the ancient world. It was but slowly that the average Jew began to understand that no good God could delight in burnt offerings, whether of men or of beasts ; that conduct was more important than sacrifice ; that “ the blood of bulls, and goats, and the ashes of an heifer ” (Heb. ix, 13) could not remove sin ; and that many sacrifices were of no avail (Isaiah i, 11-17) ; though their Psalmist told them this (Psalm 1, 7 -15), saying (xl, 6) that burnt offerings were not required. The ruin of their temple, in 70 A.C., put an end suddenly to the whole system of sacrifice ; and, though Paul spoke of Christ as the Passover Lamb

(1 Cor. v, 7), the faith led up to the nobler idea of self-sacrifice for the good of others, as Jesus died in the cause of humanity. If sacrifice of what is most precious to us were wrung from us by any power—God, fiend, or priest—its moral worth would be gone. It would be neither an act of love, nor one of duty, but a mere commercial speculation dictated by motives of fear, or by hope of reward.

It is needless to describe the endless human sacrifices of savages in Dahomey, or Ashantee, or America (see Azteks, Khonds); for we find them surviving to a late age among races claiming a higher civilisation. The inhabitants of Borneo secured the stability of their principal pile-dwellings by driving the first pile through the body of a maiden, as the only means of pacifying the earth goddess; but afterwards substituted a slave, and since the advent of Europeans have even found a pig to be sufficient. At the close of the Barmese war, in 1854, the king resolved to secure better luck by changing his capital from Amarapūr to Mandalay; and, though professing Buddhism, he sacrificed scores of Buddhist subjects under the foundations. Men were buried alive in great oil vats specially made, that their spirits—sacrificed to earth—might haunt and protect the walls of the city. We were on the frontier at the time, and heard the details daily. Fifty-two men, chosen as being without spot or blemish, were selected to be so buried under the gates and bastions, and four others under the throne. When dangers again threatened the dynasty, seven years later, these vats were opened to make sure that the bodies were still there, for bribes might have secured the escape of the victims. Two were found empty, and the royal Pohnes, or astrologers, decreed that men, women, boys, and girls, and Kalās or foreigners—one hundred of each—must be sacrificed at once, or otherwise that the capital must be abandoned. One hundred were actually buried by these “good Buddhists” before the British government interfered, telling the king plainly that his difficulties were due to himself and not to his subjects (see Shway Yoe, *The Barman*, chap. xxii).

In Byblos the Phœnicians immolated boys in honour of Adonis. The Taurian Artemis, and Artemis Orthia, demanded human victims. The Thessalians offered the best of their race to Peleus and Kheirōn. The Scythians immolated strangers only to their Diana. Syrians offered virgins to Pallas; and the Phrygians burned themselves for their Tellurian Kubēlē. The islanders in the Cyclades vied with each other in offering women and children to their deities. The Athenians are said to have been commanded by oracles to send human victims annually to Krete, to ward off famines. But gradually beasts were substituted as men grew less savage, and priests learned to prefer a

tithe of gold or of corn, till in the time of Sokrates, Asklepios was satisfied with a cock.

The Carthaginians continued these terrible rites till a Roman governor, in our 2nd century, hanged their priests. But Rome herself had been equally savage in earlier times. To secure the foundations of public buildings a bride used to be sacrificed, and the Romans drowned the cries of the victim with the sound of flutes and trumpets, and boisterous laughter. They continued to offer human victims down to the 2nd century B.C.; and it is said that as late as 186 B.C. the flesh was sacramentally eaten in honour of Bacchus. The first edict against these terrible rites appears to have dated from 76 B.C. ; being due to the desire of the people, and not of their priests. In the time of Julius Cesar two men were publicly sacrificed by the pontifex and flamens of Mars ; and even Augustus sacrificed many at the altar of Julius. Boys were sacrificed in the time of Cicero ; and the Catiline conspirators offered up a slave, and drank his blood to ratify their vows. Augustus and Tiberius were the first emperors who succeeded in suppressing these cruel rites.

From a decree of Charlemagne in 789 A.C. we see that human sacrifices were still common in his barbarous empire, especially among pagan Saxons. They did not begin to die out till the 9th century. Unable to prevent the sacrifice of cattle at ancient shrines, Gregory I (600 A.C.) instructed his missionaries that these were to be offered up to God and to Christ, at the new churches which often were the old sacred circles (see Church). St Jerome says that the Druids, or “enchanters” (see Druids), not only offered human sacrifices but ate the flesh and drank the blood. Throughout pagan Europe such rites were common, and indeed few churches appear to have been founded without the shedding of blood. St Columba is said to have buried his brother under the foundation of a church in the 6th century ; but gradually a horse, or a lamb, was substituted (*Rev. Celtique*, vi, 121 : *Academy*, 31st July 1886). The skeleton of a cat was quite recently found carefully built up in the wall of a house in Limerick, apparently through the same idea of placating the earth-spirit. The led charger at an officer’s funeral is only the last relic of the horse sacrifice at tombs of Scythian chiefs. Mr E. Dunn (*Notes and Queries*, 28th July 1888) says that, at the burial of the Queen’s huntsman in 1886, “the favourite charger of the deceased was shot previous to the funeral, and the ears placed on the coffin when in the grave, and buried with him” at Ascot—so hard do such rites die even in the great centres of our civilisation. Children were buried, only a few centuries ago, to steady the foundations of sacred buildings (see

Caxton's Chronicles of 1480); and we have details of a yet later attempt to repeat this rite in Wales (*Notes and Queries*, 3rd Nov. 1888). With music, and solemn chants, and rites of circumambulation, the chief Druid used to advance on the poor bound victim, and stabbing him through the bowels, left him to die. Only in our 1st century did the Romans succeed in suppressing the human sacrifices of our ancestors at the expense of occasional rebellions: they were forced to burn the Druids in their own fires, and to destroy their groves and altars; but their object was political rather than humane, for they found these priests too powerful.

That these ideas of sacrifice are even now hardly extinct we see from many recorded instances. In the Isle of Man (*Notes and Queries*, 27th July 1902) we read that the Manxmen were much afraid of the wrath of ghosts because, in 1859, Messrs Oliver and Oswald had explored a chambered tomb near the Tynwald Mount; and a farmer, offered a heifer as a burnt sacrifice, to appease the anger of the dead. A calf was burned alive at Sowerby near Halifax in 1824, and a more recent instance in Devonshire is mentioned. In 1852 (see *Notes and Queries*, 23rd April 1887) a Highland youth was injured by a cart. A wizard named Adam Gordon told him that this was "no accident," but a "sacrifice for sins of omission," because he had broken up fresh land without offering a victim. Such cases he said were the invariable result of this neglect, as when Lowlanders who "acted like brute beasts" would build bridges without sacrificing. The sacrifices he said were "due to the devil"—the so-called "gude-man of the croft." The cure he offered was to walk round the injured youth seven times "Deasil-wise" (see De-suil), touching the limb, and chanting a hymn to the Trinity.

Human and animal sacrifices are still common in Russia, and the blood of the victim is often drunk. During the famines of 1892 and 1894, among the Votiaks (who are Turanians), eleven persons were sentenced to penal servitude for life, and others were sent to Siberia, because they believed that their god Kourbane ("earth-spirit") demanded a human victim every year, and one besides in order to induce him to abate the scourge of death. In the latter year they "carried off a peasant named Matounine, hanging him up by the feet to a tree; half cut his head off (taking care not to sever it completely from the trunk): opened the breast, tore out the heart with their hands; and then, as they danced round the image of their god, besmeared it with the blood of their victim. This they carefully collected in dishes; and, with part of the heart and lungs, used it in some

sacrificial rites." The ghastly details were duly reported by the governor of Saratoff to St Petersburg, and appeared in the London newspapers.

The Spaniards found similar cruel rites in Mexico and Peru, in our 16th century. The victims were fattened for the sacrifice (see Peru). The Rev. Baring Gould says that "among Iroquois, when an enemy was tortured the savage executioners leapt round," crying "Great spirit we slay this victim that thou mayest eat his flesh, and be moved thereby to give us luck, and victory over our foes."

Sir Spencer St John (H.B.M. Consul-General in Hayti) told us, in 1884, of most awful religious rites and sacrifices which came under his own notice, among Hayti natives who spoke English and French, and were tolerably educated, and well-to-do. In 1888 again, a pious fanatic here tore the heart out of a living person, and drank the blood in the name of his god. A poor deluded woman boiled her own child (others say the child of a neighbour who consented to the sacrifice), and ate the body as a religious rite, in presence of a sacred serpent. Licentious rites (see Sakta) followed this horrible deed, and Christian rulers were found to minimise or to deny the facts (see Voduns).

The Hindus have now passed to the substitution stage of sacrifice, though some still offer human victims. Non-Aryans even, under government pressure, are so advancing (Dr R. Lal-mitra, *Journal Rl. Asiatic Socy.*, xlv, parts 1 and 3, 1876, and Rao Bahadur-Deshmukh, *Anthrop. Journal*, Bombay, ii, 1887). But on arrival in India (see India and Vedas) the Aryans, who were no "mild Hindus," accepted all the rites of human and animal sacrifice that they found in the land. Mr Deshmukh classifies sacrifices as follows: I. Non-Aryan in honour of such gods as Kāli, Bishna, Bhāva, etc.: II. Aryan including the Tantrik, and the Vedic: the latter are again divided (1) *Srauta*, or those of the Scriptural Srauta-Sutras; (2) *Smārta* or traditional rites required by the Smṛiti "traditions," and by the later Purānas (see Tantra). According to the Rig Veda, Manu who was saved at the Deluge, first kindled the sacrificial fire (V, i, ii), just as Noah does in the Bible, or the Babylonian Deluge hero in the myth of Gilgames. When Brāhmanas, and Sutras were written, the rites were still coarse and rude. In the Bhāgavata-Purāna we read that Vishnu was to be worshiped during the Kṛita age by meditation: in the Treta age by sacrifice; in the Dvapara age by adoration of images; and in the Kali age by praise and prayer. This was apparently written for Vedic Aryans in the Kali age. The Sutras (like Leviticus) lay down all details concerning sacrifices—the kind

of animal ; its color and purity ; the mode of killing and cutting it up (at which the Brāhmins were very expert) ; and the parts fit for sacrifice, such as gods (and probably Brāhmins) liked best. The whole Vedic system of sacrifice is based on worship of the household fire (see Ag) ; and the kind of wood to be used, and the utensils, are carefully described in the Sutras. Some ancient sacrifices, such as that of the horse (see Asva-medha), and of the ox (the Sūla-gava sacrifice), with the object of producing a son, are forbidden in the Kali age ; but the hawk sacrifice (Syena-yāga), and the Parjan-yeshti rite, to bring rain, still continue. The hawk was held to grant victory over enemies. A horse sacrifice was celebrated however as late as 1728, when the great Jai-singh of Jaipur (a scientific astronomer) founded his capital. Goat sacrifices were quite recently celebrated at Poona, and Alibeg. From the life of Sankar-āchārya, the great Vedanta teacher (see that heading), we learn that bloody sacrifice was still regarded as scriptural in our 8th or 9th century. He insisted on its occurring on pure earth as laid down in the Vedas, just as among Hebrews an altar of, or on, earth was prescribed (Exod. xx, 24).

Mr Deshmukh says that Buddhists, and Jains, fought for 1500 years against the bloody rites and caste tyranny of the Brāhmins, till in our 10th century the Dāya-dhamma (or “ religion of mercy ”) prevailed, and Buddha became a Hindu Avatāra, or incarnate deity. The change (as in other creeds) was gradual and slow : the victims continued to be brought to the altar, the rites were enacted symbolically, and the animals then loosed. At last only images of the victims were presented to the deity or to the fire—a practice still known. On the death of a great personage a bull, instead of being sacrificed, is let loose : and instead of a goat a pumpkin is cut up, and offered with Mantras or “ charms.” The older substitution was that of the horse (or in Abraham’s case of the ram) for the human victim. The Hindu now replaces the lamb by offerings of fruits, flowers, and grain. The gods once cannibals are now vegetarians.

Among the rude non-Aryans, or the half-Hindu races, in the native states of India, goats, sheep, and fowls, are still sacrificed at solar festivals—especially at the Dasara fete sacred to Kāli (see Durga). It is still difficult to prevent the Bangas, even in Calcutta (their Kāli-ghat), from following their hereditary tendencies, which have overcome fear of punishment even as late as 1892, when a boy was sacrificed at the little shrine of Kāli close to the walls of Fort William, where the lieutenant-governor of Bangāl resides. Another human sacrifice took place at Ganjām, and in both cases the murderers

were glad to be transported to the Andaman islands, but bore with them the full sympathy of their co-religionists. These sacrifices were conducted according to the rules of the Kālika-Purāna, the human victim being beheaded with an axe like all other animals, and the head being then laid on the altar and decked with flowers, while the fanatics besmeared themselves with the blood of the victim, which they even drank. The ignorant declare that the Vedas prescribe bloody sacrifices. Without blood they say gods of air, and rain, or those controlling plagues, famines, and barrenness, cannot be propitiated : buffaloes, and goats, and cocks, must die that men may live, and that their babes may be many. Bhagavān and Kāli must have the choicest of the flocks; and fields ; for hungry priests must live, and the stranger at times must be regaled ; so that Amber has still his daily sacrifice at noon (see Amba). We have witnessed the Dasara fêtes during epidemics of cholera and small-pox, in honor of the deities who control such disease ; and such sacrifices are made whenever new lands are reclaimed, or great droughts occur. We have seen the victim's heart torn out, and the blood sprinkled on the fields, while the head is hung up by a holy fire kept burning for two weeks. To remove this head would mean, in spite of our police, that the transgressor would be murdered, just as if he had removed a lingam stone. Sir Edwin Arnold (*India Revisited*) exaggerates, we must hope, when he says that-at the siege of Jāisal-mir—24,000 Rajput women and girls were put to a voluntary death, by *Johur*—a ceremony of sacrifice—some by the sword, and some by fire, after which the husbands and fathers, with leaves of the Tulsi plant in their turbans, and sprinkled with yellow powder on faces and garments, went out to die for their faith. “ Tantum religio potuit suadere malorum.”

Our government, in 1850, succeeded in persuading the Khonds to discontinue their usual human (Meriah) sacrifices, but they no doubt continue in secret. In 1830 the Raja of Bustar (a Khond state, about 100 miles N.W. of Vizagapatam) sacrificed 25 men to Kāli, called locally Dant-Isvari (“ Siva's tooth ”) from the lingam in her shrine. Since 1842 a guard has been placed over this temple, to prevent such an occurrence in future, and the Raja has been held responsible.

In 1877 a Gossain of Banāras sacrificed a boy of twelve to Siva, in order to find treasure ; in 1883 a Banya (or tradesman) family of twelve persons committed suicide to “ please the gods ” : and not long ago creditors in N. India have been known to immolate a cow, or an old woman, that the sin of such impious sacrifices might

fall on the debtor's soul. Mr Desbmukh (*Journal Anthropol. Socy., Bombay*, Feb. 1882) says that it used to be quite usual to bury a woman in the foundations of any very important building; and Sir Bartle Frere (who was nearly 40 years in W. India) says that: "No Rajput or Mahratta fortress could be built with any certainty of permanence or safety—in popular estimation—till the head man of an ancient tribe—usually a Bhil—was buried in the foundations of the keep, or other prominent part." He might however give his son as the corner stone; and the same idea is found among early Malagāsy tribes, Siamese, Barmese, and others. Such then are the innumerable miseries that man has inflicted on his fellows, and on dumb beasts, on account of his belief that "without blood there is no remission of sins"; that a substitute must be offered for himself; and that union with a deity must be attained, in some mystic manner, by eating his flesh and drinking his blood, or partaking (as among Azteks) of some food symbolising the divine body (see Crosses).

We have seen that suicide to please the gods is a rite of self sacrifice. Self torture also is held to compel deities to grant marvellous powers to ascetiks; this being a modified form of self sacrifice. Men threw themselves down to die under the wheels of the cars bearing arks of the gods (see Arks), and flung themselves from precipices, drowned themselves in sacred wells, or crawled for many miles on their bellies to the shrine (see Banāras). Just so the pious Kelt still crawls on his bleeding knees up the steep rocks of Croagh Patrick, which looks out over the Atlantic in Connaught, with the approval of his priests, at the feast of the patron or "patron" saint, who here expelled snakes and toads from Ireland. The Sicilians still scramble every year, for many miles over hill and dale, to the shrine of the Madonna de la Catena ("Our Lady of the Chain"), on the occasion of her "festa" in September (*Times*, 21st February 1891). They think to please her by carrying in their hands a piece of soft wood (*sferza*) the size of a penny, stuck with 40 or 50 pins, with which (like Ba'al priests or Dervishes) they stab their shoulders, breasts, and legs, with wild shouts, encouraged by women who supply them with bread and wine. A priest leads the bleeding procession, out of which many fall exhausted or dying. Entering the church they are joined by the women, and all alike crawl towards the high altar, licking the dirty floor of the church with their tongues as they go. Mrs Stevenson (*Athenæum*, 23rd June 1883) describes a similar scene in the cathedral of St Nicholas of Bari, in S. Italy. She saw the pious licking the floor of the vast building, which was filthy in the extreme, having been thronged for several days with dirty crowds. Such is the

condition of Italian peasantry, as regards belief in pleasing saints and virgins by self sacrifice, after Christianity has been preached among them for nearly nineteen hundred years.

Sada. Arabic. A kind of owl, also called Ḥama, and believed to be the form which the soul took on quitting the body.

Sadducees. Hebrew : *Ṣaddīkīm* or “pious” persons : called *Ṣaddūkīm* in the Mishnah. They were the opponents of the Pharisees, and maintained the ancient ideas of their scriptures, regarding worldly prosperity as the sign of God's favour, and believing that the soul, or shade, dwelt forever in Sueol, or Hades, after death (see Immortality). They rejected all the foreign beliefs of the Pharisees, as to resurrection and traditions not written in the Law, and believed in Free-will—God not being to them the author of evil. Josephus says that they “persuaded none but the rich,” and being of the aristocratic class, and better educated than the Rabbis, they accepted the political realities of the age, so that the high priests under Herod and the Procurators were Sadducees, and the Pharisees were excluded from political power. Christ, in teaching a spiritual resurrection and kingdom of God, rejected alike the teaching of the Sadducees and of the Pharisees. The later *Ḳaraites* are often regarded as Sadducees (see *Ḳaraites*), and the Sadducees are said to trace their origin to a certain *Ṣadoḳ* (*Zadok*) of the 2nd century B.C. (see Josephus, *Ant.*, XIII, v, 9 ; x, 6 ; XVIII, i, 4 : *Wars*, II, viii, 14).

Sadhya. Daughter of Brāhma, and wife of Siva. She personifies the twilight. Brāhma pursued her in the form of a deer. Siva shot off his head, which became the 5th constellation or *Mriga-siras*, while Siva's arrow became the 6th lunar mansion. *Sadhya* may be connected with *Sada*, a title of Indra, Vishnu, and other gods. The 12 *Sadhyas* were sons of *Dharma* (“duty”), and of *Sadhya* the daughter of *Daksha*. They personified the rites and prayers of the Vedas (see *Daksha*).

Saga. Skandinavian : “a saying.” *Saga* is the goddess of history, legend, and song, a companion of *Odin* : she is said “to sing to the sound of murmuring waters the deeds of gods and heroes, till the flames of *Surtur* destroyed the nine homes or holy places.” She then joined the faithful, who fled from fire and sword to Skandinavia. The *Saga* ballads are believed to be as old as our 8th century, and were carried abroad by roving *Wik-ins* (*Vikings*), such as *Harold Harfager* of Norway, who became supreme. The *Eddas* were still oral till about this time (see *Edda*). There are some 20 *Sagas* in

existence, some being found in the Orkneys, and in Iceland where the Norsemen introduced them. The most famous among these are the Njal Saga—or story of “Burnt Njal,” and the Volsung Saga, with the Heimskringla, or chronicles of the kings of Norway, and the Saga of Eric the Red, relating the discovery of “Vineland,” on the W. coast of N. America, in our 10th century.

Sagara. A famous king of the Ikshvaku race, ruling in Oudh, and the Mid-Ganges region in N. India, according to the Mahābhārata. He was the son of Bahu of the solar race (see Brāhma). He subdued the Haihayas, and Tāla-janghas. His name is said to come from *gara* “poison,” as he was seven years in his mother’s womb, being “poisoned.” He had two wives, Vaidarbhī, and Çaibyā; and, by austerities on Mt. Kailāsa, being childless, he persuaded Siva, to grant that Vaidarbhī should bring forth a gourd, whence came 60,000 sons; Çaibyā also bore a son, Asamanjas. The sons sought the lost sacrificial horse, digging under the sea, and killing thousands of Nāgas, and Rakshasa demons (see Kapila): the horse was finally given to Amçumat, son of Asamanjas: the rite of sacrifice was completed, and the sea itself became a son of Sagara, who was said by Bhīshma to have attained Moksha, or emancipation. After a long reign he ascended to heaven, leaving Amçumat on the throne.

Sagba. Akkadian: “vow.” See Mamitu.

Sagittarius. Latin: “the archer.” See Zodiak.

Sais. The Egyptian city Sa-et, or *Hajeir* in the delta. It is noticed as early as the 5th dynasty, and was important under the 26th dynasty (see Egypt), being famous for art and learning yet later among the Greeks. The ruins still are strewn with large basalt blocks, and bricks both burnt and sun dried. Its great goddess was Neith, or Nut, the “sky.”

Sak. Sanskrit: “a bird” or “an omen.”

Saka. The era 78 A.C. See Sakya, and India.

Sakara. Socharis. The name of Tum, the setting sun, at the Western or Libyan shrine of the Ammonium, in the oasis by a thermal spring now called *El Kharjeh* (“the outer”), where the shrine of Amen was restored by the Persian monarch Darius I.

Sakra. Sakko. Originally one of the 12 Ādityas, or “infinite” solar deities of the Veda. He is prominent in Buddhist mythology (the Lalita Vistara, etc.), as a sort of archangel or ruler

of Devas—divine spirits, friendly to Jains and Buddhists ; and he received Buddha (or otherwise Brahma) in a golden bowl at birth. The Barmese speak of him as a Nāt, or spirit, of the woods (see *Indian Antiq.*, Jan. 1893, p. 5).

Sakta. Sakti. The Sakti is the female “energy” of a god, in Hindu systems, answering to the Phœnician *Peni* (“face” or “manifestation”), as in *Peni-Ba’al* a name of Ashtoreth, or *Peni-el* “the appearance of God” : both are based on the idea that matter is female, and the spiritual reality male. Hence the Saktis are the patronesses of material production, and their rites are grossly naturalistic. Hindus speak of nine Saktis as Grama-devatas, or “earthly goddesses” : and Sakti is said to mean “attachment,” or “conjunction.” The Saktya sects are numerous and undefined; and their secret rites celebrate the worship of the goddess personified by a naked girl, who is supposed to be in a state of hypnotic trance, and unconscious of what occurs, and who is called a Yōgini or female Yōgi (see Yoga), or otherwise a Kund, or Panth, personifying the Yoni. It is said that every third person in Lower Bangāl has, at some time or other, taken part in Sakti rites, which are in fact a reversion to barbarism, and resemble those of Australians and other savages. They are founded on the licentious portions of the Tantras, which treat of the worship of Kāma-devi, the goddess of love (see Tantra) : many Saktyas endeavour to justify their orgies by appeal to the passage in the Veda which speaks of the divine spirit who “felt himself alone, and desiring to create . . . formed within himself the productive principle. . . . He wished, and his body parted in twain, when the male and female Sakti appeared . . . united themselves, and produced all things” : they say “Why should we not try to imitate the gods?” So scriptures, as “oft veiling mysteries least understood,” are made to sanction every horror of which a race is guilty ; but such rites are much older than the Vedas, and are not justified by them. In the later Agni Purāna however, the initiatory Diksha rite, with its mystic monosyllables—as prescribed in the Tantras which Saktyas regard as a 5th Veda—is described. Any goddess may be personified by the Yōgini, but she usually represents Devi, or Rādhā, the wife of Krishna. The rites require five Makaras, or materials, namely—flesh, fish, spirituous liquors, females, and the Mudra, or mystic “touching,” with lines and figures drawn round the girl ; while Mantras, or charms, are recited and certain letters especially, H and S, are inscribed (see *Asiatic Researches*, Wilson on “Hindu Sects,” xvii). The Mudra, and the Maithuna (or woman), are said to “take away all sin” ; or otherwise

to sanctify the orgies, which recall those of Gnostiks (see Adamites, and Agapæ). The Sri-chakra, or "blessed ring," is the full initiation, or Purna Bisheka (see Ward, *Vaishnavas*, p. 309). The Rev. J. Wilson (as above quoted) describes the chief rites of the Sakti-sodhana, as laid down in the Rudra-Yāmala. The Yōgini may be a Sudrī, or Brāhmanī, or a dancing girl, or milkmaid, for caste is set aside. A Brahman may preside, but the lowest Pariah is admitted; the rites are celebrated at night, and all are bound by vows of secrecy. The girl, though naked, is covered with jewelry, and is afterwards richly rewarded. She is incensed and decked with flowers. On the second night another Yōgini is adored by an equal number of men and women, all being naked. The details of these orgies are given by many writers (see *Indian Antiq.*, May 1881; Mr S. C. Dutt, *India Past and Present*: Atkinson, "Himalayan Tribes," *Bengal Rl. Asiatic Soc. Journal*, i, p. 84; Sellon's *Annotations*; Abbé Dubois, *India*; and Wilson as above). In Bangāl and Maisūr the Saktyas, according to Mr Dutt, are Siva worshipers, and call themselves either Dakshin-Achāris, or Bam-Achāris ("right" and "left" hand Achāris), but these distinctions are gradually growing faint. The Saktyas call themselves also Bhairavas ("terrible"), and Viras (or "strong men"), regarding all who do not belong to their fraternity as *Paçu* or "tame beasts." The leader will sometimes select his own wife as the goddess; but if the Yōgini has not been previously initiated she is made an adept by a Mantra whispered in her ear: for everything that is done is accompanied by hymns and prescribed gesticulations. Even Moslem women are sometimes participators. The female initiates are called Bhairavīs and Naiyikas (see Rig Veda, II, viii, 13, 14); the meetings occur in lonely places, and even at burning grounds. They are ostensibly rites to secure power against evil spirits, and the adept is said to be seated on a corpse to which offerings are made. Mr Atkinson finds Saktyas in the Himālayas chiefly among worshipers of Durga, Kāli, or the Nāga Raja ("serpent king"), feasting in dark halls, on goats and buffaloes, in a state of nudity (*Himālayan Tribes*, p. 58); and the greater the licence the more pious is the sacrifice. The Kanchilua Saktyas teach complete communism. In the Ananda Tantra the Saktya is taught to think of the goddess, aiding his mind by spells, and diagrams of dots and triangles, with many details about the symbol of Māya, or the "power of illusion," which is the Yoni. Ostensibly the Bhairava leads a life of perfectly ascetik chastity. The sectaries make public denial of the rites, and even inflict exquisite tortures on themselves in proof of their asceticism, gashing themselves with knives, or putting hooks,

and spits through their flesh, lying on beds with pointed spikes, and running sharp instruments into their cheeks or tongues; such is their outward behaviour, while the midnight orgies are carefully concealed. Nature runs to extremes, and mankind rebels against ethikal law, seeking a return to animal freedom. The Anṣeirīyeh and Ism'aīliyeh sects are popularly reported to hold similar meetings still in the Lebanon (see Anṣāri), and the Templars in the Middle Ages, like the Druzes, or earlier Manichæans, were said to do the same (see Dulaure *Origine des Cultes*, i, pp. 452, etc.). Of the Anṣeirīyeh Buckingham reported that those near Kerman met "in their darkened halls of sacrifice" to worship a naked female. The Roman Matronalia seem to have been similar rites. As Shelley says in "Queen Mab"—

"The name of God
Has fenced about all crime with holiness,
Himself the creature of His worshippers."

Sakuntala. The heroine in Kālidāsa's celebrated drama of the "Lost Ring." She was the daughter of Visvā-mitra, by Mena an Apsara or heavenly nymph, deserted by her parents—the father being an ascetik—and fed by birds, till the infant was found by Kanwa, a great sage, and a descendant of Kāsyapa, who took her to his hermitage, near the Mālinī river, where she was tended by Yāvanas or Greek foreigners. Dushyanta, the king of N.W. India, while hunting in the forest saw her, and they fell in love. They were united by a Gandharva marriage, or mutual agreement, and he left with her a ring which belonged to him, on returning to his kingdom. She set out to join him, but accidentally offended the sage Durvāsa, and his curse rendered the king forgetful of having ever seen her before. She went back to the forest, where Menā her fairy mother tended her, and where her son Bhārata was born. Dushyanta was a descendant of Puru (see Brāhma), and so of Buddha (or the planet Mercury), the son of the moon, who wedded Satya-vrata the "true one," daughter of Manu. The lost ring was found by a fisherman, and taken to this king, who then remembered Sakuntalā, and disguising himself sought his wife, and acknowledged Bhārata as his son and heir. The drama was written about 100 B.C. to 200 A.C.; but the actors are supposed to have lived, according to tradition, as early as a century or more before the wars of the Mahā-bhārata, or about 1800 B.C..

Sakyas. Sakas. See India. The Saca, or Scythians, of Ptolemy's geography, N.W. of India. [The Scythians of Herodotos spoke seven languages, and some are described as Mongols with flat

noses, while others appear to have been Aryans.—ED.] The Sakyas attained to power in N.W. India in the 4th century B.C. In the great inscription of Darius I (520 B.C.) we find notice of the *Saka-Haomavarza* or “Soma making Sakyas,” and in the Rig Veda Indra is said to get Soma from Saka-dvipa, or the Scythian region. Gotama Buddha was himself of Sakya race. [The Skuthi or Scythians of Herodotos (iv, 23, 24) lived beyond the Budini, and were bald with flat noses and long chins (see Rawlinson’s *Herodotus*, iii, p. 20, edit. 1875). They required seven interpreters of their dialects. Hippocrates says the Scythians were fleshy, and had little hair (like Mongols), but some words of their language (see p. 190) seem to be Aryan. These include *Aior* “man” (Turkish *er*, Armenian *ayr*) : *Pata* “to kill” (Sanskrit *vadha*, Akkadian *bat*) : *Spu* “eye” (Aryan *spak* “see”). *Satrium* “amber” (Lett *sehsters*) : Tabiti for Vesta (Zend, and Sanskrit *tap* “burn”) : *Apia* “earth” (Latin *ops*, Georgian *obi*), with others (see Oitosuros), which point to an Aryan origin for the race.—ED.] See Skuths.

Sal. Sar. An ancient root meaning “to shine.” [Akkadian *sir* “light” : Egyptian *sar* “see” : Turkish *zil* “shine” : Mongol *sar*, *sel*, “clear” : Finnic *sar* “white,” *sel* “shine” : Aryan *swar* : Hebrew *sharah*, “shine,” “glitter” : Latin *sol* “sun.” It is connected also with Hel “bright.”—ED.] The Babylonian, or Kassite, goddess Sala was probably a “light” goddess.

Sālagrāma. A charm used by the Vishnu worshiping sects, the original being a flint fossil Ammonite (an ancient species of nautilus), found at the village of Sali-pūr, on the Gandūk river in Napāl. It varies in size from that of a walnut to that of an orange. There are many imitations, but the real fossil is said to be the only stone directly created by deity : for Vishnu, by aid of Maya (“illusion”), took this form to escape from Siva, who however pierced it with innumerable small borings. These, and the threads or corrugations of the shell, constitute its value as a charm, since all such knots and convolutions are powerful against the evil eye, witches being forced to count them (see Knots). The *Sala-grana* is known to Italian wizards, and was apparently brought west by the Jats and Romany tribes (see Gipsies) : Mr Leland found even grains of the stone highly esteemed by Tuscan sorceresses (*Asiatic Quarterly*, Jan. 1893). Such amulets are concealed on the person, in a red woollen bag, with a piece of gold, a piece of silver, and the herb concordia. One specimen that had been prized for generations in Italy was decked with wax flowers, like a saint’s image. Generally speaking, all witches are obstructed by

intricate patterns, and Amīna the Ghoul, in the *Arabian Nights*, can only eat her rice grain by grain. Nervous habits—such as counting squares on a wall or on the flagstones of a pavement—may also be compared.

Saleh. An Arab prophet noticed several times in the *Ḳorān*. He called forth a camel and its colt from the solid rock, as a sign for the unbelieving tribe of Thamūd. But they killed the camel, and were destroyed by lightning as a punishment.

Salii. Latin: “leapers.” Priests of Mars, whose temple was on the Palatine Hill at Rome. They danced and clanged their shields (see Korubantes).

Salim. Hebrew: “peace,” as in Arabic also, Babylonian *Salimu*. The word also means “safety,” and from it came the name of the Assyrian deity Salman, and the Hebrew Solomon, “peaceful.”

Sali-vāhana. A somewhat legendary Hindu king before 78 A.C., whose capital was at Pratistana, on the Godaveri river. He was an enemy of Vikram-Āditya, and was killed at Karur. His legend relates that a star guided holy men to his birth-place; and flowers were showered from heaven when he was born. He was an incarnation of the serpent of wisdom, and a teacher of art, science, and philosophy. The Jains claim him as an ascetik, but he is otherwise a form of Agni the fire god.

Salsette. A beautiful islet some 4 miles long, and 16 miles N. of Bombay. It is well wooded and tilled: one of its hills (Thana) rises 1500 feet. The Portuguese held it in our 16th century: the Mahrattas took it in 1739, and the British in 1774. The Portuguese defaced the Reneri group of caves, which is perhaps 2000 years old. In a fine Chaitya, or shrine, at this spot was a tooth of Buddha, known as early as 324 A.C., in the reign of Gotami-putra. This Keneri Tope was opened by Dr Bird, who found only a copper plate recording the enshrinement of the relic (Fergusson, *Indian Architecture*, pp. 59,161). The caves are supposed by Fergusson to have been excavated in our 5th century. They resemble those of Karli, Amboli, Kundoty, and Montpezir (see also Elora). The finest is the two-storeyed Darbār cave. In another (Fergusson, *Rock-cut Temples*, plate xix) is a carving of Avalokit-Isvara (the God of Mercy), “with ten heads” of which there is said to be no other example in India, though there are a few modern ones in Tibet. In all the caves Mahā-deva is the chief god.

Salt. An important emblem of life in all mythologies. Hindus strew salt round babes, and newly wedded couples. Ezekiel speaks of this custom (xvi, 4). Christians considered that babes should be salted until they had been baptised, and when taken to be shown at various houses the owners put salt into their mouths, while mothers placed salt in the cradles, or on the infant's brow, feet, and hands. Salt was thrown on the hearth whenever any of the family set out on a journey, or when milk was spilt. Holy water also requires salt; and plates of salt were placed on corpses (see 'Azāzel). It was very unlucky to spill salt at table (as we see in Leonardo da Vinci's picture of the Last Supper, where Judas is spilling the salt): and oaths were confirmed by a "covenant of salt." The "salt-spell" was a well known rite in cases of sickness, and salt was often mixed with saliva—as in the Roman Oatholic rite of "Sal et Saliva" (*Annotated Prayer Book and Administration of Baptism*). Salt was the emblem of fidelity, and of wisdom: and was the sign of regeneration, and of vital power (see Grimm, *Witch of Canemorto*). The hearth and door should be sprinkled with salt at weddings (Napier, *Folk-Lore*, pp. 33,47,139). According to the Norse the earth-cow licked the salt mountain, and her milk nourished the salt giants (see Yimir, at the creation of the world).

Samael. An evil spirit, in Jewish sorcery and in the Ḳabbala. The name is said to mean "God's poison." He persuaded Israel to worship the golden calf. By Lilith he had many children, such as Ashimah, and Leviathan. He was cursed by Yahveh, and expelled from heaven by Michael, as the tempter of Eve (see Lilith).

Samal. Samulti. Assyrian: "image." The Samulti was the sacred tree, or Ashērah.

Samāla. Aramean: "northern" (Hebrew *Shemōl*, Arabic *Shemāl*), a title applied to a goddess, and to a town in the extreme N. of Syria, on the plateau E. of the Gulf of Issus. This site (now called Sinjirli) is noticed in the records of Tiglath Pileser III, in 734 B.C., as the capital of the land of Yadaï, whose king fled to Damascus. The site includes ruins of a palace, with inscriptions in early Aramean speech and in early Phœnician script. These include one of Panammu I, about 800 B.C., and another of the son of Panammu II, who was restored to his throne as an Assyrian vassal, after 732 B.C., together with a later kuneiform text of Esarhaddon of Assyria, relating his conquest of Egypt in 670 B.C. This fine stela gives representations of various Assyrian gods standing erect on the backs of animals—as at Bavian also. The chief god of Samala, and

of the "land of Yadai" which is also noticed in the inscriptions at the site, was Hadad. The bas-reliefs of the palace may be older than the 8th century B.C., when it was built, or rebuilt by Bar-Rakab son of Panammu II. They represent, among other designs, the lion-headed god (probably Nergal), and an archer, with deer, as also a captive, who is being brought by a soldier who holds him by his pigtail. This beardless captive seems to represent a Hittite captured by a Semitic victor.

Saman. Samanta. A name of Avalokit-Isvara, the god who "looks down" from Saman-kuta (see Adam's Peak). He is also worshiped in the Himālayas, and by so-called Buddhists of Tibet, and is otherwise called Mahā-Indra-nāt. His fête in Napal occurs in May and June (*Pioneer Mail*, 6th Sept. 1885). He holds bow and arrow (Upham, *Buddhism*, pp. 51, 52).

Samans. Shamans. See Sraman. Clement of Alexandria speaks of the Semnoi as Indian ascetiks, and the word is a later dialectic form of Sramana. The wizard priests of Mongolia are now known as Samans: the Buddhist Sraman was a "worker" or missionary. The Tartar stone, or sacrificial post, is also called a Saman. Shamans (or Kams) were a class created by Tengri (the Turanian heaven god) "to struggle with evil spirits, which arose in the east," good spirits being found in the west. The Samans are also called Oyun by Yağut Turks, and Tadibi by Samoyeds. They have magic rods, and many charms and amulets. They dance wildly, beating magic drums; and they fall in fits, relating, when they recover, their journeys to the realms of Erlik the god of the under world (Akkadian *Arali* "Hades"), whose abode is guarded by dogs whom they appease with food and drink. Erlik also delights in strong drink. The Shamans are both male and female, and are decked with snakes, strips of fur, and little bells. They wear conical helmets of iron, with deers' antlers, and carry wands with horses' heads. Their loose dress is of leather, with gauntlet sleeves; on the arms and back are plates of iron. Small figures of men and animals hang from the collars, and leather streamers on the back; while a dragon surmounts the helmet. The divining rod is hung with bells and tassels, and is swung about in blessing or cursing. The Shamans also carry an ark, or box, about 3½ ft. by 1 ft., in which are sacred paraphernalia, rods, tambourines, and charms. The wheel of the sun is depicted on one side, and the moon as a human being grasping a tree on the other. (Prof. Mikhailovski, *Journal Anthropol. Instit.*, Aug. 1894.)

Any half mad or epileptic person, even a child, may be a Shaman.

The initiatory rites are severe, and are said to involve the renouncing of Tengri, and self-dedication to the devil. The Shaman must discard all whom he holds dear on earth, and swear to serve the demon who aids him. "Shaman sickness" results from the horrors of these rites, and manifests itself in cramps or convulsions, bleeding of the nose, and madness. The system—as in Tibet (see Lamas)—appears to represent a Buddhism degraded into demonolatry. Mongols say that Shamans are closely allied with Odokil, or Satan, who will therefore not injure any tribe that obeys its wizards. Every tribe has its chief Shaman, who arranges its rites, and takes charge of its idols; and under him there are local and family priests or wizards, who regulate all that concerns birth, marriage, and death, cast horoscopes, and purify man, woman, and child, animals, food, and offerings. None may pitch a tent, or taste food, till the Shaman has consecrated the place or the meal (Howarth, *Indian Antiq.*, Feb., March 1883). But though they profess to cure disease, Shamans will not treat such infectious ills as small-pox or scarlet fever. The female Shamans are as conspicuous as the men, though generally the Mongol women hold an inferior position. The Lamas and Bonzes mingle Buddhism with this early Turanian paganism, but the strict Buddhist calls his monk a Hlaba. In 1882 the Rev. J. Gilmour wrote that: "One half the males among Mongols are Lamas, who are utterly degraded in morals, and now addicted to drink. . . . Buddhism has largely effaced the war-like aggressive character of the tribes, and owing to Russian influence it is now no uncommon thing to meet educated, intelligent, and wealthy Mongols throughout Asiatic Russia" (*Among Mongols*, 1883): yet Srāmans are to be seen officiating at the ancient shrines and trees, "to please the people," as they say, and as we have seen English clergy officiate at the holy well of Tissington (*Rivers of Life*, ii, p. 380).

White is the sacred color throughout Mongolia, at both fêtes and funerals: men step aside respectfully to a white horse, or throw themselves flat before a white mare: the silver birch is holy; and milk is the chief offering to the gods, large bowls being presented to heaven, earth, mountains, and rivers. A bowl of the "first milk" of the new grass season is thrown spinning towards the southern sky. If it falls upright it is accepted, but if it is overturned a sheep or goat must be sacrificed. At all these rites images of Buddha are constantly in use. At the Sanga-hāra, or "white moon" fête in autumn, goats and sheep are offered to all gods. One god is called a Nagit, and is robed in rags, and placed in a *Yurt* or round hut of sticks, felt, and feathers, near a *Shire*, or sacred circle, where the refuse of the sacrifices is burnt. The officiating Shaman, as he prays, waves his Yodo, or flag, to the

south, and all present cry with him for mercy. No one may remove the *Gurs* or sacred poles from the *Yurt* or the *Shire*, nor touch the gifts tied to them. They are left to the winds and the birds. At the great Sul-bunda fête the Ongon-murin ("God's horse," a well-bred stallion) is sacrificed (see *Asva-mēdha*), on the death of its owner, until which time it has been held sacred, and few have been allowed to ride it. Nor could it be sold or given away, being reserved for sacrifice in time of danger or distress. The sacred cairns (see *Ōb*) and sacred trees are decked with rags, ribbons, and hair from the mane or tail of a horse, and are places for prayer, as when the uncle of Tchengiz Khan vowed to decorate a tree, which vow he fulfilled after victory, attributing it to his own piety in his harangue to the troops, who danced round the tree (*Indian Antiq.*, March 1883).

The winds and the waters must be consulted before a hut is erected. Sir H. Howarth says that there is a considerable Mongol literature connected with this subject, as also with augury by the bones, entrails, and flight of birds, or the rites necessitated by spilling milk. It is death to lean on a whip which has beaten a horse, or to touch it with an arrow; to beat a horse with a bridle, or to tread on the threshold (see *Mongols*): any who spat out meat that choked him used to be dragged through a hole dug under the tent, and was then mercilessly executed. The soul of the Shaman remains on earth to plague mankind. He must therefore be buried at a distance, on some high place, as he maintains his evil power over the living.

Samaria. Samaritans. The city of Shomron ("watch tower" in Hebrew), whence the province of Samaria was named, was built on a low hill W. of Shechem, by Omri, king of Israel, about 915 B.C. (1 Kings xvi, 24). There is a small village at the place, with ruins of Herod's temple to Augustus, and of the 12th century church of St John the Baptist, over a Jewish tomb. The head of St John was the chief relic, but was also shown at Damascus. The city was taken by Sargon in 722 B.C., when King Hoshe'a was taken captive. Sargon says in his record: "I occupied the town of Samaria, and took captive 27,280 persons, and took from them 50 chariots, but left them the rest of their belongings. . . . I placed my governor over them, and renewed the obligation imposed on them by a former king." The captives from Hamath were transferred to this town (see 2 Kings xvii, 30) with others, in 715 B.C.; hence Josephus speaks of the Samaritans as Kutheans (*Ant.*, IX, xiv, 1), and as Sidonians in the 4th century B.C. But the Samaritan priestly family still claims to be descended from Aaron, and from those priests who were sent

back by Sargon (2 Kings xvii, 27-29). Sanballat (Neh. ii, 10; iv, 7; vi, 2; xiii, 28), a leader related by marriage to the high priest Eliashib, in the time of Nehemiah, gathered a number of Israelites in the J;Iauran, according to Samaritan tradition, and brought them to Shechem, where he built a temple (see Gerizim) on the sacred mountain where Joshua had erected the Tabernacle. Josephus says that this temple was built about 335 B.C.; and it was destroyed by John Hyrcanus in 109 B.C. (*Ant.*, XIII, ix). The Samaritan remnant in Shechem was cruelly persecuted by the Romans, and by Justinian in the 6th century A.C. They appear to have prospered under the Moslems, and spread over a great part of Palestine. They had still a synagogue in Damascus, and another in Alexandria, as late as the 17th century; but their synagogue was taken from them by Moslems at Shechem; and the present building is a poor modern house in the town, the older one being called *Hizn Yaqub* outside the city—the supposed site of “Jacob’s grief” on the loss of Joseph—which is now a mosk, having a Samaritan text of the 6th century in the wall of the minaret. The sacred sites include Jacob’s well, the tomb of Joseph, the mosk of Jacob’s pillar at the foot of Gerizim, and the tombs of the sons of Aaron further S.E. at ’Awertah (see Gerizim); these are fully described in the *Memoirs of the Survey of W. Palestine* (see vol ii, and Col. Conder’s paper on “Samaritan Topography” in the same *Memoirs*). The synagogue contains three ancient MSS. of the Pentateuch (see Bible), which is the only Hebrew scripture accepted by the Samaritans, who say that the Jews have changed the text, reading Ebal for Gerizim (Deut. xi, 29). They date the apostasy of the Jews from the time when ’Eli established a rival tabernacle at Shiloh, instead of Joshua’s at Shechem. They preserve the ancient alphabet of Israel as used before the Captivity, instead of the Aramean character adopted by the Jews after the Captivity: and they celebrate the Passover in strict obedience to the Law, with loins girt and staff in hand (see Passover); they do not use the phylacteries (see Phylacteria), or the *Ethrog* lemon of the Jews: the latter symbol, used at the feast of Tabernacles, being noticed by Josephus as early as the 2nd century B.C. There appears to be no doubt that the Samaritans established themselves independently at Shechem under the Persians; but it is quite possible that their priests were of the same family with that of the high priest at Jerusalem in the time of Ezra. The Jews accuse them of worshiping a dove on Gerizim (probably referring to their legend of a messenger dove sent by Joshua to Nabiḥ (Nobah) the ruler of Gilead), and of saying that the goat Ashima created the world—because they read *Ha-Shem* (“the name”), just as the

Jews read *Adonai*, instead of pronouncing the sacred name of Yahveh.

The Samaritans imagine that their oldest MS. (which is perhaps of the 6th century A.C.) was written by Abishu'a, the son of Phinehas, son of Aaron: and another by the high priest Nathaniel, who died 20 B.C. The first MS. of the Samaritan Pentateuch known in Europe came from Damascus in 1616 A.C., and the comparison with the accepted Hebrew text, and with the Septuagint, gave rise to many controversies. The language is Hebrew—with some dialectic peculiarities—and the variations are of very minor importance. Another MS. called the "Fire tried," is in book form. It consists of 217 leaves (from Gen. i, 29 to Deut. xxxiii, 29), and, though named from a legend that it came unhurt out of the fire, in the days of "Zerubabel the Jew," it is comparatively modern. In addition to these, and to modern prayer-books, the Samaritans possess two other works of interest. The first is their *Book of Joshua* (published by Juynböll): and the second is the *Samaritan Chronicle* (published by Dr Neubaur): these have been described, and the topography minutely studied by Col. Conder. The Samaritan *Book of Joshua* is a work of about the 13th century A.C., and contains various legends connected with the conquest of Central Palestine, which are not in the Hebrew Joshua. The 12 stones of Gilgal are said to have been carried to the top of Gerizim; and the foundation blocks of Justinian's fortress on the mountain—just N. of the bare sacred rock with its single cup-hollow—are pointed out as being the actual stones from Jordan. Joshua and his army were imprisoned by magic in *Ḳeimūn* (Jokneam on the Kishon), when fighting giants in Galilee, but were delivered by *Nabiḥ* from Gilead, who was warned by the messenger dove. The later part of the work refers to the schism of 'Eli, and to the return of Israel under Sanballat to Shechem; and it goes down to the time of "Alexander of the two horns," relating the legend of his being borne in a box by eagles. The *Samaritan Chronicle* is a much more valuable work, begun apparently in the 7th century A.C., and gradually added to by successive high priests. It contains an allusion to the Crucifixion of Christ, and a full account of Samaritan prosperity in the time of the first Khalifs of Damascus. But the Samaritans are now a poor and decaying race, only about 150 in all being left at Shechem—the modern Nablus.

The Samaritans had originally no belief in any resurrection of the body, or Messiah, but held that there were many angels and devils. According to Epiphanius, however (310-403 A.C.), there were, in later times, four sects in Samaritan regions, including followers

of various semi-Gnostik teachers. Simon Magus was a Samaritan (see Gnostiks), and the belief in a future “restorer” (*Taheb*) now prevails among them, the Arabic translation of the name being *Mahdi*, or “guided one,” as among Moslems (see Mahdi). He will be a son of Joseph, not equal to Moses, but recovering the Ten Commandments from under the twelve stones, together with the golden vessels of their temple. He will reign 110 years, and will be buried beside the tomb of Joseph. The world will then come to an end, having existed for 7000 years.

Samas. Shemesh. Samson. Semitic names for the sun. The derivation is doubtful, as, in Semitic speech, the word means “a servant,” or “minister” (see Samson).

Samba. The dissolute son of Krishna, who carried off Draupadi. He was shut up by the Kurus in Hastinapūr, but rescued by his uncle Bala-Rāma, who took him to Dvarka. Here he scoffed at holy men and things, and tried to deceive three sages, who predicted that he would produce an iron club which would destroy the Yadu race. The club was produced, ground to powder, and cast into the sea ; a fish swallowed part of it ; Jara, the “old” hunter, caught the fish, and used the fragment as a tip to his arrow, with which he accidentally slew Krishna. Samba became a leper, but praying to Surya (the sun) was cured, and built a sun temple on the Chināb.

Sambara. The drought demon Vritra, conquered by Indra.

Sambha. A name for Indra’s Vajra.

Sambhava. Sanskrit : “living together.”

Sambhavana. Sanskrit : “unity,” “love.”

Sambhu. A title of Siva, and one of the 11 Rudras, a Daitya king who slew the Rishi (or sage), Kusa-dhavja, because he would not give him his daughter. She burned herself, and was reborn as the wife of Rāma (see Sita).

Sambhuka. The “sounding” shell of Siva—a conch (*Concha Veneris*), or shank, blown in temples, and a female emblem (see Sankha).

Sam-buddha. Sanskrit : “The perfect Buddha.”

Samī. Svamī. Sanskrit : “supreme.” A general title for any god.

Samis. A name of the supreme god of New Guinea (see Papuans), probably from the S. Indian Svamī. Sam is the sun among

Papuans, to whom sacrifices are offered (see the account by Mr Chalmers, and Mr Gill, the missionaries, *Relig. Tract Socy.*, 1885). On the last day of February a great dance is performed by two bands of men facing each other, as the sun rises over the eastern hills. They are surrounded by a great circle of spectators, and sway to and fro beating drums, and saluting the four quarters of the horizon. Each dancer then takes a girl on his left arm, and the whole procession moves slowly round, perspiring under the sun. On another occasion a dance round a tree with branches loaded with coconuts, yams, streamers, and flowers, is described, the tree being 75ft. high, and set in the centre of the village (see Gonds, and Maypoles). The missionary (p. 169) says : “ At the opposite end of the village we saw four girls, beautifully tattooed, coming along dancing, followed by 30 men also dancing and beating drums, and two girls in rear.” The girls wore short petticoats, and their female relatives were anxious that they should distinguish themselves by correct movements. Samis (or Semese) has large temples, on platforms which no woman may ascend (p. 138): at the entrance of one of these was the figure of “ a mermaid, half fish, half human.” The god himself is represented as a man. The only light of the temple comes through the door. Benches are placed round the idol ; the priests keep their paraphernalia in the shrine ; and the people here place their fishing nets.

Sam-kalpam. Sanskrit : “ perfect time.” The 12th day after a birth, when the mother is purified and worships Ganesa. Her husband, who has let his hair grow for nine months, may then shave.

Samoans. The Samoan or Navigator Islands are a group of 13 in Melanesia, the three large ones being Samoa (Sawaii or Pola), Upolu (or Oyalava), and Tutuila or Mauna. The people, though physically well made, are lazy, and are now dying out. They now number only 26,000, of whom 2500 are labourers imported from other islands. They have decreased by one-half between 1840 and 1890. They are regarded as representing the most ancient Polynesian type (see Melanesians), intermediate between the Papuan to the W. and the brown race to the E. The Samoan dialect is also regarded as the oldest form of Polynesian speech : it retains the original *S* which in other dialects is softened to *H*. The natives worship in Maras, or stone circles (see Maoris), round which are sacred groves of bread fruit, champa, banyan, and other *Ficus* trees. The circles are on mounds, and usually belong to a group of villages (Dr Turner, *Samoa*, pp. 315-318). The Mara is the centre of social and religious life. The natives say that they have no idols ; but certain “ smooth stones,” like

yams, or like a fish, or like bread fruit, are venerated and eagerly sought, being set up under trees and bushes. The cultus is licentious, and the emblems even coarser than among the rudest non-Aryans in India. According to the Samoan cosmogony, from Leai ("nothing") arose fragrance, and dust, the perceptible and obtainable or earth (Eleele), and then rocks, stones, and mountains. Maunga (a mountain goddess) had a daughter Fasiefu. A piece of dust settled on the flower of a sugar cane, and produced three sons and one daughter. All natural objects have sex, and the three Mahs—or high conical rocks—married earthy stones, high winds, and flying clouds. Tangaloa (perhaps the Turanian Tengri) is the heaven god, wedded to the lower sky, which is the "bestower of the dew of life." Ana wedded to Sina is a male god. Papa is the rock god, and La or Ra is the sun. Sami is the ocean; and Ma-sina is the moon. Du is a worm or serpent god, or a "man." These deities were at peace till the winds disturbed them, when Lā and Ma-sina flew aloft, and there was general war till fire and water produced a rotting debris, whence came maggots, and from them At and Fu, the first human beings. No man knows the origin of Tangaloa. His daughter was a spirit who flew about the flooded earth as a bird (Turi), searching for land, which he gradually formed for the maggots. The loose rocks also produced fire, and thence came a man Ariari, who made a woman out of a cuttlefish. But some say that man was formed from a kind of mussel shell. He has a soul (Angānga) which "comes and goes," being a kind of vapour. The gods in council decreed that man's life should end like the flame of a torch. Tangaloa had a son Moa, produced by the rocks in the centre of the earth, and a daughter Lu—otherwise a son, who married the ocean and settled the land.

These gods are incarnated in various beasts, birds, fish, or shells, called Aitu. The hut temples adjoining the Maras have sacred wells and cups; stones, shells, skulls, etc., are hung up inside. A pole is set up on holy days, with a skull and streamers on the top. May-Day is a special fete throughout Polynesia (see Union Islands): wine is poured on earth, or sprinkled towards heaven, and the sacrifices are eaten. The Aitu-Langi, or heaven gods, are symbolised by a large shell (see Sankha), and the Tupai, or high-priest, is the "lord of poison," like Siva in India. Sa-ato the rain god is represented (says Mr Turner) by "two oblong smooth stones on a raised platform," near the villages—recalling the Indian lingam stones: some Samoans "cooked taro and fish on their stones," which (p. 24) are called Fonge and Toafa: the god Faamalu ("cloud" or "shade") is represented by a trumpet, or horn-like shell, set up at a temple

in a sacred grove, no tree of which may be touched. The cuttle-fish, Fe'e, was a god of war, with a special fête, when all men, women, and children must aid in building a new temple. All that this Samoan octopus touches is sacred, and its quick dartings in the lagoon are watched as predicting good or evil. The house of Fe'e, described by Mr Turner, was a circle like Stonehenge (p. 31). He is also a land god as Moso, symbolised by a stone, but incarnate in many forms, such as a pigeon in a wooden bowl decked with white shells, or as a man, or the tree Moso with. fragrant yellow flowers. The mullet fish is also "long Moso's" sacred emblem, as is the stinging ray, or the turtle; and only a priest dare taste these. If they were injured the culprit's children were immolated to Moso. Nivo-Loa is the "long tooth god," of whom (p. 42) strange stories are told. Pava is represented by the *taro* leaf, and is a war god visible in the rainbow, which flies from Tangaloo, or the sun. The passer-by kisses the "smooth stones from the stream," set up in villages and fields, or at cross roads; and in cases of quarrel the disputants are bidden to "go and settle it at the stones," where also vows and oaths are made. There were many war gods among a race seldom at peace, but the deities have now been almost effaced by the Christian missionaries (p. 46). The owl was a symbol of Tonga, and men beat their foreheads with stones till blood flowed, in his honour. Tangaloo, the "unrestricted being," is also the Turu or snipe, a bird worshiped in the May fetes; and a sort of communal meal or eucharist is then eaten, none being absent from home at this season. In January Tonga is worshiped as Aitu-teh "the great god" (p. 204). The sacred emblems include the turtle, eel, butterfly, and heart; and there are some 50 tribal and family gods. Circumcision is a Samoan rite (compare Australians). Fire (*afi*, *api*, *ai*, or *ahi*) is also worshiped (p. 116), and is connected with burial rites, the body being embalmed. Oaths are taken on a stone covered with sacred grass and anointed. Augurs are consulted as to war. "Chastity is ostensibly cultivated by both sexes," but is not really common (p. 91), and women often plead (p. 200) that they "become pregnant by looking at the rising sun," so that children of the sun are often found. The custom of the Levirate (marrying the widow of a brother) is known. The Samoans still collect the heads of their slain enemies like the Malays, and they were formerly cannibals.

Samothrakē. The Thrakian Samos, sometimes called Samos only by Homer. A famous island of oval form, 8 miles long, and

lying some 35 miles from the Thracian coast. The original inhabitants were Pelasgoi according to Herodotos : they established the mysteries (see Kabeiroi) in the time of the legendary Dardanos. Perseus, the last Greek monarch, defeated by the Romans, sought an asylum in this sacred isle (167 B.C.), and Pliny knew it as a free state. It is a volcanic island with curative springs of hot sulphur, to which pilgrims still flock : these lie in wild mountain gorges which were centres of Khthōnian (or “earth”) worship, in honour of Hekatē as goddess of the nether world ; but her shrine has not been discovered.

Samoyeds. See Siberians.

Sam-pati. Sanskrit. The Garuda bird which carries Vishnu (see Garuda).

Samson. The Hebrew Hēraklēs : “the sun” (see Sancus). His home at Zoreah (*Ṣur’ah*) is close to Bethshemesh (“the house of the sun”), in the valley of Soreḳ (“wine”), S.W. of Jerusalem, on the borders of Philistia. The Rabbinic legend says that in one stride he could pass from Zoreah to Eshtaol (Judg. xiii, 25). He is announced by an angel, and his strength is in his hair (or rays) : he slays the lion like other solar heroes, and burns the crops with fire. He also dwells in a cave, and sleeps in Gaza—the extreme west—appearing in the morning at Hebron in the east. He is tempted by Delilah in the vine valley of Soreḳ, and then becomes weak, his hair being shorn. Delilah represents the Omphalē of the Greek legend of Hēraklēs. Samson becomes a slave till his hair grows again, and dies finally between the pillars in Gaza—or the west : these answer to the western or sunset pillars of Herakles.

Samudra. Sanskrit : “a gathering of waters,” the ocean. Any river, such as the Ganges, is Samudrā in the feminine. Samudra the “king of rivers” had a wife Velā, and their daughter Samudrā married Prachin-avarshish, and was the mother of the ten Praehetasas, sea powers from whom proceeded the demi-god Daksha : for all things came from water (see Daksha, and Vāna).

Samuel. The Hebrew prophet and ruler, who was called by Yahveh as a child. [The derivation of the name is doubtful—perhaps “God has called him by name.”—ED.] The Books of Samuel (see Bible) include the history of David also, and could not have been written till the reign of Solomon at earliest. Wellhausen supposes that they represent the combination of two distinct narratives. [The principal

argument is based on Saul's not knowing the name of David's father (1 Sam. xvii, 55), according to a passage which is omitted in the Greek Septuagint translation, whereas David had already been in Saul's service (xvi, 18, 19) ; but this argument is not very conclusive. The allusion to "kings of Judah" (1 Sam. xxvii, 6), if not merely a gloss, indicates a date for this work subsequent to Solomon's time.—ED.]

Samva. Sanskrit. Indra's thunderbolt.

Samvarta. Sanskrit : "a cloud." The destruction of the world is Samvrita.

Samvata. Sanskrit : "era." (See Eras, and *Indian Antiq.* Dec. 1891 : *Academy*, 16th Feb. 1884.)

San. Akkadian. One of the names of the sun, others being Sam, and Tam, in the same language. [Compare the Turkish Sañg "illustrious."—ED.]

Sanars. A numerous menial caste in S. India. They now cultivate palm trees, and make spirits ; and they are a vigorous people, but great worshipers of spirits mostly evil (see Rev. S. Mateer, *Travankor*). Like some Sudras, and Chitis, they have a curious wedding custom, recalling Pandora's box (see Promētheus). The bridegroom sends such caskets to his male relations, having inside each a bride's *tāli* or token—the Tāli-Kiroman, which is an egg-like object—together with cocoa-nuts and rice. He receives presents and blessings in return if the relations approve. The bridegroom's sister carries a *Kodi* (which means both a basket and the Yoni), covered with the *Mantri-Kodi* or sacred cloth, to the bride's room, and there is always a lighted taper beside it, and a small phial of oil. A large empty pot is also covered over by the hands of the bride's female relatives, as the bridegroom approaches, until the bride's mother comes to fill it with grain. The couple stand on a consecrated mat, hand in hand, while a Brāhman sketches the Lingam and Yoni on the ground before them : they then walk round the central pole, or pillar, of the house or tent, and scatter seeds and oil, some of both being cast into the sacred fire of the hearth, while the shank shells are blown.

Sanchi. A well-known Stupa or Tope, of the Bhilsa group, on a hill which for a thousand years has stood solitary in the wilderness—the haunt of the wolf, jackal, and hyena. The naked herdsman gazes at strange vast ruins, or rests in their shadow, watching

the browsing goats at midday. It is difficult to realise that for many centuries this holy mount was thronged with kings and peoples, from all parts of India, enquiring of the holy dead, whose feet had trodden the spot. Not a footfall now arrests the ear. The great Master, and his disciples whose relics lie in the buried caskets, are not forgotten ; but they are known only to the pilgrims from Ceylon, Barmah, or China, and to the European student of Buddhism : the people of the place know nothing of the faith or of its history. Relics of historic importance were here found by Dr Peterson the Professor of Sanskrit, to the Elphinstone College at Poona (*Times of India*, 2nd April 1892). Two of Buddha's disciples were here buried about 400 B.C. The Council of Patna, under Āsōka in 241 B.C., revised the Buddhist Canon, and included a work called the *Questions of Upatissa*. This disciple was called Sariputa on admission to Buddha's Order, and he agreed with a friend Mogalana that whichever of them first found salvation would tell the other. They died soon after each other, at a great age, shortly before Buddha himself, having been his chief disciples after Ananda whom he loved. In 1853 Major A. Cunningham, of the Bengal Engineers, dug into the mounds surrounding the central Sanchi Tope, and found a shaft with a slab at the bottom, under which were two large stone boxes. The southern of these bore on the lid the name of Sariputa, and the northern that of Mogalana. The first contained a steatite casket enclosing two fragments of sandal wood : a fragment of bone less than an inch long, and seven precious stones, were also found in the casket ; the sandal wood is supposed to have come from Sariputa's funeral pyre. In the other box was a similar casket, with two fragments of bone each half an inch long. The first casket was marked in ink, inside the lid, with the letter *Sa*, and the second in like manner with *Ma*, for the names Sariputa and Mogalana.

Dr Bühler, and others, agree that the great Tope at Sanchi is older than 260 B.C., and probably as old as 400 B.C.; the stone railing round it is perhaps as old as 20 or 30 A.C. (Gen. Cunningham, *Bhilsa Topes* ; Fergusson, *Indian Architecture*). Out of more than 400 inscriptions at the site, 378 have been read, including Āsōka's edict about making a road for the processions of monks and nuns (see *Academy*, 17th June 1893). In the sculptures of the Tope, Buddha appears as a prince, not as an ascetik, and many of them represent Jātaka tales—that is stories of his previous lives. The evidence so collected appears to show us that the actual relics of Buddha's chief disciples were here enshrined, long before Āsōka's time, and are to be added to an actual relic of Gotama Buddha himself (see Kapila-vastū).

Sancus. The Sabine chief deity (compare Sankin and Sanku), whose temple was on the Quirinal hill at Rome, opposite those of Quirinus and of Janus. The gate near it was called the "Sanqualis Porta." The shrine of Sancus was founded by Tarquinius Superbus, and it was reconsecrated to Dius Fidius—the Jove of vows—in 465 B.C. The god presided over marriage vows, hospitality, and national law. The Sabines said that Sancus was the father of their ancestor Sabus. He was also called Semo-Sancus, and the character of the god suggests that the name is connected with the Latin *sanctus*, and with "sanction" by vows. [If however the deity worshiped by the Etruskan Tarquin bore an Etruskan name we may compare the Akkadian *San*, "noble" or "illustrious," applied to the sun (see *San*), and Semo-Sancus with *Sam-san*, "the bright sun," which is perhaps the real origin of Samson.—ED.]

Sand. Sanskrit : "wild." The sacred bull which wanders loose in temples and towns in India. Siva is also Sanda.

Sandan. Agathias quotes Berosos as saying that Sandēs was the Assyrian Hēraklēs. Dr Sayce regards Sandan as a Hittite god (see *Trans. Bib. Arch. Soc. and Proc.*, June 1882, June 1899). The Lydian Sandanis appears to be the same. [As an Akkadian name *San-dan* means "the mighty sun" (see *San*).—ED.]

Sandra-cottus. The Greek form of Chandra-Gupta (see India).

Sangreal. See Grail.

Sanja. A name of Siva. Sane is Vishnu as the sun, and Sana is Siva as the artificer.

Sanjna. A name of Saranyu, and of the daughter of Visva-Karma, who is "conscience" and a wife of the sun. She is the mother of Surya, and Manu.

Sankāra. Sanskrit. Siva, as the creator and chief Rudra.

Sankar-ācharya. A distinguished Saivite reformer, and Vedanta philosopher, whom some place as late as 760 to 820 A.C.; but who, according to the annals of Kerala, lived in 427 A.C., when he visited Makka. He is called an incarnation of Siva. Mr Fleet (*Journal Bombay Rl. Asiatic Soc.*, 1892) shows that he was born in 633, and died at Kedār-nāth in 655 A.C. He was a fervid preacher, and his commentaries on Sutras and Upanishads are of great value. He was the founder of the sect of Smārtava Brahmans (students of "tradition"), and he established monasteries, one of the chief of which we often

visited at Srīngā-giri on the W. Ghāts of Maisūr. He disputed with Brāhmins and Buddhists, and tried to popularise the Vedānta philosophy; but he was called a “heretic,” and “the hidden Buddhist”; the Brāhmins refused to burn his dead mother; but the legend says that he produced fire from his arm for the purpose. He was one of the last survivors of the old pre-Buddhist schools of philosophy; but was to some extent followed by Ramanūja and Mādhava, in the 12th and 13th centuries A.C. (see those headings).

Sankha. The Shank or *Concha Veneris*, used as a trumpet, and also a female emblem. These shells are very valuable, and are prepared chiefly by the Sankha-saris of Dakka. Some 60,000 are found yearly on the coasts of Ceylon and Madras, and are valued at £25,000. Those which open and are wreathed to the right are most valued, and fetch £40 to £100 each. As “sounders” (see Sambhuka) they drive away demons, and Buddhists say that those opening to the right should be reserved for temples and palaces: no Siamese subject dares to keep one (Crawford, *Siam*, p.181). On great occasions they are brought out, and filled with water, which is sprinkled from them for the cleansing of sins. Sakra, the chief Deva, caused ten thousand sankhas to be blown when Buddha was born (see Upham, *Buddhism*, p. 70). The shell often appears in classic sculpture, as blown by Tritons and Nereids—water spirits who were also said to dwell in the concha. In our 6th century the Red Sea, and the shores of the Maldive Islands, were known to Hindus as Sankha-dvipa or “the region of conch shells.” Armlets, bracelets, beads, and charms, are made of this shell, for both men and women. It is one of the emblems carried by Vishnu. It was known as *Shenek* among the Moors. The Spaniards found it in use in the Solomon Islands of Polynesia, as a sacred trumpet called the *Hoflis* or *Coflis*, which they said “signified a woman” (*Journal Rl. Geogr. Soc.*, July 1880, p. 404).

Sankin. Vishnu as the god of “left hand” sects.

Sanku. An honourable title of Siva (otherwise Saku), and the name of a son of Ugra-sena.

Sānkya. One of the six systems or “demonstrations,” of Hindu philosophy (see Darsanas) founded by Kapila. It is also called Samkhya, and Samiksha, and signifies “research,” or “reasonable discrimination.” It teaches the immortality of the soul, and free-will: man’s aim must be to deliver himself from the flesh, and to attain to an impassive beatitude. It allows souls to all animals; and it ac-

counts for evil by the conflict of co-existent, and co-eternal, matter and spirit : “ the soul when emancipated continues as an individual in a state of absolute unconsciousness ” (see Prof. Garbe’s *Sāṅkya Philosophy*). It declares that “ happiness does not really exist here, all pleasures being mingled with pain, and leading to old age and death.” Such teaching is found among Christians and Buddhists, as well as among Hindus and Greeks.

Sanskrit. See Deva-nagari, Kharoshthi, and India. The sacred Indo-Aryan language is the sister of the Zend in Persia, but it appears not to have been reduced to writing till about 600 B.C., and was first grammatically studied with the Prakrits, or dialects, by Pānini—perhaps as late as the 4th century B.C. “ The whole Sanskrit literature which we possess,” says Prof. Max Müller (*India*, 1883), “ with the exception of the Vedic, and earliest Buddhistic, cannot be older than about 400 A.C.” ; and again he says (*Biogr. of Words*, 1888, pp. 83, 233) that : “ In India we find no trace of books before the 5th century B.C.” In the 3d century B.C. the inscriptions of Āsōka are in dialects, and Buddhism spread in the Pāli. The following is the supposed relation of these tongues (*Athenæum*, 10th Aug. 1889) :—

Vedik.	Literary.	Vulgar.
<i>Khandus.</i>	<i>Bhāshā.</i>	<i>Prākritis.</i>
Hymns.	Pānini.	Ungrammatical.
Brāhmanas.	Kanishka.	Grammatical.
Sūtras.	Rudrā-dāman.	
	Renaissance	
	(400 A.C.).	

The literary speech is thus traced from the 4th or 5th century B.C. to the 1st century A.C. (Kanishka), and to the 2d (Rudra-dāman’s inscriptions). The so-called “ ungrammatical ” Prakrits are those used by Āsōka about 250 B.C., and include the Gāthā (“ song ”) dialect, which was scholastic. The “ grammatical ” dialects are of three classes : (1) the Pāli as written in Ceylon in 88 B.C.; (2) the Magadhi as written in 454 A.C., whence come many modern dialects of Sindh, Gujerāt, the Panjāb, Napāl, Bihār, Bangāl ; with W. Hindi, Uriyā, Asamī, and Marāthi : (3) the Mahā-rashtri. [The history of Sanskrit is like that of many other languages (see India), and the archaic Vedik speech became an unspoken sacred language preserved by Brāhmanas, as the dialects gradually diverged and multiplied in later ages.—ED.] Pānini speaks of *lipi-kāras*, or “ makers of tablets,” and writing was known perhaps as early as 500 B.C. in N.W. India.

The oldest inscription in purely literary Sanskrit is one of king Rudra-dāman of Girnir (about 150 A.C.), and the oldest extant text of the Sanskrit revival is on a copper plate of king Dama-pāla-dma, dating 880 A.C. (*Indian Antiquary*, Sept. 1892). But the characters on the Harpa seal, found in ruins near Lahore, belong to the alphabet in which Sanskrit was written, and General Cunningham said that “they cannot be later than 400 to 500 B.C.” (*Journal Rl. Asiatic Socy.*, July 1885). Sanskrit may have been a literary tongue in 800 B.C., and a classical language by 500 B.C. To the three classes above noticed M. Senart would add the “mixed Sanskrit” of the monuments—whence sprang the Pāli—as found at Kapur-digiri, and Mathūra, used especially by Buddhists about 250 B.C. These texts include “forms purely Prākṛit”: [just as the Arabic of the Korān is called ungrammatical by later Arab grammarians—ED.]: “from the end of the 2d century A.C. the use of mixed Sanskrit is, in the west, banished from the inscriptions, regular Sanskrit taking its place.” The so-called “regular” tongue thus comes into use after the texts of 80 A.C. The use of Sanskrit as a sacred language led to its being carefully preserved by priests till it became “essentially a Brāhman language, with its roots deep down in the traditions of the Vedas.” Of the Prākṛits, as used on monuments between 250 B.C. and 300 A.C., M. Senart also says that: “The inscriptions show no trace of difference of dialect, or other appreciable variation, even between the most ancient and most modern.” These are all earlier than the age of the Sanskrit “renaissance,” and of the oldest known Sanskrit MSS. (like that at Cambridge 883 A.C.; or the Napal MS. of 1008 A.C.; or another in India of 1132 A.C.), so that classic Sanskrit does not appear early as a spoken tongue.

Sanyāsi. The 4th or most severe type of ascetik among Brāhman, who has renounced all public and social duties, joys, and privileges, cltste and sect. He is dead to the world, and has performed his own Srāddha or funeral rites: he is but a spirit hovering on earth, and not of it. He calls himself Brahman, and knows not whether he is naked or dressed. The European, who calls all ascetiks Fakīrs or Yōgis, rarely knows the real Sanyāsi, who avoids towns, saying that they secularise the mind: nature, man, and woman being influences too strong for them. The author sought them out, and associated with many Sādhus who were good, and even learned Sanyāsis, and real Mah-ātmas or “great souls”—men noble and revered, such as Rāma-krishna in Bangal (1835 to 1886) whom Max Müller has described, and who converted Kishub-chander-sen to true religion

(see Brāhmo-Somā). This Hindu saint, though a Brahman, discarded caste : he made no pretences of secret wisdom : he was no Guru-ji or dispenser of charms, as many Sanyāsis are : he broke caste rules daily, and declined to be called a Guru : he disclaimed the possession of occult knowledge or powers : he worshiped many deities but none in particular, nor was he a Vedantist : “ he accepted all the doctrines, the embodiments, the usages, and devotional practices of every cult : each in turn was infallible to him.” His religion was ecstasy, and Hindu deities were to him a force “ tending to reveal the supreme relation of the soul to the eternal and formless ”—according to the somewhat occult expressions of Mr Mozumdār. His disciples said that when in ecstasy his features would grow stiff, his eyes sightless, tears would run down his pale rigid yet smiling face, while he seemed unconscious. Then he would “ burst out in prayers, songs, and utterances, the force and pathos of which pierced the hardest hearts.” His words were not merely vague hypnotic talk : for they expressed the most sublime ideas of goodness and purity, with poetic diction strange to any but Oriental ears. He refused to found a sect, and left no writings : he described himself as a “ frail half sunk log of wood, floating on life’s troubled stream.” He cautioned all to “ beware of Gurus,” and not to come to him for salvation—“ they will drown me without saving themselves.”

The Bandhāyana may be called the Bible of Sanyāsis, and was known already in the 5th century B.C. Buddhist Bhikshus are often true Sanyāsis, for these are described in the Bhagavad-gītā as “ those who neither hate nor desire.” The name means one who has “ surrendered everything”—a forest recluse in the 4th or Āsrama stage, who has attained to Avadhūtā, or freedom of the spirit, which is impossible for the dweller among men.

Saoshyas. See Sraosha. The faithful helpers of the future Persian Messiah, otherwise called Soshāns or Saoshyants (see *Sacred Books of East*, xxiii, p. 165 ; xviii, p. 369). They are noticed in the early scriptures of the Vendidad (xix, 18). See Sosiosh.

Sar. Saros. The Babylonian cycle of 223 lunations (6,585.32 days), approximately 18 years and 11 days, which the old astronomers said was the period of recurrence of eclipses of the moon. They considered it a convenient measure of time, and it appears to have been known to Thales about 600 B.C.

Sar. Akkadian “king.” [The word was also known in Egypt, and adopted by Babylonians and Hebrews in the forms *Saru*, *Sarru*,

and *Sar.*—ED.] Hence came also Sarai, and Sarah, for a “princess.” Istar was called the *Sarratu*, or “queen,” of heaven..

Saracen. An European corruption of *Sharakiin*, or “easterns,” in Arabic.

Saramā. The heavenly dog, mother of Indra’s two dogs Sārameya (“the courser”), and Svanau (“the hound”), who were brindled and had four eyes; she delighted in taking life, and attended Yama also at the gates of Hades. The Persian sacred dog is also “four eyed.” Saramā, or Sarava (“the runner”) as Ushas (“the dawn”), watched over Sīta wife of Rāma, when she was a captive in Lauka. Saramā also recovered Indra’s cows from the cavern of the Panis. She was the daughter of Daksha, and was called Sripā. She appears to be the Teutonic Horinē or “storm,” and is an emblem of the wind (see Hermes).

Saranyu. Sanskrit. The storm cloud, who was the mother of Yama, and Yamī. She was also a mare, and thus the mother of the Asvins. She is the “angry” daughter of Vivasvat—the sun—and of Tvashtri, and she bore Surya and Manu (“sun” and “moon”), but flying as a mare from the solar horse, who pursued her, she left Chhaya (“shade”) in her stead.

Sarāsvati. From the Sanskrit *Sarasa*, meaning “to move” or “undulate”: the goddess of the sacred river now called Sarsuti: with the Drish-davati it bounded the Aryan home, or Brāhma-varta. She was also Vach or “eloquence,” and invented the Deva-nagari writing, as well as art, music, and learning, which arose on her banks; but Vach, though mentioned in the Brāhmanas and in the Mahā-bhārata, is unnoticed in the Rig Veda, where Sarāsvati is said to “go on pure from the mountains to the sea.” But this has not occurred within known times; for, like other rivers, the Sarsuti is lost in desert sands. A sect of learned Brāhmanas are called Sārasvatas. Vishnūvas say that Sarāsvatī quarrelled with Lakshmi (“prosperity”), and with Ganga. She is represented riding the solar peacock, and carrying her Vina or lute. She often appears on a lotus, or nursing a child, and is always young and fair. She has four arms, presenting a book and a flower with those on the right, while the left hands hold the casket of life, and the rosary of religion: the golden and silver Vilva trees are sacred to her, and at her great fête, in January, rice and flowers with perfumes are offered to her, especially to condone for falsehoods.

Sarbanda. A goddess worshiped by Sin-Ḳasid, king of Erech

(New Series, *Rec. of Past*, i, p. 81), according to a text copied—from a basalt monument—by Nabu-balatsu-ikbi, in the temple of E-zida. This text records early endowments at Borsippa outside Babylon, including 30 *gur* of corn, 12 *manas* of wool, 18 *lea* of oil, and a *shekel* of gold, to be presented annually. [The name seems to mean “Queen of the Bow”—a title of Istar, and the goddess is called the “mother” of the king.—ED.]

Sardinia. This island preserves antiquities of many ages, including Phœnician, Egyptian, Greek, and Roman remains, with others yet older. Prof. Lieblein, and Dr Ebers, distinguish the Egyptian scarabs, statuettes, bronzes, pendants, and intagli, from imitations by Phœnicians and others. Tacitus says that Tiberius (in 19 A.C.) transported 4000 Egyptians and Jews—mostly enfranchised slaves—to Sardinia.

Sargina. According to later Babylonians this king was the founder of their civilisation. [The name in Akkadian probably means no more than “founder king.”—ED.] He was the king of Agadhe (see Akad, and Babylon), variously supposed to have lived about 2500, 3000, or 3800 B.C. Nabonahid, king of Babylon (550 B.C.), records his discovery of a foundation tablet of Naram-sin—supposed to be the son of Sargina—and believed him to have reigned 3200 years before his own time. He says that what had been buried for 3200 years, and 18 cubits beneath the temple of the great lord of E-bara, at Sippara, was revealed to him by Samas (the sun) : no king had seen it before him, for Nebuchadnezzar (Nabu-kudur-uşur) had sought the foundation tablet in vain : he adds, “I saw the writing. . . and did not alter it, but cleansed the altar, sacrificed a victim, and restored it to its place, with my written name.” He does not however say how the date was calculated. He found also that the temple had been restored by SagaIti-Burias about 1090 B.C. He prays to the goddess Anunit to favour him, and to intercede with the moon god her father for him, that his dynasty might endure.

The Babylonian legend of Sargina, the “king of justice, deviser of prosperity,” exists in several copies in Semitic speech, these being apparently taken from an original which has not been found. The following is the translation of Talbot, and G. Smith (see *Proc. Bib. Arch. Socy.*, Nov. 1882 : *Rec. of Past.*, v, p. 53) : “I am Sargina, the great king, king of Agadhe. My mother knew not my father ; my family ruled the land. My city was the city Atzupirani, which is on the banks of the river Euphrates. My mother conceived me ; in a secret place she brought me forth. She placed me in an ark of

bulrushes ; with bitumen she closed up my door. She threw me into the river, which did not enter to me into the ark. The river carried me : it brought me to the dwelling of Akki the water carrier. Akki the water carrier (otherwise 'ferryman'), in his goodness of heart, lifted me up from the river. Akki the water carrier brought me up as his own son." Mr Smith adds a further portion : " Akki the water carrier placed me as his husbandman, and in my husbandry Istar prospered me . . . forty-five years, the kingdom I took : the black-headed races I ruled. I (marched) over difficult countries. I rode in chariots of bronze. I governed the upper countries, the kings of the lower countries. . . . I besieged Titisallat a third time, Asnum submitted, Dur-ankigal (or Dur-b'elu) bowed." The history is further recorded in a tablet concerning the reigns of Sargina, and Naram-sin, which is of astrological character, and divided into 14 paragraphs, each referring to a different omen from the moon. [This is not apparently a contemporary work.—ED.] The following examples show the nature of the document, as rendered by G. Smith : " When the moon in its whole mass and the under part is full ; and a clear sky above and behind (*i.e.* in the west) makes it large and bright, an omen for Sargina. He marched to the west : he swept the west ; and his hand captured the four quarters." " When the moon is like a cloud, and the orb has no horn, on the right (south) of the orb opposition is made, and on the left against it the seven confront. An omen for Sargina. The inhabitants of his land revolted against him, and enclosed him in Agadhe. Sargina came forth : he smote their bodies ; and accomplished their destruction." The events which are thus connected with astrology by some Babylonian priest include : (1) A victorious campaign in Elam ; (2) another in the west ; (3) the foundation of Agadhe, and submission of all Babylonia : Agadhe was peopled with conquered races ; (4) and (5) campaigns in the west ; (6) a mutilated record ; (7) a campaign of three years, in which Sargina penetrated to the " sea of the setting sun " or Mediterranean, where he set up statues : he carried the spoil to Babylonia ; (8) the enlargement of the palace of Agadhe ; (9) the revolt of K̄astubili of Kazalla (in Kappadokia) : Sargina wasted this land with fire and sword ; (10) the attack on Agadhe as above ; (11) the conquest of Subartu. The remaining three paragraphs record victories of Naram-sin, in Magan (Sinai) and elsewhere. [He is now known, from a monument at Susa, to have been also victorious in Elam.—ED.]

The great astrological work called the *Namar B'eli* (" Light of Ba'al"), a series of 70 Babylonian tablets, also contains many references to Sargina. [That this work is of a later age is shown by the following

passage (*Rec. of Past*, New Series, iv, p. 34, lines 7 to 10), as rendered from the original words, though the translation of some of them has been variously explained : “ That Sargina ruled Kish, and Babylon, under this omen, was declared by his name, when they removed the earth from the west gate of the city.” This refers evidently to the search for a foundation tablet, as in the case of Nabonahid above given.—ED.] The only really contemporary text of Sargina that is known is a small egg-shaped object of veined marble, pierced lengthwise (see Sippara) having the following in seven lines, or rather columns (two being double) : “ I Sargina the king, the king of Agadhe, dedicate to Samas in Sippara.” [The question whether Sargani, who was afterwards deified, was the same person as Sargina is disputed (see Nipur). A fine cylinder of hæmatite, found at Kurion in Cyprus (Menant, *Recherches sur la Glyptique Orientale*, p. 73), bears this name in early, but not very archaic, characters : the text reads : “ The scribe, the king’s son, servant of the divine Sargani, the king of Uru ” (or “ the illustrious ” king) ; and this evidently belongs to the later Semitic period, when Sargani was deified ; it certainly does not attest the conquest of Cyprus by Sargina.—ED.] This remarkable cylinder represents a figure of Gilgames on each side of the inscription : he kneels on one knee, and holds a vase whence three streams are issuing, which are drunk by a bull below.

Whether or not we accept the date given by Nabonahid for Sargina (to which there are some astronomical objections) it seems clear that this ancient conqueror, who had become a legendary figure when the story of his birth was written, must have lived at a very early historic period (see Loḥ).

Sari. Arabic : “ mast.” See Arks, and Mast.

Sarira. Sanskrit : “ the essence ” of the body (see Spirits).

Sār-nāth. A place very sacred to Buddhists, as the first at which Buddha stayed after quitting his retreat at Buddha-gyā. It is 3 miles N. of the Barna (or Varna) stream near Banāras. Here Gotama. first “ turned the wheel of the law,” and here he was joined by the first five disciples (see Buddha). Here was raised the celebrated Isi-patāna, or “ abode of saints,” perhaps the first Buddhist monastery, with a huge Stupa or Tope called the Dhamek, to mark the spot where Buddha had dwelt, and a smaller one, the Chaukandi, which both still stand as sentinels over a dead past. At Sār-nāth there were many shrines, monasteries, and sacred tanks, in the time of Āsōka, which are described by the later Chinese pilgrims (404 to

650 A.C.). The monks were not expelled till our 12th century (see Sherring, *Banāras*).

Saron. Sharon. The Hebrew word appears to mean “plain,” and refers to various plains in Palestine. It occurs on the Moabite stone, and on the coffin of Eshmun’azar (see Phoinikians). But Pliny and others thought it was the Greek for an “oak wood” (*Hist. Nat.*, i and iii), and oaks grow in the N. part of the maritime plain of Sharon. Diana was also called Saronia, probably as a tree goddess.

Sarospa. The angel who executes the orders of Ahūra-mazdā.

Sarpa. Sanskrit : “creeping” (see Serpent).

Sarpēdōn. The brother of Minos in Krete. [Perhaps from *sar* “to go,” and *pad* “foot.”—ED.] Zeus granted to him, as to Nestor, a life equal to that of three generations of men. Some called him the son of Laodameia (“the people’s lady”), daughter of Bellerophontēs. But Minos was the son of Europa. Sarpedon was killed by Patroklos on the plains of Troy. At Xanthos in Lycia he had a temple as Lukos or “light.”

Sarva. One of the Rudras (or winds) according to the Vedas : “the all entire, and god of light.” His consort is Sarvarī, a water goddess.

Sarvaga. Sanskrit : “the all pervading.”

Sarvakas. Sanskrit. A sect of skeptiks.

Sās. Sanskrit : “governing.” Sasvata is the sun.

Sasa. Sanskrit : “hare,” a lunar emblem. [The word comes from the Aryan root *kas* “to run”; it appears to be a very ancient word, since *kasin* is the hare in Finnish speech, and *kazin* in Akkadian.—ED.] See Hare.

Sastra. Sanskrit : “rule,” “precept.”

Sat. An ancient root meaning to be “firm,” as in Sanskrit *satya* is “truth” or “reality” (see *Sacred Books of East*, i, pp. 33, 34). It is the base of many important words. [Egyptian *set* “establish” : Hebrew *shat* “basis” : Aryan *sta* “stand,” *sad* “sit.”—ED.]

Satan. Hebrew : “accuser” ; Arabic *Shaitān*. See Devil.

Sata-patha. See Vedas. The “hundred sections” of the Brāhmana, or commentary, on the Yajur Veda (see *Sacred Books of*

East, xii). It exists in two recensions (the Kānva and the Mādhyandma) both published by Prof. Weber. Nine of the fourteen sections are older than the rest, but all appear to be earlier than the time of Gotama Buddha. The two oldest treat of the Brāhman rites at the full moon, when the Brahman must for two days light his own fire. Twice every month he must fast, and offer certain sacrifices. Prof. Eggeling calls this work the “chief if not only source of information regarding one of the most important periods in the social and mental development of India.” It is extremely prolix, and full of those extravagant priestly pretensions which led to the success of Buddha’s teaching of revolt. It is characterised by “dogmatic assertion, and a flimsy symbolism, rather than by serious reasoning.”

Sata-rūpā. Sanskrit : “hundred shaped.” The daughter of Brāhma and mother of Manu.

Sati. Sanskrit : “true.” See Sat. The name of a daughter of Daksha, and wife of Rudra or Bhāva. She is said to have thrown herself into the sacrificial flames, because she and her husband were insulted by Daksha, whom Siva decapitated (see Daksha) : he also scattered the limbs of Sati, which appear in many of his temples near his lingam. According to the Tantras, there are 50 such places, called Pitha-sthana, and Sati is here identified with Devi, and Uma, as being the wife of Siva or Rudra. As Uma she is the “mother,” and a daughter of Himavat (“the snowy”), and of Mena. She is the type of the *Sati* or “true” widow, supposed to show her fidelity by burning herself to accompany her husband to the other world. The rite (Suttee), which is not found in the Vedas, is said to have been first established at Deo-garh, where the Chita-bhumi represents “Sati’s ashes” (see Deo-garh). It is said that Satis have never been very common in India, and not more than 800 cases of widow burning have occurred in any year. Most castes now disapprove of the practice, which is ancient since wives, and slaves, were slain at the tomb among Scythians, Kelts, and others.

Sati stones are common in India by the roadside, or in villages and fields, near holy wells and streams : they have usually the forms of a man and woman. Some Satis have shrines, where any glass beads, rings, or links, which the widow had with her on the pyre are consecrated as relics ; and where offerings of rice, milk, cloths, sandal wood, etc., are made for the cure of various ailments. But no virtues are supposed to exist in the ashes of the widow herself. Capt. Gill (1848) describes Sati monuments near Julna as “square tumuli, twice as high as broad, the upper half hollow, with an arch on each side

and inside, sculptures of two feet and a lingam. . . . Other images are used for worship in the houses of the Sati's near relations." The Sati rite (Sahaga-mānam, or "going with the husband"), according to the Puranas "insures to the wife three million years of felicity with her husband in heaven," but it may not be performed by a pregnant woman. The supposed disgrace of having no children, and the possibility of starvation, are indeed the inducements to the widow for self-immolation. On the husband's death she distributes jewelry among relatives and Brāhmins, puts on a yellow cloth, and goes with a smiling face to the burning ground. She prays for her Raja and people, and mounts the pyre, after she has circumambulated it three times, with music, prayers and praises. She lies down beside the corpse of her husband, and the people pour oil and resin on them, and pile up faggots. Thus burned they are said to attain Moksha or "salvation."

Saturn. See Kronos. The early Roman god of "sowing." He is perhaps the Keltic Seatharan (from *Seath*, "fulness," and *Aran*, "corn")—see Vallancey (*Col. Hibern.*, iii, p. 413; iv, p. 3). The Saturnian age was represented to be a golden age. The Saturnalia were festivals when great licence was permitted, and which took place in the end of December, as soon as the winter solstice was passed. Thus Saturn is a god of the new year, and of the first sowings. But in the time of Lucian he was identified with "a baleful star with black fires," being the Babylonian Adar, and planet of evil influence (see Kiūn). Saturn (Sanē) among Hindus is said to hate mankind, and to cause family sorrows through wanton cruelty, but his power over any individual lasts only $7\frac{1}{2}$ years. Ptolemy's astrological period of 465 years for the reign of Saturn is a multiple of the same period. But there is no escape from Sanē, who chained Vishnu to a rice mortar, drove Siva mad, and changed Siva's son Kartekeya, or Subramanya, into a Vengai tree. In the Mahā-bhārata, Sanē wickedly incites Nala to gamble away his kingdom, and inflicts misery and torture on the faithful husband and wife. He has temples, but no offerings: the supplicants are fed at the shrine, and pray that he will not look on them—for he is the evil eye. The Greek idea of Saturn or Kronos in the Orphik hymns is quite different.

" Father of vast eternity, divine,
O mighty Saturn, various speech is thine,
Blossom of earth, and of the starry skies
Husband of Rhea, as Prometheus wise."

Saturn, however, was a dreaded tyrant who devoured his children.

He is the “lord of the starry seven,” whose holy day is the seventh day or Saturday. Hence the Jews called him Sabbathai or “Sabbatic,” and the symbol of Adar, as the planet Saturn among Babylonians, was a group of seven orbs or stars.

Satva. Sanskrit : “reality,” “existence,” a “being.”

Satya. Sanskrit : “truth,” “fidelity” (see Sat).

Saul. Hebrew : “request”—the son asked for from God. This king is represented to have worshiped in stone circles, and to have erected a Yad or “hand” as a monument (see Hand). He prophesied, and was possessed by an evil spirit from Elohim. [He also enquired at the ark, and observed the commandments to destroy Amalek, to slay witches, and wizards, and to avoid “eating with the blood,” as commanded in the early Hebrew laws.—ED.]

Sauri. Vishnu in the triad of Ravi, Mahā-Isa, and Sauri.

Sava. Sava. Savara. Names of the sun, and of Siva.

Savars. Sauras. Suvars. Suars. An ancient class in India, still numerous among the non-Aryans of Kolaria, Malwa, and Central India. They appear to be the Sabiræ of Herodotos, Pliny, and Ptolemy. The name, according to General Cunningham, may come from the axe, still to be seen in the hands of the poor woodcutters who are called Suars, in S. Bangāl, or in N. Madras. Mr C. Johnston (*Asiatic Quarterly*, January 1893) regards them as of decidedly Mongol extraction: for they have flat faces, thick lips, high cheek bones, and slanting eyes, being Kochs by race. They are keen traders, and industrious.

The Savaras are noticed in the Aitareya Brāhmana (vii, 18) perhaps as early as 700 B.C.; and yet earlier, in the Rig Veda (X, lxii, 11), we find notice of Suvarnas or “traders” (from *su* “business”): for Suvarnā, the daughter of the Ikshvaku king of Pātala, marries an Aryan hero (Rockhill, *Life of Buddha*, p. 11). The founders of Vaisali, and of the kingdom of Videha, were Sus or Suar, famous as traders and warriors; and Surashtra is the “land of the Sauras,” namely Gujerat, and the southern capitals of Bharoch and Surāt. The Eastern Suars owned Behār, as far N. as Gorak-pūr (*Journal Rl. Asiatic Socy.*, July 1888). They were found in Orissa in the 7th century A.C., as well as in the hills of S. Bangāl (Cunningham, *Ancient Geog. of India*, p. 505). Pliny says that the Monedes (Munds) adjoined the Suari, and Ptolemy that the Sabaræ lived on the river Manada—or Mahā-nadi. The Sevras of the older Purānas,

and of the Mahā-bhārata, are “the offspring of Brahma’s thigh,” and the sons of Kāsyapa or the sun. A “tribe of Seoris” (Sherring, *Banāras*) in Ghazipūr, Shāhābad, Mirzapūr, and Behār, mingled with Kols, are probably Sua.ts (Mr Driver, *Journal Rl. Bengal Asiatic Socy.*, No. 11, 1891). They are found in Sambalpūr, Orissa, and Ganjam, “in various stages of civilisation, and adopting various languages and customs, according to their surroundings.”

We had much personal acquaintance with Suvars in E. and Central India, and found them to be tree, and phallic worshipers. Two branches of a sacred tree on their altars are flanked by lamps at the angles. At marriages the young couple perambulate the shrine seven times within a cord, led by a woman, and then mark each other’s foreheads with the caste mark of Sindur (see Tika). Dancing and drinking then follow, the clothes of bride and bridegroom being tied together in completion of the rite. In W. India the Savars adore Bel (the sun), Jung (the moon), and Jeo (the fire), otherwise Leo (see *Journal Rl. Asiatic Socy.*, July 1885, p. lxi : *Ind. Archæol.*, xvi). They especially revere the Mitra-vāna, or “sungrove” of Multān (*Journal Rl. Asiatic Socy.*, April 1889, p. 255).

Savarna. Sanskrit : the ocean (see Sauri).

Savatri. Savitri. One of the 12 Ādityas, or “infinite ones,” a form of Surya the sun. He has a golden hand, golden eyes and hair, and a car of gold, drawn by luminous brown steeds with, white feet. His jaws are of iron and gold. He is identified, in Vedic hymns, with Prajāpati the creator, and with Indra, and especially distinguished by a “golden hand” (see Muir, *Sanskrit Texts*, iv, pp. 17-24, 49, 156). One of the finest hymns of the Rig Veda is addressed to Savitar, who rises from the lap of dawn and rouses all to their duties. Savitrī (“the shining one”) was the wife of Brāhma, otherwise Sata-rūpā the “hundred formed” (see Sata-rūpā).

Saxons. These Teutons (see Britain) are supposed to be named from the *sax* sword, or dagger, the “cutting” weapon, which however Dr Latham (*Ethnol, Brit.*, p. 190) denies. They were a German race which penetrated to Britain centuries before the settlement of Hengist and Horsa in Kent.

Scapular. Latin *scapulare* a “shoulder garment,” a symbolic vestment worn, since the 13th century, by Dominican and Carmelite monks, being a broad band of woollen cloth, with a hole for the head, and hanging down before and behind. The Carmelite scapular is brown, and the Dominican white, while others are black. The Virgin

appeared to St Simon Stock the English Carmelite of the 13th century, and gave him the first brown scapular, at Cambridge, promising salvation to all of the order who wear it. The Sabbatine bull of Pope John XXII states these favours, adding that those who wear the scapular, and eat no meat on Wednesdays and Saturdays, reciting daily the office of the Virgin, are delivered from Purgatory on the first Saturday after death. Some claim that none who wear a scapular can be eternally lost, even though the vilest of criminals (Addis and Arnold, *Catholic Dicty.*). The notorious forger Pigott wore a brown scapular.

Scarabæus. See Beetle.

Sceptic. See Skeptik.

Scorpio. The autumnal sign. See Zodiak. [A Kassite boundary-stone of Melisikhu, dating about 1043 B.C., and found recently at Susa, has two signs for the equinoxes, the vernal one being an arc with degrees, and the autumnal the scorpion with the name N'ibiru, or "crossing"—the equinoctial line.—ED.]

Scot. See Kaledonia, and Kelts. Scath or Scoth is "a warrior" (O'Davoren's Glossary).

Scythians. See Sakyas, and Skuths.

Sea. See Neptune, and Okeanos. The Aryans had no original common name for the sea, being an inland people (see Max Müller, *Biography of Words*, p. 109: Dr O. Schrader, *Prehist. Antiq. of Aryans*, p. 353). The Greek *Halys* means "salt," and the Latin *māre* probably "putrid." The term sea (*yam*) is applied to the great laver in the Jerusalem temple, which was a bronze vessel: it appears to have resembled the great stone laver found at Amathus in Cyprus, which is 10ft. in diameter, 5 ft. high, and 1 ft. thick, with handles sculptured with the figure of a bull. This seems to have stood in the court of a Phœnician temple.

Seb. Egyptian. The god of earth, whose wife is Nut the mother of heaven. Seb also meant the "hisser," or goose, which was the emblem of earth, and laid the gold and silver eggs which are the sun and moon. Seb is also called the son of Shu ("air" or "wind"), as earth was also produced by Kolpias ("the wind") in Phœnicia. Set, the god of night and of hell, is also a son of Seb, who is "father of the gods." Nut and Seb embraced, but were parted by Shu, who is a son of Ra and who supports the firmament, having pushed heaven on high.

Sebek. The Egyptian crocodile god, worshiped especially in the nome (or province) of Arsinoe, and near Lake Mœris (see Egypt), for crocodiles here abounded in the Nile (see Brugsch, *Hist. Egt.*, i, p. 168). Sebek, as the “crocodile of the west,” is a form of Set the god of night. He was “lord of the waters,” and known to Greeks as Subekos.

Seben. An Egyptian goddess at Syene.

Secularists. Secularism. The term includes all those who devote attention to morality, and practical virtue, whether as Theists, Atheists, Skeptiks, Rationalists, or Agnostiks, all alike discarding the legends of popular creeds, and the superstitions of the past, and tolerating differences of opinion as to metaphysical speculations. They are abusively called Infidels, or persons who have no faith—commonly understood to mean “unfaithful,” because rejecting the popular beliefs of those among whom they happen to dwell. But Christ was called a blasphemer, and Sokrates an Atheist, Muḥammad an infidel, and Buddha a heretic. Every great master was in his time regarded with pious horror by the ignorant. All these and others dated their new birth from the dawn of true religion in their hearts, when they became free from the dogmas of religions which sought to explain the great problems of life. Secularists usually continue to call themselves Christians, though indifferent to the teaching of the Churches about a “fall,” and a “redemption,” or eternal torture of the majority of mankind inflicted by a supreme, almighty, just, and merciful father. They regard man as rising rather than falling, saved by his own efforts rather than by his beliefs. The founder of popular secularism in England seems to have been Mr George Jacob Holyoake, who formulated the system while imprisoned, with his friend Mr Charles Southwell, for blasphemy in 1841-1842. But such belief is as old as Confucius in China, and lay at the root of the Stoik philosophy of Marcus Aurelius. It was voiced in the life-long cry of Thomas Paine: “The world is my country, and to do good is my religion.” Mr Charles Bradlaugh and his party (from 1865 to 1880) did more than any others to advance secularism, which may now be regarded as one of the religions of the world—the Buddhism of the West, which has a strong hold on thousands who do not confess the name. Mr Holyoake wrote a pamphlet called *Paley Refuted*; but yet earlier the Diegesis of the Rev. R. Taylor, B.A., of Trinity College, Cambridge, was written in his cell in Oakham Jail, in February 1829, and Holyoake followed up, and systematised ideas which Taylor could not recommend to his own generation; for he taught that Theocracy meant priestly power, which checks human efforts to do good. Though we may respect

theology we must rely on ourselves, each working out a healthy life for himself, and striving to aid his fellows. "If nature be God's mode of manifestation," he said, "then the God we seek is the nature we know, a doctrine which clears up no difficulties. The orthodox Theist despises nature, the pure Theist ignores it . . . some unable to account for the presence of evil persuade themselves there is a use for it, that it is a necessary discipline ; if so we should take steps to increase it, so that discipline may abound and good be universal"—which is a *reductio ad absurdum*. It is more reasonable and reverent to confess that we do not understand, and more modest to remain silent when speech involves self-contradiction. There is but one virtue—work—though there are many precepts : there are many finger-posts, but only one path to truth. There is but one philosophy to many theologies, and its name is Fortitude. Secularists do not encourage those who merely scoff at the past, or those who are merely indifferent and neutral. Their aim is to educate the ignorant in true morality, and their endeavour is to benefit mankind. Secularism lays stress on practical work as well as on free thought, and on the study of all sciences as "the available providence of man." It is a creed of self-help, guided by ethical principle, and is unconcerned with doubts, making that as to which there is no doubt the bond of union between its members. The Secularist says that in thus promoting good he must be following the will of God if there be one, and is fitting himself for a future life if such is to be expected. As regards such matters he says that : "We can judge of the suitability of the house we desire to live in, and can improve it, though we may never know the architect." He accepts whatever is shown by human experience to be true in any Bible ; but he is concerned only in proving the truth of his own principles, and not that of Bibles.

The principles of secularism have been put in practice in France for the last 20 years. In 1885 we find issued the 40th edition of the *First Year's Course of Instruction—Moral and Civic*, in "accordance with the law of the 28th March 1882." In this children are taught "our duties towards ourselves" as follows : "As you grow older you become more serious. Consider what your duties are. You have duties towards yourselves, that is to say towards your bodies, and towards your souls." The teacher then shows that attention to health gives the best chance of long life, while to fulfil your duties to your soul you must cultivate your intelligence, and fight against evil inclinations and idleness, selfishness, vanity, anger and hatred. Extracts from the French laws against bad and dissipated persons are added to enforce this teaching. In this

new Bible the pupil is told to resolve : "I will not do to another what I would not that he should do to me . . . I will do him no wrong. I will love him, be grateful, exact, discreet, and charitable . . . I will do to all what I would that they should do to me." All this is followed by instruction in politics, labour, freedom, competition, etc., illustrated by tales suitable for the young.

In America the teaching of Col. Ingersoll has been much the same (see *American Truth*, August 1888). He says that : "Secularism embraces everything that is of any real interest or value to the human race . . . all that tends to preserve or increase the happiness of some sentient being. . . . It is the religion of this world, and if there is another, necessarily the religion of that as well. . . . It teaches us to be good here and now." The mind of man is incapable of finding a nobler incentive to action than this, which embraces the broadest and fullest human love. Secularism represents a religion that has been always and everywhere practised : it is not one to be kept out of school, or out of society, as a danger, or to be restricted to select coteries. It is the duty of the Secularist to take part in the settlement of political and social problems, and to appeal to reason by calm discussion. But science and secularism are naturally opposed by prejudice and habit, by heredity and the prepossessions of childhood. Prof. Huxley complained that the legends of Genesis closed every door leading to the fields of biology and critical history. The American Secularists have therefore striven to free their country from aB clerical domination, or ecclesiastical privilege. The Canadian Secular Union of Toronto published (in September 1888) their *Principles and Explanations*, including six on which all were agreed, though in minor points there may be difference of opinion : (1) That we have real knowledge only of this life ; (2) that reason aided by experience is the best guide of conduct ; (3) that our chief duty is to promote the general well-being of society ; (4) that for this object human effort, based on knowledge and justice, is the only reliable means ; (5) that we can judge only by results : what conduces to general wellbeing is right, and the reverse is wrong ; (6) that science is our Providence (or Provider), and on it we should rely in time of need.

Sed. Assyrian Sedu, a " spirit " (see Shaddai).

Seka. Sanskrit. The sun is said to " bleed Seka " ; and Soma-seka is the dew or heavenly nectar from the moon.

Sekhet. Egyptian. A form of Pasht (see Bas) and a goddess

who is the wife of Ptah, and of Set. The Greeks identified her with Latona ("night"), and with Artemis. The great cavern-temple, erected in her honour by Seti I about 1400 B.C., was called in Greek the *Speos Artemidos* or "Cave of Diana." The name seems to mean "the destroyer," and she appears as the agent of Ra in the legend of his destruction of mankind.

Sekina. Sanskrit : "a radish." The phallus (see Onion).

Selah. Hebrew. This word, which is so much used by Puritan and other sects as a sacred exclamation, signifies only a "pause," according to Buxtorf. It is written at the ends of verses of a certain number of lines (see Psalms.)

Selēnē. Greek. The moon as the "shining one." [From the root *Sar, Sal*, otherwise *Hel* (see Helenē).—ED.] She is the sister and wife of Hēlios, or Phoibos, the sun, and thus also called Phoibē. She kissed Endūmiōn (the sinking sun) and bore 50 daughters, and Pan sought her as a white ram. She is the "bright eye of night," with wings and a golden diadem of crescent shape : she is borne in her car by white horses or cows. At Olympia she stood by the throne of Zeus ; in Rome she had a temple as Luna on the Aventine ; in Elis she had a statue as the two-horned goddess. With Hēlios (the sun) and Eos (the dawn) she was a child of Huperiōn (the rising sun) and of Theia "the divine."

Selk. Serk. An Egyptian goddess whose emblem is the scorpion (see Scorpio) : she is a form of Isis.

Semēlē. The mother of Dionūsos, perhaps a Semitic goddess (see Samal, and Samāla). Her father was Kadmos (a Semitic name) and when she demanded of Zeus that he should appear to her in all his glory, and was thereby destroyed, Kadmos put her body into a small vessel, which drifted to Brasiaë where she was buried, and she was taken to Hades by her son. She had a temple and statue at Thebes in Boiōtia. Her name has no recognised Aryan derivation.

Semiramis. See Derketo, and Dove. There was a historic queen named Sam-muramat (perhaps "she of the exalted name") who was the wife of Rimmon-Nirāri III of Assyria (812 to 783 B.C.). The legend of Semiramis—already given—makes her the founder of Nineveh, and a daughter of the fish goddess. Onnes [probably the Akkadian *un-nu* or "city prince"—ED.] was captivated by her beauty, and slew himself when she was seized by Ninus and made queen. Diodorus says that she built an obelisk 130 feet high at

Babylon. Moses of Khorene gives the Armenian legend, according to which she loved Er the sun god, and being enraged at his indifference attacked him with an army from Nineveh. He was slain at Ararat, but she then besought the gods to restore him to life. This story appears to come from Ktesias and to be of Babylonian origin (see Gilgamas).

Septuagint. See Bible, and Origen: also *Short Studies* (ix, pp. 413-452). The Greek version of the Old Testament is so called, from the legend that it was the work of "seventy" translators. [The main contentions of the author favour the Septuagint text as older and more reliable than the Masoretic Hebrew; but he points out that we have no early MSS. to show us what the original temple copy of the Hebrew scriptures contained.—ED.]

Seraphim. Hebrew: "burning ones," angels (Isaiah vi, 2). They stood above the throne of Yahveh, and had six wings each. Four-winged angels are common in Assyrian art.

Serapis. Sarapis. This deity was originally worshiped at Sinopē on the shore of Pontus, and his statue was brought thence to Alexandria by Ptolemy Sotēr (300 to 283 B.C.): from Egypt his worship spread to Rome, and a text of Trajan (not later than 117 A.C.), found at Jerusalem, shows that Serapis had then a temple in the Holy City, while his figure appears on Roman coins found in Palestine. Dr Lehman supposes the name to be Babylonian—*Sarapsi* "lord of the abyss"—a title of the ocean god Ea. [Perhaps more simply it may be rendered as Akkadian—*Sar-api* "lord of water."—ED.] The Egyptians however understood the name as Asar-apis, or "Osiris the Apis," in their own language. He became the tutelary god of Alexandria (see Tacitus, *Hist.*, iv, 81-84). Ptolemy I announced that an angel, "in grace and form transcending man, appeared to him by night, and commanded him to fetch his effigy from Pontus . . . as a certain source of glory and prosperity to his empire": he hastened not to obey till a second vision warned him, when Timotheus, one of the priests of Ceres, was despatched with a fleet and presents to the king of Pontus, and the god "was found in a very ancient temple." He is described as a Jupiter Infernalis, having three eyes to watch heaven, earth, and the sea. Neither king nor people dared touch the statue which, after great gifts had been distributed, embarked of its own accord, and reached Egypt in three days. Ptolemy erected the first Serapeum. The Greeks regarded Serapis (or Sarapis) and Isis as

representing Hades and Persephonē—the Latin Pluto and Proserpine. Macrobius calls Serapis the “Anima Mundi,” the sun, moon, earth, and nature. About 120 A.C. the Emperor Hadrian, while inspecting Alexandria, wrote to his brother to say : “Those who worship Serapis are Christians, and the bishops of Christ are devoted to Serapis.” The Christian patriarch of the city was said by some to worship Serapis, and by some to worship Christ, but according to Hadrian Jews and Christians alike were “augurs, soothsayers, vain and seditious.” The emperor was himself initiated into Egyptian mysteries. About 140 A.C. Antoninus Pius added Serapis to the Roman pantheon, and dedicated to him the 6th of May. The first Serapeum was a kind of catacomb, wherein was enshrined the Pater-Taurinus, “bull father” or Apis. Serapis was also identified with Zeus, Dionūsos, Hermes, and the *Theos Sotēr* or “saviour god.” He appears on coins of Roman emperors as a Pluto with his three-headed dog : on his head is the *modius* “measure” or basket, and sometimes this becomes a small head, like that of Ganga on the head of Siva, or of Athene issuing from the head of Zeus. In character he resembles the Akkadian god of ocean judging men in the deep (see Ea). He had already been adored in Rome as early as 80 B.C., with Isis as his sister and wife, and under Nero Roman legions marched under the standard of Isis.

There was a temple of Serapis in the E. part of the Delta in Lower Egypt, at the junction of Ptolemy’s canal with the Bitter Lakes, which existed as early as 286 B.C.; but the more famous Serapeum, which was burned by Christians in 391 A.C., was a fortified temple, with a museum and library, founded by Ptolemy I, and completed by his son ; this stood in the Akropolis of Alexandria. The site was explored by Dr Botti, the director of the museum of Alexandria, and lies S. of Pompey’s Pillar on high ground (see *Academy*, 21st Sept. 1895). The position of the Akropolis, in which the Serapeum stood, is described by Aphthonius who visited Alexandria in 315 A.C., as being close to the Stadium. The Serapeum, according to Tacitns, was on the site of an old temple of Isis and Osiris in Racotis, which was the W. quarter of the Roman Alexandria, close to Pompey’s Pillar. The Akropolis was approached by a single path, leading up 100 steps to a propylæum with four columns, beyond which was a covered hall with a cupola, and beyond this again an oblong court surrounded by pillars. The library, and the shrines of various gods, were separated by porticoes from the court. Aphthonius found the whole profusely gilded, and sculptures in the central court represented the exploits of Perseus. In the

midst was "a column of surpassing size" visible from both land and sea, and this Dr Botti shows to have been Pompey's Pillar, which was then flanked by a fountain and two obelisks. The great court was still standing in our 12th century, and Edrisi the Arabic geographer notices 67 pillars on the longer sides, and 16 on the shorter, the remains of which were found by Maḥmūd Pasha when excavating in 1865. Dr Botti discovered the fountain, and the channels which brought water to it. He also found inscriptions of the time of Hadrian and Severus dedicated "to Serapis and the deities worshiped with him in the temple"; and with these a finely carved bull, and gilded ornaments all coming from the great court. Besides a few tombs he discovered a series of long subterranean passages, cut in the rock under the site, and once accessible from the court: they are broad and lofty, and were once faced with masonry: a few niches for lamps are hewn in the rocky sides. Nothing but broken pottery was found in these passages, but at the entrance of one of them are two votive texts scratched by pious visitors in the past. Rufinus tells us that such passages, needful for the mysteries of Serapis, actually existed under the Serapeum of Alexandria. Dr Botti was thus justified in saying: "The secrets of the Serapeum are at last about to be disclosed . . . the venerable sanctuary which Alexander the Great visited, where Vespasian the sceptic performed miracles, and where Hadrian, Sabinus, Caracalla, and Zenobia sacrificed." In 391 A.C., Bishop Theophilus (see Gibbon, iii, p. 418) was allowed by the Emperor Theodosius to plunder all this wealth. Soldiers were sent, and the treasures of art were melted down or destroyed. Serapis was the personification of the supreme god, and Aristides calls him "the self-existent, present in all things, and filling the universe." The world was his head, the sea his belly, the earth his feet, the ether his ears, and the sun his far-seeing eye. He was the Saviour ever willing to listen to prayer. He is—like other gods—of dual sex, and the Kopts regarded him as a mother goddess (see *Egyptn. Archæol. Report*, 1898, p. 50).

Serbi. Servians. An ancient race from whom the Alani are thought to have sprung. They are Slavs, but the derivation of the name is unknown (see *Journal Anthropol. Instit.*, Aug. 1878). They are mainly Christians, though some have been Moslems since the 15th century. They preserve many ancient pagan superstitions common to Slavs, Poles, and Lithuanians, and were not converted till our 7th century. The Bosnians, Croats, Ruthenians, Montenegrins, Albanians, and Herzegovinians are all of Serb stock. The Bosnians,

though professing to be Moslems, secretly pay for masses, and visit a monastery. They preserve the ancient marriage custom of capture or abduction, and they stuff wadding into the mouth, nose, and ears of the corpse to prevent evil spirits taking possession of the dead body, which would then become what Hungarians call a vampire.

Serpents. See Nāgas. Serpent worship appears to have originated in fear, but there are good as well as evil serpents. The cult is found everywhere, and from the earliest times. The serpent is the Agatho-daimōn, or “good spirit”; and, with its tail in its mouth, is an emblem of eternity. It is also the symbol of wisdom, passion, vitality, and the phallus—especially the cobra when it rises and expands its hood. All that winds and is long and narrow becomes a serpent in mythology. It is the lightning and the stream, the encircling ocean, and the cloud which swallows the waters. Serpents creep into holes, and guard hidden treasure, they also poison and slay, and are found especially in hell. The Persian snake (see Azi-dahāk) is the Vedic Ahi the “throttler,” who is the enemy of the sun god. The wicked serpent (see Vritra) is forced by Indra to yield the waters which it retains. The Egyptian demon snake (see Apophis) is slain by the sun god, as the python is slain by Apollo. If the American was amazed at the rattlesnake, no less was the Hindu at the cobra. The Egyptian placed the sacred asp in every shrine, and on the head-dress of gods and kings. In China the dragon king is the most important deity (see China), but if he fails to send rain when entreated his shrine is uncanopied, and exposed to the scorching heat of the sun: the Tieh-pai, or iron well-covering of his sacred spring, is removed to the altar of heaven, and the abbot of the Taoist monastery in the Dragon and Tiger mountains is deprived of his salary (see Miss E. M. Clarke, *Asiatic Quarterly*, July 1887). The great festival of this dragon is held in the third week of June, when gifts are thrown into the waters from “dragon boats,” which form a procession. Tradition says that of old the “water queen demanded the sacrifice of a minister of state at this fête. He rode in his robes of office on a white steed into the river, the horse alone returned, with a message of peace, and a drum to be hung to the city gates. Hiuen Tsang speaks of the “monastery of the drum” in this connection, at a river 200 *li* S.E. of Khoten. The Chinese have also an evil dragon of plague and earthquake, called Kou-lung, who is supposed to dwell in a well in the courtyard of the Yamen at Shu-hing-fu. This well is kept closed by huge stones, and every prefect on entering office must affix his seal on them, undertaking not to let Kou-lung out.

Among the Hebrews, Yahveh is said to “launch the crooked serpent” (Job xxvi, 13) or lightning, and is also praised by dragons and deeps (Psalm cxlviii, 7). Horus in Egypt is said to “crush the heads of the dragons in the waters.” Buddha is the “dragon king” (Nāga-raja) in Jambu-dvipa, on the Pamirs or “roof of the world,” where is a holy lake (Anava-tapta) with sands of gold and silver, crystal, and lapis lazuli, and hence come the waters which fertilise the earth. In the Indus the Nāgas on the other hand are said to swamp boats.

Serpents are said (like toads) to have a precious jewel in the head, they possess many treasures, and magic rings : for Siva is the lord of rings, and the serpent encircles the lingam, as among Orpheans it winds round the egg as an emblem of vitality. The renewal of the serpent’s youth, by the sloughing of the old skin, may account for its being an emblem of eternity, but the terrible poison of its fangs was the cause of its being first propitiated. Its heart and liver were valuable remedies, and it twines round the staff of the god of healing (see Asklēpios). Its eye was dreaded on account of its power of fascination. The legend of the serpent-woman (see Lamia) is found in that of the Indian Melusina. A Sakya youth discovered a Nāga maiden sleeping by the sacred lake of the Lan-po-lu mountain, to which he was borne by the Hansa or sacred goose : he consented to marry her if made king of Udyana. The Nāga-raja is slain by a magic sword with which the hero also cuts off the nine dragon hoods of his bride, who bore him a son called Uttara-sena. The dragon of Pen-dragon is equally important as an emblem in the Keltik legends (see Arthur). The Theban dragon king, whom Kadmos conquered according to a Greek legend, dwelt by a well, and thence issued a stream forming the marsh where Apollo slew the python. The dragon Ladon guarded the sacred tree (see Hesperides) : Jerusalem also had a dragon well, and the intermittent flow of the Giḥon spring (see Jerusalem) is said still to be due to a serpent which swallows the waters when awake. The dragon of St George also caused dearth ; and on the Rhone, according to Gervasius, the water dragons might be seen on clear nights sporting in human forms, in the depths under the castle of Tarascon, where St Martha gained a victory over a legendary monster : they also floated in the form of gold rings, or goblets, on the surface, and enticed women whom they carried off. The Tyrolese speak of a dragon who “eats his way out of the rock” when the intermittent spring of the Bella, in Krain, begins to flow. The Maltese also have a Dragonara spring, which issues from a cavern, with noises said to be due to the snorts of the dragon. The Norse

spoke of the “Wurm-bett,” or “serpent's bed,” as the place of gold, with a dragon guardian. Among Christians the good serpent rises from the chalice held by St John, and the evil serpent is Satan, the dragon of the Apocalypse. The author of the “Wisdom of Solomon” speaks of those who “worship serpents void of reason,” but this cultus was ancient among Hebrews (2 Kings xviii, 4). Tertullian says that Christians called Christ the “good serpent,” and some Gnostik sects consecrated the Eucharist by letting a serpent crawl over it.

In Mexico the “House of Serpents” was a temple in which they were fed on human blood, and at Oholula a winged serpent was adored. In Whyda, Africans call the serpent of their god Dangbe “the chief bliss of mortals,” and he has 1000 wives, many dedicated to him from childhood, while priests appear to be the actual fathers of his children. Bacchus took serpent form, and snakes crept out of sacred baskets in Greek mysteries. Herodotos makes a serpent woman the queen of the Scythians whom Hēraklēs wedded. We wonder not therefore that the Poles still worshiped serpents a century ago, like the Norwegians and Lithuanians in 1550 A.C. Down to our Middle Ages the Livonians still sacrificed beautiful women to serpents. Irish sacred stones are covered with serpents, though St Patrick is said to have expelled them. Many heroes were the children of serpents, and in the mysteries of Sabazios (or Dionusos) a serpent was allowed to crawl over the breast of the initiate. Rome fought under serpent standards (see *Rivers of Life*, i, p. 134, fig. 53) while Wessex had a golden dragon said to have been captured from the Kumri, and the Welsh red dragon symbolised the sun (*Welsh-English Dictionary*). At Westminster the banner bearing the dragon was used on Easter Eve, and in the Sarum Processional the rubric says that “before the new fire is blessed . . . the snake (*coluber*) goes first, with an extinguished three-branched candlestick borne by a boy,” for the snake candlestick was used till modern times (see *Notes and Queries*, 15th Oct. 1887). Other Christian standards represented the serpent and the dove with the cross, or the dove, with the olive branch, the lion and serpent. Some early Christian sects (see Gnostiks) were known also as Ophites or “serpent worshipers.” Children suffering from worms were brought to churches which possessed emblems of serpents—as the Israelites in the desert gazed at the brazen serpent when bitten by snakes (Prof. A. de Gubernatis, *Zool. Mythol.*, ii, p. 416). A twisted bronze serpent brought from Constantinople in 1001 A.C., was enshrined in the basilica of St Ambrose at Milan as the “serpent of Moses,” and thus a type of Christ as the healer of the nations.

Serpent worship is unnoticed in the oldest—or Rig—Veda, but

appears in the Atharva and Yajur Vedas, and is fully developed in the Grihya and other Sutras, which are the manuals of modern Brāhmanism. The Aryans thus gradually adopted a cult which was ancient in India before they entered the land (see Dr Winternitz, *Der Sarpa-bali*, 1888). Teutonic mythology is full of serpent lore, and Lombards retained serpent worship till the 18th century. In the 17th century a priest of Benevento told the reigning Duke Ronald, that : “if he did not cease to worship a sacred tree, and an image of a viper, his capital would be attacked by an army from Constantinople.” The required promise being given the priest cut down the tree, and the foe retreated, but the duke and his court scoffed, and continued to adore the serpent. The priest by aid of the duchess at last melted it down, the image being of gold and silver ; and church vessels were made of it (*Academy*, 23rd May 1878).

In Kashmir (Hamilton’s *Gazetteer*) there are said to be 700 shrines for serpent worship ; and in Fiji the god Ndengei is a serpent, who receives the souls of the dead whom he judges ; but it is not easy to reach him as the way is barred by a giant with an axe, and if he wounds the poor soul it is not allowed to appear in the place of judgment. Serpents are equally adored in America (see Navajo) especially in the wild mountains of New Mexico, Arizona, Colorado, and British Columbia (Mr E. G. Squires, *Serpent Symbolism*, 1851). Captain Bourke (*Snake dances of the Moquis of Arizona*, 1884) describes the rites of Comanches, and other branches of the great Shoshone (or “snake”) stock, which is found from the Mexican frontier to British Columbia (Prof. Keane, *Academy*, 22nd Nov. 1884). Capt. Bourke saw 100 snakes collected a day or two before the fêtes, to be released after a solemn dance and procession : “the dancers did not seem to fear them, but pranced about holding the wriggling reptiles even between their teeth : yet they are venomous, and were neither drugged nor deprived of their fangs. Young and old people held even seven or ten, in their hands, and wound round their naked bodies. The spectacle was an astonishing one.” The snakes writhed as the dancers passed slowly along a rectangle, being naked save for a cotton snake-painted kilt and red buckskin mocassins. Their bodies were painted a greenish brown, with broad white armlets : fox skins dangled behind them, and their elf-locks were tufted with scarlet parrot and woodpecker feathers ; their faces were painted black, with white on the lips, chin, and neck ; and rattles clanked at their knees. These rites in August are intended to propitiate the rain god, for which reason the dancers, the sacred stones, and the totems, are all daubed with green clays. Prof. Keane (*Journal Anthropol. Instit.*, Feb. 1883) shows the great antiquity of

serpent worship, as denoted by sculpturings in N. Carolina ; and the serpent is there shown inserting its head into a smooth cavity—a symbolism which Orientals would understand ; for the serpent and phallus occur together in Moqui shrines according to Capt. Bourke, accompanied by the sun and moon, the morning and evening star, and the Pleiades. Some Moquis collect their serpents “ in cloths emblazoned with seven suns.”

Dr Brinton (*Myths of New World*, p. 112) compares this snake dance to one among the Italian Abruzzi mountaineers : “ Once every year the peasants walk in procession, carrying round their arms, waists, and necks all the snakes they can find. They observe this custom in the belief . . . that it will bring them good fortune, especially in love.” The Greeks did the same in their mysteries, and the Moslem Dervishes also carry and devour serpents. Similar rites occur in Africa, Madagascar, Polynesia, and Peru. Alvarez describes a snake-house in Peru, where he found “ an enormous serpent daily fed with human flesh, and which delivered oracles.” The Christianised Indians of Central America still celebrate snake rites before rude altars in circles, at Easter, and in November at the Feast of all Saints. Viands spread out for the deities are stamped with the figure of a serpent. The serpent appears with a male and female figure also at Palenque.

In Ireland the Gadel-glas was a green snake god ; and Keating (*Hist. of Ireland*, p. 143) says that “ the Milesians used no other arms on their banners but a serpent twisted round a rod.” Yet no snakes existed in Ireland itself. Nunez de la Vega, bishop of Chiapa, speaks of the Naquals (apparently a Nāga sect) in Mexico, who presented children before the Naguel when seven years old, in confirmation of vows taken by the parents : the child was made to embrace the snake, and told that “ it is an angel sent by God to watch over its fortune, protect, and accompany it: that it must invoke it on all occasions ” (O’Brien, *Round Towers*, p. 500). The Aztek god Tezkatli-poka was a sun serpent called the “ Lord of Hosts ” ; and his consort, Chihua-kohuatl, was a female serpent, who produced the male and female ancestors of man (see Kuetzal-koatl). The Mexican temples were carved over with snakes, like those of India, the great portal was often a snake’s jaws, and the sacred drums were wound round with snake skins (Bancroft, *Native Races*, ii, pp. 578-584). Live rattlesnakes were kept in these shrines (Fergusson, *Tree and Serpent Worship*, i, p. 39).

Mr Murray Aynsley (*Indian Antiq.*, September 1886) compares a sculpture at the ancient shrine of the Gavr-innis island, on the coast of Brittany, with one at the Bakariya tank of Banaras in India. A

hammer with a head of horn or tooth (much like the stone picks found in the dolmens of Guernsey) is flanked by two erect serpents. In Maisūr, when a cobra dies, the place is enclosed by a wall as sacred ground. In S. India the Mūdamaś, half woman half snake, are tutelary deities. Such a figure—with a double tail, as also found at Kanōj in Oudh—is called a Sirena (siren) by Neapolitans, and is worn as a talisman. The Basque provinces in the S. of France preserve many serpent legends: the Pic du Midi is said to be sacred to the “sky dragon,” perhaps in connection—as in the Himālayas—with serpentine streams. Serpent mounds, and serpentine avenues, have been erected by early tribes in all parts of the world, like that of Loch Nell. Dr Phene describes one on the estate of Dochfour in Inverness, which is called the “Cnoc-an-sithean” or “fairy mount”; it is surrounded with rude-stone monuments. He examined another, south of the old Castle of Skelmorlie, in a dark glen opening into the Frith of Clyde. The serpent mound has here the head to the east, and this formed the circle of sacrifice on a rude stone platform, having St Fillan’s well to its south, and the bay of St Meigles to its west. The head is about 100 feet in diameter: the body is S shaped, and ends abruptly near the sea, about 400 feet W. of the head, in which Dr Phene, the discoverer, found a few charred bones. We found another example of such a mound S.W. of Dun-staff-nage, on a bleak hill called Ti-noigh by old men at Oban. It is of earth and stones, and is connected with what are called locally “Druid graves” (see Druids). Dr Phene (Archæolog. Congress, 1888) stated that within 30 years he had examined artificial serpent mounds, and avenues, in America, China, Skandinavia, Central and South Europe, and India: and he alluded to a “vast serpentine form” on the way from Argos to Epidaurus (see Asklēpios). The “Dragon Way” leading to the royal tombs of China is flanked by huge statues of animals, as the serpentine avenues of Karnak in France, and of Hardwār in India, are flanked by rude menhirs. Road stones and boundary stones, in many parts of the world, are carved with serpents, which are also connected with cave carvings (see Elora). The serpent is everywhere adored by man, from the earliest ages, as the emblem of life.

Set. Sut. Sutekh. The Egyptian god of sunset, night, and fire, who gradually became the evil deity (see Bas), from whose sweat evil plants, trees, and animals were produced. [The name probably means “fire,” from the ancient root *su* and *sut*: Egyptian *sut* “fire,” *set* “roast”: Aryan *sus* “dry”: Hebrew *suth* “burn”: Hungarian

sut “bake” (see *Us*).—ED.] Among the Hittites (as shown in the treaty inscription—see Egypt) *Sut*, or *Sutekh*, was “the lord of heaven and earth”; and the Turanian king of *Matiene*, in the 15th century B.C., was named *Sut-tar-na*, or “Set is his lord.” Set in Egypt was the brother and enemy of *Osiris* (see *Osiris*), represented with the head of an ass (see *OnolatRIA*). The Etruskan *Sethluns* was also a fire god (see *Etruskans*). *Renouf* (*Trans. Bib. Arch. Socy.*, VIII, ii, p. 20) speaks of “*Sut* the enemy of *Ra*,” and says, “he is associated with *Akar*, god of dusk and gloom,” who is smitten by *Ames* or *Khem*, “the friend of the sun.” His consorts are *Sekheth* and *Nephthys*, goddesses of sunset. He is lord of the west, and of the desert, but was worshiped before the *Hyksos* age in Egypt (*Proc. Bib. Arch. Socy.*, Feb. 1886), and seems only to have become hateful in the time of the 18th dynasty, having been the sole deity of the foreign *Apepi*. He is attended by *Samiu*, or “dark ones,” who became goats shedding blood on the approach of *Horus*—evidently as dark clouds of sunset or sunrise. The *Gnostiks*, who were called *Sethites*, seem to have preserved the worship of *Set*.

Seth. Hebrew. The son of *Adam*. The name means “founda0tion,” according to *Lenormant* (see *Sat*).

Shaddai. Shedīm. Hebrew. The word *shed* signifies a demon (see *Sed*), apparently a “destroyer” (*Isaiah* xvi, 4), or perhaps a “power”; and the Hebrews were forbidden to sacrifice to *Shedīm* (*Deut.* xxxii, 17). *Shaddai* is a name for *God* in the *Book of Genesis*, and in *Job* especially, rendered “almighty”—Arabic *Shadīd* “strong.”

Shah-namah. The great Persian epik on the legends of the race, composed by *Firdusi* about 1000 A.C. The author says that he collected all known traditions, “none worth knowing being forgotten,” but that “others have said before me” what he tells. The general subject is that of the wars of *Irān*, or *Persia*, with *Turān* beyond the *Oxus*, or of the *Aryans* and *Tartars*: but the heroes belong to the older mythology of the *Zend-Avesta*, the chief ones being: (1) *Jemshid* the *Zend Yima* and *Vedik Yama*, the first man; (2) *Feridūn*, the *Zend Thraetona*, and *Vedik Trita*, or *Traitana*, who is *Indra*; (3) *Rustem*, or *Garshasp*, the *Zend Keresāspa* and *Vedik Krisasva*, an Iranian *Hēraklēs*; with other figures of early *Aryan* legend (see *Zoroaster*). *Firdusi* is apparently ignorant of the mythical origin of the stories, regarding them as the history of early *Persian* heroes. *Feridūn* slays *Zohak*—a tyrant who is the *Zend Azi-dahāk*, or serpent

slain by Thraetona, and the Vedik Ahi slain by Indra. Firdusi himself was a Moslem skeptik, and philosopher, who says of his god : "The height and depth of the whole world have their centre in Thee, O my God. I know not who Thou art, but I know that Thou art what Thou alone canst be,"—euphonious words which do not bear much examination.

Shakers. A small Christian sect in America gradually dying out. Dr Carroll, superintendent of the Religious Department of the 1891 census, says that it is the oldest of the communistic societies in the United States, properly called "The Millennial Church, or United Society of Believers"; and first organised at Mt. Lebanon at New York in 1792. They are followers of Anne Lee, who was born at Manchester in 1736, and died in America in 1784. They regard Mother Anne as the second incarnation of Christ on earth. She was a Quaker who had a vision of Christ when in prison, in which he told her that man can only be reconciled to God by celibacy. She settled at Watervliet, New York, in 1775. Those who joined her in England were noted for violent manifestations of religious fervour, and were called "Shaking Quakers." They are strict celibates, wearing a uniform style of dress, and using the "yea" and "nay" like other Quakers, but not the "thee" and "thou." They believe themselves to be in constant communion with spirits, and hold that the second coming of Christ is already past. They reject the Trinity, and regard Christ as both male and female, but think that the soul preserves its sex eternally. They worship God only, and both men and women are admitted to the ministry. There is little audible prayer at their Sunday meetings, but much singing, marching, and dancing to music. They numbered only 1728 at the census of 1891, but in 1875 they appear to have numbered 2415 persons, having then 18 communities, now reduced to 15 in all.

Shamans. See Samans.

Shāmir. Hebrew : "diamond." A legend in the Babylonian Talmud says that the Shāmir was used by Solomon to cut the stones for the temple, since no iron might be used. It was a worm, brought from a mythical country, where it was guarded for Asmodeus by the "cock of the sea." Benaiah, son of Jehoiada, made Asmodeus drunk by filling a well with wine, and brought him chained to Solomon, stealing the Shāmir also in the absence of the cock (*Tal. Bab. Gittin*, 68, a, b).

Shank. See Sankha.

Shatīyeh. The *Eben hash Shatīyeh*, or “stone of foundation,” was that on which the Jerusalem temple was built, according to the Mishnah (see Jerusalem). It stood above the surface in the Holy of Holies (*Yoma*, v, 2 : see *Quart. Stat. Pal. Expl. Fund*, April 1876). This idea was founded on biblical expressions (Isaiah xxviii, 16 : Psalm cxviii, 22 : 1 Pet. ii, 6).

Sheba. See Sabeans.

Shechem. See Gerizim, and Samaritans.

Shekel. Hebrew : “weight” ; Babylonian *Siklu*. The unit of measurement common to Hebrews, Phœnicians, and Babylonians. Actual early weights show that the Babylonian unit was about 233 grains, the Hebrew before the captivity 320 grains, and the full Phœnician weight 240 grains. The Hebrews had 50 shekels to the manah, and the Babylonians 60, so that the manah was 1600 grains in each case. The standard, however, was debased in time, and the Jewish coins of Simon, brother of Judas Makkabæus, weigh only about 220 grains of silver.

Shekina. Hebrew : “presence,” “abiding” ; the manifestation of Yahveh as a light above the ark between the Kerubīm, on the “mercy seat.”

Shells. See Sankha. The cockle shell from the shores of Palestine was the sign of a “Palmer,” or pilgrim who brought home a palm.

Shem. The eldest son of Noah, and the eponymous ancestor of the Semitic races. [The name is supposed to compare with the Babylonian *samu* “dusky,” as contrasted with Ham “sunburnt,” and Japhet “fair.”—ED.] The Rabbinical writers say that Melchisedek was Shem surviving, or reincarnate, in the time of Abraham (see Gen. xiv, 18 : Psalm lxxvi, 2 : cx, 4 : Calmet, *Frag.*, p. 660).

Sheol. Hebrew : “hollow” ; Babylonian *sualu* : the under world or Hades (see Hel).

Shesha. The great seven-headed serpent on which Vishnu reclines in the ocean or “sea of milk.”

Shi'ahs. Arabic : *shi'ah*, “sect.” See Muḥammad. Persian Moslems descended from the political supporters of the Khalīf 'Ali (see Ḥasan). They teach that the prophet appointed 12 Imāms (or “examples”) as spiritual and secular chiefs, of whom the 12th is yet to come again. The first three were 'Ali and his sons Ḥasan and Husein, followed by (4) Zain el 'Abdin, (5) Muḥammad Bākīr,

(6) J'afir es Şaddīk, (7) Musa el Kāşim, (8) 'Ali Riza, (9) Abu J'afir Muḥammad, (10) 'Ali el 'Askari, (11) Ḥasan el 'Askari. Some recognised Abn el Kāşim Muḥammad as the 12th Imām, or el Mahdi, "the guided one," who is to return hereafter. He is believed to have been born in 868 A.C.; and to have ascended to heaven in his 9th year of rule, when the 'Abbaside Khalīf Mut'amed sought to slay him (see Mahdi). The Shi'ah rose to power in Persia under Shah Shi'ahan, in 1449 A.C., during a period of anarchy. This Shah was a descendant of Mūsa, the 7th Imām, founder of a dynasty of Şūfis of the "twelfth sect." The Shi'ah receive the Kōrān precepts like the Sunnis, or Western Moslems, but recognise none of the Khalīfs save 'Ali, as to whom they have mystical beliefs, regarding him as divine. Their sacred centre is at Mesh-hed ("the monument"), which they call the "Medina of Persia," and where stands the beautiful mosk of the 8th Imam. Other very sacred places are Nejif, where 'Ali was murdered, and Kerbela, the scene of the fatal battle. The faithful who cannot be buried at these sites endeavour to procure earth thence, to be placed over their graves. The Moslem beliefs of the Persians were early affected by the survival of the old Mazdean ideas, and later by the philosophy of Buddhism. About 800 A.C. the Shi'ah were very powerful in Barbary; and the beliefs of Egyptian Moslems were tinged with Shi'ah philosophy (see Druses)..

Shields. These were early religious emblems, such as the Aegis of Greeks, and the Ancilia of Romans. The double triangle, forming a six-rayed star, is a favourite sign of masons and others, and is called the "Shield of David" (see 1 Kings x, 17: xiv, 26). The Ancilia at Rome were borne in procession by the Salii, who clanged them with sticks (see Salii), dancing, and singing the Assamenta: the first of these shields was made by Numa, and 11 were added later. Huge shields 6 feet high are placed by "the three swords of the gods" in Japanese temples (*Notes and Queries*, 10th March 1883: *Rivers of Life*, i, pp. 109, 237).

Shiloh. See Samaritans. The centre of worship in Ephraim down to death of 'Eli. It is now *Seilūn*, a ruined site N.E. of Bethel. Jerome compares the rape of the women of Shiloh (Judg. xxi, 19-25) to that of the Sabine women by the Romans. [The word in Hebrew means "quiet." Hence the Shiloh of Jacob's blessing (Gen. xlix, 10), which refers to the Messiah according to the Targum, is rendered "till peace come."—ED.]

Shin-shu. An important neo-Buddhist, or "Protestant," sect in Japan. They build schools and temples in the towns, and appeal

directly to the people. They are also called the Monto sect. *Shin-shiu* signifies "true doctrine"; and they teach men to "help one another," and to believe in Amita Buddha (or Amitabha) "the boundless one." This sect was founded about 1260 A.C. by Shinran-Shouin, and now owns 14,500 monasteries and schools, superintended by 150,000 teachers of both young and old. The adherents number about $6\frac{1}{2}$ millions. They teach a high morality, and faith in the "Perfectly Pure One," trust in whom will secure future salvation. None are required to be celibates; and innocent pleasures are not condemned; but men are told to refrain from evil, from drunkenness and licence, and to study Buddha's words which are able to make them wise. Their High Priest Akamatz said to Miss Bird (*Japan*, II, letter lii) that this will withdraw them from misery inherent in this life, and give them the true end of righteousness, which is rest—a Nirvāna where individuality may indeed cease or lie latent. "You believe (he said) in one God and in a Christ: so do we, for in Amida we shall have immortality, though the soul may have to undergo many transmigrations. You believe in a personal Creator: we only know of atoms produced by spirit. When we die we hope to become Buddhas incarnate, like the great teacher, finding joys in good deeds, and dwelling forever in a Paradise of purity. But to do this we must be pure here, and ever working and preaching righteousness. He who dies impure, but in faith, must be purified through many changing animal forms; but even to them Buddha will convey such teaching as they can receive."

To Sir E. Reed the same High Priest said (Reed's *Japan*, i, p. 84) that: "The state of our present life has its cause in what we have done in our previous existence"—a doctrine which seems to have been recognised by the Jews (but denied by Christ) when they asked "Master, who did sin, this man or his parents, that he was born blind?" (John ix, 2). The Shin-shu Bonza added, "our present actions determine our future state, and will produce here, and hereafter, suffering or happiness. All sentient beings have an interminable existence; and the dying in one form, and being reborn into another, can only be escaped by cutting off the causes; that is, the passions of anger, covetousness, etc.: then shall we attain salvation or rest—that is, Nirvāna. It is very difficult to control the passions, but Amita Buddha does—of his boundless mercy—influence all who rely upon him. . . . From the time of putting faith in his saving desire, we do not need any power of self help, but only to keep his mercy in our hearts, and ever invoke his name."

This is very like evangelical Christianity; but all Shin-shus are

priests or ministers, though some are specially set aside for the service of the Church. None pray for happiness on earth : it is a time of probation, the events depending on others, whom we must try to influence for good. The Bonza admitted to Miss Bird that what Christianity and Buddhism alike had to fear most, was the philosophy of Mill, Huxley, Spencer, and Darwin, which had, he said, stimulated inquiries that these old faiths could not answer. But he considered that Buddhism, after Confucianism, can best reply to Materialism, for Buddha's moral teachings were higher than those of Christ, whose teachings he thought powerless.

Shin-to. The old animistic faith of Japan, which is closely connected with that of China and Korea. The word is Chinese itself, from *shin*, *chin*, or *jin*, "spirit," or "being" (a very ancient root : see Spirits), and *tao* or *to* "a way." The Japanese translate it Kami-no-Michi, "the way of the gods," that is to say divine service. Shin-to beliefs have become mingled with the teaching of Buddhism, and with the ethiks of Confucius (see Japan). There are Shin-to teachers who inculcate not only reverence for the Kamis, or gods, but also many good maxims, and cleanliness in food and person. They say that the pious should not only do no murder, but that they should not even go near blood, or touch the dead : that it is well not to taste the flesh of any four-footed beast, except wild deer ; or, if such flesh be eaten through necessity, men should be held unclean for 30 days ; and those tasting fowls for two hours. These ideas were probably imported into Japan by Buddhists ; but the Buddhism of China and Japan—reaching the latter country a thousand years after Gotama's death—is but a poor and corrupt travesty of his teaching ; and the founder would no more have recognised himself in Amita-Butsu than Christ would have recognised his teaching in that of the Vatican Pontiff. Shin-to teachers—as the two creeds began peacefully to develop side by side—took up the harmful doctrine of the ascetiks, who regarded man's nature as depraved, and needing supernatural renovation ; a change which weakened the ancient self-confidence and loyalty (Palgrave's *Ulysses*) as, about 700 A.C., Shin-to began to blend with new foreign teaching. In our 13th century the bitter bigotry of the Buddhist priest Nichiren violently dissolved the alliance of such beliefs ; and the inherent antagonisms were revealed. But rulers and ruled are now content that reverence, obedience, patriotism, and loyalty should be taught, no matter whether by Buddhists, or by the priests of ancient Animistic deities, adoring stones, and idols, and sacred mirrors.

The native Shin-to shrines are generally simple thatched buildings

of white wood, containing the Lares and Penates of the race. But Buddhists expected the rich to provide a gorgeously painted, carved, and gilded pile, full of relics and images, and of sacred books. Shin-to shrines are usually in a sacred grove with, if possible, a beautiful surrounding park, through which winds an avenue spanned at intervals by the symbolic *Torii*s, or skeleton gateways, which are emblems of the “door of life,” and sacred (like the mirror) to Kwan-on, the kind queen of heaven. In each temple there is a Miya, or holy place, usually closed, and supposed by travellers to contain some kind of fetish. Before this the worshipers bend low, whispering their wishes to the god. These gods (already mentioned under Japan) are for the most part kindly; but evil (as among Chinese peasants) is attributed to evil spirits who take the form of the fox (*Ma*), and tempt to sin. The figure of a fox is placed near temples to scare these devils away. The Japanese hold that the preservation of their empire depends on obedience to the Shin-to faith, which has for 14 centuries maintained the power of the Mikado, and which restrained the growing tyranny of a feudal nobility.

The doctrine called Riobu-shin-to was promulgated, in our 9th century, by a monk named Kukai (or Kōbō-daishi), who tried to show that the native gods were those of the Buddhists, compounding these beliefs with Confucian ethics. Buddhism was then the established creed, and eight principal sects had arisen, of which the most important was that of the Jodos or Puritans. This was resuscitated in the 13th century by Shin-ron, “the divine one”; but philosophy—especially that of the Chinese teacher Chu-he—then began to undermine the older faiths, as education advanced. Till the 16th century monarchs lavished money on temples and monasteries, after which the decline of Buddhism began; and on the restoration of the Mikado, in 1868, all public grants were disallowed; and Buddhist religion was finally disestablished on 1st January 1874 (see *Encyclop. Brit.*, 1881). Kioto the capital still however remains a stronghold of Japanese Buddhism (see *Times*, 28th October 1889); every sect has here its cathedral, and the city is the goal of Buddhist pilgrimage from all parts of the empire. It is usually held that there has been a general decline of Buddhism (and Miss Bird found many of its temples deserted); but since 1880 this faith seems again to have gained on the Shin-to beliefs. Under the Tokugawa usurpers it was specially favoured, while the new government since the revolution has rested chiefly on Shin-to. But among the Buddhist sects the Shin or Broad Church, and the Nichiren or Calvinist, are more powerful than would be supposed from their numbers.

The old sacred palace of the Mikados is now untenanted, and has become a sight to be seen by European and native tourists, who may walk in its gardens and sacred groves, and gaze on the royal chapel where lies the holy stone-talisman of the empire, which the sun goddess Amu-terasu gave to her son, the founder of the Mikado's family. It contains also a model of the sacred mirror (see Japan), and of the sacred sword. These were ancient emblems also in the West—the mirror of Hathor, or of Venus, and the sword of Mars adored in Scythia. Sacred stone menhirs are not uncommon among the Shin-to worshipers of Japan. One of these is described by Palgrave (*Ulysses*, p. 234), under a pine tree outside the city of Nara. "It is a single cube of uncarved, uninscribed, and unornamented stone representing Kai-kwa-Tenuo, the fourth of the sun gods." Another huge oval stone represents Ama, the "mother" and favourite goddess of the land, standing near the shrine of Kami-no-Jinga, the Oko-no-In or "holiest of holies." It is swathed round with grass ropes, and protected by a fence; having been continuously worshiped at this site, it is said, since 711 A.C. The usual care and cleanliness of Japanese shrines is here notable: the well-kept roads, and ever present Torii gateways, leading to the stone. The mingling of ancient and modern ideas in Japan is also seen in the province of Isē, at Yamada, on the S. shore of the gulf of Owari, reached in 12 hours, by rail and steamer from Kioto. The town is 2 miles from the shore, and is a great Shin-to centre, where as yet, in 1886, foreign architecture had not intruded. Devout pilgrims were there to be seen thronging the shrines, and the "two very ancient divine palaces," which are second to none in the empire. Of these the Geko, or "outer," dates from 478 A.C.; and the Naiku, or "inner," from 4 A.C.: thus representing a cult as old as Christianity.

In the Naiku palace is the mirror of Kwan-on which is never seen. So numerous are the other gods that (according to Hirata, a Japanese of the 19th century) we can only address the chief ones by name, and must embrace the rest in a general petition. After adoration in the palace of the Mikado-Kami ("divine emperor") we must then pray in the Kami-dana ("god-place"), or family shrine, at home. But we must remember always that the Mikado prays for us better than we can for ourselves. We must rise early and after ablutions, and cleansing the mouth, must worship in the direction of the province of Yamato, striking the palms of the hands together, and bowing the head to the ground. The ignorant pray to sun and moon, but the educated only to gods dwelling in these orbs. A special prayer is devoted to the great unseen god and goddess (heaven and earth, as in

China, and among Mongols) who ordain all that is unaccountable otherwise. "Mind not the praise or blame of fellow-men," says Hirata, "but act so as not to need to be ashamed before the unseen gods." "To practice true virtue stand in awe of the unseen, and that will prevent your doing wrong" (see Reid's *Japan*, i, p. 45).

The Shin-to ritual, or liturgy, is very long and complicated, but its chief burden consists in prayers for food, with thanks and praises. The creed however (says Sir E. Satow) is "an engine for reducing the people to a condition of slavery." The revolution of 1868 has now reduced it to an useful political system, instilling feelings of loyalty, and maintaining a conservatism which is very useful at present. "Setting aside," says Sir E. Reed, "the mere mythological extravagances of the sacred books, which seldom have much to do with the practical religion of any country, and judging the Shin-to faith by its first fruits, we must acknowledge that it possessed the power of a real religion, and that its operation was for the advantage of the country." Though the ritual was elaborate, this faith accustomed the people—before free-thought became so common—to very simple forms of worship. The rinsing of hands and mouth, the gift of a coin, a clap or two of the hands, the bending of head and body, with a few short words of prayer, contented all the gods: though a long and weary pilgrimage might have to be made to the place where alone, according to the priests, the deity was to be found. Bodily purification, and avoidance of the unclean and of the dead, were inculcated (as among Akkadians, Indians, Persians, or Jews); and the priest must cover his mouth as he offered, to the gods, fruits of the earth or products of human handicrafts—a practice perhaps of Buddhist origin, due to the fear of destroying insect life. "Even for food," says Sir E. Reed, "neither cattle nor sheep were killed till 'civilisation' introduced the improvement."

The Shin-to morning prayer—after the ablutions—is addressed to the region (Yamato) where deity became incarnate (as Christians turn to the east); and bowing to the ground the worshiper prays with joined palms saying: "Deign O Ame and Kuni (heavenly spirits) to bless me, by correcting any unwitting faults; and prevent the calamities which evil spirits might inflict; and give me long life; and repeat my humble prayers to all the spirits, as put forth through thy holy spirit." This is the kind of prayer daily offered in the Kami-dana, or family shrine in every house (Reed's *Japan*, i, p. 360).

Many of the emblems, ceremonies, and practices, are common to China and Japan. The *Torii* or symbolic gateway (also found in China) is said to mean a "bird rest": for birds perch on it; but it is

perhaps connected with the Indian *Dvāra* or “door”; and Siva is the *Dvārka-Nāt*, or “lord of the gate” of life. There are often avenues of these (see Miss Bird’s *Japan*, i, p. 357), especially at the great Inari Fox Temple at Fushima, where they number by hundreds, being of both wood and stone. Ex-votos are hung on them, and to “pass through” them brings luck. During the Christian persecutions of the 16th and 17th centuries the sign of recantation was to pass under this Shinto emblem.

The “gate-keepers” are also a very usual feature of these shrines. Sir E. Reed describes them as “grim giant gate-keepers, or Nios, carved and colored, with cruel art, into triumphs of the hideous and demoniacal.” [This also is a very ancient symbolism, such demons being intended to frighten away evil spirits of less terrible appearance (see Lamas). They are carved on the sides of the sun god’s throne at Sippara (900 B.C.) in Babylonia, and are mentioned in Akkadian magic texts as sculptured on the walls of houses. They also guard the entrance to a rude rock-shrine, of “Hittite” character, at Boghazkeui in Armenia.—ED.] These Nios are placed under the Toriis to guard the gate: one of them (Reed’s *Japan*, ii, p. 26) is colored red, representing Yo the male principle; the other is green, representing In the female principle (Yo and In being the Chinese Yan and Yin for male and female: see China). This coloring is the same as in India (see Colors).

The images of the gods are screened off by wire: for Buddhists and others have a habit of chewing a written prayer, and spitting it at the idol: if it sticks the prayer is accepted, and if it falls is rejected. On the altars are laid boxes for money gifts; and outside the temples are huge poles inscribed with sacred texts. In one case Sir E. Reed found a prayer wheel (as in Central Asia) erected before the Asakusa temple, and another at the Hakodach shrine (see Prayer). In such wheels, or drums, prayers written on paper are left to be turned round by the wind—and are so repeated—while the attention of the gods is also called by jingling rings, by bells, and by clapping the hands, by both Shin-to worshipers and Buddhists. Those suffering from any bodily ailment rub the corresponding part of the god’s image. Incense, and censers, abound in these temples, and lanterns of every hue are hung outside: some of paper with grotesque designs; others of bronze or stone—as at Mirjajima where they are said to date from 600 A.C. In one of these, at the Dai-butso temple, a man could stand upright. Pictures of no mean quality, representing emperors, and poets, are also hung in the temples, where are found bronze vases, historic relics, and swords of heroes. Trees are found in the precincts, planted by former

great patrons. Pyramidal pagodas also are added, one of which, in Kioto, is said to be 180 ft. high, with a base of 18 ft. square. In the Buddhist temple of Horinji, on the other hand, a bone of Buddha is shown in a crystal globe every day, that men may believe he really came in the flesh; and in the Nara temple of Dai-butso is a gold and bronze statue of Buddha, seated on the lotus, which figure is $63\frac{1}{2}$ ft. high from the seat to the top of the head, above which is a halo 14 ft. wide, and from this rises for several feet a flame-like glory, arching over the figure. The lotus has 56 leaves each 10ft. by 6 ft. It is said that this was made in 743 A.C., and that 450 tons of metal were used for the figure, which is exquisitely put together. This calm ascetik finds himself in rather strange company, flanked by a large image of Kukuzo on one side, and by the goddess Kwan-on to his left. She has also a bronze shrine close by, with a wooden image said to date from the 6th century A.C., or before the introduction of Buddhism into Japan. The relics include four pieces of bone of Buddha, with vessels, and censers, which he is said to have used (as genuine perhaps as some Christian relics), and a sacred stone with one of his foot-prints (though he never was in Japan in the flesh): also a "bell, or sounding plate, and five metallic mirrors over 1000 years old." A mythological picture, in this semi-Buddhist semi-Shin-to shrine, explains the origin of the temple, in connection with a sacred log, shown as borne by a crowd urged on by a leader armed with a *gohei*, or symbolic thursos.

In the Kiyomidzu temple grounds at Kioto, near a water-fall with three streams, in a grandly wooded amphitheatre, are two pagodas, and a "ten-leaved To"—or stone pillar with "horizontal leaves." Into these the worshipers flung stones—as throughout Western Asia and in pagan Europe (Reed's *Japan*, ii, p. 223). Miss Bird, like Father Krempfer two centuries earlier, found near Shingoji "immense upright stones, without characters, but with rude carvings of the sun and moon" (Miss Bird's *Japan*, i, p. 283; Krempfer's *History*, ii, p. 417). Sir E. Reed speaks of another stone, with a pine tree that spoke by the power of the sun god, and so saved life (Reed's *Japan*, ii, p. 289). Dr Krempfer also describes the household gods, such as Giwon the "ox-headed Prince of Heaven" (like the Hindu horned Daksha), who wards off small-pox (*Sekhio*); and another, "a huge hairy being, with a large sword held up with both hands." He notices sacred foot-prints (ii, pp. 514, 518), and the Susu-notsi, or famous Stone of Susu, in the Fatzman temple, sacred to the god of war. It is "a smooth black stone," and over it were "a drawn sword and two carved figures of horses."

Miss Bird mentions a sacred ark "carried and followed by priests

in capes and stoles, over crimson chasubles and white cassocks." She was told that it contained "the names of people, and the evils they feared." This the priests were about to throw into a river (see Arks) to prevent these evils occurring. Most of the old shrines of Japan, whether Aino or Shin-to, seem to be on hills, and connected with sacred trees which are adorned with straw ropes and tassels. The curious custom exists here—as among Azteks—of nailing effigies (of sinners) on such trees (see Crosses). Miss Bird was shown an image of an unfaithful husband so crucified (Japan, i, p. 385). This had been done at night by a woman, who thus appealed against him to the gods. In the Buddhist shrine of Niko our traveller threaded her way to this temple of "sunny splendour," through the gorgeous Torii gateways, porches, vestibules, and courts, covered or hypæthral, to find in the interior of the dim golden shrine a mirror on a black lacquer table (pp. 108-112): for the temple had belonged to the Shin-to faith, but was visited in 767 A.C. by Shodo-Shoin, a Buddhist saint, who persuaded the natives that their deity was only an incarnation of Buddha, so that they now speak only of Amitabha as a "being of immeasurable light." In 1617 the hill slopes near this temple of Niko were chosen by royalty as a cemetery, and King Iye-yasu was here enshrined as a deity, "the light of the East and Incarnation of Buddha." An Imperial envoy visits the spot yearly, bearing a sacred Gohei wand, of gold, adorned with paper shreds. The Shin-to priests have superseded the Buddhists, and Miss Bird, in 1878, found here all the paraphernalia which are common in Romanist Churches. Holy men, in cassocks of brocaded amber satin, with violet stoles and hoods, and white chasubles, moaned out the complicated ritual, and chanted softly—in an unknown tongue—before altars perfumed with incense, and lighted up by large candles, telling their beads, and waving their arms in various devotional attitudes, calling on their gods, and on the great Buddha, to pity them, and to save them from misery, and from the torments of Hell—about which the "Wise Guide" never professed to know anything when he was on earth.

Ship. See Ark, and Mast.

Shoes. See Foot, and Pad. As the foot is an euphuism for the phallus, so is the shoe for the Yoni. The Arab proverb, given by Burckhardt, says, "My wife is my slipper": the Hebrew symbol for dissolving marriage was the "loosing of the shoe": and slippers are still thrown after a bride. Shoes are hung on houses, trees, or cattle to avert the evil eye (see *Folk-Lore Journal*, Sept. 1895).

Shrove-tide. The feast of early spring, when men were “shriven” of their sins before Lent. The “holly boys” and “ivy maids” then chased one another. The “whipping Toms of Leister,” who were put down by Act of Parliament in 1847—much to the indignation of the rustics—used then to beat girls with bladders, full of pease, tied to sticks. On “Plow Monday” the cattle were gaily decorated, and bulls were baited. It was also a great season for “cocking” or cock-fighting (see *Country Folk-Lore*, i, p. 95). Wreaths and effigies are still burned at this season in Kent, representing an ancient rite of human sacrifice (*Notes and Queries*, 31st October 1885).

Shu. Su. An ancient root signifying to “move,” and imitative of the sound of wind, the murmur of water, or the hissing of flames. [Egyptian *shu* “wind,” *sau* “drink” : Aryan *swa* “to sway” : Hebrew *s’ah* : Arabic *sh’ai* “to rush” : Turkish *su* “water” : Chinese *shui* “water.”—ED.] The Egyptian god Shu was the atmosphere : he is represented as an Atlas holding up the heavens (see Seb).

Siam. The history of Siam is given by Captain Gerina (*Asiatic Quarterly*, Jan. 1898). In the geography of Ptolemy the countries on the Gulf of Siam are called Samarade, which name is found in the ancient Pāli and Lāu palm-leaf records of S. Siam. The inhabitants of Siam are of Malay stock, with a strong infusion of Hindu blood. They call themselves Lāu or “people” (the Akkadian *lu* and *ulu*) ; and Ai-lau signifies a “male person.” The Tais or “free” men come from S.W. China, and the earlier Shans, or Shan-tais, from Barmah. According to Prof. Terrien de la Coupèrie, 30 per cent. of Siamese words are Chinese. The States of this peninsula asserted independence as early as 1550 B.C., according to Chinese accounts, and down to 255 B.C., when the elder brother of the Chinese emperor founded the kingdoms of Y oue and Hou, on the frontiers of Lu-chuan. As early as 600 B.C. the Mau Shans annexed part of Upper Siam ; and colonised part of Lower Siam about 430 A.C. In 707 A.C. they over-ran all N. Kambodia, and conquered part of Assām in 1220 A.C. At the end of the 13th century they held Pegu, and occupied the Mekong valley, and the plains on the Gulf of Siam. They thus founded the present kingdom of Siam, making Tavoy their capital, and they here ruled till 1554 A.C., as well as in many islands.

In our 10th century King Jaya-param-isvara (980 to 1040) over-ran Kambodia, Siam, and Pegu. He was expelled by the Barmese, who made a capital at Thātōn (see Barmah). In 1150 (or 1180) the text found at Nakon-vat (“the serpent monastery”), in Kambodia, calls the mass of the people Syām-Kut, or Syām-Kak. The famous

“Emerald Buddha” (see *Athenæum*, 5th Sept. 1903), which now rests in the Vat-Phra-Keo of Bangkok, marks the introduction of Buddhism into Kambodia from Ceylon. It is said to have been given to Phrā-nāga-sena in Patna, and to have concealed seven pieces of Buddha’s body, which however disappeared. It was taken to Ceylon, and finally to Chieng Rai, where it was covered with gold. The temple was destroyed by lightning in 1434, and the statue had many vicissitudes before King Phra-Buddha- Y ot- Fa brought it to Bangkok in 1772.

The Karens are distinct from the Shans (see Karens) though also a Mongolic race. The Shans, Shams, and Siamese, worship trees, stones, and sacred footprints of Buddha, also conical hills, and serpents. They (like Mongols) allow none to tread on a threshold, and no corpse to pass over it. The placenta of infants are buried under it (see Door). They are acquainted with the name of Ti, or Shang-ti, for God (see China), and, like the Barmese, they believe the soul to be a butterfly (see Butterfly). The old men, according to Col. Woodthorpe (*Journal Anthropol. Instit.*, Aug. 1896), tie up the wrists of all who return from a funeral, lest this butterfly should escape. They carry lighted candles with the corpse, and walk round it, and round their sacred trees and stones, firing off rockets as the mourners separate. They have taken caste ideas from India, and pray in Buddhist monasteries, for some days, before starting on any important expedition. But they still worship the spirits of forests and streams, and even sacrifice human beings—preferably Chinamen—once a year at dangerous passes and fords, or when taking new lands into cultivation.

Siberians. See Sabiria. The population of Siberia includes the Samoyeds on the N.W., with Ostyaks to the south : in the centre are the Yakuts—a Turkish race from Central Asia—and S. of these the Tunguse, while in the E. are the Chukchis. All these races are of Turanian origin, now mingled with Russian Slavs of Aryan stock. The Siberians are supposed to have been converted to Christianity by the latter, and according to Nordenskiöld their baptism is “an amusing combat between a cold water dip and a lump of tobacco” (see *Voyage of Vego*, ii, p. 14). Samoyeds and Chukchis are in reality pagans, who worship strange idols, to which they add “Russian gods,” or pictures of saints. They make pilgrimages to visit gods, to whom they offer sacrifices. Russians say that they “attribute to Bulvans (or “images”—the Swedish *bēlván*) the same importance that we do to our pictures, and in this there is nothing objectionable.” Small images are concealed on their persons, and the Bulvans are stones, or

dolls, wound round with cloth, and concealed in a stocking or a boot. They sacrifice on mounds or hills by the coast, looking towards the solstitial points. On these mounds are placed skulls, and horns, and sticks. They offer food to gods, and to spirits of the waters in which they fish. The Chukchis, and others, sacrifice to the sun, the moon, and the ghosts of the dead. Mr Stephen Burrough visited the Samoyeds in 1556, and describes the Bolvans brought to him by a Russian hunter : “These were about 300 of the worst, and most unartificial worke I ever saw: the eyes and mouths were bloodie, and they had the shape of men and women and children, very grossly wrought ; and that which they had for other parts was also sprinkled with blood.” The Bulvans punish offenders to the third generation, like the Hebrew Yahveh, and especially the sacrilegious. The people are crushed by the tyranny of Shamans (see Samans) and live in terror (see *Journal Anthropol. Instit.*, Nov. 1894). The natives are however noted for honesty, and women have equal rights with men. They often have more than one wife, and marry sisters. They either burn or expose the dead, and all wear amulets. To stay an epidemic they sacrifice strangers, or even their most revered chiefs. They believe in the transmigration of the soul into the bodies of bears and of other animals. [The whole population is only about 750,000, of whom 250,000 are Buriat Mongols. The rest are dying out. The Samoyeds are of Finnic stock, and the Tunguse akin to the Manchus, and remarkable for social virtues, as are Samoyeds for honesty. They are all great fur hunters. The Ostyaks worship the bear like the Ainos of Japan (see Ainu), and believe in a “third world” to which few attain. The “second world” lies beyond the frozen ocean N. of their great river the Obi. The Yakuts are still pagans, and speak the oldest and purest known Turkish dialect. See Hutchinson, *Living Races*, pp. 222-235, 1903.—ED.]

Sibulla. Sibyl. A witch, or priestess, among Greeks. The word signifies “hissing.” Virgil connects the sibyl (*Æn.*, vii) with the dark tree which bore a golden bough : she was the sibyl of Cumæ, where the mephitic cavern was an entrance to Hades. The pythoness, or sibyl of Delphi, dwelt in a similar cave (see Delphi). The first sibyl is called a daughter of Dardanos : others belonged to Egypt, Samos, Sardis, and Eruthrea, ten in all being noticed. The Cumæan sibyl’s cave was by the Lago d’Agnano near Naples. Justin Martyr is said to have entered it ; and remains of the great reservoir, and pillared courts, are still traceable. The tradition of this sibyl relates that, as an aged woman, she brought nine books to King Tarquin about

520 B.C., demanding a great price which was refused : she burned three, and asked the original price for the six : and being refused burned three more. The king being alarmed paid what she asked, and stored the last three volumes in the Capitol at Rome, and these were consulted by the senate on special occasions ; with many other books they were burned in 671 A.C.

Many works were penned in the name of the Sibyl between the 2nd century B.C. and the Christian era (see *Edinburgh Review*, July 1877). The best known are in Greek, by Alexandrian Jews (see Apokruphal Literature), and these claimed to be prophetic. Clement of Alexandria appealed to such works to convince the heathen that there is "one God, and true predictions of future events." In 1715 Whiston, the translator of Josephus, wrote in "vindication of the Sibylline oracles." Their character is fully discussed by Ewald, Friedlieb, and others (see Drummond, *Jewish Messiah*) ; some were written by Christians, or Christian interpolations introduced into Greco-Jewish hexameter poems. They include paraphrases of Bible narratives concerning the history of Israel. There are 8 still extant out of 14 such works, the oldest being supposed to belong to the 2nd century B.C., and the 2nd and 3rd to the 1st century A.C., after the destruction of Jerusalem. The remaining 5 are attributed to our 3rd cent.ury, and are the work of Christians : the 8th contains acrostics on the titles of Christ, and on the Cross. [Christians were fond of such obscure allusions to their creed, couched in pagan language, before the Church was established, as we learn from Christian texts on Syrian monuments, and from the legend of Avircius (216 A.C.) discovered by Prof. Ramsay, as well as from the Vision of Esdras.—ED.] For some 16 centuries Christendom accepted these Sibylline oracles as genuine, and they are so quoted by Christian fathers from Justin Martyr to Augustine. The Emperor Constantine quoted them in addressing the Oouncil of Nicea. The 8 books were collected by Vossius in 1645, and published at Basle. Castellio then pointed out that many passages, at least, must be spurious. Possevin the Jesuit attributed the interpolations to Satan. Blondel, a French Protestant, finally, in 1649, was the first Christian who boldly condemned the whole literature as a tissue of forgeries. Modern criticism practically accepts his conclusion, and the Sibylline books are interesting only as showing the ideas of early Jews and Christians of Egypt, writing Greek imitations of earlier prophecies, such as abounded in the Herodian age in Palestine.

Sicily. See Sikani.

Sidh. Sanskrit : “shining,” “eternal.” Siddhi, or “perfection,” was a daughter of Daksha. In Keltic speech Sidh (pronounced *Shi*) is both a mound under which is a fairy palace, and a name for a fairy generally. Hence the Ban-Shi is the “female spirit,” which mourns outside the house when a death is about to occur.

Sigē. Greek : “silence.” A Phœnician goddess brought by Kadmos to Thebes in Boiōtia.

Sikani. Sikuloi. Tribes apparently Aryan, driven out by the Ligurians, to the Liburnian coast between Ravenna and Ancona, and peopling the island of Sicily. The Sikuloi were found early near Picenum, but were pressed S. by Umbrians and Etruskans about 1000 B.C. They expelled Pelasgi from Latium, and are connected with the Oskans (see Italy). They held both coasts of the Straits of Messina. The Sikani, according to Thucydides, preceded the Sikuloi in Sicily, and were driven by them to the W. and N.W. parts of that island, before 800 B.C. Greek traders were found among them in Syracuse as early as 735 B.C. They have been regarded as Iberians. [But the Sicilian type of to-day is due to admixture of Greek, Roman, Phœnician, Arab, and Berber stocks with the older races.—ED.] According to Dr Isaac Taylor the evidence of skulls shows the Siculi to have been a people of feeble physical type like the Faliscans, who were probably Aryans (see *Academy*, 6th June 1891). Among their gods were Hadramis, Acis, and Hybla. They are said by other writers to have fled from Asia Minor before the Trojan war. Sikanian leaders bore the names of Elumnos, Aigestos, and Akestes, which appear to be Greek. Akestes is called the grandson of the god Crimlsus, and settled on the river Crim̄sus. His mother was a Trojan woman named Sagesta, or Egesta—the name of a town near Elume, which in the days of Æneas was peopled by fugitives from Troy, after the war which was due to the refusal of the Trojans to reward Poseidōn, and Apollo, for building their walls. Aigestos was otherwise the son of a bear or of a dog—a common Asiatic legend. These legends point to immigration from Asia Minor. The Sikani are said to have hospitably received Æneas, who is fabled to have built the towns of Elumē, Egesta, Lilybæum, Asca, Entella, and Eryx. The latter was the famous shrine of Venus Erycina, on a high hill overlooking the plains. [The masonry at Eryx .however is marked with Phœnician letters, and appears to be of Carthaginian origin.—ED.] This city was said to be of Pelasgic, or of unknown, origin. Dr Isaac Taylor connects the name of Gela in Sicily with Gela in Karia, and with the Gerones, a Scythian people on the river Dneiper. The Sicilian Gela was said to

be founded by emigrants from Krete and Rhodes. The Carthaginians constantly harrassed these Sicilians ; and Hamilcar ravaged Eryx, and Egesta. But neither the Phoinikians nor the later Romans ever damaged the great shrine of Venus, which the latter restored, placing a guard for its protection. They also built a shrine of Erycina outside the Colline gate at Rome.

Sikhs. Persian : the Sanskrit *Sishyas* or “disciples.” A religious sect, sometimes called the “Protestants of India,” representing the influence of Moslem philosophy on Hindu belief. They arose in the Panjāb in our 15th century, and eventually dominated all the N.W. of India, though now numbering only about $1\frac{1}{2}$ millions, or a tenth of the population that they once ruled. In 1845 they determined to dispute empire with the British : suddenly crossing the Sutlej with a splendid army of 60,000 drilled troops and 150 guns, they fought bravely but unsuccessfully : their country was annexed ; and a government was devised for them which was both just and tolerant : so that this brave race not only became reconciled but eagerly enlisted in British service, afterwards proving its loyalty in many a grave crisis, and on many a bloody field : neither foreign gold nor racial affinities have as yet turned the Khalsa scimitars against their “white brothers.” Their hereditary monarch long sat as a legislator among our peers in the councils of the State.

These people are as clannish as Kelts, and democratic in their constitution. Among them all are equals, and the king is only first among his peers. He is elected, and all Sikhs must both obey him and inculcate such obedience on their children. They pride themselves on being all *bais* or “brethren,” whether warriors or students of science and literature (Y’elam). They speak a Panjabi dialect of Hindī, and write it in the Nāgari character. In this Guru-mukhi, or “teacher’s tongue,” their Granth or Bible was uttered.

Nānak, the founder of the Sikh faith, was born in 1469 just when the successors of the great Timur were once more contemplating the conquest of N.W. India. He died in 1539, during the reign of Humāyun son of Bāber, a direct descendant of Timur-lenk, the great Tartar conqueror of our 14th century. Bāber—who, as a boy, had failed to hold Samarkand—seized Kābul, and Ghazni (1504-7), and afterwards regained Bokhāra and Samarkand (1507-1514) : in 1526 he defeated Ibrahīm Lodi the last Afghān prince of Delhi and Agra ; and after the great battle at Pānīpat he thus became the first Mughal emperor, and Moslem ruler of India, though Islām had then been preached for some 500 years in the Panjāb. The period of

Nānak's activity thus coincided with that of Baber's conquests. According to the Janam Sākhis, or "Sikh biographies," Nānak was of Kshatriya caste, and of the Vēdi-Khatrī sect—a Hindu, and the son of Kālu-Vēdi who was a village accountant (*patwāri*) at Talvandi, now Nānkāna, on the Rāvi river near Lahore. From childhood the future founder of the Sikh faith was dreamy and emotional; as a youth he began to see signs and wonders: he frequented the society of Faḳīrs whom he assisted, and at the age of 15 he misappropriated—for their benefit—money given to him by his father for purposes of trade. He was then sent to friends at Sultanpur, entering the service of the Nawāb, Daulat-Khan Lodi. Again he began to give all he had to Faḳīrs (mendicants); and one day while bathing in the river, as a religious rite, he felt a sudden divine inspiration.

Tradition says that he was then "translated to the gates of Paradise, and by God's command given a goblet of Amrītā, or the water of life. He drank it, and the Lord said: 'Nānak I am with thee . . . whoever shall take thy name I will make happy; go repeat, my name, and cause all to do so; remain uncontaminated by the world . . . steadfast in almsgiving, in ablutions, in service, and in remembrance of Me. I have given to thee my own name (Gūru-Sāhib). Do thou this work.'" When he recovered from this trance he uttered the keynote of all his future teaching, saying, "There is no Hindu, and no Moslem"; hearing which the people went and complained to the Khan. He told them not to mind what a Faḳīr said, but later on, when a Kāḍi (or "judge") objected, the Khan ordered Nānak to appear before him. Placing a Faḳīr's staff (*Muttakā*) on his neck "Bāba the Guru" appeared: he was ordered to gird his loins and to abandon the staff, and then placed honourably in a seat near the Khan, and the Kāḍi was instructed to examine him. It was then that Nānak astonished all men by a disquisition on universal religion, lasting till the time of afternoon prayer, when he (a pious Hindu), accompanied the Khan to the mosk. Tradition says that he there demonstrated supernatural powers, by reading the Kāḍi's thoughts, and that the latter fell at his feet crying, "Here is one favoured by Allah." After a short exhortation by Nānak, the Khan also did him reverence, and the whole congregation of Sheikhs and Sayids cried aloud, "Khuda (God) is speaking to us in Nānak."

The Hindus were indignant at the supposed conversion of Nānak to Islām, and Jairam his wife complained. But he declared that he was still a servant of Paramesur ("the Supreme"), whom he regarded as the same as Allah. He continued to cry more strongly than before, "There is no Hindu; no Moslem; but one God the

Father of all." Daulat-Khan continued to be devoted to the new teacher, who went forth on his mission to convert India. He soon won many leading Sheikhs ("elders"), and Pirs ("religious leaders"); and Islām accepted him as a Dervish (or one "taught"), in Delhi and Pānīpat. At Banāras he was very graciously received by a learned Pandit, who however objected that, as a Bhāgat or devotee, Nānak had no *sālagrām*, *tulsi* plant, *tika*, or rosary. Yet he was converted, as were many Yōgis, Khattris, necromancers, and other Hindus.

It was at Banāras that the real religious education of Nānak began, under the guidance of learned followers of Kabīr, who was (in 1410 to 1430 A.C.) the most celebrated of twelve disciples of Rāmanand (1400 A.C.), and a convert from Islām to a form of Vishnūva monotheism. The history of Kabīr (in the Bhakta-māla), and the record of his doctrines (in the Sukh Nidān), shows that he was an ascetik (like Ṣūfis among Moslems, or Sanyāsīs among Hindus); and it appears (from a short poem which Nānak included in his Adi-Granth) that Kabīr traced his spiritual descent from two former Gurus (or "teachers"), one being the Brāhman Jai-deo (1250 A.C.), and the other Nam-deo, who was a calico printer living about 1300 A.C. All these again were apparently disciples of Rāmanuja, a Drāvidian who lived about 1150 A.C.: for they all alike taught the brotherhood of man and the unity of God—whom they called Hari or Vishnu. Kabīr in the 15th century was teaching in Banāras, Māgadha, and Gorak-pūr, and claimed that: "by his love of religion, and the favour of the Gurus Jai-deo and Nam-deo (or Nāmā), he had attained to a knowledge of God (Hari) as the supreme mind, or soul, from which our souls proceeded, and into which we should finally be absorbed." This, he added, could only be accomplished by faith (Bhakti), and not by any rites or austerities—a faith that respects all forms of life, and which leads to the performance of all life's duties, without self-seeking or greed of gain. It was the ancient teaching of Buddha, and of the Jains, which had created Neo-Brahmanism and Vedantism, and also (later) the Pantheistik Ṣūfi-ism of Islām, and the Moslem philosophy of Baghdad. This shows that what we made the motto of our Rivers of Life in 1880 is true: "There has been no entirely new religion since the beginning of the world." For a new faith is at the summit of a pyramid, the foundations of which lie deep down in earlier human thought, and is waiting for a Buddha, a Muḥammad, or a Nānak, to give it form and voice.

The first Moslem conquerors of India (see Rev. T. Hughes' *Dicty. of Islam*) coming from Samarkand, and Persia, were steeped in Ṣūfi

philosophic mysticism, such as we find in the poetry of Firdūsi (1000 A.C.), S'adi (1250), and Ḥāfīz (1360 A.C.); and they rested on Allah rather than on Muḥammad. Firdūsi cries: "The height and the depth of the whole world have their centre in Thee, O my God! I do not know Thee who Thou art; but I know that Thou art what Thou alone canst be." Ḥāfīz even called himself a "disciple of the old Mage" (Zoroaster), and a worshiper of the "supreme" Ahura-mazdā, yet he earned himself the title of Prince of Ṣūfi poets (see our *Short Studies*, pp. 525-528). Like the Druzes, and Baṭanīn, and other Moslem heretics, such philosophy recognised the elements common to all religions, while rejecting all dogmas. Such then were the influences that surrounded Nānak at Banāras, especially through the teaching of Kabīr's disciples. They are evident in the Adi-Granth, which he wrote about 1540 A.C.

Nānak's successors, down to Guru Arjun (1600), and Govind Singh, taught the same doctrines. The latter on his death-bed in 1708 said: "I acknowledge no Smritis (traditions), Sastras, or Vedas (inspired writings): all these speak variously . . . I recognise all as Thee." It was a pure Ṣūfi Pantheism that denied the existence of anything apart from deity. In Nānak's Bible we read: "Thou art I: I am Thou—where is the difference? The One dwells in all, is contained in all." Of this too 'Omar Khayyam speaks five centuries before Nānak. The idea is equivalent to our conception of the absolute, and all-pervading, unity. "The Guru or Divine One," says Nānak, "is Isvar, Vishnu, and Brāhma, yea the great mother Pārvati—neither male nor female but both: the Light of Life. And I am the servant of the beloved one, and long to meet my Lord." In this we see the intense mysticism of syncretic Ṣūfi-ism: of Mazdean-Moslem Pantheism.

The poetic structure of a great part of the Granth is also evidence of Persian Ṣūfi influence, as Nanak confesses when he says: "The True One is found by the Ṣūfis who keep fast to his court" (Adi-granth).

At Banāras Nānak gained the sincere friendship of the learned and famous Moslem Pīr named Sheikh Farīd, who travelled and taught with him for twelve years: and 142 stanzas by this Sheikh were included in the Granth, though he called his god Allah instead of Hari. This alliance, however, estranged the Hindus, who manifested their dislike by purifying the ground near their dwellings, where the Guru had trodden. Yet within a generation they had begun to reverence, if not to worship him, as in the case of many another prophet. On one occasion Nānak was seized with others who were

captured by soldiers of the Emperor Bāber, but when recognised was at once released, and respectfully saluted by Moslems and Hindus alike. Sundry miracles are said to have been wrought, and many converts were made among the learned Pandits, the Jains, and the Rākshashas ("demons" or demoniacal Hindus), for even the devils confessed his divine character. As Buddha is represented in his legend to have taught in Ceylon, so Nānak is said to have taught at Makka; and—according to Moslem converts—to have upheld the *Ḳorān*, and the intercessory powers of Muḥammad, believing in Paradise, as Moslems and Hindus still alike do: wherefore both alike honoured him at death.

Like a good Hindu he chose to die on the banks of the Rāvi, the river of his birth-place: there (like Buddha under the Sāl trees) he sat down under a sacred Sārih tree surrounded by his Sikhs or "disciples," who mournfully besought his guidance for their future. Though his sons were beside him he turned to the Guru Angad, whom he bade all to obey, adding that those who had honoured their Guru would no doubt care for his children. The Moslems begged to be allowed to bury him, and the Hindus to burn his corpse; but the Bāba ("father" Nānak) said: "Let Hindus put flowers on my right side, and Moslems on my left side, and whichever of these are found green at my death may show who is to have the body." He called on the assembly to repeat praises to God, and, as he fell back, a sheet was spread over him. When it was removed—says the story—the body was gone, and all the flowers alike were green. The mourners prostrated themselves and worshiped, and each branch of his disciples removed its own flowers. This miracle is related by the Rev. T. Hughes, from a legend found in an India Office MS. of 1728; but the same story is told of Kabīr. Nanak's translation (recalling those of Enoch, Moses, and Elijab) took place amid a literary and civilised people in our 16th century, if we are to believe the tradition.

Nānak throughout his life had always been a pious, pure minded, and good man; he was the husband of one wife; and his children respected him, though he placed them under Angad, an illiterate friend, whom he chose as his successor because of his devotion to the cause, which had been amply proved by many trials. Nānak himself must have been educated in the literary calling of his father, the village accountant: for his expressions and doctrines show acquaintance with Hindu writings of the century preceding that in which he lived. His own tastes, and his literary friends, made him an exceptionally well educated man, especially as regarded Eastern religious ideas and ethiks. Even when young he had become a recognised

religious leader, and had actually been worshiped while living. He was styled Bāba ("father"), Lord, Prince, Saviour, Nānak-Narinkar, "The One." Yet he forbade men to use such epithets, desiring only to be called the Guru or "teacher," and calling his followers Sikhs or "disciples." He made no attack on the national faith, nor did he secede from it; he desired only to widen and improve it, as Buddha had desired, or Paul who remained a Jew though a Christian. He wished to destroy Hindu dogmatism, and especially the caste system, which excludes from salvation all not born as Brāhmins. On this he insisted in the Oranthe, saying: "In the other world there is no caste . . . those learned in Vedas, and Mullahs, or Sayids learned in the Korān, overlook the essence—the worship of Hari or Allah. . . . We claim brotherhood with all. . . . He alone is the true Mullah, Pīr, Ṣadiq, S'adi, or Dervish, who knows Allah or Hari, and has abandoned self: who finds support in Him, the One, the Almighty, and Incomprehensible."

This lofty spirituality, based though it may have been on fanciful ideas, lifted him far above the trivialities of the Hindu Pantheon, or the Moslem beliefs in heaven, hell, angels, and devils. It killed his early reliance on rites and monkish austerities, which he found to be practised by every sect in Banāras, except the philosophic followers of Kabīr and Rāmanand. His fervid spirit soon recognised the transforming force of their teaching, which he understood better than his predecessors. Among the keen intellects of Bangāl and Māgadha the Persian theists, and the Ṣūfis of Islām, could speak freely without fear of Moslem fanaticism. They adopted the Kabīr teaching (which resembled the philosophy of Plato, then long-since familiar to Moslems), saying that "all phenomena were unreal, and the mere products of Māya or illusion, emanating from the Supreme, on whom we must ever be meditating as Hari, Ram, Govind, or Allah" (*Encyclop. Brit.*, xi, p. 844; and Wilson, I, p. 153).

On leaving Banaras Nanak seems to have put aside, like Gotama, all religious speculation as to the future of the world, and to have accepted the idea of a Nirvāna or rest—the Ṣūfi "absorption" into deity. But Sikhs, like later Buddhists and Brāhmins, believe in a heaven where souls await such absorption if they have not attained perfection. They retain much of the teaching of our 7th century, when great religious waves swept over Western and Eastern Asia alike. In the West Islām: in India at the same time a Brāhman reformation. From that time, says Sir W. Hunter (*Imp. Gazet. India*, iv, p. 297), "Hinduism boasts a line of religious founders, stretching in almost unbroken succession to the present day," all of whom are named in

the Bhakta-māla, or “garland of the faithful,” which contains the lives and legends of the Indian saints—a vast collection of fables and miracles: the Acta Sanctorum, or Golden Legend, of Hinduism.

In this record of wonders, and of divine interpositions, the greater saints are regarded as incarnations of deity. Some were born of virgins; they raised the dead; they overcame lions; their hands and feet grew again when cut off; prisons were opened for them; the sea brought them back safe when cast into it; and earth opened to swallow those who slandered them. Thousands of pilgrims still annually visit the bleak sand dunes of Puri, to beg a spoonful of rice water from the venerated monastery of Kabīr. Among these deified teachers Kamārila (8th century) was a Bhāṭṭa, or bard, a Sivaite Brahman of Behār in Bangāl. He worshiped Siva as lord of the universe, with Devi the virgin earth goddess; and about 740 A.C. (or earlier) he became a persecutor of Jains and Buddhists, who did not worship this divine pair. All men were bidden to adore “the One all-powerful Creator, the cause of the existence, continuance, and dissolution of the world, the One without a second.” About 760 A.C. Kamārila proved his sincerity by self-immolation, leaving a disciple Sankarāchārya, “the first great historic figure” in the Indian Book of Saints. He was a Malabāri Sivaite Brāhman, and a peripatetik teacher between Cape Kumari and Kashmīr. He died at Kedar-nāth, at the early age of 32 years; and a disciple described his triumphs in a volume called The Victory of *Sankara*—the text-book of a still growing sect. He accepted the “traditions” (Smṛiti), as well as the Vedas, as being the direct words of God, and made Siva an incarnation of Brāhma. He established monasteries where Theistik philosophy was taught. We have visited the parent establishment on the high cone of Sringiri in the Mysore highlands, and found students studying the traditions, the epiks, and all branches of Mimansa Vedantist philosophy. In Sankarāchārya's time Buddhism was decaying, and men were weary of skeptiks. But a mystic Monotheism stirred them to their depths, when attested by miracles, and presenting gorgeous rites. The progress of thought was arrested for a time by the appearance of Islām. In our tenth century the Turks of Ghazni ruled from China to the Kaspian, and the great Maḥmūd ruled all the Panjāb till 1030, and raided further yet, to Soma-nāth on the shores of the Indian Ocean. The dynasty so founded ruled till 1186, and was replaced by the Ghorians, free-thinking Tartars from Persian Herāt, who endured till 1206, when they were succeeded by an equally tolerant Turkish “slave dynasty.” The indifference to Islām of these rulers was partly racial, and partly due to Ṣūfi influence. The last mentioned were driven into India by

the conquests of the great Mongol Tchengiz-Khan, whose dynasty—from 1217 to 1370—was ever threatening the N.W. border of the “slave” empire. In 1221 Tchengiz-Khan nearly reached Delhi (see India). The revival of Indian Theism began two centuries later with Kabīr.

By the time that Bāber had established his power from Kābul to Lahore (1526 to 1530 A.C.) Nānak had learned all that he thought necessary at Banāras, striving to reconcile Islām with native religion. He had no scruple in mixing with every sect, even of Sudra caste, or with cow-eating Moslems. He feared neither emperor, priest, nor peasant, but through every danger, and good or evil report, urged peace and brotherhood, and belief in one all-pervading deity. The successors of Nānak, down to the 18th century, when the Sikh creed was for a time suppressed, are enumerated as follows :—

1. Nānak	1504 to 1539
2. Angad	1539 „ 1552
3. Amar-dās	1552 „ 1574
4. Rām-dās	1574 „ 1581
5. Ārjun	1581 „ 1606
6. Har-govind	1606 „ 1638
7. Har-rāi	1638 „ 1660
8. Har-kisan	1660 „ 1664
9. Tagh-Bahadūr	1664 „ 1675
10. Govind-Singh	1675 „ 1708

The steady advance in organisation, and strong propaganda of the Sikh faith alarmed the Brāhmans, and excited their hatred, in N.W. India, reaching a crisis when Ārjun, the 5th Guru, laid aside the garment of an ascetik, and converted the voluntary offerings of his disciples into a regular tax, thus adding to the dignity and political importance of his office. He had greatly enhanced his position by systematic compilation of all the teachings of Nānak, in the Adi-granth writings which were accepted as the only inspired scriptures by the Sikhs, superseding Vedas, Tripitaka, and Korān alike. Zealous Hindus appealed to the Moslem Sultan, who had for some years jealously watched Ārjun. In 1606 the order went forth, and the Sikh leader was quietly removed, and probably murdered in prison. Har-Govind took the place of his father, and for the first time the Sikhs were led by a militant priest, who vowed to redress the wrongs under which they groaned. Har-Govind girt on two swords, and prepared to avenge his father’s death, and to set free the faith from every bond ; but sect and leader were alike put down by the Moslem emperor with great

severity. The son, and grandson, and the nephew of Har-Govind were the 7th, 8th, and 9th Gurus : these were all quiet and inoffensive leaders, who fell back to ancient superstitions, and even descended so far as to amuse the Delhi courtiers with feats of legerdemain and thaumaturgy. But Govind-Singh at the age of 14 years succeeded his father Tagh-Bahadūr, who was murdered in 1675 ; and in him the Sikhs found a statesman and a warrior, who was also an able writer. He required them to be not merely Sishyas, or “ disciples,” but also Singhs, or “ lions ” of the Panjāb, declaring that they were equal to the Rajputs. They were forbidden to shave, and ordered to wear a distinctive blue dress ; to carry steel weapons ; and to invoke Durga-Bhāvani, the goddess of rapine and bloodshed, adopting as their battle-cry “ Wa Gurujika Khalsah ”—“ Success to the Guru’s State.”

This militant spirit revealed the wrath that Govind-Singh had long nursed, during the persecution of his people while his father, Tagh-Bahadūr, led a quiet life as a fugitive at Mathura. Even then those who knew him foretold that he would become a great leader of the faith. Knowing the power and watchfulness of the Delhi emperor, the father strove to restrain his son, but after his death Govind-Singh issued an address to the Sikhs, affirming that the mild peaceful views of Nānak no longer suited their own age ; and to his followers he issued new writings, religious and political, which fired the heart of every Singh with patriotism. These writings form the second Granth. The emperor’s officials at first expostulated, and then put down small risings, but this only led to more general rebellion. In 1708 the Emperor Aurangzēb slew the militant Guru, and all the Sikh leaders. But the spirit of Govind-Singh remained in his people, even during the 33 years in which the sect was almost suppressed. It lived in the breasts of a brave warm-hearted race, and survived after British power had been established from 1842 to 1846. The faith had revived on the fall of the Mughal Empire, and the nation was then ruled by confederated Mils or Sirdārs. In 1800 Ranjit-Singh (then 20 years old) was ruler of Lahore under Afghan suzerainty. He encouraged the militant spirit of the Khalsa, and organised his army by aid of European knights-errant, till in religious fervour, and steady discipline, it resembled Cromwell’s Ironsides. The suzerain allowed him to seize Kashmīr, and his kingdom soon extended west to Peshawar, and south to Multān, bounded by British dominions on the east. He remained faithful to his engagements till his death in 1839. Then all was chaos, and Lahore was distracted by the quarrels of rival queens, generals, and ministers, while a proud and powerful army demanded to be led against the British. Foolishly dismissing its European officers, it crossed the Sutlej in 1845,

being 60,000 strong, with 150 guns ; but at Mudki, on the 18th December, it was repulsed by forces hastily assembled, and was driven back over the river two days later, losing 69 cannon at Feroz-shāh. Then followed the battles of Aliwal and Sobraon, and the capture of Lahore, where Sir H. Lawrence (then a major) was stationed as British governor. Again in 1849 the Sikhs rose, in January, and gallantly strove with us at Chilianwāla, and Gujerāt, when their kingdom was annihilated, and the whole Panjāb in consequence became a British province. Since then the Sikhs have proved their loyalty to their conquerors in the darkest days of the Indian mutiny.

The Adi-granth, or “old Bible,” founded on Nanak’s writings, was completed by Ārjun about 1600 A.C. It was supplemented about 1700 A.C. by the national gospel of Govind-Singh ; and the two works—like our Old and New Testaments—form the Bible of the Sikhs, venerated by some $1\frac{1}{2}$ millions of believers, who occupy 100,000 square miles of India’s fairest provinces. The Adi-granth is written in old Hindī, and preserves many ancient Panjab words. It is divided into six parts. I. The Japji which has long been translated into English : II., III., IV., containing devotional matter : V. The Rāgs which number 31, of which only the Srī, Majh, Gauri, and Asa, have been fairly well rendered : VI. The Bhog, or Conclusion, which includes verses by Kabīr and Sheikh Farīd, and praises of the five first Gurus by fifteen Bhattas or bards. At the end of each Rāg there are also collections of sayings by various Bhāgats, or holy men—especially Kabīr—given in confirmation of the teaching of the Gurus, and in these we have a treasury of early Hindi words (Sir C. J. Lyall, *Encyclop. Brit.*, xi, p. 845).

The following is an epitome of Nanak’s teaching, which regarded rites and forms, as Mr Macauliffe says (“Holy Writings of the Sikhs,” *Asiatic Quarterly Rev.*, July 1898), as only means to an end—namely a life of good thoughts, words, and deeds :—

I

“ Make kindness thy mosk ; sincerity thy carpet of prayer,
 What is just and lawful thy Korān : modesty thy circumcision
 Let civility be thy fast : right conduct thy Kāba,
 Truth thy spiritual guide : good works thy creed and prayer.
 The will of Allah thy rosary : then will he preserve thine honour.

II

“ Covet not the goods, rights, or honours, of others.
 Nor do that which is hateful to them.
 Unlawful food is not made lawful by spices.

Nor from the false can ought but falsehood proceed.
Heaven accepts no mere lip service.
But the continual love and practice of truth.

III

“ Praise and glorify Allah as Moslems do, five times daily.
Praying for a spirit of fear and reverence,
Righteousness, truth, and good intentions, without which and good works.
Thou canst not be either a good Hindu, or a good Moslem.

IV

“ Love saints of every religion, and put away pride :
Remembering that the essence of religion is meekness ;
Courtesy, brotherly kindness, and sympathy.
Not fine robes, nor the rags and ashes of a Yogi :
Nor blowing of horns, shaven heads, and long prayers ;
Recitations, torturings, or ascetic contemplations :
But a life of goodness, and purity, amid vices,
Temptations, and impurities of an evil world.

V

“ In the midst of life we are in the valley of death.
But dismiss anxiety as to either. For He careth for thee.
Show thy faith by life and deeds, by love for thy fellows, and thy God.

VI

“ Avoid the temptations of courts and palaces,
Of wealth and position, and the charms of women,
The love of wines, delicate meats, and fine clothing.

VII

“ Seek only the true Guru, and to obey Allah.
For thou canst not unaided save thyself.
The true Guru will dispel thy doubts and fears,
And show thee the unseen and illimitable Allah.

VIII

“ Give not to a foolish man either love or friendship.
That is to draw lines on water, which reflects on thyself.
Let thy friends and companions be those who fear God.
Sing thou His praises, and constantly meditate on Him.
Nay be filled with His holy Word and name,
And esteem worldly loves, dross, and impurity.
Impurity enters into all things and elements,
Even into religious ceremonies and worship.
By seeking and serving the true Guru it may depart.

IX

“ He is the true physician who best discovers
 All ailments, and takes care first to cure himself.
 His experience detects the difference between men,
 And he is not misled by words, or by would-be Pandits,
 Nor by those whom the world may call good and just.
 For he knows how false and fickle is the world’s praise :
 That Pandits teach for gain, often immersed in sin.
 That saints, Yōgis, Sanyāsis, are full of pride and evil,
 Making men marvel that Allah over-rules all,
 And sending them to the wise Guru to get understanding.

X

“ Go to God in all thy troubles, however wicked thou hast been.
 Yea though guilty of the four mortal, and of all venial sins.
 And though tormented in mind and body by demons.
 Though thou hast been no listener to the sacred books,
 The holy hymns, or the sacred rites,
 Think on and repeat His name but for a moment, and He will save thee.
 But who-so loveth Him not shall be sent to Hell,
 Though he be a constant repeater of Vedas and Shāstras,
 Though a Yōgi or saint, a penitent or lord of penitents.”

Sil. See Sal. An ancient root “to shine,” as in Sil-bury the “sun town.”

Sīla-na-gig. Sheela-na-gig. A Keltik lunar and phallic charm, still found over doors and windows in our islands. It is a female figure, and considered to avert the evil eye. There are said to be over three dozen such in Ireland, and a few others in England, Wales, and Scotland : one of these we have seen, in the old ruined church in Harris (the outer Hebrides), where are a sacred well and stone ; as in many other cases, such as the Sheela Well at Corcomroe Abbey. The Sheela-na-gig is found on the “sun stone” (Cluain-Muidhr) at Tara, and on an old English font. The example at the base of the round tower of Cashel (Mr Keane, *Towers and Temples of Ireland*, p. 33) represents a female form with two twisted serpent legs. The mermaid holding a book at Kyle—Clonfert, King’s County—is a modified Sīla-na-gig. An indecent example comes from the sill of a window in Ratho Church, County Clare ; and a still more objectionable case, in Wales, was photographed for the author in 1895. This was found, in the preceding autumn, built into the base of the N. wall of the old parish church of Holy Trinity, at Llandrindod in Radnor. It was face downwards ; and a medical man (according to the *Radnor Antiquary*) stated that the coloring of the stone was

due to blood. The figure is 2 feet high and a foot across. The present church dates only from the 17th century. Another example is in the wall of Stretton Church. There are two plaster casts in the British Museum of the same figures. The *Journal of the Irish Antiquarian Society* (March 1894) enumerated, before the discovery at Llandrindod, 40 cases in Ireland, 5 in England and Wales, and 2 in Scotland.

Silenus. Seilēnos. A satyr companion of Dionūsos. The Satyrs or Seilēnoi were sons of Pan, or of Hermes, by sylvan nymphs, or Bacchanals, and were spirits of the woods, with goats' feet and horns. They frequented springs and streams in the hills, and the Italians called a bubbling fountain a Silanus. Silenus appears as the drunken guardian of Bacchus, riding on an ass, and supported by fauns and dryads. Though depicted as a burly intoxicated old man, yet Plato said that Sokrates obtained his wisdom from Seilēnos. He was praised as a jovial deity who irrigates the vines; and he holds a cup, having before him a wine bag. He is also called a Phrygian Bacchus born in Nusa, and ruling in Karia. He was worshiped by Arkadian shepherds. He was said to know the past and the future, and to despise earthly things. He told Midas, king of Phrygia, that: "It was best not to be born, and next best to die early." Virgil makes Silenus discourse on the creation of the world.

Silik-mulu-khi. Akkadian: "the good light (or protector) of man." A name of the sun as the son of Ea, in Akkadian magic texts.

Siloah. Siloam. A pool at Jerusalem called "sent," or "directed," because of the aqueduct which conducts the waters from the spring of Gihon (see Jerusalem). This aqueduct (cut about 703 B.C.) contains the earliest known Hebrew inscription. The water of Siloam was used in the Temple (see Heifer), and great water pourings in the court of the women were a feature of the rejoicings at the Feast of Tabernacles according to the Mishnah (*Sukkah*, v, 1). See Tabernacles.

Silures. The name of tribes in S. and S.E. Wales according to Roman writers. They were subdued about 50 to 80 A.C., and were found also in the Scilly Islands (see Britain).

Silver. See Gold. This metal was known to the Akkadians as early as 3000 B.C.; and silver mines are found in Kappadokia, and at Gurnish Khana near Trebisonde, on the S. shores of the Black Sea. Iron was also early worked in this region, and copper near Sivas.

Silver is connected with the moon, and the word comes from the root *Sil*, to “shine.” In Sanskrit it is called *Ragata* (“white”), and “white gold.”

Sīmā. Sanskrit : “a mark.” The general term for a caste mark in India. It is also a term for a consecrated spot—a cleared circle in a forest—where Buddhist monks are required to assemble, at the new and full moon, to confess their sins. A long account of the rites for preparing a Sīmā is given in the Kalyāni tablets of 1476 A.C., found near Pegu, and translated by Taw-Sein-Ko (*Indian Antiquary*, January 1893). These tablets inform us that Buddhism was established at Pegu in the 236th year after Buddha’s Nirvāna, or 308 B.C.

Simha. Sanskrit : “lion,” whence the later *Singh* (see Sikhs).

Simigiz. An Armenian deity noticed in the Turanian language of King Dusratta of Matiene, in the 15th century B.C., in connection with Ea, and Istar of Nineveh, who—with Tessub or the god of air and storm—were his deities.

Simurgh. The monster bird who sits on Mt. Elburz (Bundahish, XXIV, ii)—see Eagle—being originally the *Çino-mūrū* or *Çin-amru* the “hawk bird.” In the later Avesta literature two such birds are called Amru and Kamru. The Saena Meregha of the Avesta is the Sanskrit *Cyēna-mrīga* or “hawk bird” : it carried off the Haoma from heaven, as the Indian Garuda carried the Soma, or Amrīta ; and Garutman is the grandchild of the male and female *Cyēna* (*Ramāyana*, iii, 162; vii, 6. *Journal Rl. Asiatic Society*, April 1891, p. 345). Indra also is called the *Cyēna* or “hawk,” and Vishnu is the Garuda and king of the “fine-winged” Suparnas, who dwelt in the Simbali forest (see Suparnas) and devoured serpents. The Simurgh was said to suckle its young, and is the chief of all birds, and the first created ; and (like Athēnē’s owl) it is a type of wisdom. It is a griffen of triple nature, and “not of this world” (*Sacred Books of East*, v, p. 89). The Garuda, in like manner (see Beal’s *Catena*, p. 50), sits on the lofty tree called Kuta-sal-mali, and flaps its wings till the sea opens, and it swoops down to devour the dragons of the ocean.

Sin. Sinu. The Babylonian moon god (Akkadian, *Aku*) the father of Istar. The Semitic *sinu* signifies “to shine.” Sin was also worshiped in Ḥaḍramaut (see Arabia), and is mentioned by St James of Serug as late as 500 A.C., as being still adored at Ḥarrān in N. Mesopotamia, with Ba’al-shemīn the “lord of the heavens.” The emblem of Sin, on Kassite boundary stones about the 11th century B.C., is a crescent.

Sinai. The situation of this mountain is described as W. of Midian, and some three days' march from Egypt (Exodus iii, 1 ; viii, 27). Josephus appears to place it at the present traditional site, since he says that it was the highest mountain in the region. [There is no generally accepted explanation of the name as a Semitic word, and the Semitic title of the mountain seems to have been Ḥoreb or "desert." Sinai may be compared with the Akkadian *Zinna* "desert."—ED.] The site seems never to have been visited by later Hebrews, except by Elijah ; but the oases in this desert were pastures for flocks of the Nabathean shepherds (1st to 4th century A.C.) who have left their names, and votive texts, scratched in an Aramean alphabet on the rocks in the wādies. The summit of Jebel Mūsa ("the mountain of Moses") rises 8000 feet above the sea ; at its foot is the old Greek monastery of St Catherine, where the oldest MSS. of the Bible were found. The ruined chapel, the Virgin's grotto, and the cave of Elijah, are among its sacred places, with a mosk, and a footmark of Muḥammad's camel. The "burning bush" is said to have grown where is now the "chapel of the bush," in the monastery.

Sindhu. Indu. Sanskrit : "water," "ocean," "river." The Indus is named by Darius Hystaspis (521-486 B.C.) as at present.

Sindura. Sanskrit. The name of a tree, and of two plants ; also of the red lead (*minium*) used to paint stones and images. Among the Kurmis, Babhans, Dows, and other Indian tribes, the bride's head is smeared with Sindura, while she walks the "seven steps" round the sacred fire with her bridegroom : for red is the favourite color of Pārvati.

Sinha. Singha. See Simha, and Sikhs.

Sinjirli. See Samāla.

Sipna. An Etruskan goddess who carries a mirror.

Sippara. Sepharvāim. A Babylonian sacred city on the Euphrates, N. of Babylon. The Hebrew name signifies the "two Siparas"—E. and W. of the river—dedicated to the sun and moon. [The name is probably of Akkadian origin, *Si-para* meaning "place of light" or "fire."—ED.] A remarkable monument, now in the British Museum, was found here by Mr H. Rassam in 1881, at the mound of *Abu Ḥabba*. It was a stone tablet with a bas-relief made by King Nabu-pal-idinna (about 900 to 850 B.C.) and enclosed in a pottery coffer ; a long text describes his restoration of the ancient

sun temple. It was a copy of an older monument, and was examined about 620 B.C. by Nabu-pal-uṣur of Babylon, who protected it by a covering of clay. Nabu-nahid (about. 550 B.C.) also examined the box, and deposited with it two clay cylinders, describing his further works in the temple. Mr Rassam also here found the egg-shaped text of the founder of Babylonian civilisation (see Sargina). The bas-relief represents a giant sun god, bearded, and wearing a high turban. In his right he carries a baton, and a ring; over his head are the emblems of Sin, Tammuz, and Istar; under his throne are two satyr demons. The text outside his shrine (in Semitic speech) reads, "Image of the Sun, the Great Lord, dwelling in the sun-shrine within the city of the Euphrates" (Sippara). Before the shrine, to the left, is a sun disk on an altar, kept in place by cords which are held above by two angels. A second text, on the roof of the shrine, reads, "Sin, Tammuz, and Istar, who dwell in the deep, proclaim the fate of the year." Three figures approach the sun disk, and seem to represent a soul who raises the right hand, while he is led by the left by a god or priest, and is followed by a goddess or priestess, who raises both hands in supplication. The first noticed text is over their heads; and a third short one is under the symbols of Sin, Tammuz, and Istar: this calls attention to "the circle of the sun god" and to the "staff" of the same—the two emblems in his hand. The gods Adar and Anu were also adored at Sippara, according to the Bible (2 Kings xvii, 31). A very large collection of kuneiform tablets comes from the site, including the Akkadian hymn to the sun (see Babylon), with its Semitic translation. The Greeks called Sippara "Panti-biblon," the name being supposed by later Semitic peoples to mean "writings." Berossos said that the history (or legend) of the ten kings before the Flood, and of the Deluge itself, were here preserved.

Sir. See Sal.

Sirens. Beings represented as birds with the head and breast of a woman. They charmed men by their songs, but devoured the unfortunate sailors whom they beguiled. They represent the breezes that become storms destructive to the mariner, and the name indicates the "whistling" of the winds. They dwelt in a "bone strewn isle," which is shown as a barren rocky islet in the bay of Salerno, E. of Capri. They were the daughters of Phorkos—an ancient sea god—who was also father of Skulla, who was a female demon, and mother of dogs, on the rock E. of the race of Charybdis, in the Straits of Messina. The sirens had a shrine at Surrentum (Sorrento) N. of their island. Ulysses and Æneas escaped with difficulty from their allurements.

Sisna. The Vedic term for the lingam, worshiped by the Dāsyaus (Rig Veda, VII, xxi, 25). The Rishis—detesting lingam rites—wrote : “ let not those who make the Sisna a god approach our sacred rites ” ; and Indra is said (Rig Veda, X, xcix, 3) to “ smite the city of the lascivious witches ” (see Muir’s Sanskrit Texts).

Sistrum. A sacred instrument, and emblem, in Egypt, being a horseshoe-shaped metal band, strung across with wires, on which are loose jingling pieces of bronze. It is often shown in the hand of Isis, or of Hathor (see *Rivers of Life*, i, p. 216, fig. 92). Plutarch says that the hoop represented the moon. The instrument was used in the rites of Isis.

Sita. Sanskrit : “ sown.” The wife of Rama, and the Indian Proserpine, or the corn in the furrow, who is stolen by the Indian Pluto (see Rama). She was an incarnation of Lakshmi. In the Krita age Vedāvati, a devotee of Vishnu, destroyed herself on being touched by Rāvana, and she was reborn as Sita. Her foster father (for she is the “ supreme unborne ”) is King Videha, in the Ramāyana, who said that she sprang from earth, to which finally she returned. He found her in the furrow when ploughing ; and her mother was Bhumi-jā or “ the earth,” which opened again to receive her. Many shrubs are sacred to Sita, especially the Sarifia, or custard-apple, which has a fruit full of seed, recalling the pomegranate of Proserpine.

Sitala. The black goddess of small-pox, for whom there is a niche in almost every Indian village, and sometimes a small shrine, as at Pushkar, and other sacred places. She is thought to be ever roaming over earth, and demands sacrifices and festivals. She has eight faces studded with eyes, which look to the ends of the earth. Her teeth are like boars’ tusks : her garments are serpents : in her hair are peacock’s feathers, and two elephants hang from her ears. She holds in her hands a sword, dagger, trident, cup, wheel, rope, and an ape. She was cast out of the Paradise of Kailāsa because she flung her necklace of gold beads at Siva, causing ulcers ; she married an earthly husband whom she lost, and set out to seek him, being directed by a dove round whose neck she placed a ring. She was kicked by a cow, and decreed that cows henceforth must labour all their lives, and have only one teat for a calf, one for the gods, one for the king, and one for the owner, while the hide should be made into drums and shoes. She cursed the mango tree also, which thenceforth was devoured by insects, and used for burning the dead.

Siva. Sanskrit : *siv* “ to join ” (from the Aryan root *su*) : but in

Ugro-Finnic and other Turanian dialects Zivo, or Sivo, is "fate" or "order," and Saiva is a protecting deity among the Lapps. The Turkish *sev* means "kind." [Akkadian *se* "favour," *sab* "heart."—ED.] Siva as the creator is symbolised by the lingam, especially by natural peaks and upright rocks, or stones, by tree trunks, and plants such as the onion. His pillar, as Mahā-deva, is the "tree of life," in paradise, or symbolised by the egg placed with the pointed end upwards (see *Rivers of Life*, ii, p. 464, plate xvi, 7). Siva is the "three eyed," but also the "one eyed," "one toothed," "one legged," and *Ekalinga* or "single essence," to whom one of the holiest shrines of Odeypūr in Rajputāna is dedicated; the high priest, being a noble of the Meywar state, takes precedence of all in royal ceremonies. He informed us personally that he is "the vicegerent of the sun," which is symbolised by a huge black lingam. The "one eye" is on this lingam, and represents the eye of heaven. Siva is also Sava, the "prosperous" or "favourable," who bestows good fortune. He is always upright, and never recumbent like Vishnu. He is the Creator, Preserver, and Destroyer; but he destroys only to create again. He is the "lord of the door" of life, and holds the key like Janus. He is Tri-murti, or "of three forms," in his triple capacity, and holds the Trisul or trident (see *Rivers of Life*, i, figs. 105, 1.57, 189; pp. 233, :358, 516). He has eight hands in which he holds the trident, club, citron, serpent, lotus, arrow, lute, and rosary, symbolising his power, passion, and asceticism. He is commonly seated, with Pārvati, the Indian Venus, on his knee. As Rudra the stormy, and Kāla or death, his terrible Sakti is Kāli or Durga. But Shiva is the "expanding one" author of life, and Siva appears in the Vedas as meaning "propitious." The Siva of to-day is severely ascetik, while the legend of Kāma relates his destruction of passion. Faith in Siva is the one thing needful according to his votaries, and parents or children must alike be willingly sacrificed if he so requires. He is said to appear in eight forms, as earth, water, air, ether, fire, sun, moon, and metal. He is especially adored on the 30th of Chait, the end of the Hindu year, about Easter time, when severe tortures and fasts are undergone in his honour, by men and women alike. Hindu girls then make clay images of the lingam, and put them on a *bēl* apple, praying for good husbands (see Mr S. C. Bose, *Hindus as they are*).

Siva has 1008 names (see Rosaries), the most important of which are given in various articles of this work. He is the Ardhanar-Isvara, a bisexual creator (see *Rivers of Life*, plate xiv), and is called the moon-wearer, the hard, the snake-bound, the horrible, the divine (Bhaga), the excellent, the lord of spirits, the four-faced, the

club-bearer, the lord of the door, the keeper of Ganga (the sacred river which springs from his head), the mountain lord, Hara, Isāna, Isvara, the lord of curly or matted hair, the water-formed, time, the destroyer, the wearer of skulls (which form his necklace), the maddening, the great being, the crusher or grinder, the conqueror of death, the blue throated, the most excellent, the creator, the fiery, the material, the fruit, the lord of flocks, the ancient, the male, the stormy, the eloquent, the auspicious, the holder of the conch-shell, the destroyer (Sarva), the all-knowing, the eternally blessed, the blessed one of Sri-ingapatam, or the "city of the blessed," the Saktināth or lord of the female power, the blessed throat, or black throated, the brandisher of a spear or banner, the loving one, he. whose hair is the sky, the three legged. The third eye which (like Jove) he has fixed in the middle of his forehead, is said to have been taken from Vishnu. Siva is also Agni, or fire, and as such he is represented dancing furiously, with fiery red hair and lolling tongue : a female is hung on his back, and his foot tramples on another recumbent beneath (see *Rivers of Life*, ii, p. 454, figs. 303, 304). The many forms and attributes of Siva are well expressed in a poem by Sir A. C. Lyall, called *Mors Janua Vitæ* (*National Review*, May 1888) beginning—

" I am the god of the sensuous fire
That moulds all nature in forms divine.
The symbols of death, and of man's desire,
The springs of change in the world, are mine;
The organs of birth, and the circlet of bones,
And the light loves carved on the temple stones."

Like Osiris Siva is the bull, and is borne by Nandi, the sacred bull who kneels before the Argha. He wears a crown of skulls, and holds the noose of Yama. Like Ea he holds the antelope, and like Nergal the hare. His Paradise is on Kailāsa ; among plants the Āsōka is sacred to him (see these headings). The Nirgundi—a three-leaved plant, and the Bilva or "sacred fruit," are also his emblems, and the latter is offered to no other god. Siva requires no altar, and no priest, all may adore him wherever a lingam is found, presenting grain, flowers, fruit, oil, and incense, with prayers and praises : a Sudra, of the Guruva or agricultural caste, attends to keep the holy spot clean and in order. It is a terrible sin to touch the lingam save with the offerings.

Siva, according to his devotees, was the first god who sprang from the world egg, which (see the Padma Purāna) was the first manifestation of Mahā-deva "the great god." Similar legends are told of Siva and of Vishnu, and both burst from a pillar, or lingam,

to destroy the unbeliever, as we see in the picture copied by Rodriguez from a S. Indian temple (*Hindu Pantheon*). The good and learned son of the Rishi Merkanda clung to the lingam, when Yama cast his noose over him in his 16th year ; and Siva bursting from the sacred stone smote Yama with his *trisul*, and granted long life to the lad. Rodriguez gives us other hand-colored plates, representing Siva in his beneficent forms, bestowing favours. He dried up the Flood, and persuaded Brāhma to repeople the world. He appears as the green god; with the sacred tree, and holy well, surrounded by the serpent of eternity, who thus marked the boundaries of the shrine, and then returned to Siva's arm (*Hindu Pantheon*, p. 197). Siva in abstract contemplation, as an ascetik, is represented as disturbed by Kāma, and by woman, both painted green. The gods—alarmed by giants of death, and by Siva's motionless attitude—sent Vayu (“ the wind ”) to rouse him, but he was repelled by the door-keepers of Kailāsa. Kāma (“ love ”) was reluctantly induced to undertake the duty, and creeping up behind Siva shot at him from his sugar-cane bow, strung with bees, five arrows tipped with the flowers of the lotus, mango, āsōka, muli, and karunga, all emblems of desire. The god sprang up, and a beam from his one eye reduced Kāma to ashes, yet he was restored, and Siva yielded to the charms of Pārvati. Thus at the vernal equinox a shaft of the sugar-cane is set up, piled round with cow dung, and set on fire, while nuts, fruits, and sugar, are offered to Siva, and his attributes are then rehearsed. Siva always faces the east, and his one eye is the sun.

The great Trinity—the sacred Aum—consists of the dark blue Vishnu, the bright white Siva, and the red or golden Brāhma. The “ glorification of Siva ” represents him as a column of fire on Mount Kailāsa. Brāhma, as the Hansa or sacred goose, attempts to soar to the top of the column, and Vishnu, as the boar, digs into the mountain to find its base ; but neither can measure the “ height and depth ” of the “ great god.” This scene is commemorated in November, when bonfires are lighted on any holy hill near a shrine of Siva, and offerings are cast into the flames. It has required much vigilance on the part of the British Government to put down the offering of human victims to Siva in his forms of terror ; and we have seen many a wild spot where the young of both sexes have cast themselves over a precipice, into a torrent, in faith and love for Siva. Cases have still recently occurred where women desirous of offspring have caused children to be sacrificed (*Allahabad Pioneer*, 26th Feb. 1874). In one of these a child, snatched up while sleeping by an elder brother, was strangled by a Yōgi in his blanket : in a second the child was

enticed away while at play in the village, and its throat being cut the blood was smeared on the woman for whose benefit the sacrifice was made. In a third case the child was lured into the jungle by its most intimate friend, and a Yōgi severed its head from the body, which the murderers left behind, while carrying off the head and a *lotah* full of the blood. Such cases are very hard to prove, as all concerned keep the secret.

Siva is, however, at times a jovial god, who delights in the dances of naked worshipers. He is said to have invented the Tandava dance to please Uma “the mother,” who in return introduced the Lāśya, or graceful attitudinising of the Indian Nautchēs. As an ascetik he is adored by Yōgis in tawny robes. His trisul or trident, which fertilises all it strikes, cleaves mountains and brings water from the rock. It is said to move E. on Sunday and Friday : W. on Saturday and Monday : S. on Tuesday and Wednesday : N. on Thursday : and every good Hindu must follow its course. Its greatest force is towards the rising sun. Siva is also Bis-nāth, the lord of poison, and of poisonous herbs and drugs : and Kāla-kuta, “the black thorn,” which is also the black Brāhmani bull. He swells to enormous size on his special night (see Siva Rātri) when the 12 great lingams are visited (see Lingam). His caste mark, or *tika*, usually consists of three horizontal bars, while that of Vishnu consists of three vertical strokes converging below, and said to symbolise the foot (see Pad).

Sivani. A needle. See Siva.

Sivanu. The month of bricks. See Zodiak.

Siva-Rātri. The night of Siva’s transfiguration on Kailāsa (see Siva). It is the full moon of the 14th of Phalgun—a feast preceded by severe penances. Great fairs are then held. The lingam must be adored all night with genuflexions, and every part of the body must be mentioned in prayers to the Saktis or Mātris, female manifestations of Siva. The lingam is first bathed in milk, and then covered with curds, ghee, flowers, incense, and rice. Hymns are sung in its honour, and the 1008 names of Siva are repeated by aid of the rosary. We have often heard the devotees crying : “O Rudra, thou almighty one, Hara, thou sovereign of the world, hear the prayers of thy slave. Grant that all my sins of thought, word, or deed, may be forgiven, and final emancipation after death granted to me.”

Skambha. Sanskrit : “the fulcrum,” a Vedik name for the

support of the universe, or stem of the celestial tree, otherwise Indra or Brāhma.

Skanda. See Kartika. He is Kartikeya, son of Siva (see *Journal Rl. Asiatic Socy.*, Oct. 1887, p. 578). The Skanda Purāna calls him “a light which reigns supreme beyond the depths of night.” Skanda is also the 7th Pleiad (Subra-Manya). These were sparks of Siva’s fire which Pārvati made into a single constellation.

Skeptik. Scepticism. The Greek word *skepsis* means “careful inquiry,” so that Skeptik is an honourable name, though priests have depreciated it, knowing that *skepsis* leads to *skhisma*—the “splitting asunder” of irrational sects. The Skeptik is one who endeavours to reflect without bias on what is told him, seeking the truth, without consideration of the result in regard to existing beliefs or opinions. He refuses to say “I believe” when he does not feel on firm ground; and remains open to further light. It is a stage of enquiry whereby he reaches agnostik results. The old Greek Pyrrhonist was credited with universal doubt, which might well be, in an age of so many faiths and philosophies, as those contending with each other in Pyrrho’s time (see Pyrrho). Only through doubt and *skepsis* has the world been able to make any advance. Science, the parent of knowledge, has come to us as the child of skepticism: for science requires answers, which are necessary to its own existence, even though they should overthrow old and cherished dogmas. No man doubts a mathematical demonstration if he can understand it; but only through “careful enquiry” is the demonstration reached. Doubt is the true parent of growth that is arrested by opinion. Each step being carefully considered, it often ruthlessly destroys the position of those who have helped to create it. It offers implacable opposition to all who say that “dissent is sin.” Its pathway is strewn with dead fragments of deeply rooted prejudices and of once venerated creeds. Reverence for opinion is foreign to the domain of real thought. Doubt claims its place, and skepticism has its value, in every sphere of enquiry, religious or secular, social or political. It fears no consequences, and is bound by no dogmas. It desires only that every step be proved correct, and that, to the utmost, the truth shall be secured. With such an object the skeptik studies the ancient scriptures of mankind, and the legends of the past; and calls in question every asserted command of a god, and every historic statement, accepting what can be shown to be good by the light of later knowledge, while rejecting that which is disproven.

“To scepticism,” says J. A. Froude the historian, “do we owe

every advance in science, every improvement in the command of the mechanical forces of nature, and every step in political and social freedom, in the first instance." Prof. Draper says that the extinction of a religion "is not the abrupt movement of a day: it is a secular process of many well-marked stages"—the rise of doubt among the candid; the disapprobation of the conservative; the defence of ideas fast becoming obsolete even among average believers, who vainly hope that a way of escape may be found, by research or by allegory, so that the incredible may be shown to be probable, or at least possible; these stages lead to the final denial that is destructive of the religion of the fathers—in so far as its dogmas are untrue.

It was the skeptik who freed the Roman Catholic, and the Jew alike, from disabilities as citizens which intolerance had decreed. It is but a century since Protestants forbade a Romanist to purchase land, in Ireland, as freehold; and no money legacy for reading the Jewish Scriptures apart from the New Testament was then valid. Before 1847 no Jew could join in making laws for the country in which he dwelt among us. No free-thinker could before 1883 sit in Parliament, unless he swore by the Jehovah of the Bible, in whom he did not believe: nor could he leave money, or property, to any association not conforming to the tenets of Christianity. All who were not on the side of the clergy were "outcasts and infidels," as Lord Coke wrote in 1737, and "are in law *perpetui inimici*" (eternal foes): for between them and the Christian, as between the latter and the devil "whose subjects they be," there is perpetual hostility.

But even the devil and his myrmidons (though Christ was believed to have seen and spoken with both), have fallen into disrepute through the labours of skeptiks, and have betaken themselves to the world of folklore and witchcraft. The hell of eternal torment under earth, which men imagined to be proved by the sunset flames, has suffered its brazen gates to be torn asunder, in spite of gods and scriptures. The denunciations of creeds that condemned the skeptik to its depths, are disregarded. For skepticism has opened prison doors; has struck the shackles from the limbs of the poor and oppressed; and has cared for the wretched madman, whom harsh priests and bigots neglected. It has given the skilled nurse and the able physician to the sick. Skepticism indeed first opened the gates of Eden, and gave to us the fruits of the Tree of Knowledge, substituting science—or true knowledge—for stumblings in a maze of occultism, spiritualism, and deluding theosophy. Instead of vain litanies, and oilings by "peculiar people," now charged with murder, we enjoy the results of "careful enquiry" into the causes and history of diseases. "Careful enquiry"

into celestial, and terrestrial, facts has enabled the skeptik to rid himself of false ideas as to a world created with Adam some 6000 years ago ; as to an universal deluge ; and as to sun and moon standing still in heaven at the command of some leader of a small tribe. It is the doubter who has freed us from the tyranny of ecclesiastics, who once forbade investigation of any natural phenomena from a scientific standpoint. In the regions of sociology and politics, skepticism required that statesmen, and patriots, should cast aside the priestly texts that commanded men to submit to the tyranny of a ruler, as being the " Lord's anointed."

Priests and Bibles in all lands have stopped the path of progress in every branch of knowledge—moral or physical, political, social, literary, or scientific, because of their defects of conscience (see Conscience) ; and we may thank the skeptik for setting thought free, for tearing down the barriers, and for lightening the burdens of individuals and of nations. Yet skepticism owes much to dogmatism : for, as Prof. Seth has said, " dogmatism has been its food." Assertion is needed before doubt arises ; for it is more natural to us all to trust than to distrust. The child trusts its parent till it is able to judge for itself. Fears and hopes are the parents of mythology and religion. But the agnostik has reached a higher stage than the skeptik, for he has found that even " careful enquiry " will not always lead to certainty ; and has learned to wait when he sees no safe path before him. Few even of the Epicureans in the past had attained to this attitude of the cultured and scientific, though in a measure they declined speculation, and modestly refused to go beyond the evidence of the senses—" the gates of all real knowledge " (Max Müller, *Hibbert Lectures*).

Long before the time of Greek civilisation the dogmatism of the Vedas gave rise to skeptikal philosophy in India (see Kapila) ; and from this came forth the heresy of Gotama, and the religion of mercy systematised by him as Buddha. But such growth is slow and timid, requiring many able and reverent thinkers, and a receptive race. Pyrrho apparently visited India, and returned in 320 B.C. thoroughly imbued with the agnostik spirit of Buddhism, which was then a rising faith in the East. He agreed with Gorgias the Sicilian (450 B.C.) that we know little, and have no faculties to enable us to know much, concerning the real nature of things ; and that speculations as to Being and Cause must be relinquished as beyond us—which is precisely what Buddha thought (see Pyrrho). The early Sophists urged, as he did, that *A-taraxia* or " mental calm " was the desirable result of such conclusions. Kapila-vastū—Buddha's home—was full of skeptiks when he lived, in the 6th century B.C. ; and Indian influence is

traceable in the cruder dogmas of Thales, and among Sophists down to 500 B.C. Thales said that all things were based on a single element—fire or water (just as the Logos, or “Cause,” of Hērakleitos was “heat”: see Logos), but added that spirits independent of matter surround us (see Spirits); and this latter assertion the wiser skeptiks refused to accept unproved. The old idea however culminated in the ontology of Parmenides and Plato, in spite of skeptiks. Plato speculated as to the soul, and thought it immortal because sin did not destroy it (Rep., x): while even Aristotle, the father of science, seeking to found ethiks on logic, divides its faculties (*Nicomach. Ethics*, I, xiii). Zeno, Protāgoras, the Eleatiks, and the Sophists; writers of such works as that of Gorgias *On Nature*, and *On That which is Not*, contributed alike to the slow growth of thought and ethikal culture (see our *Short Texts of Faiths*).

But in these early days, even as now, there were doubters who hung back timidly, distrusting all enquiry. They said that the happiness and tranquillity of the community were of the first importance; and extremists gave way to self-indulgence, or fell into indifference: they taught that effort only brought disappointment, and forbade real happiness. But inactivity is impossible; and, putting doubt aside, man has to live, pursuing his duties as well as he can. All earnest skeptiks, from Protagoras (440 B.C.) to Hume, have laid down as a maxim that every judgment must be questioned. Hume said: “We must in all the incidents of life preserve our scepticism.” Eternal vigilance is the price to be paid for Truth and for Liberty. Like Buddha we must “strive to the end,” however hard the strain may be. Professor Clifford has well defined the limits of rational belief. We may, he says, “believe what goes beyond our experience only when it is inferred from that experience, by the assumption that what we do not know is like what we know . . . It is wrong in all cases to believe on insufficient evidence; and where it is presumption to doubt and to investigate, there it is worse presumption to believe.” We must in short conjecture as well as we can, by the light of our experience: for conjecture, if reasonable, often leads to new knowledge.

Christian dogmatism led to the skepticism of Celsus, and skepticism to the *Apologies*. The dogmatism of Islam produced Moslem skepticism, which flourished in our 9th century till crushed by Turkish fanaticism. Even Pascal confessed “Le Pyrrhonisme est le vrai,” but qualified this as he well knew how to do when facing both ways. The theory of “tranquillity,” among the Sophists of 500 B.C., is satirised by Montaigne, in 1550, when he says: “How soft and healthful a pillow is ignorance, and lack of curiosity.” In the writings of Kant we find

an essentially agnostik skepticism ; for he warns us that skepticism should not be the final resting-place of reason—nor is it in our own age (see Sophists).

Every Bible has served to excite skepticism. The Hebrews had their Skeptiks in Job, Agur, and Kōheleth “the preacher” : and in spite of the beliefs of their age they were very outspoken (see Mr Dillon’s *Sceptics of the Old Testament*). They had outgrown the dogmas of their time. “Job,” he says, “looking down on the world from the tranquil heights of genius is manful, calm, resigned ; Kōheleth shuddering at the gloom that envelops, and the pain that convulses, all living beings prefers death to life, and freedom from suffering to positive pleasure : while Agur, revealing the bitterness bred by dispelled illusions and blasted hopes, administers a severe chastisement to those who first called them into being.” [As to this judgment, however, we may perhaps be sceptical ; for Job finally believed in an inscrutable Providence, as did Agur (Prov. xxx, 24-28) ; while there is no sound reason for supposing the conclusion of Kōheleth (Eccles. xii, 1, 13) to be added by some other writer. The Hebrew mind always found peace in submission ; and the Psalmist who says (Ps. cxxxix, 6) : “Such knowledge is too wonderful for me,” was not a Skeptik, but a true Agnostik, like Job.—ED.]

The doubter always begins by trying to explain away the clear meaning of sacred texts, which disturb him as an honest seeker after truth. We have had a good instance of this (*Times*, November 1902) in the case of the Dean of Ripon, when doubting the legends of the New Testament. The Rev. S. Bickersteth considers that the liberal clergy attempt to explain “in a non-natural sense the words of Holy Scripture setting forth the Resurrection,” and he defends the decisions of the Councils of Nicea and Ephesus. But it would seem that this is not now the general attitude of English clerics, one of whom says : “I myself expressed with sufficient clearness in my examination, both for deacon and priest, views similar to those of the dean (Dean Freemantle) . . . and a friend of mine was ordained by the late Bishop Lightfoot, with the fullest knowledge that he totally disbelieved the Virgin birth.”

Dr James Martineau has written faithfully on this subject of “Destructive Criticism.” “The attempt,” he says, “to find infallible records in canonical books, and permanent standards of truth in ecclesiastical votes, has so hopelessly failed that honest persistence in it has become impossible to instructed persons, and therefore, in all competent guides and teachers of men, a continual sanction and profession of it is not simply an intellectual error, but a breach of

veracity. And this tampering with sincerity on the part of instructors who know better than they choose to say, not only arrests the advance to higher truth, but eats like a canker into the morals of our time ; the sophistries of unfaithful minds are as strange as they are deplorable. Whoever smothers an honest doubt turns it into dishonesty by rejecting its invitation to truer belief. And the conventional outcry against destructive criticism intercepts the reconstructive thought and faith, which can alone endure.”

Our own poets (like Jains of yore) have sung in praise of Doubt. Bailey says :

“ Who never doubted never half believed.”

Tennyson, though he would not disturb the faith of a sister, wrote :

“ There lives more faith in honest doubt
Believe me than in half the creeds.”

Surely then it is better to acknowledge that we know nothing as to any resurrection of Christ that can be regarded as credible, rather than to explain away the traditional beliefs of early Christians, by saying that this was “ not a return to the mortal conditions of this life, but a manifestation of the spiritual state of a spiritual body ” (see Christianity).

Skoll. The Skandinavian wolf which pursues the sun, and causes eclipses, otherwise Hati, the son of the giants Hrod-witner and Jarn-widr.

Skoptsy. See Russia. A sect who castrate themselves like the priests of Kubēlē. There is a street full of them in Baku (O'Donovan, *Merv Oasis*, 1882 ; see *Rivers of Life*, i, p. 143) ; they are “ mostly bakers, and easily recognised by their melancholy downcast air, pale faces, and semi-Judaic appearance. They do not castrate until they have had one child, after which both males and females are mutilated at midnight.”

Skrat. A Teutonic Priapus. The Saxon Skræthins, or little Skrats, were wood demons, who used to attack women. They resembled the Ficarii (see Deuce, and Fig).

Skuths. Scythians. See Sakyas. These perhaps took their name from *Skoth*, “ warrior ” (see Scots). The Greeks spoke of 80 Scythian tribes in S. Russia. Justin, the historian, says that Trogus Pompeius called them Galli, and ancestors of the Gauls (see Gauls). Some connect the name with the Danish and Swedish *Skytt*, “ arrow ” :

but their sacred emblems were swords and spears, according to Herodotos, who describes at length the burial of Scythian chiefs, when wives and slaves were slain at the grave, and horses stuffed and set up beside it. They are, however, said to have held women and liberty, wisdom and justice, in higher veneration than the Greeks of the 5th century B.C. (see Essenes ; and Mr Karl Blind, *Academy*, 6th July 1889).

Sky. The ancients distinguished the god of the air from the god of heaven. The latter was above the crystal firmament, which was a dome over the flat earth. It had doors on the horizons, and windows, also steps leading up, and roads along which the sun travelled. Great ships flew in the sky, in which Ra and other gods floated. Winged creatures, sun, moon, and clouds, flew in the sky, and cloud cows, and serpents thence shed milk or disgorged rain, while Kentaurs shot arrows of hail and lightning, or goddesses showered down feathers of snow. Giants rose up as pillars in the sky, from earth or Hades—the autumnal thunder pillars. The Polynesians said that the sky enclosed the earth, and called white men the Papalangi or “heaven bursters.”

Slavs. The great S.E. branch of the European Aryans, including the Scythians (see Skuths), and now dominant in Russia, Bohemia, Poland, and the Balkans (see Herodotos, iv, 5 : and Mr Johnston, *Academy*, 31st January 1891). The Slav gods mentioned in the chronicle of a monk named Nestor, about 1100 A.C., included *Perun* the sky, *Svarog* the heavens, and the earth as the wife of Perun. The goddess of fire was *Dai-bog*, and *Stri-bog* was the sun. *Mokosh* was a Venus, and *Simagri* the god of ocean, *Volas* a god of herds, and *Khors* a Mars. Perun curses those who break their oaths ; and weapons and gold are dedicated to him. His images were of wood, with a silver head and golden moustaches. Human sacrifices were offered to wooden logs on mounds ; and the three great rivers Dnieper, Don, and Bug, were also represented by images, and adored. The Letts, in N. W. Russia, were Slavs, holding that men would be reborn in another world much like this, but said to have had no belief in any hell, or future retribution. Their thunder god Perkunas was the same as Perun. The national fête of Slavs is the Slava, meaning “glorification,” when a baptismal rite (Krono-ime) used to be celebrated, and the family god worshiped. The patron saint, Nicholas, John, George, or Michael, now takes his place. Families who have the same saint do not intermarry. The Slavs became Christians after the separation of the Greek and Latin churches in 864 A.C., and adhere to the Greek rites and beliefs.

Slavery. No religion in the past forbade slavery. As Renan says : “ There is not one word in all Christian literature that tells the slave to revolt, or the master to free the slave, or that touches the problem of public right which arises out of slavery.” [The oldest account of slavery is found in the Babylonian laws of Hammurabi. Twenty out of 280 of these laws refer to slaves. It was death to steal a slave, to entice, or harbour, or hide a runaway, or to rebrand a lost slave. The slave who struck a freeman, or who denied his master, had his ear cut off. He who branded a slave indelibly (to prevent purchase) had his hand cut off. If a slave was killed, a slave must be given instead. If a slave was damaged half his value must be paid. A foreign slave must be returned to his master unless purchased. The fee for catching a runaway, for curing a slave, or the fine for failing to cure, was 2 shekels (or about 5 shillings and 8 pence) : a slave purchased could be returned within a month, and the bargain was cancelled, if he fell ill ; freemen could be sold as slaves if they failed to keep up the banks of the canals on which irrigation depended. These laws, which regard slaves as cattle, are more severe than those of the Pentateuch.—ED.] The later Babylonians introduced some mitigation in the lot of the slave, who was apprenticed to learn a trade, and supported when old and infirm: a master who injured his slave was bound to clothe and feed him, and they could purchase freedom. An old and faithful slave could not be sold, and was sometimes given freedom at his master’s death.

The Romans were great slave-holders, and imported some millions of captured white slaves. The ruin of the empire is thought to have been partly due to this system, and the abolition of slavery was facilitated by the discovery that slave labour is in the end unprofitable. But even in recent times Christian statesmen upheld what they called a “ divine institution ” : for according to the oldest Hebrew laws a slave was property (Exod. xxi, 21). A Hebrew could not be permanently enslaved by a Hebrew, save by his own consent (xxi, 2-6), and slaves were foreigners (Levit. xxv, 44) : Christianity regarded slavery as unimportant, in view of the immediate end of the world (1 Cor. vii, 21-24 ; Ephes. vi, 5-9 ; Col. iii, 22-24). Protestants kidnapped 80 millions of “ blacks,” whom they enslaved in N. America. Moslems continue to import such slaves to Jeddah, and secret slave markets exist in such towns as Jerusalem and Damascus. Muḥammad, though he freed his own slaves, and made laws to mitigate the condition of slaves generally, never contemplated the abolition of slavery. No Church or Pope ever pleaded the cause of the slave, though in 1167 Pope Alexander III decreed that “ Christian men

ought to be exempt from slavery.” The good men who first advocated abolition were mainly found among those who had emancipated themselves from State Churches, in Britain, and in America alike. Buddhists who really followed Gotama condemned slavery; and philosophers like Seneca protested against it. Constantine decreed that slaves owned by Jews were to be freed if they embraced Christianity, but that a free woman who gave herself to a pagan slave was to be burned, and the slave executed. Only in 867 did the Church concern itself with slaves’ marriages; for the pious Theodosius held that “slaves were too vile to be worthy of legal notice.” Even in 1832 Mr Gladstone only proposed that Christian converts should be emancipated; and his father was a slave owner. Christian slaves were not permitted to partake of the Eucharist without their master’s consent, as decided by the Council of Laodicea; and in 541 A.C. the Council of Orleans required that the descendants of slaves should be re-enslaved. The Council of Toledo in 633 A.C. forbade bishops to set free church slaves, or to sell Christian slaves to any but Christians, and other Councils made laws about slaves down to 1179 A.C. The Abbey of St Germain des Prés owned 80,000 slaves, and that of St Martin de Tours 20,000. Wilberforce, and Theodore Parker, stated that, in their time, American churches supported slavery: Presbyterians owned 80,000 slaves: Baptists 225,000, and Methodists 250,000. Many theological colleges hired out their slaves; and the northern states—including Boston—refused to allow Liberationists to lecture, calling them infidels, and deniers of the commands of holy writ. Prof. Francis Newman points out that Republican France was the first European state to make an act against slavery. In 1788 the “Society for the Propagation of the Gospel” refused to allow slaves to be educated, lest they should rebel (see *Westminster Review*, Dec. 1888).

Slesha. Sanskrit: “association,” a punning explanation, or bad etymology, which is a fertile source of explanatory myths.

Smriti. Sanskrit: “remembered.” Tradition as contrasted with Sruti or “written” divine law, or history. The Brāhmins, like the Roman Catholics (see Creeds), regard both as inspired. Smriti, daughter of Daksha married Angiras (see these headings).

Sobotnikis. A sect of Russian Jews (see *Jewish World*, 4th July 1886). They appear to be a remnant of the Khozars of the Caucasus, a Turkish race, who were ruled by Jews, and regarded as descendants of the “lost ten tribes.” Since the 15th century the

Russian State and Church have persecuted them. They were classed among Slavonic tribes, and forbidden to practice the Jewish religion. They have recently been allowed to have their own priests, but were obliged to profess Christianity before a bishop from Moscow every Good Friday, on pain of confiscation of their goods, and of exile to Siberia. They live by agriculture, and believe that a future Messiah will take them back to Palestine. They are friendly towards the Karaites, and other Jews, and are proud of suffering for their faith (see Hebrews).

Sokratēs. The wisest of the Greeks (see *Short Studies*, p. 614). He was born in 468, and died in 399 B.C. Like his father he was a poor Athenian sculptor, and as a lad studied the philosophy of Anaxagoras, being a thoughtful youth who “not without a struggle mastered his naturally impetuous appetites.” He was 16 when Anaxagoras was banished from Athens as an atheist. He was fairly educated in music, and in the gymnasium. Krito, a rich Athenian, who proved to be his life-long friend, and admirer, took him away from the city, and appears ever after to have maintained him. He served as a soldier, and showed courage; he witnessed the Isthmian games, and settled in Athens, where he showed the courage of his opinions, as a simple-hearted, and loving teacher of all who would listen to his words. He early believed in his mission to reclaim his fellows to a thoughtful and moral life; and declined to participate in worldly, or political affairs, thus separating from the Sophists. He said that it was his vocation to awaken to moral consciousness the youths, and busy workers, to be found in market-places, gymnasia, and workshops. He fought against false pretensions and learned conceit, saying that the foundation of conduct lay in self-knowledge. He became obnoxious to the mentally slothful, and to corrupt rulers, or learned and orthodox teachers, who detested the “ugly little street preacher.” In 423 B.C., Aristophanes turned him into ridicule in the famous drama of the *Clouds*. But the fame of Sokratēs was widespread, and he discoursed with the most distinguished men and women of Greece. Though ungainly in movements, with a flat nose, thick lips, and prominent eyes—described by his friend Plato as “externally like a satyr, or Silenus,” yet all allowed “that the rude exterior was forgotten as soon as he spoke: his soul was all virtue, and from within him came forth such divine, and pathetic, breathings as pierced the heart, and even drew tears. . . . Alkibiades said he was forced oftentimes to stop his ears, and flee away, lest he should grow old in listening.” Poor as he was he refused public honours, and money.

He went about neatly clad but barefooted : his friends contended which should give him a cloak. He was abstemious, yet went to feasts, and denounced asceticism. He did not regard poverty as a virtue. He said that "the body should be disciplined so that the mind and soul may expand . . . that to have no wants is to be like God, and to have the few est to be as much like him as possible ; but that to be in want is to be in bondage to the external, be it the desire of gain and position, or carnal desires." He said, "Strive to be perfect"—a saying also attributed later to Jesus. At times, he thought, he "had monitions, or warnings of an inner voice," and this he called his *daimōnion*—the promptings of a good genius ; he would often stop in his walk, and strive by deep thought to commune with such a spirit.

The busy city did not long endure him, and his friends were unable to defend him from powerful and bitter foes, who denounced him as an enemy of the state. They began by enacting laws against "oratory," or street preaching, thus putting down dissent, and forbidding freedom of speech. He was impeached on false evidence, as a disturber of the state who denied the gods, spoke lightly of priests and religious rites, demoralised men and youths, and interfered in politics. The charge was false, though some of his friends, such as Kritias, and others, had doubtless—as in duty bound—expressed political opinions. Sokratēs repelled the accusations, saying that he had never spoken of religious, or of state, affairs, but only about ethiks and philosophy, telling enquirers "not to deviate from the maxims of the state," but to endeavour to be the best of its citizens. The accusations were renewed ; and, like his early teacher Anaxagoras, Sokratēs was denounced as an atheist, and as one who taught the young to despise their parents, to disobey the laws, and to do disgraceful things, for the sake of gain. An ignorant and corrupt aristocracy were against him, feeling that their ways would not stand the light cast on them by a great moralist, and not brooking the reproofs of a poor and ugly critic of their aims and actions. He made a long and able defence before his judges, but refused any acquittal which involved his ceasing to enquire and to teach ; and he was condemned by a majority of six. He was asked to plead in mitigation of punishment, but declared that he ought to be maintained at public expense in connection with the Prutaneion. This incensed his judges, who then condemned him by a majority of 80. Plato, Krito, and other friends, in vain offered security ; and he was told to prepare for death by the poisoned hemlock cup within 30 days. He walked forth from the judgment hall saying that "he would rather die after such a defence than live on, asking

for money." The sun of Athens set in everlasting shame. Plato tells us that, after drinking the poison, he declared his firm belief in the immortality of the soul. He besought his sorrowing and admiring friends to cherish his teaching, and said that "the life beyond was a true recovery from a state of impurity and disease." "Thus," says Plato, "died the man who, of all whom we know, was in death the noblest, in life the wisest and most just" (*Phædrus*). His enemies met with contempt and punishment afterwards; and, too late, a bronze statue was erected to the unstained memory of Sokratēs: in a few years appeared the immortal *Memorabilia* of Xenophon in his vindication. Like Buddha, and Christ, Sokratēs left nothing in writing, unless it were a short hymn to Apollo composed in prison. In India, or China, he would have been honoured, as were Buddha and Confucius; but barbarous Greeks slew their greatest, like the Hebrews. Sokrates prayed to his god under the name of Pan or of Zeus, and spoke of "the refreshing of his soul by such exercises." He was once heard to exclaim "O great Zeus, and all gods who haunt this place, give me beauty in the inward soul, and make the outer one with the inner man . . . may I reckon the wise to be the wealthy man." Phædrus heard him and cried: "Ask him, O friend, the same for me, since friends should have everything in common." When dying, Sokrates is said to have "offered a cock to Asklepios"; for, in spite of his bold enquiry, he retained much of the ancient beliefs of the race—like Confucius. The age of Sokratēs was one of great thinkers in Greece. Buddha and Confucius were a generation earlier, but contemporary with Sokratēs we find Herakleitos, Xenophon, Empedoklēs, Protagoras, Euripidēs, Sophoklēs, Dēmokritos, Plato, and others.

Solomon. See Salim. The name occurs as that of an Edomite king (in 732 B.C.) mentioned in the records of Tiglath Pileser III of Assyria. The Babylonian Talmud includes many legends of Solomon (see Asmodeus, Jerusalem, Shāmir), and Jewish mythology states that "he breakfasted east of Persepolis, dined at Shirāz, and supped in Jerusalem." The five-rayed star, or "Solomon's seal," was a favourite emblem of Masons in the middle ages. Solomon was believed to have understood the speech of beasts and birds; and such legends, including those of the "valley of the ant," and of the hoopoe bird, recur in the *Ḳorān*. Hence his fame was spread wherever Moslems made conquest; and Persian literature, though it knows nothing of David, has many tales of Solomon. His throne

(see Jerusalem) is found in the Takt-i-Suleimān on Mount Elburz, overlooking the Kaspian Sea to its north.

Soma. See Homa. The sacred drink of Vedic and Indian Aryans, the ambrosia of the gods. The word (from the root *Su* and meaning “drink”) came to mean a libation. Soma was gathered on mountains, the stems were bruised, and the juice squeezed out. The Aryans came from lands too far north for the vine, and as they marched south had to find substitutes for their original Soma plant. The modern Homa of Parsis is the *Sarcostema Viminalis*, or *Asclepias Acida*. Haug found Parsis in Poona using a few drops of the sour juice of a small bush which grows where the *Asclepias* will not grow; and dry Homa wood, for the sacred fire, was brought to them from Persia. In the Yajūr Veda the Soma is described, according to Max Müller, as a dark, sour creeper, without leaves. It had a fleshy texture, was eaten by goats, and produced phlegm, and vomiting. Dr G. Watt, the highest authority on the flora of the Hindu Kush, could find no plant fulfilling all the requirements, and says that “the vague poetical description makes any scientific identification almost impossible.” The Iron (Iranian) tribes of the Caucasus use a kind of black beer as the sacred drink. The Soma juice “was mixed with Yava (probably barley) and with milk,” which leads Max Müller to suggest the hop-plant, which came late to Europe, and—in the Latin of our 9th century—is called *humolo*, *humslo*, or *umlo*; in Finnish *humala*; in Slavonic speech *chmeli*; in Hungarian *komlo*; and in late Greek *khoumēlē*, comparable perhaps with Homa. Hence the “ale” of our ancestors, “the delectable drink of gods and men,” may be the Soma. [The use of beer was very ancient in Egypt, and is common all over Africa.—ED.] The 9th Book of the Rig Veda (114 hymns) is devoted to the praise of Soma. Hops however will not grow S. of the Kaspian according to botanists; and, if this explanation be accepted for Soma, it could not apply to the Persian Haoma, but only to the original drink of the “Aryan home” N. of the Kaspian (see Aryans). The *Asclepias*, or Hūm plant, is found on most of the higher hills of Persia, especially about Yezd, and in Kermān, whence Indian Parsis obtain it. Mr A. H. Schindler, writing from Teheran (*Academy*, December 1884), says that it grows 4 feet in height, and—though not a creeper—will readily twine round a tree near it. It has fleshy stalks of the thickness of a finger, of whitish colour with brown streaks, small whitish seeds, with fine hairy tufts, and a milky juice, in the stems, which turns sour when kept for a few days, giving a yellow brown color. The stems have many knots, and break easily, but

sticks of this Hum plant are much prized as talismans. The leaves are small, and like those of the jessamine. Mazdeans hold pieces in their hands when praying ; and they mix the juice with that of 40 other kinds of plants such as mint, or asparagus, and of seven fruits, and the urine of a young cow (the Nirāng drink), using a few drops for purifications ; for, more than 12 or 16 drops causes vomiting. Nirāng signifies “ incantation,” and the drink is not delectable, yet it seems to answer to the description of the Soma, according to the Sanskrit words *sleshmala* and *vamani* (“ phlegm producing ” and “ vomiting ”) : it is suitable for rites, but can hardly be the ambrosia of Indra. Arabs call it *hūm majās*, or “ Magi’s Haoma.” Both Vedic and Mazdean Aryans used a fermented juice with milk and honey, and this holy drink was inspiring or intoxicating, which was the original cause of its fame. [The famous drink of Central Asia was fermented mare’s milk called *Koumis*.—ED.]. The Veda speaks of “ Soma-Ja the sun’s fiery blood,” and the *Seka* of the moon was a maddening aphrodisiacal potion, “ like rice seasoned with camphor.” The legend says that, after a great sacrifice, Soma (the male moon) carried off Tara (“ the star ”), wife of Brihaspati the instructor of the gods, which led to the great war between gods and demons, till Brāhma restored Tara to her husband. She bore to Soma a babe—Budha the ancestor of the lunar race—“ of wondrous beauty and illuminating radiance,” and identified with the planet Mercury.

Soma the moon god rides in Indra’s chariot drawn by the winged steeds of Vayu (“ the wind ”), and Siva bears Soma on his head as a crescent (see *Rivers of Life*, i, p. 168, plate x, fig. 10), whence he is called Soma-nāth, or the “ master of Soma,” which becomes the dew of the moon cup. The famous shrine of Siva, called Soma-nāth, is on the S. W. headland of the isle of Balibhi ; and he was said to be there represented by a pillar 50 fathoms high, surrounded by 56 columns of gold, on which the temple stood above the wild waves of the rocky coast, in a situation “ unsurpassed for beauty” (Todd, *Travels in W. India*, p. 344). It made a sturdy defence against Maḥmūd of Ghazni in 1024 A.C. But Somnāth is now a gloomy town with Moslem graves and Hindu shrines. The facts as to the temple are given by Asir in 1320 A.C. (see Mr R. P. Karkaria, *Bombay Rl. Asiatic Eocy. Journal*, xix, p. 52, 1896) : it was based on 56 teak pillars covered with lead, and perhaps gilded, and the lingam was only $7\frac{1}{2}$ feet high, and $1\frac{1}{2}$ feet in diameter, sculptured, and sunk 3 feet into the foundations. Part was burnt, and part carried to Ghazni, by Maḥmūd, to form a step at the entrance of the mosk. The shrine had jewelled lamps ; and near the lingam was a gold chain with bells,

weighing 200 *māns* : the treasury had many idols of gold and silver, set with jewels of great value, and veiled. Berūni says that the upper part of the lingam was also crusted with jewels. The site was rich and famous as a port.

Son. Shōny. A Keltik deity to whom the sailors of the Hebrides made offerings, before going to sea. They offered him whisky, and prayed him to grant fish, and seaweed for “kelp” and for manure. The Lewis men however now call on Brian-uil (the Saxon St Brendan) instead of on Shany, yet secretly preserve the ancient customs.

Sontals. An important Kolarian tribe (see Kols) in the Chutia-Nagpūr hills, who have been much changed since railways penetrated to them, and Europeans started mines. Many interesting customs survive however, including tribal communism (see *N. Indian Notes and Queries*, July to September 1893).

Sophists. Greek : “wise men.” An important group of thinkers between 500 and 400 B.C., following the early students of nature classed as physicists, and naturally developing from these beginnings, and dogmatic statements, a freer system (see Skeptiks). The older school began with Thales (644 to 548 B.C.), an astronomer who said that water was the first principle. Anaximander of Milētos (about 500 B.C.), an astronomer and geographer, disputed the existence of matter apart from some great spirit. Xenophanēs (550 to 535 B.C.) was a Pantheist, teaching that “all things are one, and come from one unchangeable and unproduced eternal.” He was the founder of the Eleatik school. Anaximenēs (about 545 B.C.) regarded air as the first principle, and is said to have invented the sundial. Hērakleitos, his contemporary, called fire “the first principle or deity,” all change being due to heat and cold, while men were created by the sun. The Sophists discarded such dogmas, as Gotama about the same time discarded the teaching of Indian schools of speculation. Parmenidēs (about 500 B.C.) taught his followers to strive for virtue rather than for knowledge of the unknowable. He was a disciple of Xenophanēs, and believed the earth to be round, and the centre of the universe. Gorgias (500 to 420 B.C.) was skeptikal as to all contemporary ideas. Zeno (450 B.C.) was the fellow countryman, and earliest disciple of Parmenidēs. Protagoras, his contemporary, denied the existence of a Supreme God, and the religious theories of his age. Empedoklēs also, at the same time taught the transmigration of souls, and Anaxagoras—the tutor of Euripidēs and of Periklēs—was an astronomer who said

that we knew only *phainomena*, or perceptible things. Sokratēs preserved a belief in the soul and in deity, in law and purpose. Dēmokritos (460 to 360 B.C.) laughed at the folly and vanity of men, and held that the soul dies with the body; but Euripidēs believed like Sokratēs (430 B.C.); and Prodikos (400 B.C.) thought that immortality was possible, that the gods had contributed to human comforts, and that our main duty was the pursuit of virtue. These teachings finally produced the great schools of Plato and Aristotle. The busy world was uninterested in the disputes of Sophists. The weak and ignorant were dismayed, and found their faith destroyed. The various teachers succeeded in showing the weakness of their predecessors, but failed to advance true science till Aristotle arose, and “Sophistry” became a word of evil meaning. Hostility and contemptuous criticism marked the discussions of Sophists, from Protagoras to Isokratēs (436 to 338 B.C.) and the latter “impartial judge,” though educated among them, was bitter, in maturity and old age alike, against Sophist doctrines, regarding Sophists as skeptiks whose teaching was opposed to morality and law, though individually they might be as good as other men.

Sopt. The Egyptian spirit of the twilights whose shrine is known at *Saft el Hannah* in the E. Delta (Neville, “Goshen,” *Academy*, 21st Oct. 1893). Horus-Sopt was the light of dawn, whom King N ektanebo is represented as worshipping in Goshen—a deity surrounded with stars.

Soraktē. An Etrurian conical mountain 25 miles S. of Rome. [Probably in Etruskan speech it means “snowy peak.”—ED.] It was famous in Roman times as the shrine of Apollo, now replaced by the chapel of Santo Silvestro, the “forest” saint. At the foot of the mysterious mountain were sacred groves, and dank grottoes in the limestone, such as that of Terracina, the chief sanctuary of Feronia, the earth mother of the Falerii. The practice of walking on fire was a feature of her cruel mysteries (see Fire): her cave, and the whole mountain, were sacred to infernal gods. The cavern emitted poisonous vapours, and was the abode of Hirpini (“snatchers”) whose name signified wolves in Sabine speech. They were fabled to have been shepherds who took the forms of beasts of prey (see Lukos). The Hirpini Sorani were ministers of Feronia, who walked unhurt on glowing embers.

Soramus. The Sabine Apollo. [From the Aryan root *swar* “to shine” (see Sal).—ED.] His shrine was a cave on Mount Soraktē.

Sosiosh. The expected prophet of Mazdeans, whose appearance will be followed by the resurrection of the just, and the beginning of the “lamb age” which will follow the “wolf age” (as described in the Pāhlavi Apokalypse called the Bahman Yast): he is Zoroaster reincarnate, and will be born of a virgin mother who bathes in an Eastern lake, or in the ocean.

Sothik Cycle. A period of 1460 years during which the heliacal rising of the star Sothis, or Sirius, was believed to return to the same day of the vague Egyptian year. [This is however an inaccurate calculation in early times, since the movement of Sirius is not in a plane parallel to that of the earth’s orbit.—ED.]

Soul. See Spirits. It is hardly a century since all Christian Europe regarded the soul as a kind of bodily organ near, or within, the heart, or the brain. Leslie Stephens says that “a belief in its immaterial substance did not exist until the time of Descartes.” The word soul represents the Hebrew *Nephesh*, the Greek *Psukhē*, and the Latin *Anima*, or the Sanskrit *Atman*, signifying breath, life, or self, and so applicable to all animated beings. The belief in a soul lies at the base of all religious systems: for all men know that the body is dissolved; and the individuality was materialised as some form—a butterfly, a dove, or a mouse—dwelling within, and leaving the corpse. Men did not think that individuality depended on the stored memory of the brain cells, which memory is blotted out when they decay. They believed that the soul could take all these with it into some new body.

In the New Testament the Greek *Psukhē* is variously rendered “life” (Mark viii, 35), and “soul” (Matt. xvi, 26): “For whosoever will save his *Psukhē* shall lose it,” and “what shall a man give in exchange for his *Psukhē*.” [This changed rendering, in two consecutive verses of the English, indicates the belief of the 16th century. In both cases the Greek represents the Hebrew idea of the “self”—see *Nephesh*—“whosoever will save his self shall lose it,” and “what shall a man give in exchange for his self.”—ED.] The ordinary modern idea of a soul has no foundation in ancient Hebrew teaching: for according to the Bible man has a “living soul” (Gen. ii, 7) like other animals, because animated by the “breath of life.” The ancient Egyptians had but vague ideas of the nature of the soul (see Ba, Egypt, Ka), and expected only a future life in a “spiritual body” for the righteous, while the wicked—devoured by a monster—suffered the “second death” (see Amenti). Renouf says: “The people, like many ancient nations, believed in the pre-existence of souls before

their appearance on earth . . . they circled round the sun ; and the glorified dead held converse with them . . . this was an article of the popular, and traditional, creed" (*Ritual*, chap. cxxiv ; see *Proc. Bib. Arch. Socy.*, May 1893). The soul fled at death, but hovered long near its earthly tabernacle, longing to inhabit it once more. The universe was thronged with souls and spirits, of every grade and character, as earth was thronged by all classes of men.

The rudest and earliest nations all believed in souls, animating not only men and animals but plants also. But they had no clear doctrine as to the future of the soul, nor did Christians formulate such till very late times. Plato spoke of the soul as "the child within" : Aristotle said it was "small in size" : Origen and Tertullian equally believed it to be of a material nature. Christ is recorded to have said (Mark xii, 25) that those who will rise from the dead, "neither marry nor are given in marriage, but are as the angels which are in heaven." But the more educated Sadducees had no ideas of any definite nature about such a future (see Heaven, and Hel). The belief grew originally out of human love of the dead ; and parents were worshiped as guardian spirits, ever watching the children whom they left behind. When the body was safely burned, so that no evil spirit could enter into the corpse, the soul ceased to desire a return to earth, and passed to oblivion in Hades. The Homerik tradition regarded a future life as the privilege of only a few heroes ; and Greece owed the doctrine of immortality to later philosophers. Plato taught that the soul returned to the great soul of which it was a part, to be once more sent to earth (see Er) ; but ordinary Greeks, in his age, had no expectation of escape from Hades. They hoped at most to meet again those who were dear to them, in the pleasant gardens of Elysium. Even their greatest had, like Æschylus, no cares about the "great beyond," any more than the struggling masses of to-day. The vagueness of modern conceptions is evident in the translation of the Bible. The later Hebrews were as skeptical as the Greeks (see Ecclesiastes).

Prof. Ernst Haeckel describes the theory which compares life to an air played on an instrument (the body) by a skilled musician, who withdraws his hand at the end : but, although we speak of the soul as immaterial, we can only picture it to ourselves as a form. Men, as a rule, cannot think of life as a force acting in matter. If man be developed from lower animals, and not a distinct and separate creation, his intelligence must also have developed from lower intelligence, and -as the Hebrews believed-his soul or self does not differ in kind, but only in degree from that of other animals. Uncultured tribes

attribute souls to their weapons, tools, food and garments. The spirit of spear, ring, or mantle could possess the owner, as the spirit of Yahveh fell on Elish'a with the mantle of Elijah, or as the Holy Spirit is sent with the Pallium from Rome. The ghosts, not only of slaughtered slaves, but of all useful implements, and weapons placed in tombs, accompanied their master to the other world. The Malagasi claim to have seen King Radama dressed in his uniform, and riding the horse, which was buried with him, as also the charger of Friedrich Kasimir was buried with him at Trèves in 1781. Teutons and Skandinavians still place shoes on the feet of the dead, and provide money, garments and sewing materials to supply their wants in a new world (see Animism). Dr E. B. Tylor (*Prim. Cult. and Anthropology*) gives abundant evidence of the widespread belief that the souls of men, women, and babes pass into animals, trees, wood, and stones; the souls of parents into children; and those of dead infants into new-born babes. Similarities of manner and appearance—due to heredity—were so explained, and were regarded by the ignorant as sure proofs of their idea. The priestly rites of touching, laying on of hands, or blessing, were originally believed to convey a spirit by actual contact. So Elijah conveyed life into the body of the dead child. The expectant mother thought that the soul of her lost child would come back to her when the new babe should be born, and it was named after someone dead but dear, and regarded as the same. The majority of mankind believe that the soul leaves the body in sleep, and returns to it when it wakes. Nay, in times of ecstasy, or “standing out” of self, the soul for a time is freed. An idea once conceived gathers force, and develops as time goes on like a torrent swollen by tributaries, when it satisfies the desires of men. Few ask how the idea arose, or where the great stream had its source. Christian beliefs were vague till Augustine (about 400 A.C.) taught that we possess souls quite distinct from our bodies. Origen spoke of the souls of all creatures, including the sun and stars. Justin Martyr thought that all souls save those of the elect perished. Paul never conceived the possibility that a soul could exist save in some kind of body, whether mortal or immortal.

Many ancient and modern races have regarded the body as lifeless matter, into which a living germ entered or was breathed. Buddhists said that the *Jiva*, or “life,” existed throughout the body, and ceased to exist at death. Christian fathers, however, taught that “souls were even visible” as “little naked bodies,” which “escaped from the month.” Tertullian says that his sister saw a soul, although he calls the soul a “spiritual essence.” He says that she “used to

converse with angels, knew men's thoughts, and saw other mysteries" (*De Anima*, v and ix: see *Antenicene Library*, vol. xv, p. 428). The soul was in the shadow also; and to tread on a shadow injured its owner, while to stab it was to murder him. At a death, mirrors should be covered over lest the soul should be seen in them; and doors and windows must be opened to allow the soul to depart: while those of neighbours should be closed, lest it should come in. Many think that the soul escapes while they eat or drink, which should be done with closed doors; and sneezing is a danger for the same reason (see also Mus). The hair and nail parings when cut off must be concealed, for a part of the life or soul goes with them, and evilly disposed persons might use them to injure the living. In China and Polynesia, as among Hebrews and other ancient races, the seat of life is in the stomach rather than in the heart; and a rounded form thus indicates a large and well-developed soul.

The inspired author of the Sanskrit Katha Upanishād describes the soul of the perfect man as: "an entity the size of a thumb . . . dwelling in the ether of the heart, like a light without smoke. . . . It rules his past, present, and future." Yet "the mortal can only become immortal when—all the evil desires of the heart having ceased to move us—we attain to Brahma." None of the ancients believed, any more than savages do, in our theory of a "disembodied spirit." From Patagonia to Polynesia the soul is never conceived as existing apart from some form of body. It is a volatile something, prone to wander, and sometimes replaced by another spirit in its absence, or entering other bodies such as those of birds, fish, and cattle. The learned Spinoza said: "Soul and body are the same, the one expressing conscious thought, and the other material extension." A soul without a body would be a force without anything to move. African tribes round Lake Nyassa speak of the soul as an indwelling divinity, as we speak of the conscience. It is a heavenly being and becomes a god (Rev. A. Hetherwick, "Yao Beliefs," *Journal Anthropol. Instit.*, Jan.-June 1902, pp. 89-95). When the *lisoka*, or "soul," leaves the body it goes to *Mulunga* or heaven. It "becomes finally God," as Buddhists and Christians have also taught at times. The Orphic poets equally believed, like Virgil, in an *Anima Mundi* or "world-soul," which was a theory inconsistent with common beliefs in preserved individuality and "Islands of the Blessed," or in heroes whose souls haunted earth and were propitiated at Greek Anthēsteria, or Roman Lemuria fêtes of "all souls." They were dismissed by the invocation "Manes exite paterni"—"depart ye ancestral souls." Dido threatened Æneas saying, "I will cling as a shade in all places." But

the heroes of Greeks and Romans were half divine, and haunted their tombs, ever ready to listen to those who invoked them. The ordinary Greek left speculation on immortality generally to the mystics who were initiated at Eleusis.

Prof. Francis Newman, in 1852, wrote on the "Natural History of the Soul." He defined it as "that side of human nature upon which we are in contact with the Infinite, and with God the Infinite Personality." "By the soul alone therefore is it possible to know God. . . . In child, and savage, as the conscience is half developed so it is manifestly with the soul." He thus regards it as the Mind, which "warms into adoration when we discern the beauty of the infinite world . . . the forethought, fitness, and design apparent in all the works of nature." He thinks little of the miseries of life, and only of "a Boundless, Eternal, and Unchangeable, designing Mind," which he calls God. Thus he attempts to deal with the old objection that "man cannot by searching find out God." He adds that "it is unreasonable to imagine that we can at all more deeply sound His mind, than a dog that of his master." He says that: "The soul knows that God is her God; dwelling with her more closely than with any creature. . . . If thy soul, O reader, is to go into higher spiritual blessedness it must become a woman—yes, however manly among men. It must learn to be dependent, and lean on God, and dislike independence and loneliness." Vainly we build our temples on the sand; but in future we must be bolder and more trustful, as our frail barks are launched on the ocean where only Hope and Trust can remain with us. The great reality is beyond our understanding, and over it we have no power. Why need we feel doubtful that the future is good, or cling to the fancies of man in the past?

The Chinese say that man has three souls. One remains in the tomb, one in the ancestral tablet, and one expiates its sins in a Purgatory—these are the Ba, Ka, and Ta, of Egypt. Men thought that souls continued to share the joys and sorrows, food and drink, of the living, long after death—that is to say, till the individual was forgotten in time. The table is still spread yearly at the "All Souls' " feast, when men pray and eat with the dead. These rites are royal and magnificent in China, solemn and complete among all Indian tribes. We have often seen the profusion of viands, milk, fruits, flowers, and funereal cakes, spread out near woodland graves—nay even water provided that the ghosts may wash, and couches on which they may recline—and we have heard the solemn invocation: "Take and eat this food, and drink again as ye so oft have done before with us." Yet sometimes the additional request is: "But we pray you

come not again to us, and we will seek you no more" (see Srāddha).

Some Buddhists—like prehistoric tribes—leave a hole in the tomb for spirits to come and go. One school holds "that the soul exists for ages, but is then reduced to the vacuity whence it arose." Hindus are much divided on such questions, some believing in an "unbegotten self-existence," while their Agnostiks say that no such theories have any basis in reality. The Charvakas know of no soul save the breath which vivifies matter (Dr R. L. Mitra, in *Bengal Rl. Asiatic Socy. Journal*, Jan. 1884). The pure Monist urges that "it is simpler to think of one uncreate and eternal supreme soul, than of many." Man has always thought it simplest to assume direct action of some soul or spirit when he meets with unfamiliar phenomena, but he thus creates yet greater difficulties. The discussions of Hindu philosophers are to be found in 13 Upanishāds of which Dr Rhys Davids gives us a list (see *Journal Rl. Asiatic Socy.*, Jan. 1899), and these include 474 pages, penned perhaps as early as 600 or 700 B.C. Even the Rig Veda, much earlier, spoke of a great being whence "all the gods, and all human souls were supposed to have proceeded" (p. 75). The idea in the oldest Upanishāds makes the soul the physical double of the body. But not even the Veda vouchsafes us any proof of the existence of a soul. All who believe take it for granted—whether it be Plato or a Polynesian savage. It is called a light, a flame, a heat, a memory, or a mind, and he whose soul is absent wakes insane. The soul existed before the body, and entered it through the head, or through the toes. But such speculations were regarded as mysteries only to be understood by the priest. The orthodox Hindu belief is : (1) that the very pious go to "the place of gods," whence a spirit takes them to the "place of Brāhma," there to dwell forever, or for ages : (2) the souls of the less perfect go to smoke and darkness in the "place of the fathers," in the ether, or in the moon, and there the Devas feed on them ; they then return to earth in the rain, and become embodied in sacrifices eaten by men, reborn as infants, and forever migrating into other bodies in the same way : (3) the souls of the careless and irreligious are of little account, and enter into moths and gnats. The Katha Upanishād says that some souls become immortal, and free from care and from rebirth, but others undergo many lives, or even have to abide in wood and stones. The Prasna Upanishād, says Dr Rhys Davids, "contrives with reckless boldness to give five different views of what happens to the soul after it leaves the body." The Vedik view was that of the West. All had souls, and the good went to a sensuous heaven very like a pleasant earth, while

the bad went to darkness in "a pit." Nothing is said about any transmigration.

Neander tells us that gifts used to be left on Christian altars for departed spirits, and the congregation prayed for their repose before partaking of the Eucharist. Dead kings in France were served for 40 days as though still living; and still in Greek and Spanish churches bread, wine, and other viands in saucers, are placed above the bodies of the buried dead. Dr Tylor tells us that down to our 17th century empty seats for the dead were sold in churches on St John's Eve, and prayers for the dead were offered in mid-winter, or at the spring equinox. Early Christians held feasts at the tombs of martyrs: and Russians and Bulgarians still eat and drink among the tombs on "All Souls'" night, giving an abundant supply of food to the ghosts, like Hindus. The custom is of Pagan origin, but in the 9th century A.C. this day was instituted (Smith, *Dicty. of Christian Antiq.*); and at the close of the 10th century the 2nd of November was set apart for special prayers, to deliver the dead from Purgatory, at the instance of the abbot of the famous Cluny monastery, who had accepted the statement of a pilgrim, from Palestine, that he had heard the wailings of souls in an awful abyss of fire. The rites of All Souls' Eve are often unseemly in Italy and in the Tyrol. Pious Bretons then assemble bare-headed, in groves or cemeteries, and pour holy water and milk into hollows on tombstones: the bells ring all night, suppers are spread out, and the voices of the dead are heard chanting, or praying the living to pray for them. Christians and Hindus alike explain that, though such viands are untouched, their essence nourishes the souls: wherefore the visible remains may be given to the poor. Of such "communion with the dead" the cake and wine at funerals are a survival (see China). It would seem better that we should only commune in spirit, and in memory, with good ones who have gone before us. Intelligent beasts display more sagacity than some of the wild men we have met. The child sleeps away its day as an infant, and only gradually attains power of thought (see Conscience). Consciousness is not peculiar to man, and a slight pressure on the brain destroys memory; a single spot of disease disconnects our thoughts from our speech. Our soul depends on our body; and as Locke said: "Nihil est in intellectu quod non prius fuerit in sensu."

Spear. An early weapon and religious emblem (see Athēnē and Skuths). It was borne by Istar in Babylon, and by Devi in India, by Ares or Mars, and by other warrior gods.

Spenta-mainyus. Persian: "the holy spirit" of Ahūra-

mazdv the supreme god, whose foe is Angro-mainyus, or the "spirit of wrath" (see Ahriman and Zoroaster).

Sphinx. The Greek woman-headed, or man-headed, lion ("the strangler"), sometimes winged, and usually sitting or couchant. The emblem was used not only in Egypt but by Hittites, Babylonians, Phœnicians, and early Greeks. The famous Egyptian sphinx, carved near the pyramids, was called Sesheps, and is the symbol of Neb-hor-em-khu, or "the lord Harmachis," whom Greeks called the Agathos Theos (Pausanias, viii, 36, 3), in whose honour a cup of wine was drunk at the end of a repast. Thothmes IV adored this god, and built the altar between its paws. It is however supposed to be much older than the 16th century B.C. (see Egypt). Thothmes IV is represented adoring the sphinx. There is a Roman altar at the entrance of his chapel. The paws were repaired with small stones plastered over, at a late date. The body is 140 feet long. Arabs call it "the father of terror." The sphinx was also an evil being in Greek mythology (see Oidopous).

Spinoza. Baruch (or Benedict) Spinoza was a descendant of Jews who fled from Portugal to Holland: his father was a well-to-do tradesman, and this only son was born at Amsterdam in November 1632. Two sisters Rebekah and Miriam were born later. Spinoza studied Hebrew, German, and Dutch, under the senior Rabbi, and became deeply versed in the Talmud, and in the philosophic and religious writings of Ibn Ezra and Maimonides, who sought to reconcile Jewish belief with the teaching of Aristotle (see Maimonides). The Latin master of this remarkable youth was the scientific Dr Ende, who became a rationalist, attracted perhaps by the ideas of Giordano Bruno who was martyred at Rome in 1600 A.C. Descartes also (1596 to 1650) settled in Holland in 1629, and his philosophy was spreading when Spinoza was born. Being able to read Latin easily, the youth gradually set aside studies of divinity, and as early as 1653 it was noticed that he had become lax in his attendance in the synagogue. He was entrapped into controversy, and his views were declared unsound by the Rabbis; but his talents were great, and scandal was unavoidable; he was offered a yearly income of £50 to conform to orthodox doctrines. This he scorned to accept, and was finally expelled from the Rynagogue, with the usual fearful curses, in July 1656. An attempt was made to murder him soon after, and this led to his leaving the city for a suburb, principally inhabited by Mennonites or Baptists (see Mennonites). Here he remained studying and writing for five years, supporting

himself as an optician, and known by the name of Benedict Spinoza. He was regarded as a Christian, but his studies had carried him further than Descartes, and he had become a philosophic Pantheist, a simple, pious, and earnest seeker after truth. He was not an atheist, and Novalis has called him a "God-intoxicated man." Hegel defined him as an "A-kosmist" (not a believer in a self-acting world); and Schleiermacher speaks of him as "the holy excommunicated one." Goethe, Lessing, and other great thinkers, considered him to be unique in strength, learning, and sincerity. He was kindly and unselfish, often refusing wealth, including a fortune left to him by an admiring friend. He resisted the attempt of his fanatical sisters to deprive him of his patrimony, yet he gave them everything except one little bed, and continued to live by his humble trade as a grinder of lenses for optical instruments. He declined the chair of philosophy at Heidelberg which was offered to him by the Elector Palatine.

In 1661 Spinoza, with his humble host, moved to Rhijnsburg near Leyden; and in 1663 to Voorburg near the Hague; in order to publish his *Ethics*, which he finished writing in 1665. He then began his equally celebrated "Theologico-Political" treatise, in defence of freedom of thought and speech concerning speculative questions. It was published anonymously, in 1670, at Amsterdam, and was at once placed on the Index Expurgatorius in Rome, and interdicted throughout Holland in 1674. Spinoza was cut off suddenly by consumption in February 1677, before he was 45 years old. It was thought that his lungs were affected by his trade. He was no propagandist, but a gentle student, who has left us his best thoughts. When his landlady asked his advice about her religion, he said: "It is a good one, do not look for another; you will be saved if you live a quiet, honest, and peaceable life." His creed was purely ethical, and he lived bravely in times of great danger. His valued master in science—Dr Ende—was hanged as a conspirator in 1674 in Paris; in England Prynne, the author of the *Histriomastix*, was imprisoned for life; fined £5000; had his ears cut off; and, by decree of the Star Chamber, had to stand in the pillory at Westminster and Cheapside. Yet the mild spectacle maker, for twenty years, silently undermined the churches of Europe. To such as would listen, he said: "We do not know for certain that anything is good or evil, excepting what conduces to understanding"—a conception very different to those of established Churches and political powers. Dr Martineau, reviewing Sir Frederick Pollock's *Spinoza*, wrote: "Though Spinozism is anti-theistic, and has no valid excuse for

retaining the word 'God,' in the conception of an infinite monad, yet Spinoza dignified the idea of a Supreme Being as much as Jews degraded it. His God is solitary, acts only from the necessity of his nature, is the free cause of all things, and loves himself with an infinite intellectual love."

Spinoza says that "Pain and sorrow are man's passage from a greater to a less perfection . . . memory, and like powers and feelings, are wholly dependent on the body. . . . God necessarily exists, and expresses the perfected human idea under the form of eternity." But like churchmen the sage was talking about matters of which he could know nothing. He adds: "It is only the Immortal and Omnipotent One who knows the past, and only in Him can we be immortal." He thus approaches the Indian doctrines of absorption into deity, and annihilation. The philosopher is clearer and sounder when he leaves God and heaven to return to earth and man. He sets aside the doctrine of free-will, when he says: "Men are deceived who say they are free . . . this concept is based on ignorance of the inevitableness of the causes which determine desire. . . . There is truly but one substance, of which all things are but modifications, and are absolutely dependent thereon" (see Free-will). Kant went much further than Spinoza, in denying the philosophical necessity of supposing the existence of a Supreme Being. Even he admits, however, that it is "in many respects a useful idea; but being only an idea it is quite incapable of increasing, by itself alone, our knowledge with regard to what exists.!" Spinoza's Monad is a passionless, perfect, and eternal being, personal though existing in all things. This is not the Monist's view, nor is it that of any school of Atheism (see Pantheism).

Spirits. Supposed beings without bodies, or with airy bodies (see Soul); including not only ghosts and shades, but also demons, fays, and gods, and other immortal beings, good and bad. The radical meaning of such words is discussed at the end of this article.

All who accept their national Bibles unquestioned, find good and sufficient authority for believing that their deities, and demons, have often appeared to men, and that they still surround them in divers ethereal forms: while they are also able to enter, or "possess," human bodies, either in the absence of the soul, or when it is present in the man. The Jew and the Christian alike believe in a Holy Ghost, or Spirit of God, which among the latter has gradually, since our 4th century, become the third "person" in a mysterious Trinity, and a God who is Oreator (Gen. i, 2), Preserver, and Advocate (Paraklete), or "Comforter"—an omnipresent and omniscient "being" or per-

sonality. Under this Trinity innumerable good spirits, seraphs, and angels act, and are opposed by evil spirits, under a devil (enemy, or accuser, or Deva), who is equally omnipresent. The system is exactly the same in Persian dualism ; but the nature, offices, and even existence of the good spirit, or advocate, have been denied far more than those of the adversary, or Satan. Texts from Genesis to Revelation have been adduced against every proposed definition of the former ; but the Churches in solemn councils (see Councils) have declared all such objections to be “blasphemous heresies,” when not in accord with definitions pronounced orthodox (see Creeds). For the Spirit of God (*Ruah Elohīm*) created the world by “brooding” on the waters (Gen. i, 2).

The gradual growth of the Trinitarian dogma, which has been the cause of so many schisms (see Church), due to attempts to define and harmonise various statements in the Bible, is traceable in the Epistles, Gospels, and creeds. The Jews called God their Father like the Christians ; and Paul often speaks of “the God and Father” of Christ ; and defines the one God and Father of all as “above all, and through all, and in all” (Ephes. iv, 6 : the “you” not being found in the early MSS.). He does not regard Christ as equal with this God, for (see Rev. Vers. margin) he says (Phil. ii, 6) that Jesus, “being in the form of God, thought not to grasp equality with God.” The term Son of God is used in the Epistles in the same sense as it was by the Jews, in speaking of their Messiah ; and even the Babylonians called every good man, and good ghost, a “son of his god” (see Babylon). Paul states that all believers, whether Jew or Gentile, are sons of God (Rom. viii, 15; Gal. iv, 6). The Holy Ghost inspired not only Jesus but also all believers (Acts x, 38 ; xx, 28 ; Rom. v, 5 ; 1 Cor. vi, 19 ; 2 Cor. xiii, 14 ; 1 Thess. i, 5).

The legend of Virgin birth, found in two out of the four Gospels, attributed a supernatural origin to Christ, which the Epistles, the Didachē, and other early works, do not notice. Even in the Gospels, however, the dogma of the Trinity was not originally to be found. It is admitted that the passage in the First Epistle of John (v, 7, 8) is a late interpolation, found only in a few later MSS., and absent from the Uncials of the 4th and 5th century, and from all Greek MSS. down to the 15th century. The final verse in the Epistle (2 Cor. xiii, 14), if genuine, is inconclusive ; and another passage (Matt. xxviii, 19) appears also to be a later addition (verses 16 to 19) to the original. The Trinity has, in the same way, been introduced into the Latin translation of the Didachē, though absent from the older Greek and Koptik versions, and in spite of the fact that

Christ is, in that work, regarded only as an inspired "servant" of God. The equality of the Son was denied in 325 A.C. (see Arius) by those who regarded him as the first created being. The equality of the Holy Ghost was also denied, as late as 381 A.C., by the Macedonians; and the "procession" of this spirit from the "Father and the Son" is still denied by all Catholic Churches except that of the West.

The Hebrew word *Ruah* ("wind" or "spirit") is of both genders, but usually feminine. The later Hebrews identified this spirit with the feminine *Hokmah*, or "Wisdom" of God (see Logos). Hence, in a passage from the lost "Gospel of the Hebrews," the Holy Ghost is called the "mother" of Christ; whereas in our third Gospel it seems to be regarded rather as his father (Luke i, 35). Even Origen speaks of this spirit as the "mistress" of the soul. A difficulty also arises as to the omnipresence of the Holy Ghost, on account of passages in which it is said that, until the departure of Jesus, it could not come on the disciples (John vii, 39; xiv, 16, 17, 26; xvi, 7, 8). Two accounts are given of the inspiration of these disciples: according to the one, by Christ's breathing the Holy Ghost into them after his resurrection (John xx, 22); and according to the other by its descent on them after Christ's ascension (Acts iv, 31). From other passages (Matt. i, 18, 20, iii, 11; Mark i, 8-10, iii, 29, xii, 36, xiii, 11; Luke i, 15, 35, ii, 26, iii, 16, 22, iv, 1, xii, 12; John i, 32, 33; Acts i, 5, ii, 17, iv, 31, v, 3, vii, 51, viii, 15, 17, ix, 31, x, 38, xv, 28, xix, 2, 6, xxviii, 25) we learn that the Holy Ghost inspired David, and Isaiah, descended on Mary, and was the Unction or Baptism of Christ; by it John the Baptist also spoke; and the sin of blaspheming this spirit is unpardonable, though blasphemy against the Son of Man is pardonable. Simeon the priest prophesied through the Holy Ghost, of which Jesus also was full. The apostles receiving it (could transmit it to others, by laying their hands on them; but the Ephesian converts (Acts xix, 2, 6) had never heard of it till Paul asked if they had felt its influence. The orthodoxy of later creeds declares the three persons to be spirits distinct, yet indivisible; rightly calling this an "incomprehensible mystery," since the Churches have created the difficulty, by vain attempts to define the God-man—to their own destruction. The incarnation of a god is an idea common to all faiths, as are Triads or Trinities; but in all cases the idea conflicts with that of a single god, omnipresent and illimitable (see our *Short Studies*, vii and viii). Neither God nor man can ask us blindly to believe without actual evidence, and still less he who says "be ready always to give an answer to every man that asketh you, a reason of the hope that is in you" (1 Peter iii, 15).

The nature of the Holy Ghost had been defined in the 4th century A.C. (see Didron's *Christian Iconography*, i, 417); and Augustine (*De Trinitate*, ix, ch. 6) said, that "the Father represented Memory, the Son Intelligence, and the Holy Ghost Love." Every word of the Bible was then believed to have been written from dictation of this spirit, by holy men (2 Peter i, 21). The Jews equally believed (sep. Bath-Kol) in such inspiration; and men did not in such an age consider what Mr Herbert Spencer (*First Principles*) calls "a scientific commonplace," namely, that thought and feeling are only perceived through nerve action, and that force is only possible as a movement of some kind of matter: or, in other words, that every spirit must have some material form; though, if this be imperceptible by our senses, we cannot be aware of its existence. The Christian Churches however were not concerned with this; but, from our 8th to our 11th century, were rent asunder by the questions whether the Holy Ghost proceeded from the Father alone (John xv, 26), or from the Father and the Son (John xiv, 20), and why Christ said "my Father is greater than I" (John xiv, 28), if he made himself "equal with God" (John v, 18). Although believers in spirits denounce as Materialists all who differ from them) there is no more materialist conception than that of the believer himself: for man is forced to personify his gods, and to localise his heavens and hells, before he can grasp the ideas, and must thus limit that which he pronounces to be illimitable. Berkeley (*Principles of Human Knowledge*) honestly admits (p. 238) that "of a spirit *per se* man can have no idea or notion." Locke also asserts that "our minds cannot advance beyond the simple ideals which we receive from sensation and reflection." Let us then hold with Aristotle that the judge must not allow his heart, aspirations, desires, or any *a priori* views, to affect his reason or understanding.

It is only through matter then that we poor mortals can know of spirits: they must appeal to our sense of sight, or of touch, of hearing, or of smell or taste. Even when we credit such communication, we must ask whether the cause is not some illusion, due to imperfect vision of eye or mind. If passion entices, men say that an evil serpent tempts; if the ass thwarts us, it sees some spirit; if the cloud thunders, some angry god is speaking. Such ideas are common to all Animistic faiths and myths; but they have nothing to do with piety and true religion, as we now understand them. Weak, credulous, ignorant, and emotional, or timid persons; hysterical women; men with highly strung nerves and strong imaginations; those who are epileptic, or in a state of ecstasy bordering on insanity; all these have been the deceivers and the deceived; not

willingly perhaps, but through the influence of their education, and upbringing in a spiritual (or spirit) atmosphere. Such tendencies are, by the law of heredity, natural to them from birth, not easily shaken off, and still less affected by evidence that destroys the fables of ancient faiths. Indeed a new, and more ignorant, belief in spirits often fills the void left when the older religion is discarded ; and the new "Theosophy," as it is called, comforts the believers for what they have lost, as regards a future spirit-world. Hence we find that many who have ceased to believe in the old Scriptures of their race, and who have turned aside from the steep hard paths which alone lead to the temple of truth, are unable long to endure the cold grey atmosphere of reason, which must ever surround the heights of knowledge. The weak, the ignorant, and the indolent, thus fall back into a slough deeper than that from which they have escaped. But let us not blame either the teachers or the taught of any creed. The former have generally been thoughtful and pious ; and their chief fault has been an attitude perhaps too reverent towards that which, to them, was mysterious and incomprehensible. The object of their teaching was (perhaps at the expense of logic and truth), to comfort the miserable and the dying, and themselves as well, by their belief in a future spiritual world, where spirits would compensate us for miseries endured—or inflicted by them—on earth.

The basis of belief in spirits is found in our ignorance, and in the fears that it engenders. Most people live in constant presence of phenomena which they do not understand—even when explained to them scientifically—and which they cannot investigate. The more this is the case the more do they believe in spirits. A superficial acquaintance with scientific discoveries appears only to widen the field of man's credulity concerning the unknown powers of "nature." Hence we often observe that the young Theosophist fancies the presence of as many spiritual agencies around him as he has heard of forces—magnetic or electric—which appear to him wondrous. He readily accepts, on the haziest testimony, accounts of visions, or of miraculous cures like those at Lourdes : he says that he regards these "not as miracles, but as results of powerful, inexplicable actions on the part of spirits." He confesses that he has neither time, inclination, nor scientific ability, to investigate properly the real facts, or the causes—physiological, mental, or other—which produced what appears to him to be mysterious. He may be deceived by others ; yet he believes ; and so the ball rolls, and a new religion springs up. The spirit atmosphere is, and always has been, terribly infectious, especially for the young, ardent, and imaginative, who desire freely to look round them. It is so easy

when we hear, see, or dream about, something strange, or connected with what is far off, to put all down to the intervention of a god or spirit, rather than calmly to investigate all possible causes (physical and mental), such as the action of the brain lobes, or of the optic nerve. Hypnotism and dreams, the imagination of the ecstatic, insane, or self-drugged, have been called—in the sad history of religions—the voices of another world, communications from the dead, or from gods outside the universe of matter. The visions of the ancients were far more terribly real to them than are our modern trances; and their consequences were far-reaching, in time and in eternity. Our ignorance of nature is the measure of the intensity of our belief in the supernatural. It is needless to suppose fraud, or clever manipulation, among the ancients: the phenomena were accepted as real, and not perceived to be illusions (of sight or mind), any more than they now are. They were as sincerely believed as the story of Eden, or the temptation of Christ, are now believed, by pious Christians, to have been actual facts. As civilisation advanced the ancient teachers, like the modern ones, tried to smooth over any difficulties, and even sought to perpetuate hallucinations from which they themselves had escaped—sometimes wisely anxious to steady the weak as they plunged wildly into the dark unknown.

Dreams have often been the cause of religious beliefs (see Dreams); for the soul or spirit was thought to wander away from the body. In dreams the dead were seen again, which was considered evidence of their existence in some distant region. The names for spirits signified either that they were weak “shades” of the departed that escaped the touch, or “living” powers. As early as the 8th century B.C., great thinkers began to hold that life was not an entity apart, but a movement of matter. Failing its presence the body was said to be dead: the spirit was supposed to have fled—perhaps only for a time. Therefore the rock-cut tomb, or the rude mound, must have passages leading from without, to the chamber, where the corpse was laid, in order that the spirit might come freely in and out. For this reason too our Indian servant wakes us very gently in the morning, softly entering the tent, or room, and repeating “Sa-a-bib, Sa-a-hib” in a dreamy monotone, gradually becoming louder, till he sees us move: for the Atman, self, or spirit, has thus been given time to resume its throne in

“The dome of thought, the palace of the soul.”

It is an idea common among the wild hill tribes, and forest dwellers. On one occasion, while surveying a portion of forest upland

among the Bhils of W. Central India, the author (being in a region which had rarely been trodden by any European), told the tribesmen to set a Bhil watchman by his tent, who was to call him before dawn. In the evening a naked savage with his sword beside him appeared, and after salutation departed on his rounds. About four in the morning the author was wakened by a low plaintive note, as if from a horn echoing round the camp, apparently at a distance. The sound seemed gradually to come nearer, becoming loud and eerie, till all the camp was roused. The friendly savage explained, on enquiry, that he always did this, lest the body of the sleeper should rise "A-kela"—or "without its spirit."

From every ancient sacred book we can gleam abundant lore about the occult and the spiritual. Everywhere Isis is easily unveiled, and her garments assume the forms of local belief: but we have occultism enough in Christianity, without going further: we need not seek for such mysticism among the Mahā-atmas ("great souls") of the corrupt Buddhism of Tibet; or among Yōgis of the Himālayas. Belief in spirits is undoubtedly to be found there, but so is it among ourselves, and wherever men, women or children are weak, or sick, piously inclined, and ignorant. Let the Theosophist study, as he proposes, "seven years" like Buddha, or Apollonius of Tyana. But let that study be an earnest, and if possible unbiassed, attempt to learn facts; and let him leave alone the occult and the mysterious, accepting what Confucius taught 24 centuries ago, and considering that "what he does not know he does not understand." We arrive at no useful results by simply culling out of the Bible marvellous tales of how serpents and asses spoke with human voice, or patriarchs lived for many centuries. As men of science we know that the anatomy of such beasts shows vocal organs unfitted for speech, and that the human frame cannot hold together for above a few scores of years: that it is too heavy to allow us to walk on water, or to fly in the air, and too solid to pass through closed doors or walls. Human imaginings, based on dreams, account for every tale of spirits who can eat without bodies, can talk to man, or dwell in arks, bushes, clouds, fire, and water: in trees or stones: or who appear as "tongues of fire." All such marvellous stories, found in every sacred book ever written by man, must be weighed in the balance of scientific knowledge; and he who fails to compare one faith with others will only deceive himself and others. He must allow for the ignorant imagination of those who saw spirits in mountains or rivers, caves and deserts; and he will—if fairly educated in science, and of sound mind—come like others to the conclusion that "no man has seen God at any time": that no one

has ever heard one word or whisper from any "spirit" whatsoever : that he must not expect any voice, or action, which is not connected with the material universe. He will then tell us that the thunder, once called the "voice of Jove," is as natural a sound as that of his own voice; and that the lightnings of Zeus are only the same in their nature with the current that the telegraph girl is sending out from her delicate instrument—with or without a wire. Medical knowledge will enable him to give a cause for visions of the night ; for dreams of angels walking on the stairs of heaven ; for presages of famine and disaster, which are more often falsified than confirmed by events.

It is an absolute truth that our mental state depends entirely on that of our bodies, and that no "mind" is perceptible except through nervous action. Healthy thought is possible only under healthy conditions of the animal, or living being. If such being be immature, or too old, it cannot accomplish the highest work for which it is fitted in its best age. The mind soon becomes conscious of weakness ; and hence we see that the aged withdraw from the consideration of difficult questions, even when they have spent the best part of their lives in debating them. Old age seeks rest, and often finds it in the comforting assurance which friends are ever ready to urge—for who would be so cruel as to suggest disturbing doubts and fears ? But such final yielding to opinions which, in days of vigorous intellectual power, we had tried, and found wanting, and had cast aside as superstitious, must (as Renan saw) be regarded, not as a "death-bed conversion," but rather as the result of weakened mental grasp. It would be a poor compliment to the gods to pretend otherwise : to say that we can only believe in them when feeble or doting ; or when we resemble the ignorant Oriental, the raving madman, or the entranced Yōgi. We must set aside alike the visions of Buddha, Christ, or Muḥammad, however earnestly the believers urge that these great teachers strove with Mara, Satan, or Iblis, and communed with gods in lonely groves, or on desert mounts. No doubt, like the child Samuel, they heard their Lord calling them, as many an hysterical girl hears him in these days also : but we have learned now, in such cases, to call in the doctor ; and we should certainly not allow a physician to practice long in our hospitals, if he diagnosed the case as one of possession by a devil, or of inspiration by a god.

Belief in such possession or inspiration; in spirits, souls, ghosts, devils, deities, and spectres, is nevertheless still very general throughout Europe ; and they are still very real "beings," and causes of terror, throughout Asia, Africa, America, and Oceania. The belief in the spirit which is the life of any being has always, from the first, lain at

the very root of every religion since man first gazed on death. Once, in an Indian jungle, the author turned aside from the pursuit of game to interview ghosts. It was a favourable time in the early grey dawn, when the laurel might assume the form of Daphne. Cautiously he rode along a tortuous path, rifle in hand. Arriving at an open space, he was amazed to see a screeching group of women running, with hands and *chudders* over their beads, "because of the angels" (1 Cor. xi, 10). He hastened to their defence—from a bear perhaps: but was finally directed to a burning-ghat some-way back. After much chattering, by the aid of a ploughman, he found (on entering the field) that these women had gone at early dawn as mourners, to sprinkle holy water, with incense, over the ashes of some dear one who had been burned the evening before; and that suddenly there sprang up *Angusta-mātha*—"little thumbs"—such as are well known and much feared: for they are the ghosts, the *linga-sarira*, or "essence" of the dead—the sprites which flit about the corpse for a time, before setting out on the long journey to Swarga, or to Nirvāna. Vainly did the author try to calm these women, by assuring them that, if water is cast on hot ashes, such little spurts of it will shoot up. The Hindu is not an Ephesian Christian, to exclaim that he had "not so much as heard whether there be any Holy Ghost" (Acts xix, 2).

Modern Spiritualism and Theosophy are but feeble survivals of the mighty superstitions of the past, which still enthrall so many millions of humanity. Spirit rapping is known all over the world: among Transvaal Boers, and Syrian Moslems; and we have witnessed writing on slates and walls, in the houses of Chinamen at Singapore, and often heard of it in Barmah, Java, and Siam. The Germans have always had their Polter-Geist, who makes mysterious knockings in houses: in Swabia and Frankonia these are frequent and urgent, on the Anklöpferleins-nachte, or "night of the little knockers"; but without any important or evil results. In Wales the miners delight to hear sundry knockings which direct them, they say, to places where there are minerals. The Chinese, says Mr C.D. Mills (*Index*, August 1884), have mediums who can commune with gods in writing, by means of a self-moving pencil, and a tray of dry sand. Widows of the Mandan Indians can still so hold converse with their dead husbands. The Christian Church (as shown by a well known legend) held that the spirits of the dead were able to write: for two bishops died during the sitting of the First Council of Nicea, and its proceedings are said to have been left for a night on their tombs: in the morning these were found written across with the words: "We, Chrysanthus and

Mysonius, consenting with all the Fathers in the holy, first, and Ecumenical Nicene Synod, although translated from the body, have also signed the volume with our own hands." Truly many legal difficulties might easily be solved if spirits without bodies could now, with their hands, sign the necessary deeds in our courts of law.

The ancient physician Hippocrates was well known to send prescriptions from his tomb. Abelard and Heloise have often told their friends that they are now happy. Mr Herbert Spencer has shown that the more emotional, poetic, and artistic (that is to say the more imaginative) the nature, the keener is the faculty of conjuring up pictures in the mind, and "the more liable are we to the revivification of ideas, and impressions from real perceptions, until we come to revel in a wonderland of mental imagery, miracles, and ghost, or spirit, stories divine and devilish, and as fallacious and delusory as ancient witchcraft." In the lives and writings of poets, artists, and even philosophers—Milton, Dryden, Tasso, Descartes, Bunyan, Cowper, and others, we read of such things. Tasso used to speak to a spirit gliding on a sunbeam. Malebranche (like Abraham, Moses, Samuel, or Muhammad), heard spirit-voices distinctly. Dante, and Cowper, saw and spoke with the Devil, and Luther actually assaulted him. Pascal started from his chair when he saw the fiery gulf of Hell at his side : Swedeoborg saw, and accurately described, both Hell and Heaven ; even the philosophic Descartes speaks of an invisible being that followed him.

Among the Finns new born infants (and persons born in an auspicious hour in some English northern counties, and in Scotland) can see ghosts, souls of the dead, and demons, or hobgoblins (*Notes and Queries*, 28th Nov. 1884). The Finns indeed constantly see and hold interviews with the damned, who generally appear of fiery or blood-red color, sometimes headless, sometimes "with flames spurting from their mouths and eyes . . . they whistle, shake houses, and occasionally shut doors . . . bewail the weariness of their lives . . . but never speak to the living till spoken to, though they mumble, and try to speak, and usually answer in monosyllables 'yes' or 'no.'" They are often seen near wells (in red caps), in bath houses, behind hearths, kilns, etc.; and are found dressed in red, sitting near fires and ovens. "The woods of Finland have an enormous number of such sprites, with long beards, whose daughters are beautiful, and fond of combing their long hair at sunset beside calm clear wells : unbaptised children are often stolen by them, and they assume various forms, as cats, etc., in order to get near them ; but a pair of tongs, knife, etc., laid crossways drive away these spirits."

Heavenly spirits (like the Hebrew Beni Elohim or “sons of god”) still come down to earth, in many parts of the world, and love the “daughters of men.” Maidens in India are still believed to bear children to some holy spirit. Such a child of Munja we find in Malabār. Holy men too, who may be called Mahā-atmas (which Theosophists wrongly pronounce Ma-hatmas) say that they obtain offspring by heavenly Succubæ, after the performance of some severe rites and penances. The Ceylonese say that all children born with hair, or teeth, have Incubi as fathers (see 'l'ylor, *Prim. Cult.*, ii, p. 190). Sir J. M. Campbell (*Indian Antiq.*, Jan. 1898) gives many instances of similar beliefs in Europe, surviving till the 19th century, even among ourselves. Many are the great men, besides Plato or Alexander, who had gods as fathers; and Servius Tullius, the 6th king of Rome, was the son of the hearth-spirit Vesta. The Cyprians said that the Greeks were the offspring of Succubæ. Our St Augustine (600 A.C.) said that he was constantly visited by such beautiful fiends: as holy women were visited by Incubi. These ghostly temptations are frequently noticed in our 4th century; and, in 1621, Burton (*Anatomy of Melancholy*, pp. 118, 494-496) wrote that “there was never a time when so many lecherous spirits, satyrs, and genii, appeared as now.” Scotland was then complaining that “not even the names of Jesus and Mary, or the sign of the Cross, could scare away Incubi, and Succubæ.” In France, as late as 1730 to 1780, masses used to be said in churches to keep away Incubi from nunneries. For there were many children supposed to have had such fathers. The evidence for these beliefs would, however, not be now admitted in any court of law.

We must endeavour to trace the origin of all these superstitions in the radical meaning of the various words used to describe the spirits; and some of these roots are common to various families of language. A material meaning must attach to such words, and it is not enough to say that they mean “wind” or “breath,” unless we can find the basis of terms for such abstract ideas. Animus in Latin is the Greek *anemos* for “wind,” from the Aryan root *An*, which means to “breathe” in Sanskrit (see *An*). Our word soul is from the root *swal*, “to swell” or “sway”; and ghost, like “gust,” is from *kwas* to “pant”; but the origin of these roots requires to be explained.

[Perhaps the oldest common term for a spirit is *As*, *Is*, or *Us* (see *As*), from the root meaning to “blow” or “breathe.” With it is connected the root *Ish* for “being” (Hebrew *Ish*, “man,” “being”: Turkish *Is* “to live”: Aryan *Ish* “vigorous”: Akkadian *Us* “man”): it is connected again with *Is* to “speed,” and *As* “to throw” (Egyp-

tian *as*, Aryan *is*, Hebrew *auš*; Turkish *es*, “to hasten”: Egyptian *uš* “fling,” *aas* “javelin”: Aryan *as* “throw”), the meaning being, in all cases, life or movement. Cognate to this root is the inverted sound *Si* or *Su*, which appears in the Akkadian *Zi*, and the Keltic *Si*, for “spirit,” and in the Egyptian *Shu* “wind.” This again is connected with movement, as the root *Sa* or *Su* means “to go” or “move,” in Akkadian, Egyptian, and Turkish, like the Aryan *Swa* “to sway.”

The Arabic *Jān* or *Jinn* for a “spirit” comes from an ancient common root (Akkadian *gan* “to be,” Aryan *gan* “to produce,” Semitic *kan* “to be”); and the word *Pan* seems equally widespread (Japanese *Pan*, Latin *Faunus*, Greek *Pan*, all meaning “wind” and “spirit”), being derived from *Ba* and *Bu* “to blow” (see under these headings). In Semitic speech three words are used:—(1) *Nepshesh*, in Hebrew, is the Assyrian *Napistu*, and Arabic *Nefes*, for “soul” or “self,” the root being probably *Pasah*, “to grow” or “spread” (see *Bas* and *Nepshesh*): (2) *Ruah*, means “wind” or “spirit” (Arabic *Ruh*), from the root *Ruh* “to move” or “go”: (3) *Neshamah*, “spirit,” from a root meaning to “inhale.” The commonest Turanian words are *As* and *Pan* as above mentioned. The Aryan words are numerous, and in some cases refer to apparitions, as for instance “phantom” (from the Aryan root *Bhan* “to appear”), or “spectre” (from *Spak* “to see”). The Greek *Daimōn*, or demon, probably means a “spirit” (*Zend dhmā*, Persian *dam*, “wind”).

“Ghost,” as the author points out, is connected with words meaning to “swell up,” “to pant”; and so with “gust,” “gas,” and “geyser.” This root *Kwas* appears also to be cognate to the widely distributed root *Kas* “to hasten” (Egyptian *Khes*, and *Hes*: Aryan *Kas*: Hebrew *Khish*: Arabic *Khāsh*: Finnic *Kos*). The words *Bogey*, *Puck*, *Phooka*, *Pixey* (see *Bhāga*) appear to come from the Aryan root *Bhug* “to wave about” (see also *Bhuj*), derived from the older *Bu* or *Pu*, “to blow” or “swell” (see *Bu*). The Greek *Pneuma* for “spirit” is, perhaps, to be referred to the old root *Pan* already mentioned, from which also the *Penates* or family spirits were named: while *Psukhē* (*Psyche*) for the “soul” would come from *Pas* (compare *Bas* or *Pasht*) rather than from *Bhug*.

The Latin word *Spiritus*, and our “spirit,” are from an Aryan root *Spar*, which apparently means to “vibrate,” “move to and fro,” “breathe”: from it also come “spear,” “spurt,” and “spur.” In this, and in most of the preceding cases, the material basis of the roots is found to contain the idea of palpitation, heaving, or movement to and fro. The heaving of the breast in breathing seems thus to be the

original observation; and the sounds are imitative, generally of puffing, and panting, or hissing noises. Prehistoric man was aware that life was shown by the movements of the lungs ; and when these ceased, and the heart ceased to palpitate, he said that the “ spirit ” had left the body.—ED.]

Spondists. Women attached to Egyptian temples of Amen Ra and other gods (see Deva-dāsis and Kadesh).

Spurke. The Skandinavian deity of February.

Sraddha. Sanskrit : “ reverence,” “ piety,” hence an offering or charitable gift. It is now almost exclusively understood as applying to funereal rites, feasts, and prayers for the dead (see Soul). These are held annually, monthly, or even weekly. The offerings are sometimes only eaten by the Hindu priest, the remains being given to a sacred bull or cow. By eating these, priests are believed to be able to commune with the dead. In the Vedas, Sraddha is the goddess of religion: but the present rites differ widely from those laid down in the old Sāstras (see Max Müller, *India : What can it teach us ?* vii). In the Dharma Sāstra the gods are said to have won heaven as a reward of their faith and sacrifices, and men, if faithful, can do the same. A part of all Srāddhas is offered to Agni (the fire), and Brāhmins assert that the gods accept whatever is offered to their priests, while no Sraddha is efficacious unless offered in the right place, and by the right person, for it is otherwise the heretical offering of one “ whose gifts are flung to goblins.” These offerings seem to be first noticed in the Grihya Sutras, when Srāddhas are said to raise the soul of the deceased from this world, re-embodied in heaven, while without them it wanders in a world of demons. The worshipers used of old to eat the offerings after the ghosts had been satisfied with their essence or savour : and the flesh was often eaten raw, as it is said still to be in Mexico and Hayti. The Roman Feralia and Lemuralia were Srāddha rites in February and May. The Algonquin Indians equally believe that ghosts eat and drink food placed before them ; and such offerings were found in the dolmen cemeteries of Guernsey. Among Esthonians, morsels are thrown under the table for souls to eat. Spaniards still offer bread and wine on the tombs of those they have loved, at the anniversary of the death. In Russia a table is spread for beggars, as well as one for the friends and for the priests who perform the funeral rites, and the feast is repeated on the 9th, 20th, and 40th day after death. Parboiled wheat used to be placed on the corpse, and saucers of boiled rice, with raisins, are now

sweetened with honey, and placed in the church. The Karens of Barmah make their offerings annually in December “the month of shades.” The Kosch of N. Bangal offer fruits, and a fowl, to deceased parents at harvest time. The Barea of E. Africa celebrate the Thiyot feast in November, when beer is placed for two days before the ghosts, and then drunk by the living. In W. Africa the feast of the dead is at the season of the yam harvest. In Hayti the negroes take food for the dead to the graves. The Mazdeans of Persia held annual feasts for deceased relatives, as do Slavs in springtime, and Bulgarians on Palm Sunday. The Russians, on “Parents’ day” wail for the dead ; and, spreading a handkerchief on the grave, set out gingerbread, eggs, curd tarts, and vodka, sipping the spirit in memory. In Italy, on “All Souls’” Eve, the children receive skulls and skeletons made of sugar and paste. In the Tyrol melted fat is burned on the hearth as a “soul light,” and cakes are left on the table for ghosts. The Barri in China (according to Father Cristoforo) consider that the dead require splendid feasts several times in the year, and they wait long for the arrival of the dead guest. The missionaries were here told that the souls of the dead feed on the substance, and leave in the dishes “the accidents which the corporeal senses perceive.” The Jesuit father adds that, as they hold this belief, “it will not be very difficult to prove to them the mystery of the Eucharist” (see *Secular Thought*, October 1898). Confucius himself upheld the practice of such rites, though he would not discuss questions as to the future life any more than Buddha would.

Sraman. Sanskrit : “toiler,” a monk or priest who is what some Protestants term a “worker.” Hence the later form Saman or Shaman (see Samans) : the Greeks called them Samanaioi, or Semnoi. The Jains are called Sramans, and “forest recluses,” in the Bhāgavata Purāna (see *Indian Antiq.*, ix, x, 1881-1882).

Sraosha. The Mazdean holy spirit who inspires holy men, and presides over countless Yazatas (Yezids) or angels, who guard mankind. In later hymns he is the seventh of the Āmēsha-spentas, or “immortal spirits” of Ahūra-mazdā, and the “mighty and righteous one” who opposes the demon of wrath : he is the type of obedience, and ever ready to hear the prayers of the pious, and to convey them to God. The red chrysanthemum is his emblem (see *Sacred Books of the East*, xxiii, p. 167).

Srāvaka. Sanskrit : “a hearer.” A class of Buddhist, or Jain lay votaries, who “listen” to the teaching, but need not be ascetiks. They are capable of becoming Arahats.

Srāvasti. Sivet. A city very sacred to Buddhists in connection with Gotama's history. It was the capital of N. Ayodhā, or Oudh, divided from S. Oudh—of which the capital was Saket—by the Gogra river. A Raja Sravasta was the 11th in descent from Surya the sun, before the time of Rāma (Genl. Cunningham, *Geog. of India.*) according to the Vishnu Purāna. The Vayu Purāna says that Rāma assigned the city to his son Lava. It was the capital of King Prā-sen-ajit, son of Mahā-Kusāla, both of whom were friends of Buddha. They appear to have been suzerains of the State of Kapila-vastū ruled by Buddha's father, subordinate however to the Māgadha emperors down to 320 B.C. Hiuen Tsang, in 635 A.C., found several thousand monks near the ruins of the palace of Prā-sen-ajit. General Cunningham states that this pilgrim's account of the size of the city agrees with that of the ruins of Sahet-mahet, on the south bank of the Rapti river ; and he here found a gigantic statue of Buddha, with the name Srāvasti inscribed on it, which sets at rest the question of the site (*Geog. of India*, pp. 407-414 ; *Imp. Gazetteer of India*, viii, 107-112). We have twice visited the ruins, which lie ten miles from Balrām-pūr, in the Gonda district of Oudh. The principality appears to have included the districts of Baraitch and Kheri, bounded by the Gogra S. and W., by the Himālayas on N., and by the Gandak river on E. In Buddha's time it was one of the six kingdoms of N. and Central India (Hardy, *Manual of Buddhism*, pp. 283, 284). Sudatta, the prime minister of Buddha's convert and relative Pra-sen-ajit, probably built the great Jeta-vana monastery, which was a Buddhist centre for twelve centuries. One of the three chief sects of Kanishka's council came thence. It stood 1200 paces outside the S. gate of Srāvasti, in a park which Buddha used to inhabit. The king is said, in his absence, to have erected a great image of Gotama, which—according to the legend—bowed to him on his return : it became the type for other statues of the master, who however left the Jeta-vana for a smaller monastery. The image was unscathed when the Jeta-vana was burnt, and the building was at once restored. Fa-hien speaks of the monastery of Mahā-prajapati, the first woman convert to Buddhism, at this city ; but there were in his time (400 A.C.) 90 sects holding erroneous views ; these were however all monks and ascetiks. On either side of the E. gate of Sravasti, Āsōka set up stone pillars 70 feet high ; and another stupa marked the traditional site where the woman who slandered Buddha was killed by a Brāhmachāri ; while a third was on the spot where Devadatta went down to hell when he tried to poison Gotama. The city was thus as full of sacred places, in our 5th century, as was Jerusalem in the same age.

Sri. Sanskrit : “excellent,” “admirable.”

Sri-saila. “Hill of the holy one,” otherwise Sri Parvata, a very sacred place on the river Krishna.

Sri-vatsa. Sanskrit : “the holy mark,” found on the breast of Krishna (see Krishna).

Sruti. Sanskrit : “heard.” Revelation actually received from heaven (see Smṛiti), or scripture, as contrasted with tradition. Srutra (“the hearer”) was a son of Dharma (“duty”) and Sruti was a daughter of Atri, and married Kardama the creator : for Atri was the son of Brahma’s mind.

Staff. See Rod.

Stamba. Sanskrit : “post.” The phallus.

Stana. Sanskrit : “standing.” A stone or pillar.

Star. See Zodiak. The word is common to most Aryan languages, from the root *stra* to “strew” or “stream” with light. Sanskrit and Zend *stara* : Greek *astēr* : Latin *stella* and *astrum* : Teutonic *stairno* : Dutch *ster* : Cornish *steyr* : Swedish *stjarna*. The stars were thus observed by the earliest Aryans.

Stauros. Greek : “post.” See Crosses.

Stēlē. Greek : “standing stone.” In Lycian, and in some Greek dialects, *stala* (see Stana). The great “pillars of Hercules,” in the west, were called Stēlai, one being the peak of Gibraltar, and the other the “Ape’s hill” in Morocco. The Greek *stulon* for “pillar” is from the same root *sta* “to stand.” All erect stones, funereal, monumental, or symbolic, were Stēlai. The Stylobates, or “pillar dwellers,” were monks of the 7th century A.C., who imitated St Simeon Stylites in standing on pillars. [They existed also in the Jordan valley in the Middle Ages ; but much earlier men stood on the great phalli of the temple of the Dea Syria at Hierapolis (Karkemish, now *Jerāblus* on the Euphrates, in N. Syria), and a broken bas-relief at this site—apparently of Hittite origin—shows the feet of a figure standing on the top of a pillar. The monastery of St Simeon, and the ruins of the chapel which surrounded the stump of his pillar, exist not far W. of the ancient city of Hierapolis, in the direction of Antioch. The Christian hermits thus preserved a very ancient pagan custom.—ED.]

Stoiks. The Greek philosophers who frequented the *stoas*, or cloisters of temple courts, and taught those who sat on the stone

benches. The school developed out of that of the Cynics (see Cynics). The leading Stoik in Athens about 300 B.C. was Zeno, a rich merchant from Syria, who lived to a great age (see Essenes). Kleanthēs succeeded him when he died in 262 B.C. He regarded virtue as the “chief good,” saying that “it was both honest and profitable, but if followed for the sake of profit it ceased to be virtue.” He considered that “he only could be virtuous who lived in harmony with nature,” but this was a doctrine easily abused. The Stoik was unconcerned with speculations like those of the Epikureans, regarding them as unprofitable. He spoke only of virtue, and said that sickness and adversity leave the good man unmoved: he is a king, and a god, among men. The greatest of the Stoiks was the great Emperor Marcus Aurelius (160-180 A.C.), who died at the age of 59, and was adored with the household gods, while some declared that he appeared to them after death in visions (see Religion). The human sympathy of Aurelius was however not always characteristic of Stoiks. He used to say: “Do not take your whole life in your head at one time, nor burden yourself with the weight of the future, nor form an image of all possible, or probable misfortunes. . . . Remember that neither what is past, nor what is to come, need afflict you, for you have only to deal with the present . . . and this (anxiety) is strangely lessened if you think of it singly and by itself” (*Meditations*). The same advice was given by Christ when he said “be not anxious for the morrow.”

The Stoiks believed that every great and good man is divinely inspired, and can often foretell the future correctly; but this was a departure from practical teaching which led to many errors, and they often failed to appreciate actual knowledge and science. The influence of the Stoiks—though condemned by such a writer as Tertullian—favoured the spread of early Christianity in Italy. But Renan says that “Stoiks mastered and reformed the empire, and presided over one of the fairest centuries of human history . . . whereas Christians, who mastered it from the time of Constantine, achieved its ruin” (*Les Apôtres*, p. 344). Mommsen considers it more than doubtful whether the countries constituting the empire are as wisely governed now as they were under Severus and Antoninus Pius, in the days of the Stoiks.

Many Stoiks believed in ancient wonders and oracles, though they smiled at those asserted to exist in their own times. Some even said that “miracles prove there are gods, as medicine proves there are doctors”: “Surely we are not so vain as to think there is no being superior to man, especially when we see many things we do not under-

stand. . . . When we see a house, but know not the builder, we still know it was not built for him : how much more so when we see an universe with such wondrous agents in its parts ?” This is the old argument from design (see Agnostiks, Design, Materialism). Zeno thought that the round world might be a living, thinking being : “ that which reasons is preferable to that which does not ; so if the world, or universe, is preferable to all things it too must reason. . . . It produces living and wise things, and is therefore living and wise ; and, being the greatest giver of life and wisdom, this world must be a god.” The intelligence of the world he called Pronoia or “ providence ” ; but Zeno lacked the logical clearness of Aristotle : Stoicism was in its infancy in his time, but it grew in wisdom and stature like all things which have life or reality in them. Zeno, Kleanthēs, and Krusippos, were a triad of great masters, but the teaching became gradually less dogmatic, down to the later days of the scientific Stoik Poseidōnios about 135 to 64 B.C.

The Rev. Professor Bruce (*Gifford Lect.*, 1897-1898) recognises an eastern element in early Stoik teaching which he regards as Semitic—an apathy which is more characteristic of Asia than of Europe. It was not merely the pursuit of virtue, but indifference to all earthly ambitions. Stoiks said that “ happiness arises from the inward state of the heart, not from the outward lot : therefore should the Stoik treat as insignificant the outward ills of life.” The cultured Seneca, and the pious Epictetus, argued that troubles and miseries are sent by God, and are necessary—as he has free-will—to chasten, and to perfect man. But these views have always proved a poor consolation to the afflicted, however much they may tend to justify the deity. The true Stoik did not speculate on the future. Unlike Sokratēs he saw no objection to taking his own life ; and both Zeno and Kleanthēs are said to have so done. Seneca said : “ If you do not wish to fight you can flee.” Epictetus said : “ God has opened the door, when things do not please you go out, and do not complain.” Marcus Aurelius said : “ If the room smokes I leave it.” But the brave Sokratēs said that the soldier must not desert his post. The Stoik was a founder of Roman civilisation, and a teacher of morality whose doctrine gave stability to the empire. Without this teaching Christianity, which began by teaching Stoik doctrines, such as those of the brotherhood of man, and of resignation in trouble, would not have emerged as the historical result of the great movements of thought in the first and second centuries of our era. The new faith, as developed in its 3d and 4th centuries, lacked the wisdom and magnanimity of its Stoik predecessor ; the Romans did not persecute for conscience’

sake, nor did they interfere with beliefs, unless they led to actions contrary to the laws of the State ; whereas Christians, when they attained to power, persecuted all classes, and all of other creeds ; and interfered through priests with family life (see Christ).

Stole. Greek *stōlē*, Latin *stola*, a name for a long garment such as was worn by women, priests, and others. It gradually became a scarf, and even, according to Dean Stanley, a handkerchief. Horace speaks of the *stola* as the effeminate robe of a voluptuary. In the early Catacomb pictures (of perhaps our 3d century) the *Orantes*, or “praying” figures, are shown with a long narrow scarf, or ribbon, over the shoulders, like a priest’s stole (see also *Talith*, under Ephod).

Stones. See Dolmen, Galeed, Gilgal, Makka, Menhir. Under this head are included : (1) natural objects ; (2) erect stones ; (3) stone tables and chambers ; (4) stone circles. These are of great importance in connection with the earliest religions of pre-historic, and uncivilised, man. Such “rude-stone monuments” are found all over the world, but are especially numerous in India, W. Asia, Europe, and N. Africa ; the most famous examples being those of Moab, Tripoli—in N. Africa—Bretagne in France, Ireland, and Norway. These have been noticed in various articles (see Subject Index). The first stage was that of the worship of natural objects, such as rocks, stones, caves, trees, springs, or rivers. The artificial symbol—the erect stone—came later ; and to the present day millions regard a natural peak, or rock, as more sacred than any monumental stone or image (see Lingam). Early pietists were very diffident in worshiping the work of their own hands. The idea of setting up a stone, or stones in a circle or heap, seemed to them a rejection of the great natural creations of the Unseen One. So Moses is represented to have been commanded concerning an altar : “thou shalt not build it of hewn stone, for if thou lift up thy tool upon it thou hast polluted it” (Exod. xx, 25). Such an altar was accompanied by twelve stones representing the tribes (Exod. xxiv, 4) at Sinai, as well as at Gilgal (Josh. iv, 20), where they formed a rude-stone circle. It was a decided advance even to scratch solar symbols on such stones, or, to suppose that the gods would leave their hills, groves, or waters to dwell in structures reared by man. Hence such shrines must be placed where gods were known to be already dwelling. Even Isaiah speaks of his God as the *Šūr ’Aulamīm*, or “Rock of Ages” (xxvi, 4), and the name *Šūr*, or “rock,” is one of the commonest titles of Yahveh in early Hebrew songs and psalms. A spirit dwelt in strange rocks, or in the erected stone, and it was the spirit, not the rock or stone itself,

that was adored, as was the image carved later, on, or out of the early symbol. It was long before savage man attempted any such carvings. The stones themselves were alive (see Bethel), and the natives of the Torres Straits, and of Fiji, believed that goddesses brought forth sacred stones, and that stones themselves could beget others (see *Journal Anthropol. Instit.*, Feb. 1890, p. 322). Miss Gordon Cumming (*Fire Fountains*, i, p. 40) says that "the sacred sympathetic black stone of Bau never failed to give birth to a little stone when a chieftainess of high degree became a mother"; and that the sacred stones are as dear to Fijians as a doll to a child. "They are robed in feathers—miraculously so—and, when new gods are thought necessary, the . . . deities are wrapped up together in a piece of tappa, and after a time this is unwound, when lo! a baby stone is found." This gradually grows in stature and divinity, as offerings are presented to it, such as arrow-heads, nails, or bones. The stone heaps equally grow in time, as stones are added, resembling the Galeed of Jacob, or the great heaps of the valley of Mena near Makka. Tribes like the non-Aryan Tharus, and Bogshas, of upper India, place a vertical stone, or pole, on a mound before each house (see Mr Vaux, *Journal Rl. Asiatic Socy.*, July 1885; and *Calcutta Review*, Jan. 1885).

Stones, like trees and other objects, symbolised strength, power, vitality, and all qualities prized by man in his early days. It is incorrect to speak of Yahveh as a "mere fetish stone" (Mr Grant Allen, *Fortnightly Review*, Jan. 1890) for, as Mr A. Laing said in reply (March 1890), the history of religions would thus be a blank. The stone was the symbol of an idea (see *Rivers of Life*, ii, pp. 531-535). The god existed before the image. Nor is it correct to regard such stones as merely monuments of the dead, or head-stones of graves, though the spirit of an ancestor often dwelt in a stone. The Greeks burned the dead, the Persians exposed corpses to dogs and birds, the Egyptians made mummies, the Scythians even, according to Lucian, ate the deceased. In none of these cases were head-stones to graves in use, yet in all there were sacred stones and circles, such as are common all over the world (see Khasis). The Hebrew Eben-'ezer, or "stone of help," was not funereal any more than that of Bethel. Hebrews, Phœnicians, Babylonians, and Akkadians, buried in deep rocky shafts, or other graves; but none of them would build a shrine in a place defiled by graves. Gudea, as early as 2800 B.C. (see Loḥ), especially states that the site of his temple was not so defiled. Nothing is more misleading than to speak of sacred stones as only grave-stones. Polynesians are great stone worshipers, but are not worshipers of the dead who, in Fiji, are deposited in filthy cemeteries, excepting in the

case of kings, over whose graves a low grass hut is reared. In Hawaii corpses are hidden in caves, but the bones of chiefs, regarded as charms, are ground to powder and eaten. These savages call the sacred stones "great fathers," because they are emblems of reproduction, and not because they are regarded as ancestors.

Stone emblems are equally common among the Red Indians of America. Here also they have been wrongly regarded as symbols of "ancestor worship," instead of symbols of generation (see Leslie's *Illustrated Journal*, New York, 22nd Jan. 1887). A photograph represents a historic scene in Dakota, at the "Standing Rock Agency." In this we see the Sioux chief Fire-Cloud, dedicating the "Sacred Standing Rock of Peace and Plenty"—an ancient lingam set up on a stepped pedestal. It had been often moved from one place to another, but its final station was fixed by the government of the State, in a manner which would have roused the wrath of our Churches, if any Indian administrator had ventured thus to recognise a native lingam. The whites feared that it was losing its civilising and pacifying influence on the Indians. . . . In order that it might be preserved as the sacred idol of the tribe, Major M'Laughlin the United States' agent agreed with the leading chiefs to place it on a pedestal, veiled; and on a given day, with prayers and thanksgiving, to unveil it to the sun god; and that ever after it should remain unmolested, and protected. This was done on 27th November 1886; the chiefs and their families, followed by the entire Indian population—over 5000—filed with reverential tread to the holy spot. Here for several hours they sat in council, discussing the history of the holy symbol; and showed much uneasiness as to who should be honoured with the duty of offering up prayers, and anointing it. All agreed that no sinful person, but only the purest of the tribe, could perform the sacred rites, lest the stone should lose some of its virtues. By the decision of 100 chiefs Fire-Cloud, of Fire-Heart's band, was chosen; but no Indian would remove the veil, and this was done by the United States' representative, who thereupon addressed the tribes, describing how and why the Government had interfered, namely because the historic "rock" was so sacred, and so often disturbed, that it was now fixed, and dedicated to the Great Spirit, to be guarded forever from the hands of sinful men, and preserved to the Indians' children's children, until all had reached the Happy Hunting Grounds, beyond the dark river. Then Fire-Cloud stepped forward, and anointed the stone with a paint brush, which he swung about, praying for peace, the purification of the Indian heart, forgiveness of sins and transgressions, abundance of rain and corn. He wound up by vowing to the Great Spirit that the Sioux

tribes would forever protect the holy standing stone. . . . Then, with a few mystical wavings of the anointing brush, the people uprose, and returned to their homes with uplifted hands, chanting to the Great Spirit, and keeping time in the conventional Indian heel-and-toe dance." The stone was 5 feet high, and (as commonly done in India) was said to have originally stood on its smaller end.

Among the Black-foot Indians of N.W. Canada we find sacred standing, and also sacrificial, stones, just as they are found in the "high places" (see Bamoth) of Eastern Palestine. The Black-foots say that their rites have been handed down from pre-historic Talaks and Nahuans. The Government Inspector (see *Journal Anthropol. Instit.*, Nov. 1885) says that "blood is still smeared on these stones, drawn from the bodies of the worshipers : that the deity is Tohil, the morning star, who came from the far North"—perhaps from N.E. Asia. The sacred number of these Indians is seven; they have 7 high gods, connected with 7 high hills, one rising 200 feet, like a pyramid, from the plain of the Red Deer river, and called the "hill of the blood sacrifice." On its summit is an enormous circular stone—like the Mensef Abu Zeid ("dish of Abu Zeid") described by Col. Conder in the Jordan valley, and compared with other Arab altars on which camels were sacrificed ; or like others in India, and Polynesia. This Canadian example has long puzzled archreologists. It is 14 feet in circumference and 15 inches thick ; on its surface (as described by M. J. l'Heureux, plate vii, p. 161) is marked a crescent having above it a star, and a "sceptre" or phallus ; a double border of stars surrounds these emblems. It is clearly a sacrificial stone, and we have met with many such, on which were cup hollows, dots, circles, representations of the sun and moon. They may not be moved ; but to rub against them is a cure for barrenness, just as Syrians laid themselves on the basalt stones of Hamath (carved with sacred Hittite votive texts) to cure many ailments.

Thus throughout the world we find stone phalli, sacrificial stones, and circles, where sacred rites are performed, and which are smeared with blood, or anointed with oil and milk. Pausanias (*Boiōtia*, 192) says that : "the stone circle is with the Thebans the sacred serpent's head," and such shrines we have equally visited in Scotland, or among the Bhīl mountains in India (see *Rivers of Life*, i, p. 91). Among Kelts we find the commonest words in this connection to be *Mēn* "stone" (see Man), *Mēn-hir* or "long stone," *Clach* (or *leck*) for a "loose stone," *Maeden*—not a "maiden" but a stone—usually on a rock or hill, Carr "rock," *Fri* or *Friar* a detached pillar-like rock or stone ; *Daun-mēn*—not "dancing

men” as legend supposes—but “stone circles”; and *Kist-vaens*, “stone boxes” or dolmen chambers.

A few of the leading examples of Keltic monuments personally examined by the author may here be noticed. In the Orkneys a famous group of such remains exists, on either side of the narrow isthmus separating Loch Stennes, and Loch Harē, the latter to the north (see *Rivers of Life*, i, pp. 238, 290, plate vii.). Our compass sketch was sufficient to mark the topography. The rocky margins of the sacred lakes are backed by shining fields, and moorlands, with a full view of the triple peaked Hoy, or “sacred island,” behind which sinks the midsummer sun. Close to the isthmus, on the east, are the stones of Stennes circle, and the two outlying Odin stones, through one of which men and maids, or allies, joined hands swearing oaths. The parish church is to the N.E. in the line to the great sepulchral chamber of Mæs How, supposed by Mr Fergusson to be a Skandinavian monument. Another stone circle, also with an outer pointer stone (now fallen) on the N.E. (the line of the midsummer sunrise) exists immediately W. of the isthmus, and further west are various “hows” (barrows or “hollow” mounds) with the great “Ring of Brogar,” a circle in line due W. of Mæs How. The swampy and unhealthy spot was reconsecrated by a new faith when the Christian church was built on the site of an ancient N.E. “pointer stone,” as Mr A. L. Lewis (see *Journal Anthropol. Instit.*, May 1886, Nov. 1892) has shown, in the line of the midsummer sunrise from the centre of the eastern circle. Mr J. Fergusson (*Rude-Stone Monuments*) regards the surrounding “hows” as being all of them sepulchres of a later race, who found the sacred circles already in existence. The carved tracery in Mæs How is of Norse style. Brogar circle is evidently later than those at the isthmus; it covers $2\frac{1}{2}$ acres, being 366 feet in diameter. The mound and ditch surround stones 7 to 15 feet high, and the interior—as at Arbor Low—is reached by a level causeway over the ditch. Mæs How signifies the “great mound” and it is now about 38 feet high and 100 feet in diameter at the base. No doubt the Jarls, or Earls, and other mediæval chiefs, sought to be buried at an ancient sacred spot, and placed their treasures in the “how” chambers, and scratched their undeciphered runes on the walls. This “how” is said to be mentioned in an Icelandic saga. The spot is thought to be haunted by “Haug lads,” or evil spirits.

The Clava circles are a celebrated group on the right bank of the Nairn river in a once thickly wooded spot, between two famous moors—that to the west being Culloden. The three circles

lie E. and W. of each other S. of the river, and some 5 miles N.E. of Inverness. There are said to have been others, but in 1884 we could only distinguish three. They have central mounds, two of which include chambers each reached by a passage from the west. Each circle has pointer stones E. and W. of the centre, and outside, these being 7 to 11 feet high, and 10 to 15 feet in circumference. The circles thus appear to have been used—perhaps, as at Stennes, in later days—for the entombment of chiefs. And here also a Christian oratory has been found, at the W. end of the group, as also at Fodart or at Dalcross.

The Dalcross Mut Hills (or places of assembly for the tribes), with their tumuli, are a few miles N.E. of Dalcross Castle. The parish church stands E. of the principal mound. Three miles S.E. of Inverness, below Leys Castle, is the small Leys stone circle surrounded by a grove. It is remarkable for its double ring of stones, which are of great size, its central altar, and its great “pointer” outside the circle on the west: this is 10 feet high. A farmhouse on the E. is said to have used up a second “pointer” in that direction, as well as several stones from the circles. The Fodart Stones lie due E. and W. of the parish church of Fodart, near Strathpeffer in Ross-shire. They are said to have been brought there by gods or demons, just as the “giant stones” in N. Donegal are said to have been hurled by giants. The W. stone at Fodart is a “covenant” stone, where oaths were sworn: it has on its side two well marked cup hollows—like those found in Moabite standing stones at 'Ammān by Col. Conder in 1881. These cups are on the E. and W. faces of the stone, 2 feet from the ground, and they are (i to 10 inches deep, and twice this in diameter. The church seems to occupy the site of some ancient circle between these “pointer” stones, which are said to have been worshiped within the memory of living persons, though they are now hard to find in dense shrubbery. The site lies in the centre of a rich valley, at the junction of two streams which, as the Peffer, flow into Cromarty Firth. It nestles at the base of Ben Wyvis, the “Hill of Storms,” N. of the Pictish fort on Knock Farl, at the seaward end of the long fir-clad range of the Cat's Back. Many strange legends cling to the hills and lakes, where sacred stones, and tumuli, are numerous. One of the many islets of Loch Ousie, at the foot of Knock Farl, has a magic “wishing stone,” where wishes are made, and vows paid. Further up the Strathpeffer valley, at the foot of the spurs, in the grounds of Castle Leod, there was another mysterious stone; and one at Klach-tionda (“the

stone of turning”), with yet another called the Munro (or Muro) stone on which an eagle is rudely scratched, with the sun, moon, and lily (see *Rivers of Life*, ii, p. 261, fig. 253). Muro is a word attached to such stones as far as Shapinshay in Orkney. In the pass leading to Ben Wyvis is a remarkable stone covered with cup, and other, markings, and throughout the district, according to guide-books, are found “whorls, sling-balls, barley stones, flint weapons, and tumuli.” The “barley stone” is a Yoni emblem, just as barley is a female symbol in the Arabian Nights Tales.

The Clach-na-cuddin is the “city stone” of Inverness, which we carefully examined in its recent site. It was sacred to Scots and Picts alike, both of whom called themselves its sons. The word Cuddin had a female significance according to the Rev. N. M’Alpine (*Gaelic Dict.*), but it is now only a battered fragment, built into the façade of the City Chambers of Inverness, and parted from that “sacred apple tree,” where lovers used to plight their vows. In this old Highland capital we found the “hand” still carved over the main doorway of the new Episcopal church (see Hand). Turning S. towards Lindores Abbey we found the Mugdrum shaft on Tayside, in a pretty garden in Fife (see *Rivers of Life*, i, p. 444, fig. 173; ii, p. 231, fig. 244, Polynesian Stones); it is singularly like some Polynesian examples. Yet Mugdrum was a “station of the Cross” on the pilgrim route to Lindores, in a wooded headland by the river near Newburgh. The Lindores stone (close to the village) is on the roadside by the abbey, and here the village maids and youths murmured their wishes (see Mr Lang, *Lindores Abbey*, 1876). The region abounds also with “swearing wells”; and among other “wishing stones” (p. 164) was the slender shaft, 9 inches in diameter and 8 feet high, which stood before the ancient church of Newburgh. The great crag above is topped by a Pictish “vitrified fort”; and a serpent mound (see Serpent) occurs here (p. 323), as at Loch Nell, the eyes and scales being very distinctly marked. In this district the “Coucher’s Knowe” was a lair for the Keltik guardians of the sanctuary of Cross Macduff (according to Sir J. Skene), and it included nine sacred wells (pp. 329, 349). Sir Walter Scott says that there was an inscription “on the Macduff cross, which could not be read in his days; and whoever worshiped here heard words spoken to him, and saw strange visions.”

The Loch Nell menhirs, near Oban (*Rivers of Life*, i, p. 288), stand on a knoll at the narrow mouth of Glen Lonain, not far from the famous serpent mound, apostrophised by our friend Prof. Blackie. This region also is full of “Druid” monuments, with strange hiero-

glyphs, cup marks, Thor's hammers (or Svastikas), roses, and suns (Dr Angus Smith, *Loch Etive*). England and Wales, however, contain many similar remains, such as "Long Meg and her daughters" in Cumberland, which we sketched in 1881. Tradition says that they were pagan witches, turned to stone by a saint as they danced—a common legend—and hard by is a "wishing well" (see *Rivers of Life*, ii, p. 284). This shrine is at Kirk-as-Wold, near Salkeld, or $7\frac{1}{2}$ miles N.E. of Penrith, also famous for its circle. The oval measures 360 ft. E. and W., by 300 ft. N. and S. "Long Meg" is the great "pointer" stone on the S.W.; and a line thence through the centre of the circle cuts a large N.E. menhir, placed in the direction of the midsummer sunrise. The line, if produced, cuts the peaks of Skiddaw. Long Meg is 250 ft. from the centre, and 80 ft. from the circumference of the ring; it weighs some 20 tons, being 13 ft. high, and said to be sunk 6 ft. into the ground; the base is 15 ft. round, and the stone is of a kind which cannot, it is said, be found elsewhere within 30 miles. Mr Lewis (*Journal Anthropol. Instit.*, May 1886), has written fully of this monument, and on those of Swines-head, and Keswick circle, not far off. We have described the latter (*Rivers of Life*, ii, p. 236), and Mr Lewis sees no reason to believe it to be sepulchral. The rays of the rising sun struck on it from a triple summit, as they fall on the Hoare Stone, in Shropshire, from Pen-maen-maur ("the hilltop of the great stone"); or as the triple summit of the Eildon hills is the centre connected with sacred circles near. Mr C. W. Dymond has carefully illustrated and described the circles and menhirs of Cumberland and Westmoreland, such as the Gunner Keld circle, near Shap, in the latter county; or that of Eskdale moor (100 ft. in diameter), with its five enclosed "barrows" or mounds; or the Swinside circle near Broughton, which is 92 ft. in diameter. He also gives a full account (*Somerset Arch. Socy. Journal*) of the important remains at Stanton Drew, about six miles S. of Bristol; and he elsewhere describes the Cornish circles; the Madron circle, of "nine maidens" (or stones); the Boleit of 19; the St Buryan, Chun, and Tregeseal circles; the Men-skrifa ("inscribed stone"), the Chun, Lanyon, and Trethevy cromlechs, and the Men-an-tol or "holed stone." Mr Rivett Carnac (*Journal Bengal Rl. Asiatic Socy.*, 1879) compares the stone monuments of India, such as the Kamāon lingams in the Himālayas, with those of Europe and Africa, and describes the monoliths on the snowy heights of Pandakati, 5000 feet above the sea, to which childless wives made pilgrimages.

The Penrith, or Mayburgh, circle presents a central monolith

by a sacred tree ; and due W. of this is the Arthur's Table (see Arthur). The Calder (or "caldron") stones stand on a moor four miles from Liverpool ; the circle is 23 feet in diameter, with stones $2\frac{1}{2}$ to 6 feet high ; many of these have cup markings, connected by ducts for the libations poured on the stone ; there are no less than 36 near the base of the largest stone. No sepulchral remains exist here, and the whole "had a purely religious significance" (*Liverpool Arch. Assoc.*, August 1887). Sir J. Picton derives the name Calder from the Anglo-Saxon *Galdor* for "sorcery." Mr A. L. Lewis has made specially valuable researches regarding the astronomy of the subject (*Journal Anthropol. Instit.*, November 1882), studying all the examples he could visit within 200 miles of London. He found the "pointer" stones outside circles to be, in 15 cases, directed (from the centre of the circle) towards sunrise on the longest day of the year, or towards the N.E. ; in seven cases to sunrise at the winter solstice, in six cases towards the winter solstice sunset, in two cases due west, in three due east, and in four cases due south. In all instances they served to measure the length of the solar year, as notably at Stonehenge. A letter quoted by this writer was penned by the Rev. Dr Garden, professor of Theology at Aberdeen (1681 to 1700), and shows that such monuments were, in his time, still regarded as having been places of worship and sacrifice.

"Holed stones" have ever been regarded as charms, and the Cornish Men-an-tol, like the Odin stone, is pierced in this manner, and stands between two other stones in a line bearing S.E. and N.W. Persons still secretly perambulate these, or push their limbs through the hole to cure disease : others will lie all night with head or feet tied to such lingams. Thus in India men crawl under the carved elephant of Indra, or the boar of Vishnu. Mr Mould saw a sailor at Weymouth tying a holed stone to the prow of his craft as a charm ; and holed stones are used in the Scilly Islands as "betrothal stones," the pair clasping hands through a block of granite ; while the "healing stone" of the Madron group is called the "creeping stone," as the sick crawl through it (see *English Folk-Lore*, 1884, p. 25). Mr Elsworthy mentions many "holed stones and holy flints" in Somerset and Dorset, as well as near Amalfi in S. Italy. Col. W. Martin (*Pagan Ireland*, 1895) speaks of holed stones all over Ireland, some holes being 2 or 3 ft. wide, some only large enough to admit a finger. Peasants are wont to "pass through holes in rocks" near Ennis in Clare, and elsewhere. In a Cambridge print (*The Scouring of the White Horse*, p. 105) a stone with some curious holes in it is noticed as still extant at Uffington in 1859. It was under an oak tree before the inn ; each

hole was covered with a piece of wood secured by a chain and padlock. These being removed young men, and their sweethearts, stooping down blew into the holes, which made a "dull moaning sound" from which certain auguries were derived. Women and flocks were also supposed to be protected by charms called "mothering stones," or "breeding stones," which were conglomerates, or puddingstones, believed—just as we have seen to be credited in Polynesia—to be capable of developing pebbles into boulders. The Rev. Dr Isaac Taylor found one in Essex : "a water-worn block of sandstone which . . . had a pebble within it as big as an acorn," which he was assured by a peasant might be removed, "when the mother stone would at once . . . incubate another" (*Notes and Queries*, 22nd June 1895 ; *Leicester County Folk-Lore*, 1895, i, p. 63). Other stones are used for healing, as at Christ Church in Monmouthshire, where the "Colmer stone" is found in the chancel. In 1770 more than 16 children were laid on it to be healed, but in 1800 only 6 or 7 : in 1803 Mr Dunovan found a man stretched on it (*Notes and Queries*, Nov. 10th, 1900, p. 370).

Such customs are now described as "Folk-Lore," but represent the religion of the past. Many legends gather round these sacred places ; the "Boleit Pipers" stand up some 15 ft. above ground, and we were assured on the spot that they were men "turned to stone, because they piped to the 19 maidens on Sunday." They were still secretly visited by youths and girls, and libations of milk were offered to them, with dances, songs, and perambulations, by those who there plighted troth. The Logan, or "rocking," stones must be noticed in the same connection. They are naturally or artificially balanced stones on rocks, said to have been placed by giants or demons, and approached with fear by worshipers. Rites of circumambulation and sacrifice occurred near them, and the toppling over of such a stone presaged dire misfortune, as Lieut. Goldsmith of the Royal Navy found in 1824, when he had overthrown the great Logan rock at Landsend : he was required to replace it, which cost him all he possessed, for it weighed 66 tons, being 17 ft. long, and 32ft. in girth. The "logging" or "rocking" was due to natural wearing away of the exposed corners of the base. The movements of the stone were supposed to answer the questions of the worshiper, and to show the acceptance, or denial, of his prayer. We have seen supposed Buddhists so worshipping at Kaiktyo (see *Rivers of Life*, ii, p. 314).

A wealth of literature connected with "lithology," or study of rude-stone monuments, has grown up ; and the ancient lingams of Europe are often enshrined in Christian churches, as at Larnaka in Cyprus, or in Spain (see *Rivers of Life*, plate xv : *Athenæum*, 15th

Sept. 1888). Protestant Kelts have placed sacred stones in their chapels "for preservation"; and Scottish Calvinists still clear the moss and weeds from the old stones of their fathers. Torch processions, and Bel-tein rites, are still reported to occur at sacred circles, in the Hartz Mountains, and the Apennines, as well as at Braemar.

More than 20 years ago we pointed out the relation of the "pointer" stone, or "Friar's Heel," at Stonehenge to the "altar stone" in the centre of the circle, as denoting the direction of sunrise on the 21st June, at the summer solstice. The photograph by Mr Barker, taken at 3.45 A.M. on that day in 1891, is described in the *English Mechanic* (10th July 1891), where Mr Barker says that there can now be "no further room for doubt as to the special orientation of the sentinel stone." The photograph shows the sun risen about $\frac{3}{4}$ of the disk, and behind the top of the "pointer" stone, not quite centrally but a little towards the right. [Various attempts have been made to calculate the age of Stonehenge, from a change in the angle of the ecliptic (about 12 minutes in 1400 years) in this connection; but the results are discordant, varying between 500 A.C. and 1680 B.C., the latter being the conclusion of Sir Norman Lockyer, and Mr F. O. Penrose, F.R.S. The editor, having examined Stonehenge, was led to conclude that the great tri-lithons could not be very early examples of such monuments. They are hewn blocks; and the "stone hinges," whence the monument is named, are stone "dowels," fitting into corresponding hollows, to keep the capstones in place—this represents a considerable advance on other rude-stone monuments. The surrounding circular trench is evidently late, since British tombs were destroyed in digging it. The inner "horseshoe" of "blue stones," which has its opening towards the "pointer," might no doubt be older. The outer Sarsen blocks of grit were brought from a distance; and the three which fell in 1797 weighed together 70 tons. This supposes considerable mechanical appliances on the part of the architects. There can be no doubt of the intention with which the "pointer" was erected; but the calculation of date is beset with difficulty: for the altar-stone in the horseshoe is not the centre of the circle; and the Friar's Heel itself is not perfectly perpendicular. Admitting that the observation is correct, a settlement in the foundation of the pointer—such as commonly occurs in such monuments—makes the exactness of the line somewhat doubtful.—ED.] The original monument has been supposed to date from about 400 B.C.; but the ancient Druids, who set up the "pointer" by eye, to mark the furthest northern line of sunrise, may possibly have readjusted its position after the Romans left Britain, or about 400 A.C. The photo-

graph was well reproduced in France, and an electrotype kindly supplied to the author (see *La Nature*, 12th Sept. 1891).

Stonehenge originally formed a circle 100 ft. in diameter, of 30 monoliths with huge lintel stones. Some of the uprights have in them holes made to receive offerings or libations. Within these Sarsens was a smaller and ruder circle of "blue stones," of which few now remain. Within this again the horseshoe consisted of 10 monoliths, forming five great tri-lithons: an inner horseshoe of "blue stones" has the altar-stone at the centre of its curve. Thus the ruder circle and horseshoe appear to be each duplicated, and enclosed, by the mighty Sarsen tri-lithons. The whole monument is enclosed in an earthwork 300 ft. in diameter. The line from the altar-stone to the Friar's Heel, through the axis of the monument and centre of the horseshoe, points to a fairly flat plateau, behind which the sun rises. The great extent of Salisbury plain round the shrine somewhat dwarfs its effect, and it is only when standing under the monoliths—some 15 ft. high—that the great size of the blocks is appreciated. Only half the outer Sarsen circle remains, the stones that fell in 1900 having been replaced, and those which fell in 1797 being the three forming the western tri-lithon of the outer horseshoe. The Sarsens were found to extend only some 3 ft. beneath the surface; and the Friar's Heel is apparently not more deeply founded.

The "pointer" stones of such circles as a rule are directed about 50° east of north from the centre of the circle, as the author has noted in his sketch-books on the spot in various cases, and as Mr A. F. Hutchinson has subsequently shown (*Journal Stirling Arch. Socy.*, April 1893). The worship of holy stones, rocks, and wells, in Ireland is described in many publications referring to all parts of the island. The custom of "passing through" holes in such rocks and stones still survives, and is very fully described in 1836 in the case of St Declan's rock (Mr P. D. Hardy, in the records of the Royal Irish Arch. Socy.). This rite took place on 23rd December each year, at Ardmore in the county of Waterford. Thousands of half-naked persons of both sexes then assembled, on the W. shore of Ardmore bay, and 1100 were seen, in 1836, crawling on their faces through the hole, as described by a correspondent of the *Roman Catholic Expositor*. A reverend gentleman present stood by and exclaimed: "O great is their faith." The rock flew over the seas from Rome, bearing the bell for St Declan's church, and vestments for the saint himself. A human skull, placed on the headstone of his tomb, was venerated as that of this local patron, and to it the people bowed, believing that it watched their penance, and visiting the grave at the conclusion of the ceremonies.

The rite can only be accomplished at low tide; and on the saint's day the accumulated sand is scooped away. The sacred stone rests on little natural pillars of rock. The passage is some 4 ft. long, and the devotee crawling through rises on his knees, and strikes his back thrice against the stone. He then walks back over the sharp stones, on his knees which are bare and often bleeding, and the creeping through is repeated again twice by each person. The bare-kneed women are said to have been even more careless of pain than the men. Nor is this a solitary case, for the pilgrimage to the summit of Croagh Patrick was performed in the same way on bare knees, while yet more severe rites of penance belonged to St Patrick's purgatory at Lough Derg in Donegal (see Purgatory). On the isle of Howth is the holed stone called "Finn's Quoit"; and rites of worship attached to a dolmen on the "Venus Mount" hard by, the result being certainly (according to the Irish guide) a "double increase of family" (Mr A. L. Lewis, *Journal Anthropol. Instit.*, November 1879).

Mr Lewis also notices many "phallic rites" and traditions, at such sites as that of the "Druid Stones near Killiney" under a mountain surmounted by an obelisk: or at "the Carrick mines in the Druid's glen, like the Plas Newydd in Anglesea." He compares the New Grange tumulus, between Navan and Drogheda—the largest domed chamber in Ireland—with the chambered tumulus of Gavr-Innis (see Forbes Leslie, *Early Races*; Mr Coffey, *Tumuli*; and *Transactions Rl. Irish Academy*, xxx, 1). New Grange, with the Dowth, and Knouth tumuli, is on the N. bank of the Boyne, 6 miles above Drogheda, and these were all plundered by the Danes in our 9th century. New Grange was described in 1699 by Mr Llwyd of the Ashmolean Museum, being a mound 280 ft. in diameter, and 44 ft. high, the chamber stones being 8 to 10 ft. long. Beside this tomb there was a circle of large stones of which only 12 remain. The passage (on the S. E.) is 62ft. long, roofed and walled with large slabs. In the central chamber, which is 20 ft. high, stood a slender stone—a lingam—about 5 or 6 ft. high: and another monolith was erected on the top of the mound.

The cups and rings found on such sacred rocks and stones have received much study. They occur everywhere, and, in Moab, Col. Conder found those on dolmens often connected together by channels. There is no doubt that they were, as they still are, connected with the pouring of libations of blood, milk, and other liquids on the stones. The Rev. A. G. Jones found cup markings in the Kushan hills of Shantung, in N.E. China (*Athenæum*, 26th June 1886), where, says Prof. R. K. Douglas, are also "remarkable sculptures representing

mythological ideas unknown in other parts of China, and with a strange resemblance to the sculptures of Egypt and Assyria." The shrines of Kwan-yin here crown the great granite cone which rises 200 feet above the rest of the mountain : " it is a wild, awe-inspiring spot, and just the place to favour the rudest worships." Emperors used once to offer sacrifices to the *Shin* or spirit of this natural lingam. Mr Jones found circular, and hemispherical, holes on its rocks and stones : and from E. Asia, perhaps, the custom passed on to America : for similar markings occur from the upper reaches of the Red River, in Canada, to the " cañons " of Colorado and Rio Grande, and all over Mexico and Peru (see *U.S. Geog. Survey*, 1881). The cup markings of India, N. America, and Scotland have been compared (*Scottish News*, Nov. 1886) : especially those of the Silurian rocks of Wigtownshire (see also *Journal Scot. Ant. Socy.* for papers by Sir J. Simpson, and those of Alnwick described by writers on " Northumberland Stones " in 1865). Mr Hamilton (*Scotsman*, 8th Dec. 1887) compares the " pre-historic etchings " of the most rugged parts of the Sierra Nevada, described by F. L. Clarke (*San Francisco Examiner*, 6th Nov. 1887), with the cup and ring marks near Howell Farm in Kirkcudbright. The central cup was here chipped out of the rock by some sharp pointed instrument, and in some cases as many as seven concentric circles were carved round it: these markings are often covered over by moss or turf. At High Banks farm, Mr Hamilton found 650 separate carvings, in a piece of glaciated rock, measuring only 10 by 6 feet. A central cup, with three concentric rings, was surrounded by 200 smaller cups. Similar carvings occur at Balmae, Galtway, Tours, Townhead, Castlecreavie, Gribdae, Senwick and Auchenhay, in the same vicinity. Many also occur elsewhere in " earthfast rocks " (see *Rivers of Life*, i, p. 91), and Mr Rivett Carnac was told, at Kamāon and elsewhere in India, that such cup and dot markings " symbolised Siva." In certain parts of Germany it was customary to bore cup-shaped depressions into the walls of churches, for good luck, or as swearing places. Such a hole occurs in a pillar of St Sophia in Constantinople below a " red hand," and it is said to have been made by countless worshipers placing their fingers on the spot. The dust from such hollows was used for philtres, and water thence was a febrifuge. Prof. Desor notices such symbols and rites in the Canton Vallais in Switzerland (*Berlin Anthropol. Journal*, 1878) : he also speaks of them in the church of Voanas near Bourg, in the French Department of Ain, where the great stone called " La Pierre de St Loup " is constantly scraped for such purposes. On other French rude-stone monuments the depression is a " footprint," as on the rocks

of Bohnslehn in Sweden, the dolmen of Arzon in Morbihan, or the "Pierre aux Dames" in Guernsey—an island full of holy stones and of prehistoric tomb chambers (see Foot and Pad).

Baron von Hügel (*Travels in Kashmir and Panjāb*) describes many lingam stones near a sacred well of Islāmabād, which Mr Aynsley regards as representing an older faith than that of Buddha ; but Guernsey sailors equally doff their hats to "Le bon homme Andrelot," a high conical rock on the S.E. promontory. Further information is given by the Rev. R. Munro (*Illustr. London News*, 6th Sept. 1890) as to the cup and ring marks of Dumbartonshire. At Duntocher, under the turf, one of the circles was 37 inches in diameter. At Bowling, cups with concentric circles also occur on rocks. The "elfstones," "needles," "buttons" and "stones of the dead," in Skandinavia, Switzerland, and Scotland alike, chiefly belonged to races who were as yet in the stage preceding any knowledge of metals. Milk, eggs, and other food were placed in such hollows at certain seasons ; and in Prussia sterility and disease were believed to be so cured. In Sweden the custom of pouring milk libations into the cup hollows in rocks is said to be still extant. The worship of stones was forbidden in the 6th century by the Council of Tours, and by the Archbishop of Canterbury ; in the 7th by the Council of Nantes ; in the 10th by the Saxon king Edgar ; and in the 11th by the Danish Canute ; yet it continued more or less till the 17th century in various parts of Europe, while in the British Isles sacrifices and dances, at famous Menhirs, were customary even down to the 19th century. In the Edda we read of oaths taken before "the sacred white stone." At Tromsøe, in Finmark, a bishop threw such a stone into the river, because the people persisted in adoring it : another, in the island of Daumøe, near Heligoland, was venerated on the summit of a sacred mountain. Ovate stones in India are emblems of Pārvati, and we have found them buried in tumuli in Afghanistān. Bishop Shōning in Norway, in the 18th century, spoke of two stones with a rounded, and a convex top respectively, at the farm of Qualset, in the Telemarken district. They were much revered, placed on "seats of honour," "bathed regularly with milk and butter, and at Christmas watered with fresh beer." M. du Chaillu has described such remains all over Norway. Mr Aynsley figures another sacred stone, at Pont l'Abbé in Brittany, which is 10 feet high—a conical monolith 4 feet in diameter at the base and 18 inches at the apex, said to be engraved with figures of Hercules, Mercury, Mars, Venus, and Adonis. Others stand in the churchyards of St Martin in Guernsey, and of Catel, the latter having once been placed in the chancel.

These—like the rude *hermai* of Greece or of Tartary—have bosses like breasts on the sides. Even the polished “celts,” or stone axes, are used as phallic emblems set on end under sacred trees, as Mr Rivett Carnac remarks (see Man). The Romans also swore by their “stone Jove,” and seven sacred stones are said to have surrounded an ancient temple at Erech in the S. of Babylonia.

Another class of such stones, best known in Britain, are the “city stones” which are the central lingams in towns (see Rood). Mr J. R. Allen gives a long list of the sculptured stones of this kind in Scotland (see *Scot. Antiq. Socy. Proc.*, 1889-1890). London, too, like Makka, had its “black stone” mentioned in a popular sketch by Mr Grant Allen (*Longman’s Mag.*, Feb. 1891). It still remains, protected by an iron grille in a niche of the wall of St Within’s Church in Canon Street. It once stood opposite, where the great station is now built, beside the old highway of Watling Street, close to the Roman Wall. It belonged to the old Folk-mote, or place of assembly and justice; and, during Jack Cade’s rebellion of 1450, Mortimer touched this stone with his sword saying “Now is Mortimer lord of this city.” At Bovey Tracey on Dartmoor every new mayor must ride round the city stone, and must touch it respectfully with hand, or wand of office, after which youths and maidens used to kiss it, and perhaps still do so (see Danda). Mr Ellis (*Village Communities*), and Mr G. L. Gomme, have shown that all early peoples erected such a stone when founding a new town, and officials in various parts of Europe must still make offerings at such stones once or more times in the year (see *London and Middlesex Arch. Journal*, v, p. 282; *Indian Antiq.*, ii, p. 66; Biddulph, *Tribes of Hindu-Kush*; Forbes Leslie, *Early Races*). Mr Loftie supposes the London stone to have been in the heart of the Roman citadel, and it was regarded as a mile-stone because all distances were thence measured. It remained an honoured palladium in the Middle Ages, like its rival the coronation stone of Westminster, and the first mayor was named “Henry of London Stone,” being of necessity “of the Parish of St Within, and Valley of Wall-brooke,” as a true guardian of the sacred emblem. It was also a “wishing stone,” and men and maids plighted troth thereat, and walked or danced round it. As London extended it included other such stones: for each market town had its central symbol (see Leland’s *Collectanea*, 1770, p. 76). Such was the sacred post of Billingsgate, which all men used to salute, and which heavily laden porters touched: according to Bagford an image had once stood here. “St Paul’s Stump” (Brand, *Pop. Antiq.*, see *Notes and Queries*, 3rd December 1892) was so called as late as 1715, and became St Paul’s Cross in the

N.E. corner of St Paul's Churchyard. It was famous in Reformation history, and the base was uncovered in 1887 (see Mr J. B. Marsh, *St Paul's Cross*). Here, as early as 1191, William Fitz-Osbert dared to say "that kings had no divine right to govern wrongly." In 1529 youths were here sworn subjects before the mayor and magistrates. The ancient symbol was stricken by lightning early in the 15th century ; but, restored by the bishop, it continued to be the centre of London life till razed to the ground by Puritans in 1644. In 1852 another stone, with a runic text and a Norse design of interlaced animals, was found on the S. side of St Paul's (Prof. Westwood, *Rl. Arch. Socy.*, 4th Feb. 1853) : it was then built into the wall above the spot where it stood (*Notes and Queries*, 6th April 1901, p. 269).

The city stone of Exeter was in the centre of the Green at Kiston, and "to it a bull is still tied on the annual fair-day, and baited by bulldogs" (*Athenæum*, 28th Aug. 1891). The "treaty stone" of Limerick, and that before the Town Hall of Inverness, are examples of city stones. Observant travellers constantly remark on the similarities of such monuments in different parts of the world. Their antiquity is often shown by the changes which have occurred since they were erected, as at Erlanik near Vannes, in the Gulf of Morbihan, where the sacred circles are now submerged, near the great tumulus of Gavv-Innis, by Pen-be ("the head of the tomb"), and the broken obelisk 60 ft. high, or the pillar 42 ft. high at Plouarzel (see *Sketch*, 12th July 1899). The Breton remains indeed, as described in this newspaper, are more wonderful than those of Britain. They survive among the heath lands of the Morbihan district, including splendid examples of menhirs, dolmens, circles, tumuli, and "alignments," or long rows of memorial stones, such as Colonel Conder also found at El Mareighat ("the smeared" stones) in Moab. They include the Géant de Kerclerf, an obelisk 20 ft. high, and the three groups of Le Menec ("stones"), Kermario, and Kerlescant. The first has eight lines of stones, and the others have three each. These Carnac examples are illustrated by those of Hardwar in Upper India ; and they indicate the presence of pilgrims whose separate memorial stones were thus arranged. Local legends speak of them as impious dancers turned to stone, and Breton childless wives still touch the Géant de Kerclerf, while offerings of fruit and flowers are laid at the foot of other menhirs ; and priests still strive to hallow them with crosses. The finest dolmens of this district include the "Table des Marchands" at Loch Mariaquer, a long chamber, like those of Guernsey which proved (on excavation) to be tribal cemeteries : the length is 35 ft.; the side stones are 16 ft. high ; and near it is the huge monolith 78ft. high, and 13 ft. girth at its base.

Sacred menhirs were connected with rain like “water crosses” (see Crosses) : such were the Arab *Hajr el Maṭr* or “stone of rain,” or the Latin *Lapis Martialis*, which was prayed to for rain : the latter became the “baton of St Martial.” Menhirs also often stand in front of a dolmen, and sometimes these represent a symbol with its accompanying altar. Mr J. Fergusson (*Rude-Stone Monuments*, p. 306) describes the “sentinel stone of Oroust” in Sweden, which so stands before a dolmen ; Col. Conder gives another instance from Mr Gilboa in Lower Galilee ; and at the circle of El Mareighat in Moab he found a central group of menhirs, and a dolmen gate to the circle (see *Heth and Moab*). Col. G. Austen regards recumbent stones at the base of the menhirs of the Khasia hills, in India, as symbols of the female principle (*Journal Anthropol. Instit.*, 1871, p. 122). “Stones, wells, and holy trees,” were vainly denounced by Charlemagne, as they had been ever since the Council of Arles in 452 A.C. Quite recently a bride was led from the church at Bamburgh, in Northumberland, to the “petting stone,” to be jumped, or lifted, over it, for good luck (*Notes and Queries*, 5th Jan. 1901), and Mr Norman adds that the same custom is “still observed at Holy Island, or Lindisfarne, but has recently died out at Kyloe, and Belford. The ‘petting stones’ used to stand at the entrance of the church.” So also the lingam which the bride salutes in India stands before the temple ; but “at Bamburgh only a low stool is now placed near the church door for the occasion” : that at St Mary’s in Holy Island has been moved to the E. window, and is popularly supposed to have belonged to a cross. So also the obelisk at Rudstone Church in Yorkshire (see *Rivers of Life*, ii, p. 73, plate ix), which is 25 feet high, and was brought from the Whitby moors 30 miles to the N., in spite of its weight of some 50 tons, has been removed from its position as a “pointer,” to the altar. In France there appear to be upwards of 6300 of these rude-stone monuments (*Athenæum*, 4th Dec. 1886), one at St Agnan being a dolmen on which a human figure is sculptured, while a second close by is called “the Ass’s Back,” with deep cavities in the stones (to hold offerings) as at Stonehenge and elsewhere. In the neighbouring department of Saône et Loire there are two “rocking stones,” like those of Cornwall, on one of which a human bust is sculptured. The “Roche aux Loups” near Lormes, which Dr Jacquinet regards as a sacrificial altar, with another called the “fox’s house” in the same neighbourhood, present the same cavities in the side stones of the dolmen ; and these are common in other countries also.

Stone circles are noticed in the Rig Veda, as when we read : “I place this circle of stones for the living : it is a heap which can keep

death at a distance." (Mr Walhouse, *Journal Anthropol. Instit.*, 27th Feb. 1877). In St Domingo a circle 2270 feet in circumference contained a central image worshiped till recently (*Athenæum*, 31st May 1851), and many other examples from Mexico, India, and Europe are described in the publications above noticed.

Stork. In mythology there is little difference between the stork and the heron ; but in the West the stork is a welcome spring visitor. The Hebrews called it the *Khasīdah* (Jer. viii, 7) or "pious bird," as Arabs call it the "little pilgrim," returning from his southern pilgrimage. The Syrians hold it as sacred as do the Danes and Germans. The latter put white vessels on the roofs of farm houses, hoping that storks will make nests therein. The storks bring children, and are supposed to destroy evil snakes, as well as toads and frogs ; and to manifest filial piety. Russians connect them with the fox and the woodcock.

Strawberry. This sweet red fruit was sacred to Venus, and grows wild in Italy, but the Madonna excludes from heaven the children of mothers who eat strawberries : such mothers of dead children must at least not eat them before St John's day the 24th June.

Stundists. An earnest evangelical sect founded by German Protestants, in Russia, about 1855 to 1865. They are so called as observing so many stated "hours" in the week, for devotions. The first preacher was a poor Russian of Osnova, Michael Rotushny, called Onishtshenko, who was converted from an evil life by hearing the gospel read. He became a shoemaker, and learned to read himself. In 1877 "the famous Sutaev" established the sect, which now numbers several millions (*Daily News*, 24th Nov. 1887). They have gradually simplified their creed, and their religion' now consists in practical goodness of life, with reading of the New Testament and prayer, as far as constant persecution permits. Mr Lanin (*Contempy. Review*, Jan. 1892) says that from the day of conversion till death the Stundist sinks his individuality in that of humanity generally, believing in the brotherhood of man. They think that Christ is still wandering among millions of planets, teaching by word and example. Discord is the root of all sins, and he who follows the law of love finds life full of charm, while death has for him no terrors. Stundists do not merely distribute their money and goods : they will mow hay for the prisoner or the sick, reap his corn, repair his hut, and care for his children. Crime is almost unknown among them, as even the Ortho-

dox Greek Church has to admit. Yet they say: "It is not I who work, but God within me: we must live for others and die to self." Their papers—such as the *Week*—discourage even innocent pleasures, and aim at converting even orthodox priests. They are nevertheless bitterly persecuted.

Stupa. See Chaitya. A "station" or shrine. The word is corrupted to "Tope" by Europeans.

Su. See Sa.

Su. See Siva: an ancient word meaning "to join." [Akkadian, *su* "tie"; Aryan *su*, *síw* "sew"; Hebrew *shava* "to fit"; Arabic *sawa* "joined"; Finnic *sovo* "weave."—ED.]

Su. Sanskrit: "well." Greek *eu*.

Subanda. See Kamārila. An energetic reformer, and worshiper of Siva, about 590 to 620 A.C. He was successful in suppressing Buddhism and Jainism (see Mr Justice Telang, *Journal Bombay Rl. Asiatic Soc.*, xlix, in 1892),

Subhadra. The sister of Krishna, and wife of Arjuna.

Su-brāhmanya. A form of Siva, the father of Kartikeya.

Suchi. Sanskrit: "pure," "gentle." A term applied to the sun, moon, and planet Venus (see Kartika).

Suddhodana. See Buddha.

Sudra. The fourth great caste: that of the agriculturists who spring from the feet of Brahma.

Suetonius. A literary Roman advocate, the son of a tribune, born about 55 A.C. He was a great friend of the younger Pliny, who obtained favours for him from Trajan. He appears also to have known Tacitus; and his chief work was "the lives of the Cæsars," written about 117 A.C.—the year in which Hadrian succeeded Trajan as emperor. The allusions to Christians in Suetonius show much the same opinion as to the sect which Tacitus expresses.

Ṣūfi. The Arabic form of the Greek *Sophos* or "wise." They are the mystics, and philosophers of Islam, who took much of their ideas from Indian Brāhmanas and Buddhists, and taught the absorption of the soul into deity, and a passionate aspiration after God, with ascetic penances, trances, and ecstasies, as among other mystics, whether Christian, Hindu, or Greek (see Hughes, *Dict. of Islām*).

Suka. See Parrot.

Sukhada. The Paradise of Indra.

Suki. The wife of Kasyapa (the sun), mother of crows, owls, and parrots (Suka).

Sukkoth. Hebrew : “booths.” See Tabernacles.

Suko. The supreme god of the Ibo negroes of Dahomey.

Sukra. See Sakra. A Son of Siva, and a priest and wise teacher of the Daityas. The title (“shiner”) is applied to Agni (the fire), and to the planet Venus, which is male in early Hindu literature. It is also the name of the hot month of mid-May to mid-June.

Sula. Sanskrit : “a spike.” Hence the Tri-sul is a “three-pronged” symbol.

Sultān. An ancient title among Assyrians, supposed to come from the Semitic root *shalaṭ* “to rule.” [In Akkadian however *Sul-tan* means “powerful ruler,” and it may be a loan word in Semitic speech.—ED.]

Sumer. The ancient non-Semitic rulers of Babylonia, the Kassites of the 12th century B.C., and even later Assyrians, called themselves “King of Akkad and Sumer” (see Akad). [These words appear to be purely geographical, meaning only “highland and lowland”—the Akkadian *su* meaning “water” or “stream,” and *mir* probably “valley.” Su-mir was “the river valley” of Mesopotamia. The word is often used incorrectly as a racial name.—ED.]

Sun. Names for the sun in all languages signify shining, or producing, as will be seen in various articles. His emblems include the disk, the ring, the winged globe, the eagle or eagle-headed man, the archer in a ring with wings and tail of the eagle (among Assyrians and Persians), or the god driving a chariot. He is the “golden wheel of the impeller of Pushan” (Rig Veda, IV, viii, 7) symbolised by the Fylfot (see Fylfot, Ixion, Svastika), and the sun god holds a staff and a ring (see Sippara). He is also the winged horse (see Asvins, and Pegasos), and the winged scarab (see Beetle), represented on the early Hebrew jar handles with the name of Ba'al, found at Gath, Gezer, and Lachish. His praises were hymned by Akkadians at Sippara (see Babylonia), and, even the grave grammarian Pānini bursts into poetry in his honour (see *Bombay Rl. Asiatic Soc.*, xli, 1882-1883). “The

clouds roam over the sky darting lightnings, in search of Surya (the sun) : night longs for him, and ever languishes in his embraces ; the streams are dazzled and shrivelled up by his splendour ; the deepest glades of the forest love and fear him ; while earth ever eagerly desires his arrows ; she quails at the fierceness of his passion, yet mourns when he departs none know where. As no woman is free from jealousy, the East marks with darkening face the blushing glow with which the West welcomes the approach of the lord of all. The weeping lake shuts its lotus eyes, and the clouds try to follow him through the night ; for what avails it, though we see all, if we see not the beloved one.”

The sun is the source of life on earth ; hence, among all nations (even Polynesian savages), he is thought to be the father of many “ sun children ” (see Mr Crawley, *Folk-Lore Quarterly*, June 1892). Virgins dedicated to the sun are commonly found, and others were shut up for months, or for years, in cruel darkness lest they should produce “ sun children ” (see Samoa), as Mr Fraser describes (*Golden Bough*, ii, p. 225). He is ever young, with golden locks, or horns, or with rayed diadem. He is both a babe in the arms of a virgin mother, or of an earth goddess, and also the bridegroom of the moon. He rises in Egypt from the tamarisk, or tree of the Aurora. He is ram-headed, or bull-headed, and often grasps the fiery serpent, which becomes his rod (see *Proc. Bib. Arch. Soc.*, May and June 1893). His death is mourned as winter approaches (see Adonis, and Baldur), and his eclipse, like that of the moon, is dreaded : for a dragon threatens to devour him and must be frightened away by loud noises. Mexicans, who distinguished “ the sun in his substance ” (Tomatink) from “ the sun in his four motions ” (Naolin), were wont when he was eclipsed to seize on ruddy persons, or on albinos, and hastily to tear out their hearts before his shrine.

In India the sun is worshiped not under his old Vedic name of Surya (“ the shiner ”) but as Vishnu, or especially as Krishna. He is nearly always adored near holy wells—such as the Sura-Kund (or “ sun well ”) near Oudh, and especially after the winter solstice is over : flowers and incense are then offered to him, and are thrown afterwards into a sacred stream. Mothers strip their babes naked, and present every part of their bodies to his rays. The sun and moon have been adored together by all races, and in all ages. The shrines of the sun must be oriented ; and even Josephus says that Moses “ placed the tabernacle with its front to the east so that the first rays of the rising sun might enter it ” ; “ the golden candlestick . . . had as many branches as there were planets including the sun.” Solomon’s temple

in turn also looked due east to the line of sunrise behind Olivet (see Heifer, and Stones). Surya is still adored at 12 of the ancient shrines of Kāsī (see Banāras), and we have seen his image in the temple of Ana-purna, the goddess of plenty, as a god seated in a seven-horsed chariot, with an aureole of rays round his head, much as in the bold sculpture on a rock at Mundore, near Jaipūr in Rājputāna. Surya is only adored on Sunday, at sunrise, and at sunset when his temple is closed ; but Hindus flock to worship him before undertaking any new matter, and especially before marriage. We have also found the worship of Surya at the head of the Panch-Ganga *ghāt*, or “ pass,” one of five great places of pilgrimage, where the blue Vishnu is flanked by the pale Chandra (or moon) on the right, and the golden Surya on the left. In a temple adjoining the Pisach-Mochan, or “ demon’s tank,” the sun also appears with Vishnu, Siva, and Lakshmi. The Sura-Kund in the S.W. part of Banāras is a “ sun well,” said to have originally consisted of 12 wells. In the centre of the temple is a large round flat stone, with a central hole for a sacred fire, to which offerings are made, while a Pandit reads portions of the Surya-Purāna, especially on Sundays and feast days. In the suburbs of Banāras, at the Rām-nagar fort, a similar carved disk is set in the floor of the shrine of Veda-vyāsa, accompanying Siva and Ganesa, but without any image either of Surya, or of the Vedic scholar after whom the shrine is thus named, though devotees here worship both. The temple of Adkesava, at the junction of the Ganges and Barna, contains another image of the sun ; and a similar shrine, with a very sacred well, is to be found at the junction of the Ganges with the Asi river : first fruits are here always offered to Vishnu and Surya, especially in autumn when men, and women, bathe in the tank ; and at the “ smith’s feast ” in August. At the great Surya feast, thousands of females bathe in this Lakshmi-Kund from early morning until late at night.

The sun is sometimes represented in Indian paintings in a chariot with seven green horses, as representing the fertile power of his rays. Arjuna (“ the bright ”) sits before him as his charioteer, and is represented without legs. Indra, Sakra, and other gods, are regarded as incarnations of Surya, and may thus be invoked. The shrines are always perambulated in the direction of the sun’s path (see Dakshina, and Rita), as used to be customary in early European shrines also. Fire is still so carried round buildings, and used to be whisked by husbands round their wives, in the same “ De-Suil ” direction, immediately after a child was born (Toland, *Celt. Relig.*, p. 143 : Stokes and Cormac, *Glossary*, p. 138). The chief solar figures will be found named in the subject index of this work.

Su-nanda. Sanskrit : “well delighting.” The name of the club of Bala-rāma—a phallic emblem.

Suna-sepha. See Haris-chandra. The story is found in the Mahā-bhārata, Ramāyana, and Aitareya-Brāhmana, with variations. In the Ramāyana the king is called Trisanku, and the Rishi who sells his son Suna-sepha as a human sacrifice is Amba, of Ayodha, or Oudh. Suna-sepha is a substitute for Rohita, the child born to the king after he had performed austerities, but is carried off by Indra as his father is about to bind him to the sacrificial stake, Vishnu having been pleased by his recital of sacred verses. This sacrificial story recalls that of Isaac among the Hebrews.

Sunda Islands. A great group between Java and New Guinea, which has been invaded successively by Bālis and Drāvidians from S. India and Oeylon, and by Telegu races from the coasts of Barmah and Siam (see *Rivers of Life*, chap. ix) : the Bāli name survives in the S.E. promontory of Sumatra ; and the large island of Timor, in the Sunda group, shows survivals of Indian lingam worship (Mr H. O. Forbes, “Timor Tribes,” see *Journal Anthropol. Instit.*, May 1884). Every village has its “Lulik” or temple, or in towns there is usually a group of three ; they are carefully fenced in, standing generally on a mound in the sacred grove : not a twig or a blade of grass may be taken thence, nor a stone be removed : cattle are excluded, and tobacco is forbidden within the sacred bounds : buffalo skulls decorate the gateway : an old man or woman—the Luliata—takes charge by day ; and the shrine has its high priest, the Dato-lulik or Rai-lulik. No Christian is admitted, but Mr Forbes heard that “the great treasure” is a sacred stone called the Vatu-lulik. The central door of the Lulik cell is opened only during war time—as in the case of the temple of Janus in Rome. Fowls and pigs are sacrificed, and the Dato-lulik wears scarlet cloth on his head, a round breastplate of gold, gold disks in his ears, gold armlets, and a broad gold crown. Thus robed he talks with the Lulik, and declares the will of heaven. On the eve of a war he comes to the great door of the shrine, bearing a sacred shield, spear, and gun ; and he publicly sacrifices a buffalo before the assembled tribe, each man of whom has a fowl in his hand, which he kills while chewing, and expectorating, the *Siri* and *Pinana* nut : according to the color of the expectoration, and the position in which the fowl lies after death—as with the right or the left foot raised—is the augury which decides whether the worshiper is to go to the war or remain on guard at home. Those who obey the divine command cannot be hurt by any

weapon. During the war the Dato-lulik must never leave the side of the deity; and he must keep the sacred fire burning day and night. If the fire goes out, or the hearth is cold, great disasters will ensue: and during the war the high priest must drink nothing but hot water. The islanders also make special offerings at the sowing and reaping seasons. Sacred stones and trees, at cross roads, or on dangerous ascents, are decked with rags from garments, cigarettes, and Indian corn. Mr Forbes noticed the same custom (common all over the world) in Sumatra as well, where every passer-by deposits an offering at certain strange stones in forest paths. In Timor he says that "the summits of the highest mountains are all Lulik," especially "rugged and singular peaks . . . there no man dare break a branch of a tree . . . and only after due ceremony would he ascend them. . . . Dark, or far-spreading, trees are also Lulik, but especially the fig-tree or Lulik-Halik" (apparently a banian). It is a place of sacrifice where will be seen the heads of goats and buffaloes, flesh, and rice, just as among wild tribes in India. None will set out on a journey without making an offering to the village tree, and under it the native of Timor swears brotherhood, drinking blood which is also poured into a bamboo and hung on the tree, while a sacred spear and sword, from the Uma-lulik or temple, is set on either side. The blood so drunk is mixed with spirits. The islanders are much afraid of *swangi* or "sorcery," and pray against it at great stones, offering rice and betel nut. At the end of the rainy season, when they begin to wash gold, the high-priest and people sacrifice to the stone on the summit of Fatunarosk, the highest peak in Timor. The god invoked in war is Maromak or "the heavens," with Urubatu (the sun), Laraula (the moon), and also "he of the earth." The introduction of caste, and of Hindu architecture, into Sumatra, Java, and Timor, dates apparently from our 15th century: the doors of houses are often elaborately carved. The Malays have overrun this archipelago from an earlier time.

Sunday. See Sabbath. The first day of the week was definitely established as the day of rest for Christendom in the Code of Justinian, where we read "Let all the people rest, and all the various trades be suspended, on the venerable day of the sun."

Sunni. A Moslem who follows the *Sunnah* or "tradition," which is discarded by the Shi'ah. The Sunnah, and the Hadith, are the sources of many traditions as to the sayings and doings of Muḥammad, including especially the memories of 'Aisha (see Muḥammad); and much that is not to be found in the *Ḳorān*

is thus supposed to be established. The Sunnīs—who represent the large majority of Moslems, in all countries except Persia, are divided into four great sects, differing in minor points, but admitting the general orthodoxy of the others. These sects all arose in our 8th century, and are named after four famous doctors of the faith. (1) Ḥanīfa born in 702 A.C.: his disciples say that he only accepted a few of the traditions, teaching a reasonable acceptance of the Ḳorān, and the right of private judgment: his pupils, Yusuf and Muḥammad, wrote six books of commentaries which are much esteemed. (2) Mālik born in 712 A.C., laid down all the life duties of the faithful according to the views of the Medīna school, and detailed the sacred law: his authority is widely accepted in Turkey, and among many Indian Moslems. (3) Shaf'ai was born in 768 A.C., and established an eclectic system, based on the views of both the preceding doctors. His followers are distinguished by certain attitudes in prayer, such as placing the thumbs on the lobes of the ears. This sect is commonly found on the Indian coasts. (4) Ibn Ḥanbal, born in 781 A.C., was an extremist who declared the Ḳorān to be not only inspired but “uncreated and eternal.” His views have never been accepted in India (see Lane, *Modern Egyptians*, and Hughes, *Dict. of Islam*).

Su-parnas. Sanskrit: “fine winged” supernatural beings (see Garuda and Simurgh): they dwell in the Simbāli forest, of which Garuda is the king. They are invoked at the daily presentation of water to deceased ancestors.

Superstition. Latin: *Superstitio* “standing still.” Religion as a virtue was the mean between excess and neglect—as every virtue is a mean between two extremes which are vices, according to Aristotle. Superstition is practically a “standing still,” and a dread which is due to ignorance of natural phenomena. Max Müller observes (*Cosmopolis Review*, Aug. 1896, p. 632) that we may be tempted to call it a “survival.” The superstitions of peasants, now called Folk-Lore, are the survivals of very ancient religious ideas, and of rude pre-historic faiths: such superstition engenders gloom and fanaticism, which sometimes bursts forth, sweeping all before it; being excited by any disbelief in terrible powers or deities whom the fanatic dreads. The superstitious are rigorous and violent, in dogma and in practice: they are swayed by their fears, and utterly regardless of logical argument such as convinces a reasonable and educated mind. They are angrily intolerant of rational considerations, and resent inquiry into the origin of their beliefs, gods, and

scriptures. They are usually quite ignorant of natural law, and of science; and, under the influence of heredity, they cling to supernatural explanations, mysteries, cataclysms, and miracles. They esteem omens and presages, and believe in lucky and unlucky days. Even among the more educated, some belief survives in the Friday bad luck, in the sign of the cross, in crossed sticks, knives, or fire-irons, in number 13, in spilling salt, or in passing under a ladder—all which ideas belong to the religions of the earliest ages. The superstitious are thus obstructive to all advance in true knowledge. They retain belief in holy, and unholy, ghosts, and in ever present angels: even when, through travel, and intercourse with those of other faiths, their experience is widened, they continue as far as possible to shut their eyes to facts. Such men are almost hopeless as subjects for improvement and education; and, if won from error, are liable to fall back into yet grosser superstitions and theosophies, being unable—through lack of scientific training—to follow the calm methods of reasonable enquiry. The brain may be sane, but the effects of early teaching, and of heredity, are too strong to be overcome, unless youth, and unusual energy and independence of character, enable the individual to escape from the bonds of custom and habit. The fanatic is unable to stand still aright in the presence of the unknown, and desires to have a definite creed regarding all things unseen. It is best therefore to leave such men alone, trusting that they may be enlightened in the general awakening of man's intellect, and by increasing civilisation. Nothing but wide reading, and hard thinking, can do away with superstition, whether in an individual or in a nation; and where free discussion is forbidden the people retrograde, and the nation sinks into hopeless decay and corruption. The mystic is a slave, as Mill said, to "mere ideas": the believer is ever ready to accept evidence which the more experienced know to be of no value. The prepossessions of an emotional nature are no proofs where objective realities are in question. Some say that our faith depends on our nature, which is true only in the sense that it depends on our knowledge and experience; whereby our nature is controlled.

Plutarch held that it is better to have no opinion at all about a god than to hold one that is unworthy: "I would rather men should say there never was such a person as Plutarch, than that I ate my children" (like Kronos); or—he might have added—that I sacrificed my only son to appease my fatherly wrath (see Sir F. Bacon on *Moral and Civil Counsels*, 1607-1625).

Superstition is belief, without, and against, evidence which is

essential, but which the idle world casts aside in favour of ancient guesses, and of priestly assertions, declining investigation, and blind even to demonstration. The great difficulty is to get men to think at all, even when capable of so doing. "Nothing," said Lord Chief Justice Coleridge, "is more disturbing and abhorrent to the average man or woman, than to be shown, or told, that they must think out any serious, especially a religious, subject for themselves. They like to believe what they were taught, and hold all they hear asserted, and this they do with indolent, or unintelligent, acquiescence," usually through indifference. It becomes those who wish well to their fellows, and to their country, to resist superstition and mysticism, which bring untold evils and misery on a state thrown back into dark ages when cruel laws, ignorance, and all manner of impurities, throve, and when reason was silenced. Carlyle wishes a "speedy end to superstition—a gentle one if you can contrive it, but an end. What can it profit to adopt locutions and imaginations which do not correspond to fact?" It is nevertheless vain, and unkind, to attempt rudely to destroy those superstitions which are the religions of the uncultured. They assimilate only what they can grasp; and we must be patient: for we cannot educate a people in a day, or even in a generation: nor can we change the deep-rooted prejudices of the old, or of those who are too busy to attend to new teaching.

Ṣur. Hebrew: "rock." This term is a favourite title for the deity, as symbolic of his strength and eternity; and the rock or stone has been a divine emblem for these reasons among all races (see Stones). The term is used especially in early books (see Dent. xxxii, 4, 18, 30, 31, 37: 1 Sam. ii, 2: 2 Sam. xxii, 3, 32, 47; xxiii, 3: Psalms xviii, 46; xxviii, 1; lxii, 2-6; lxxviii, 35: Isaiah xxvi, 4). The rock is regarded as the creator and father of Israel (Deut. xxxii, 18), and contrasted with "new gods."

Surabhi. The "earth-cow of plenty," a consort of Siva.

Surasa. A daughter of Daksha, and wife of Kasyapa: also a great Rakshasī, or female demon, and mother of Naga snakes, slain by Hanumān.

Suriel. One of the angels of the later Kabbala, of Jewish magic texts, and of Gnostiks.

Susa. Called in the Old Testament "Shushan the palace," or "fortress" (Neh. i, 1: Esther ii, 8; iii, 15). An ancient capital of Elam, or W. Persia, on the river Choaspes, about 70 miles W. of

Shuster, midway to the Tigris. It has been much explored, and the recent French Government expedition under M. de Morgan (1897-1902) has discovered some of the most important Babylonian records ever found, at this site. It was the capital of the non-Semitic king Kudur Nankhundi, who overran Babylonia as early as 2280 B.C., carrying away the image of Nana from Erech, which Assur-bani-pal recovered about 650 B.C. Here the "Laws of Ḥammurabi" were unearthed, and yet older monuments recovered, together with Kassite boundary stones stolen by Elamite kings, which are valuable for their long historic and religious texts of the 11th century B.C. Here M. Dieulafoy found the beautiful enamelled tiles of a frieze in the palace of Artaxerxes Mnemon, which represent Persian guards (see Persepolis); and here an Akkadian text shows the city to have been conquered by Ḥammurabi, while a fine bas-relief represents the victory of the yet earlier Naram-Sin. The spoils of Susa, described (after 648 B.C.) by Assur-bani-pal, at the time of the final Assyrian destruction of the city, included those of a mysterious temple in a grove where the "god Susinak" dwelt, "whose godhead none had seen" (see *Rec. of Past*, i, p. 85).

[The remains described in the memoirs of the French expedition are of all ages. Besides the monuments stolen from Babylonia, the pillar of Xerxes inscribed in three languages, or the texts of Semitic *patesis*—or subordinate rulers—of unknown date, there are many later texts in the Susian language; Parthian tombs; Christian, Sassanian, and Arab remains; symbolic eyes from Egypt, with early ivories, and fine pottery. The two most remarkable monuments are the obelisk of Mānistusu, and that containing the Laws of Babylon about 2100 B.C. (see Ḥammurabi). It is uncertain whether these were erected on the spot in early days, or were stolen by later Elamites, as was certainly the case with regard to the Kassite boundary stones, and other monuments. The same applies to the stela of Naram-sin, which bears a later Elamite text in addition to the original short Semitic inscription. The obelisk of Mānistusu (De Morgan, *Susa*, i, 1900) is inscribed on each of its four faces, in the Semitic Babylonian language. It appears to record endowments of a temple by this "king of Kish," who is otherwise mentioned in a text in the Berlin Museum. It includes the names of several early monarchs of S. Babylonia; and Mesalim, "the king's son," has been supposed to be the Mesalim king of Kish who defined a boundary with a certain E-anna-du (or "heaven sent") ruler of Zirgul, noticed on a clay cone in the Louvre. This however does not clearly fix the date of the monument. The characters used are those which occur on Babylonian monumental texts from early

times down to 600 B.C. The text represents a condition of civilisation existing at least as early as 2100 B.C., among Semitic Babylonians. Most of the personal names (including Ishmael) are Semitic ; but allusions also occur to the early Akkadian rulers named Ur-Ea, Urukagina, and perhaps Sargina. The cities, and lands, include Sippara, Zirgul, Cutha, Agadhe, Kish, Amarda, Tidanu, and Elam, with the river Tigris, and the “ West.” The gods include Ea, Dagon, Rimmon, Sin, Bel, Nana, Istar, and the Kassite deities Zagaga, and Turgu. The titles refer to kings, princes, priests, governors, scribes, envoys, merchants, shepherds, and perhaps sailors. There is reference to weights and measures, weapons, silver, gold, cattle, wool, seed, and oil : to a royal standard of measurement ; to sacrifices ; and to boundaries. But this text may prove to belong to the time of the kings of Isin (1130 to 1060 B.C.) in spite of its references to earlier endowments.—ED.]

Susna. Sanskrit : a name of Vritra (see Indra, and Vritra).

Sut. Sutekh. See Set. The Turanian origin of this god (see Kheta), is clearly indicated by a seal cylinder in the New York Museum, which belonged to “ Uzi-Sutakh, a son of Kasu (the Kassite), servant of Burna-burias,” who was the Kassite king of Babylon about 1440 to 1400 B.C. (see *Academy*, 7th September 1895).

Sutra. Sanskrit : a “ rule ” or “ book ” (see *Su*, to “ join ”). A term applied to Jain scriptures. The Vedik Sutras (or Vedāngas) in Sanskrit, include the Sastras, or “ laws,” and are divided into six : the most important are the Kalpa-sutra on ritual, the Grīhya-sutra on domestic matters, and the Samayācharika, on conventional usages. These appear to be older than 600 B.C.

Sutra-dhāra. Indra as “ artificer ” of the universe.

Sutrala. Sanskrit : the distaff or spindle, an euphuism for the phallus and yoni.

Suttee. See Sati.



Suvarna. Sanskrit : the “ sunny land ” : a term applied to the Aurea Chersonese, or part of Barmah.

Svabhu. Svayam-bhu. Sanskrit : “ self-existent.” A term applied to Brahma, Siva, Vishnu, Time, and Love, and to the first man, but not to the first woman.

Svadhā. Sanskrit : “ self will,” or Maya. The word is also an exclamation, or a blessing.

Svami. See Sami. A deity, or “ self.”

Svarga. Swarga. The heaven of Indra, where the Devas, or lesser gods dwell (see Meru). The Slavs still say that “ God dwells in Svarog ” (the sky), his voice being Perun (thunder) and his eye Daj-bog or the sun.

Svastika. Swastika. The name of this emblem is derived from the expression *Su-asti*, or “ be thou well.” It is a cross with feet, but may have three legs instead of four (see Fylfot). The four-legged emblem is very ancient, being found on the Hittite monument of Ibreez in Lycaonia, at Mycenæ, on the pelvis of a naked female image at Troy, on rocks in Cornwall, and in many other ancient ruins. It is a symbol of the sun, of fire, and of thunder—the hammer of Thor. The Hindus also apply the name to a man standing with legs and arms extended; and this likewise is an early Hittite and Phœnician emblem. The sign seems to represent the wheel of the sun (see Ixion, and Sun); the Hindu parent marks it on the breast and forehead of his babe at birth (see *Bombay Rl. Asiatic Socy.*, iii, 1893); and a Svastika is formed of wheat ears in the natal chamber; the sign (or Kunku) is made with red powder in honour of Ganesa, and Hindu writers place a red Svastika (or Sri-vatsa) at the beginning and at the end of MSS. and books; it is also sketched in flour on floors, and on garden paths, at wedding fetes. In the ordinary form , which is called “ male,” the feet follow the direction of the sun's course in heaven; this is the Greek Gammadion, the “ Croix Cramponée,” or Crux Ansata, the Tetra-skelē, sometimes formed by two letters S at right angles. The opposite emblem  is the “ female,” or Sau-svastika, which is sometimes of evil omen. The Tri-skelē (“ three legged ”), or Triquetra, is a similar emblem with only three legs, and is common on Sicilian coins, as well as in the Isle of Man. This sacred cross was known among Mexicans, and apparently to the mound builders of Ohio in N. America (Prof. Wright, *Quarterly Stat. Pal. Expl. Fund*, October 1894), and also in Peru, where it occurs on early pottery. It was probably of Turanian origin, but is widely spread, on Indian coins and in Skandinavia alike. In India it is often drawn with long crooks, so as to suggest that originally it was a circle divided into four by cross lines, and representing the sun. Among Buddhists it was made into a Chakra or “ wheel of the Law ” (see Buddha), and by Tibetans it is called Yun-drun, or “ path of life. ”

It is found in Greece, Krete, Cyprus, and Rhodes, and was the emblem of Artemis, and of Athēnē. It occurs in Thrakia, and in Magna-Grecia—or S. Italy—on fibulæ from Cumæ, on a Samnite tomb, at Cære, and at Capua. It was used, apparently by Christians, in the Roman catacombs, on garments of priests, and of the “Good Shepherd.” It was a charm on bells in Yorkshire, and on vases, and arms, in Switzerland, and among Saxons and Kelts ; on Gaulish coins from the 3rd to the 6th centuries A.C., and on Roman tombs at Algiers ; on the coins of Parthians and Sassanians in Persia, and on old Phœnician seals, as well as in Belgium down to our 14th century.

Count d’Alviella (*Migration of Symbols*, p. 81) traces this widespread and ancient symbol from Troy and Mycenæ down to the 9th century A.C. in Ireland, and finds it in Persia, China, N. Africa, and Skandinavia, in Tibet and Japan. The introduction into America appears to have been due to the Buddhists of our 5th century. In Thrakia the Svastika has a central circle, and is accompanied by the letters *MES* in Greek. This coin was discovered by Mr P. Gardner, and appears to have belonged to the city Mesembria, named from the “midday sun.” A Lycian coin of the 6th century B.C., also bears the Triquetra, or three-legged emblem. The Svastika is found throughout Europe, as at Bishop Island on the Oder, or on a vase from Reichersdorf, or all round the pulpit of St Ambrose at Milan. There are 1000 instances in the Roman Catacombs, and others on the walls of Pompeii : on a Keltic urn found at Shropham in Norfolk ; and in the Roman villa at Beading in the Isle of Wight ; on Athenian and Corinthian vases ; on coins of Leucas and of Syracuse ; on a mosaic in the royal garden at Athens. The Skandinavian *S* form occurs on the Ogham stone at Pen-Arthur, in S. Wales, as well as on the altar frontal of the cathedral at Valentia said to have been sent from Old St Paul’s in London in the time of Henry VIII. It is common on Persian carpets, and found in both Hungary and Ashanti, as well as in Yukatan. The Japanese may still be seen stamping this emblem as the ancients did in Egypt, or in Cyprus. Mr Aynsley regards the Gammadion on the tomb of St Agnes in Rome as an “old Christian cross.” The Triskelē at Eryx in Sicily is older than 400 B.C. The Svastika on the stones of the Buddhist stupa at Sar-nāth (in Banāras) may be yet older. It occurs twice in the cells by the “red gate” of the mosk at Jaunpūr, and used to be seen at Granada ; but Moslems disowned it, saying it was placed there by the devil. Hindus often decorate the Svastika with leaves, flowers, and gold. It is recognised as representing the two fire sticks (see Arani), as Emile Burnouf noticed long ago (see Mr Hewitt, *Journal Rl. Asiatic Socy.*, April

1889, p. 189) ; and in this connection it has a phallic significance, as remarked by Dr J. G. Müller (see also Mr R. Sewell, *Indian Antiq.*, July 1881). In S.W. Asia the feet seem to be turned indifferently to right or left (*Indian Antiq.*, April 1886). See Triskelion.

Sveta. Sanskrit : “ white ”—the planet Venus.

Svetambaras. Sanskrit : “ white robed ” (see Jains).

Sviti. Sanskrit : the “ swelling ” or “ rising ” sun.

Swallows. In mythology (see Proknē) these birds are harbingers of spring, and welcome as such. In the Babylonian flood legend a swallow was sent forth as the waters subsided. The Akkadians called it the *Nam-khu* or “ bird of fate.” It is unlucky to dream of swallows, yet they saved Alexander the Great from a family plot by awaking him. In the Norse Edda, Sigurd was advised by swallows when he hesitated to kill the giant guardians of treasures, and he thus gained a wife and wealth. None dared hurt swallows—even birds of prey—and St Francis of Assisi called them his “ dear sisters.” It is lucky for them to build on a house, and a wizard who drove one away was blinded. The gods need their aid in building the skies, and the Piedmontese call them the “ chickens of the Lord.” Suidas says that *Khelidōn* (“ swallow ”) means the pudenda, and the bird was sacred to Venus as well as to the Madonna.

Swan. See Goose, and Hansa.

Swithin. This saint was originally a form of Odin and of Thor (see Davies, *Druids*, p. 198). “ Sythan was son of Seithan who, under the influence of drink, let the sea overwhelm the country,” and hence Swithin is still connected with 40 days of rain if his name day is wet.

Sword. See Spear. The word *ase* in Sanskrit (Latin *ensis*) meant originally a “ weapon ” which pierced or cut, whether dagger, sword, or spear. Swords are not found early at Troy, but occur on early Hittite monuments. The sword was an ancient emblem of power, and is used (as is the Latin *gladius*) to denote the phallus. The Arab couplet has a double meaning:

“ All swords strike without the sheath,
Thy sword strikes within its sheath ” ;

which is explained to mean the lady’s eye.

Scythians, and the Turanian nomads of Central Asia, worshiped the sword set up erect on a mound, as do non-Aryans in India (see

Rivers of Life, ii, p. 358, fig. 274). Arabs and Japanese did the same, as Aryans set up the Quiris or short spear. The divine sword of 'Ali (Dhu-el-Fikr) was hung over the door of the Ka'abah at Makka. The Teutons prayed to the sword of Odin and of Tyr, and we find it represented on Norse and Keltic menhirs, where it has been mistaken for a cross. Swords, scythes, and sickles, are hung over doors as charms. The sword was believed to have a soul, and often spoke to its master. In some Sagas it springs from its sheath and slays foes of its own accord. In others it is called "brother of the lightning," or "thunderbolt," and is gold hilted, and bears inscribed runes on its blade as charms. It is often connected with "magic rings." Gram ("bright") was the sword of Odin, forged by Völundr with the magic spear Gungnir; the sacred runes on these shone, and the weapons sang, before battle. Arthur's sword, brought from the fairy city under the lake, or drawn from the rock, was called Excalibur, said to mean the "champer of steel." It was given to Richard I by King Tancred the Sicilian Norman (see Dr Karl Blind, *Gentleman's Mag.*, 1892, and *Proc. Viking Club*, 15th February 1895). In China and Japan the sword is often the chief emblem in a shrine; and Greeks adored both the spear of Athene, and the sacred scimitar of Kambyzes (*Herod.*, iii, 64; *Pausan.*, i, 28); the latter was "conspicuous for the glory it conferred." Men and nations alike must possess a sacred or magic sword lest evil should befall them. Most tribes in India have shown a naked sword to every infant as soon as it could see. It is still worshiped in the hill shrines of Chutianagpūr, among Khonds also in Orissa and Ganjām, and they are even said to be named from the *Khanda* or "sword." The sword is also worshiped by Mongolians, and throughout Oentral Asia (see *Journal Rl. Asiatic Socy.*, April 1893). Sir R. F. Burton, writing the *Book of the Sword*, says that its history is that of mankind. Sacrifices were made to it by priests. It is the key of heaven or of hell in the Korān. It killed but also cured. It cut every knot, and became the symbol of justice and the emblem of martyrs. It was called "God's daughter," for the gods were lords of hosts and of battle. Moslems give it 80 names, each connected with a legend. The sword of 'Azrael, or of death, opens the door of life, and eastern legends say that cities sprang up where a sword was brandished. It has, indeed, been the agent of advancing civilisation, which was impossible without "red ruin": men would have stagnated forever without such purifying storms, before their minds had been widened by commerce, travel, and research. Inhumanity has often saved the race, and the destruction of savage tribes has established the power of nobler nations, so that in

truth " La guerre a enfantée le droit." Yahveh, or Siva, is terrible as the "destroyer," and Siva's emblem is the sword (*Indian Antiq.*, May 1896, pl. ix). The civilised monarchs of Travankōr have long prayed kneeling, in public, before a sacred scimitar (Rev. S. Mateer, *Travankōr*, pp. 125, 200) : it is borne in procession from its shrine, at the Pongal fête early in January; and is placed on the altar of Bhagavati, the earth-mother, and called Bhagava or "god." Aryans and non-Aryans adore it alike ; the priest fixes it upright, and the kneeling king offers rice and flowers, circumambulates it, and sprinkles it with holy water and sandal dust. In the absence of a suitable husband, the Travankōr maiden is married, at the age of 11 years, to a sword; and throughout the Telegu regions the bridegroom is represented by his sword if he cannot appear at the wedding ceremony (*Indian Notes and Queries* ; and *Indian Antiq.*, Dec. 1891). So also, in Syria, the Maronites hold a drawn sword over the door as the bride enters her new home ; and a sword dance forms a feature of all wedding processions.

Syama. Sanskrit : "darkness," a name of Durga as the dread goddess of night : or of a son of Soma—the moon.

Symmachus. Summakhos. See Origen. This scholar is described as "a translator of the scriptures of the Jews," from whose sister Juliana—soon after his death—Origen obtained certain "interpretations of the scriptures." Eusebius, a century later, says that Symmachus "maintained the Ebionite heresy," and discarded the Gospel of Matthew. Symmachus lived from about 160 to 210 A.C., writing about 200, or twenty years later than Theodotiōn, another Greek translator consulted by Origen. Palladius (about 420 A.C.) says that Origen lay in hiding from persecution, for two years, in the house of Juliana, at Cmsarea the capital of Kappadokia. He seems to attribute only poetical works to Symmachus. Epiphanius regards him as a Samaritan convert. He was no doubt of the old school of Christians whom the Catholics persecuted as Ebionites. Symmachus is said to have aimed at combining literal translation of the Hebrew with purity of Greek. Theodotion (an Ebionite of Ephesus) only attempted to revise the LXX translation ; while Aquila (or Onkelos), the Jewish proselyte from Pontus, was so literal as to become sometimes unintelligible (see Bible).

Syn. A Hindu deity guarding the threshold and the hearth.

Synagogues. Greek : "meeting houses." The word is a translation of the Hebrew *Kenesh* : but, like Sanhedrin ("assembly"),

it has been adopted from the Greek in late Talmudic Hebrew, or Aramaik, in the form *Esnoge*. Synagogues appear to have existed in Galilee in the time of Christ, and the Talmud even says that there were 480 in Jerusalem before the destruction of the temple. The oldest known are in Galilee (see *Memoirs of Survey W. Pal.*), and their architecture imitates Roman style (see Col. Conder, *Syrian Stone Lore*). These are traditionally said to have been built by Rabbi Simeon Bar Yokhai in our 2nd century: they usually are entered on the south, and it is remarkable that they are adorned with figures of animals in spite of the Law: they appear to have had a gallery for women. The modern synagogue contains an ark in which the rolls of the Law are kept. The chief of a synagogue was called the Parnas, and the minister who read the liturgy, and the lessons from the law and prophets, was the Sheliaḥ or “delegate.” At least 10 Baṭlanīm, or “men of leisure,” were required to form a representative congregation; and a Meturgemān, or “translator,” was also needed to explain in Aramaik the meaning of the Hebrew, which was a dead language not understood by the congregation. Hence in time Targums, or written paraphrases, gradually arose. The synagogue is the centre of Jewish life, connected with all rites of circumcision, marriage, burial and prayer; and the greatest misfortune to a Jew still is to be cast out of the synagogue.

Syria. Sūria. The Lebanon regions, between the Euphrates and the Mediterranean, originally colonised by Turanian Hittites and Aramean Amorites, from the East. It is a country full of ancient Hittite and Phœnician ruins, with rock texts of invading Assyrians, Babylonians, and Egyptians. The word is used in Greek to translate the Hebrew Aram (“high land”), but the old names of Syria were Martu (“the way of sunset”) in Akkadian, and Akharu (“the west” or “hinder part”) in Semitic speech. [The origin of the word is unknown. It has no connection with the name of Assyria, since, in the Mishnah, *Suria* is spelt with the Hebrew *Samech*. The root in Hebrew means to “go away,” or “go down,” so that it may be a translation of Martu.—ED.]

T

The English letter stands for several distinct sounds of Oriental alphabets. In Sanskrit, four sounds are distinguished; in Arabic three; and in Hebrew two sounds. The hard *Teth* (*Ṭ*) of Aramaik is *Ṣadi* (*Ṣ*) in Hebrew, and the softer *Tau* (*T*) of Aramaik interchanges with the

Hebrew Shīn (*SH*). The Arabic *Th* often represents an older *S*, and in speech it is pronounced *S* by the Syrian peasantry.

Ta. [An old root for “strike.” Akkadian *ta* “drive”: Egyptian *ta* “beat”: Chinese *ta* “beat.”—ED.] The sounds Ta and Da also mean to “put,” “take,” or “give.” [Akkadian *ti* “take”: Egyptian *tu* “give”: Aryan *da* “give”: Assyrian *idu* “place,” “lay”: Mongol *te* “lay.”—ED.] The hieroglyphic *ta* represents a hand holding a gift.

Ta. In Egyptian this word applies to a shade or ghost, symbolised by an umbrella; and the Ba, Ka, and Ta, were soul, genius, and shade, while Kha was the corpse or mummy.

Taaroa. See Tahiti.

Tabernacles. The Latin *tabernacula* means a “small booth” or small tavern. The word is used to translate both the Hebrew *Ohel* or “tent,” and the Hebrew *Sukkah* or “booth.” The Tabernacle (*Ohel Mo’ed* or “tent of meeting”) is called also a *Mishkan* or “abode,” a *Beth* (“house” or “temple”), a *Maḳdash* or “consecrated place,” and a *Hēkal* or “temple” (from the Akkadian *E-gal* or “great house”): but never a *Sukkah* or “booth.” Amos however speaks of booths, or shrines, carried by Israel (see Kiun). The Babylonians made *Sukkoth-Benoth* or “booths for girls” (2 Kings xvii, 30), and the “*Sicca Veneria*” at Carthage were the same—that is to say, booths where dwelt the *Ḳodeshoth*, or women devoted to Venus (see *Ḳadesh*): such booths are still to be found outside Indian towns in secluded places; and the custom is also found in China, and in Africa.

Oriental (in Syria and elsewhere) construct booths on house-tops, or outside the village, in which they live during the hot autumn before the rains; and this was the probable origin of the feast of *Sukkoth*, or “Tabernacles,” held by Hebrews in autumn after the great fast of *Yōma*—the “day” of Atonement. It began on the 15th of *Tisri*—the feast of the in gathering and vintage, at the end of the civil year, or about 1st of October, and lasted seven days. The Day of Atonement was the 10th of *Tisri* (Exod. xxxiv, 22; Levit. xxiii, 41). The feast of ingathering is noticed early (Exod. xxiii, 16; Deut. xvi, 13-15), but the custom of erecting booths is only specially described later (see 1 Kings viii, 2; Neh. viii, 14, 15), and is said not to have been practised between the times of Joshua and Ezra (Neh. viii, 17): branches of olive, pine, myrtle, and palm, were used for these booths. As early as the 2nd century B.C. the Jews carried the *Ethrog* lemon at this feast, with the *Lulab* or bunch of palm and other leaves. According to the *Mishnah* (*Sukkah*) they poured out water, and celebrated

torchlight dances in the “court of the women” at this festival. The Day of Atonement is only described in the later Levitical laws (Levit. xvi, 29, 30 ; xxiii, 27-32: Num. xxix, 7) : it was the day of the Scape Goat (see 'Azāzel) : both the fast and the booth-making. may be customs introduced after the Captivity, and were practised down to 70 A.C.: the “tabernacles” are however mentioned in Deuteronomy, though the early laws of the Book of the Covenant are silent about them, as also about the great Atonement fast (see *Rivers of Life*, i, pp. 427,459 : ii, p. 612).

Tabiti. The Scythian Vesta (see Skuths), the word being connected with the Aryan *tap* “fire.”

Tabu. Tapu. A Polynesian word which has come into use in English as “taboo” : it signifies anything that is sacred and must not be touched, like the Hebrew *Kherem* which means “set apart,” “consecrated,” or “forbidden,” and so “banned.” When the Solomon islander launches a new canoe, he seizes two maidens who are called Hopē and Topu, the latter being dedicated to the gods, while the former is publicly united to the man (*Journal Anthropol. Instit.*, May 1897, p. 372).

Tacitus. This great historian was born in 54 A.C., and is thought to have lived till 134 A.C., being a few years older than the younger Pliny. Yet neither of them appear to have heard of the miracles of Christ. His *Annals*, written in 117 A.C., give the Imperial history from the death of Augustus to that of Nero (14 to 68 A.C.), and these include his only allusion to Christians (xv, 44) as follows : “Nero (in 64 A.C.) to suppress the rumour that he had ordered the conflagration (of Rome) falsely charged and tortured persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death as a criminal by Pontius Pilatus, Procurator of Judea, in the reign of Tiberius ; but the deadly superstition though suppressed for a time broke out again, not only in Judea which was the first to suffer from it, but in Rome also—the resort which draws to itself all that is hideous and hateful.” This passage has been accepted by Gibbon, Renan, and other critical writers, though many others suppose the whole—or the words from “Christus” to “Tiberius” at least—to be a forged interpolation. It is not quoted by the early Christian fathers, or even by Eusebius ; but the *Annals* were unknown till 1468 A.C., when Johannes de Spire published them at Venice from “one existing copy, his own property, belonging to the 8th century.” Interpolation was a common practice among monks from an early

period (see *Didachē*), so that the whole passage is doubtful; but Christians were well enough known in Italy in the time of Tacitus, though not much distinguished as yet from Jews. Josephus was in Rome (62 to 64 A.C.) in Paul's time, but seems to have heard nothing of his arrival. A passage in Sulpicius Severus (422 A.C.) describes the tortures of Christians almost in the same words with those in the *Annals* (*Hist. Sac.*, ii, 29), and this may be the source whence the interpolation was taken. The passage in Suetonius (about 65 to 100 A.C.) is of even less importance than that in Tacitus: it relates that the Emperor Claudius (41 to 54 A.C.) drove the Jews who, "at the suggestion of Christus," were constantly rioting, out of Rome. This is historically an anachronism if it means anything more than Jewish belief in a Messiah (see Christ). Tacitus says: "I regard as the highest function of history to rescue merit from oblivion, and to hold up as a terror to base words and deeds the reprobation of posterity" (*Annals*, iii, 65). He was a Stoic, a Prætor in 88 A.C., and famous under Trajan, but he appears never to have been influenced by any contemporary Christian teaching.

Tages. See Etruskans. The ever young and prophetic god of agriculture and literature, found by a ploughman in a furrow, and said to be a child, or a grandson, of Jove.

Tahiti. The chief island of the Society group, lying half-way between Australia and S. America, in E. Polynesia (see Fiji, Samoans, Tongas). The customs of the islanders are much like those of the Samoans to the W. or of Hawaii to the N. (see *Rivers of Life*, i, 444: ii, 231). The Society islanders are a fine manly race, of olive or brown complexion. Their supreme god Ta-arōa, the "creator of all life," is symbolised by an erect stone (or lingam) decorated with feathers. He is also bread (*Arœa*), and created woman out of the bone of man while asleep, calling her Ivi; but this legend may have been introduced by Arab sailors before the arrival of Christians. Ivi signifies "bone," and is not "Eve." The Tahiti sect, or confraternity of the *Arœis* was as licentious as the Sakti sects of India: they preached a future heaven of youth and pleasure, to gain which it was necessary to kill off the old and sick, and to enjoy unrestrained licence at their festivals—as in Australia. They kept up the ancient myths and legends of the race by dramatic performances on these occasions, when Capt. Cooke found them travelling from one island to another to incite all to such orgies. The Tahiti people, like other Polynesians, worshiped their phallic deities in stone circles; for coequal with Ta-arōa-taihe-tu-mu, was the rock god Te-papa (see Lubbock, *Orig. of Civil.*, p. 211). The im-

mortal soul went either to Tavirua-Ierai (heaven), or to Taihobu (hell), but the gods punished men in this world. There were several heavens ; one in the moon and clouds for kings and priests ; a second for chiefs : and a third in a more distant region for ordinary good persons. Prayer consisted in confession of human unworthiness, and in praise of the gods ; it was offered by kings and queens who were equally flattered, their dwelling being A-arai or the clouds of heaven, while the royal canoe was Anuanua, or the rainbow. The king's voice was thunder, his torch the lightning ; nothing once used by royalty could be put to any common purpose ; nor might royal names be given to subjects. The king, or the landowner, must however abdicate when a son was born : for the youthful only were esteemed. Priests had no power over marriages, but were important at circumcision, and tattooing ceremonies ; for the smallest deviation from custom vitiated all rites and sacrifices : and even if the priest's attention was diverted, and the "prayer broken," all must be repeated, and new victims offered (Mr Ellis, *Polyn. Researches*). The Maro-aurou was a "divine girdle" (or Ephod), worn by such priests, conferring marvellous powers on the wearer. It was artistically decked with yellow, blue, black, and especially red feathers, and was kept with, or in, an image of a god. The Tahiti marriage customs—like those of New Ireland and of other groups in Polynesia—are due to the general licentiousness of the race; and, from an early age, the maiden has to live when betrothed on a high platform railed round, near her home, and can never go out unless accompanied by one of her parents. The pair, standing on a mat, pledge troth at the wedding, when the skulls of ancestors are sometimes set out to take part in the ceremonies and prayers (Hutchinson, *Living Races*, p. 23).

Tail. This is one of many euphuisms for the phallus. Mr Fraser carefully avoids any allusion to the phallic idea in his *Golden Bough*, although it is well known to lie at the base of all worship of life. He prefers to speak of the "corn spirit" ; yet even he informs us (ii, p. 3) that "the corn spirit is a wolf whose fertilising power is in his tail," quoting Mannhardt (see Nik). His work contains no allusion to the Nismes sculpture, where a female rides on the phallus which she guides by a pair of reins (see Pala).

Takē. Tachen. Polynesian terms for a god, or a chief. Te-take is a god symbolised by a stone. [Akkadian *tak* : Turkish *tash*, "stone."—ED.] Takē is a royal title in New Zealand, and the heaven of these islanders is Takiwana or the "land of Taki."

Taksha. Sanskrit: “a cutter” or “carpenter,” and hence a “creator.” The Takshas were a people of the Upper Panjāb (see Gandharvas), near the ancient capital of Taxila, noticed by Pliny and Arrian between the Indus and the Hydaspes, supposed to be the present Sah-dhari, a mile N. of Kala Kisarāi.

Tal. Talos. Ancient names in the west for the sun. Talos was the brazen man of Krete (see Sal).

Tala. Tara. The palmyra palm. A symbol of Siva, yielding an intoxicating juice (see Tarn).

Talē. A common Indian name for the Tika or caste mark. The Indian girl wears her Talē as the western wife wears her ring, as the emblem of marriage. It is hung to a thread, and is a lozenge-shaped emblem marked with the Svastika.

Talisman. Greek *Telesma* “charm.” The term is adopted by Arabs as *Tilism*, and such charms were worn by all early races, being of stone, or metal, and inscribed with magic texts. They should be prepared by holy men, at holy places, and in holy seasons, and worn secretly as a defence against sorcery. They were buried in tombs, under houses, or in temples; and sometimes, lead talismans are inscribed with curses against foes (see Miss L. Macdonald, *Proc. Bib. Arch. Socy., Feby.* 1891). Pliny (*Hist. Nat.*, xvii) tells us that Roman emperors, and learned men, wore talismans, as did the earliest Akkadians. Every Syrian peasant wears a small square leather case, including either a passage from the *Ḳorān*, or a magic diagram prepared by some wizard.

Talmud. See Gemara, Hebrews, Mishnah. This work, or “teaching,” is a huge commentary on Hebrew Scriptures, the Mishnah text—in late Hebrew of our 2nd century—being accompanied by the Aramaik commentary or Gemāra: the Jerusalem version being of the 4th century, and that of Babylon dating 500 to 800 A.C. The latter is the longer, and is the chief source of later Jewish legends (see Hagadah). There are several printed editions of the Talmud. That of Jerusalem was first printed at Venice in 1523; and the Mishnah alone at Naples in 1492. A Latin and German translation appeared as early as 1760; and a French translation, by Chiarini, of the Mishnah. tract *Berakoth* includes a valuable preface; while the great edition of Surenhuse gives the, Hebrew, with the commentaries of Maimonides and Bartenora, rendered into Latin, and occupying three folio volumes.

These however are very imperfect representations of the immense literature of the originals. Dr E. Deutch states that the later editions have been willfully corrupted. His account is well known, and represents Jewish appreciation of this extraordinary literature ; but we cannot do better than to quote from a learned reviewer in the *Edinburgh Review* (July 1873). “Figures in shining garments haunt its recesses. Prayers of deep devotion, sublime confidence, and noble benediction echo in its ancient tongue. Sentiments of lofty courage, of high resolve, of infantile tenderness, of far-seeing prudence, fall from the lips of its venerable sages. Fairy tales, for Sunday evening’s recital, go back to early days when there were giants in the land . . . from the glorious liturgy of the Temple, Rome and her daughters have stolen almost all that is sublime in their own. . . . No less practicable would it be to stray with an opposite intention, and to extract venom, instead of honey, from the flowers that seem to spring up in self-sown profusion. Fierce, intolerant, vindictive hatred for mankind with small exception—confined in some cases to the singular number : idle subtlety, frittering away at once the energy of the human intellect and the dignity of the divine law : pride and self-conceit amounting to insanity : adulation that hails a man covered with the rags of a beggar as saint, and prince, and king : indelicacy pushed to a grossness that renders what it calls virtue more hateful than the vice of more modest people ; all these might be strung together in one black paternoster, and yet they would give no more just idea of the Talmud than would the chaplets of its lovelier flowers. For both are there and more. These volumes comprise the intellectual life of a gifted people for a period of 800 years—a self-tormenting, mournful, misdirected life. But it is a life needful to be understood by all those who would really know what Christianity was in her cradle, and would thus discern both what that faith. is historically, and how it has assumed its present form—‘If form’ indeed ‘that might be called which form has none’ . . . the Talmud not only awaits the infant at birth, and regulates every incident of that event (even to the names of the angels that are to be inscribed on the door, and the words on the four corners of the apartment), but anticipates each circumstance from the earliest moment. of probability. In every relation of life, in every action, in every conceivable circumstance—for food, dress, habit, language, devotion, relaxation—it prescribes almost every word to be uttered, and almost every thought to be conceived. Its rule is minute, omnipresent, inflexible. Its severity is never relaxed.

To borrow an illustration from the foundry ; the Jewish mind, subjected while in a fusible state to this iron mould, has been at once chilled and case-hardened by its pressure."

Demonology and witchcraft are very fully treated throughout the Talmud. Rabbi Eliezer enumerated 300 laws against witches. None could venture abroad alone on Wednesday or Saturday, for fear of Agrath daughter of Makhloth, nor sleep alone for fear of Lilith. We learn that Yahveh devotes three hours daily to the law, three to judging the world, three to feeding it, and the last three to sporting with Leviathan whom "he made to play with." He never acts without consulting his heavenly council, and sometimes a Rabbi has been summoned from earth to advise him. He himself superintends the rains and irrigation for the land of Israel, but leaves all the rest of the earth to the care of an angel. The world was created for Israel alone : hence a judge may lawfully favour an Israelite against a Gentile "but so that it be not observed." The Talmud is full of gigantic similies. Noah found it difficult to get the unicorn into the ark because it was as large as Mt. Tabor, and its horns were bound outside. The coats of skin of Adam and Eve had all the beasts and birds in the world painted on them. These descended from Cain's son to Nimrod whom Esau killed, and Jacob wore these skins when he stole Esau's blessing. The meaning of such allegories is often very obscure. The transmigration of the soul is taught in both Talmud and Kabbala. A Jew at death may be reborn as a Gentile, to save Gentiles or to help Jews. Words and numbers are Kabbalistically used in a sense not intended by the original, as when we learn that there are 903 kinds of death, because the Psalmist speaks of the "issues" of death, the numeral value of the Hebrew word for "issues" making 903. The tablets of the Law weighed $28\frac{1}{2}$ tons, and Abraham was a giant. Yet the Jews say that to know the scriptures aright it is essential to know the Talmud. Many of the legends are of ancient Persian (Mazdēan) origin; many of the fables are Buddhist ; but of such results of comparative study most Jews know nothing.

Much of Christ's teaching has its parallels in the "sayings of the fathers" (Pirke Aboth) in the Mishnah, which are often attributed to Hillel, and to other Rabbis living before, or at the same time as Christ ; but these memories were set down even later than those in the Gospels. Dr E. Deutch (see *Lity. Remains*), is however no doubt right in saying that the Talmud cannot have borrowed from the New Testament—a bitter hatred of Christianity marks its pages. There is much that is beautiful and kindly in Talmudic precepts.

“He who gives charity in secret is greater than Moses himself.”
 “The honour of thy neighbour should be with thee as thine own.”
 “Treach the tongue to say I do not know.” “If thy wife is little,
 bend down and whisper in her ear.”

Tam. Akkadian : “sun.” Turkish *tañ* “light.”

Tamas. A Hindu deity of darkness and ignorance, the spirit of the river where Rāma dwelt among dark and ignorant non-Aryans.

Tamils. See Drāvidians.

Tammuz. The Hebrew form of the Akkadian name of the sun god (Ezek. viii, 14), whose death was mourned by Hebrew women (see Adonis), as Milton says (*Paradise Lost*, i, 445) :

“Tammuz came next behind
 Whose annual wound in Lebanon allured
 The Syrian damsels to lament his fate
 In amorous ditties all a summer’s day,
 While smooth Adonis, from his naked rock
 Ran purple to the sea—supposed with blood
 Of Tammuz yearly wounded : the love tale
 Infected Zion's daughters with like heat.”

[In Akkadian Tam-zi means “sun-spirit” (see Tam), and the god is usually called Dum-zi, which may mean “the child spirit” : for he appears as a child, in the arms of the earth goddess, on Babylonian and Hittite monuments. The oldest Madonna and child in the world is carved on the rocks of Syria, and beside the pair is a harp on which sits an eagle, while before them is an altar. The goddess sits on a throne, and holds a club sceptre in her right hand—see the Mer’ash monument, Perrot and Chipiez, *Hist. of Art*, ii, p. 68, 1890.—ED.] Dumzi or Tammuz, is also described as the lover of Istar (see Gilgames), and the pair appear as the twins in many Babylonian legends (see Istar). The month of Tammuz (Zech. viii, 19) was June-July, in the Babylonian calendar adopted by the Jews after their captivity, being the “fulness of the year” to Syrians, and the harvest season, when however the sun has passed the summer solstice, so that its approaching winter death was feared ; for he was passing away to the “forest of Eridu,” or dark clouds of the sky. The Greeks, in the Ptolemaic age, used to cultivate plants in pots called the “gardens of Adonis” ; and Isaiah (xvii, 10-11) appears to refer to this practice among Hebrews.

Tamo. A Buddhist monk who, in a time of persecution, left S.

India in 526 A.C. as missionary to China. Dr Edkins finds him described in Chinese books as a severe ascetik and star-gazer, who sat for five years with his face to a wall. Mr C. Baber found an image of Tamo in a temple near Tzu-chou, with a Latin cross carved on his breast, as though later Christians had identified him with St Thomas ; but the Chinese regarded him as the son of an Indian king, and his temples are numerous in S. W. China.

Tan. Tin. An ancient root for fire, light, life, and God. [Akkadian *Tan* "sun," *Tin* "life" : Turkish *tañ* "light," *Tin* "life" (see Tengri) : Chinese *Tien* "heaven" : Egyptian *Tum* "sun" : Keltik *tan*, *tein*, "fire" : Etruskan *Thana* "light."—ED.]

Tanaoa. See Ta-aroa, Tangaloa, and Tanē. A god of the Polynesian islanders of the Marquesas group. In Hawaii he appears as Kanaloa, the *K* and *T* being often interchanged, as when Tanē becomes Kanē. He is a god of darkness, fighting with Atea (see Atua) the god of light. He sprang from chaos, and produced Ono or "voice." Kanaloa presides over Po or "hell" (see Fornander, *Polynesia*, i, pp. 63, 84) : the pronunciation of the various Polynesian dialects is very indistinct, and various, in such names. Tanyatu (Fornander, ii, pp. 34, 94) is a god of thunder [from an old root *Tan* to "strike" or "sound," as in the Aryan *tan* "to thunder"—ED.]

Tanē. The Polynesian father god (see Tan) who made the earth and skies, like the Chinese Tien "heaven," and Central Asian Tañ for "god." He thrust the heavens away from the earth, and gave men heavenly fire. He produced Rangi, and Papa, a divine pair who made light. The myths of the various islands differ, and the Hervey islanders say that Vatea produced the twin boys Tangarōa and Rongo (see Rongo) with whom are associated Tonga-iti, Tangi-ia and, lastly, Tanē, or Tanē-papa-kai, who is the "piler up of food." Others regard Tangia and Tanē as the "chief gods of Mangaia" or the world. The traditions all indicate a creation from chaos and matter, as among Akkadians. Vari the "ooze" or "mud" produced Vatea (or Avatea) from her right side, and he is "noon" and warmth, who consorted with Papa ("mother" or "foundation") the daughter of "nothing more"—Vatea signifying "soft bodied." From Vatea, and Papa, come the triad Tangarōa, Rongo, and Tanē, or (in Tahiti) the pair Tangarōa and Tiki. In New Zealand Rangi and Papa answer to the Rongo and Papa of Polynesia. Tanē, according to Dr March (*Journal Anthropol. Instit.*, May 1893, p. 324) is the "generative principle in nature, and a name for husband and betrothed" : the

tenth heaven, in which dwell the gods, is "Tane's opening in the sky," and to him were sacred the pigeon, linnet, and kingfisher. In Mangaia he was symbolised by the sacred drum (see Drum), and presided over war dances; the 26th of the month was his day, and he is "the opener of the bright eye," and Tane-metua "the generative parent," whose festivals, held at night, began with licentious dances and songs. The drummers roused Tanē (the two roots for "god" and "sound" being confused), and his voice is heard in the dashing waves of ocean, as well as in the sound of the drum, or of the conch shell. As god of the axe he is a bloodthirsty man-eater, having his two aspects of creator and destroyer like Siva.

Tanen. Tanentu. An Egyptian pair of deities of light, the latter being Hathor (see Tan).

Tang. Tartar: "god." See Tam, Tan, Tengri.

Tangaloa. Tangaroa. See Ta-arōa and Tan. The Polynesian god of heaven and of light (perhaps the Central Asian Tangri or Tengri for the god of heaven), who may also be compared with the "supreme Tangara" of America (Bradford, *Americ. Antiq.*, p. 400). The name Tangaroa appears to mean "the god on high": he was the good deity of light (see Rongo) the patron of fair-haired persons, the sky god and food giver, who settled in Raro-tonga leaving the isle of Anau, or Mangaia, which represents the cradle of the Polynesian race and their mythical paradise. Tangaroa sprang from his mother's head, and was symbolised by sacred lingam stones (see Fiji) his color being red. His principal sons were Vaka (or Laka) and Ahu (or Tupu), of whom the first killed the latter, being jealous (as in the story of Kain and Abel) of his goodness and diligence: the myth seems to represent the war of light and darkness, as does that of Tangaroa and Rongo.

Tanith. The chief goddess of Carthage, whom the Greeks identified with Artemis. The meaning of the name is doubtful, but, according to Lenormant, it signifies "pre-eminent."

Tantalos. A Lydian legendary figure (perhaps the "fiery sun": see Tal and Tan), called a son of Zeus, and dwelling on the sacred Mount of Sipulos (where is the Hittite image of the earth goddess) the city of Tantalos being on its eastern slope, before it was destroyed by earthquake. He angered Zeus, divulging the secrets of heaven, offering the flesh of his son Pelops to gods, and stealing the golden dog which watched the cave of the sun. He was sent to Hades, or to a cave under Mount Sipulos, where was a lake surrounded by beautiful

fruit trees. Here he is “tantalised” by being unable either to drink the waters or to gather the fruits, and lives in terror of a huge overhanging rock : for the fierce sun dries up waters, and withers fruits, while the rock in mythology is often a cloud. At this site the earth mother Ma, or Niobe, weeps. for her children slain by the fiery arrows of Apollo, and Pandareōs, the dog thief, was a form of Tantalos and changed into a stone (Sir G. Cox, *Aryan Mythol.*, p. 99).

Tantras. Sanskrit : “rules,” or “ritual,” a considerable literature supposed to be older than any of the Purānas. These books include the rites and hymns in honour of the Saktis or Prakritis (see Sakta); and an important section of Hindus regards them as a “fifth Veda.” They represent the worship of matter, and of nature, as a reaction from the philosophy, and asceticism, of Nyana and Yōgi sects. The Tantraists, reverting to a savage licence like that of Polynesia or of Australia, divided into “right hand” and “left hand” Saktiyas (Dakshīn-acharya, and Vāmācharya), adoring the lingam and the yoni respectively (as Siva-ites and Vishnu-ites) which are philosophically described as representing “the male and female principles (Yan and Yin of the Chinese) in nature.” Their orgies have already been described, as there is little difference between Tantra and Sakta rites (see H. W. Wilson, *Relig. of Hindus*, i, p. 263). The “right hand” Tantraists worship Siva as Paçu-pati, “the lord of herds,” but are perhaps less degraded than the “left hand” worshipers of Vishnu. Both sects hold that all natural passions are good, and that pleasure should be made as exquisite as possible for the Vira, or “strong man” (Latin *vir*), who is not a Paçu or mere “tame beast.” Such revolt from ethikal restraint has been quelled by education among civilised races, yet it still lies beneath the surface in dark corners even of Europe (see Pisanus Fraxi, 1877, on *Prohibited Books*). The teaching of love as religion has always been liable to result in such abuses (see Agapæ), as shown in France or in Syria (Dulaure, *Hist. des Cultes*, i, p. 428) and these survive even in the modern Agapæmonē, or in the “spiritual marriages” of America. The disciples of Prodicus (see Adamites) were philosophers who, even as late as our 5th century, held Tantraist views. Gregory IX charged his German converts with practices like those of the Thrakian worshipers of Kottus, or Kotutto—the Baptai whom Greeks and Romans also imitated, combining purifications with licentious orgies, and dressing (like the eunuch priests of Kubēlē) in female dress. Their nocturnal assemblies occurred at the circumcision feast (see Australians) and at other festivals of the year, especially at the “Feast of the Matrix,” all windows being closed

and lights extinguished. The rites of Tibetan Buddhists (Tantraists) ; of Yezidis (or so-called “ Devil worshipers ”) in Persia ; of Anṣērīyeh, and Ism'ailīyeh (see Anṣāri), to whom some add Druzes, in Syria ; of Templars in the 13th century, according to the accusations formally made by the popes ; and of early Christian sects—according to Roman historians—were much the same (see Baba S. C. Das, Bombay Rl. Asiatic Socy. Journal, Feb. 1882, p. 124). The Tantras are believed to have been inspired by Siva, and are mostly dialogues between him and his bride Pārvati : they inculcate the worship of the Sakti (the female “ power ” or “ manifestation ” of a deity), and the performance of magical rites whereby power over the spirits of heaven, earth, and hell, may be obtained. Enlightened worshipers of Siva and Vishnu now disown the inspiration of the Tantras, but the result of asceticism is naturally a revolt, leading to the opposite extreme. The Tantraist says that “ all are brothers,” and both sexes alike renounce all ideas of modesty or of restraint.

Tao-ti-king. The Book of the Way of Life, among the followers of the *Tao* or “ path ”—the disciples of Lao-tze (see that heading).

Tāous. Tāwūs. A loan word, in Persian and in Arabic, for the mystical bird (see Ophir, and Peacock), which is the symbol of the Yezidis, or “ devil-worshipers ” of Persia (see *Rivers of Life*, ii, p. 87). See Yezidis.

Tap. Sanskrit : “ to warm,” “ shine,” or “ illuminate,” whether physically or morally (see Tabiti). It comes to mean “ zeal,” and thus “ penance.” The pious man, after having fulfilled his earthly and family duties, retires to the forest for the Tapu-vāna penances, preparing for death or for Nirvāna. But Tap is also “ fever,” and Tapas is “ a fire ” ; while Tapatī is a daughter of the sun, and mother of Kuru, the river Tapti being, it is said, named after her. The heaven of the “ seven Rishis,” and of the demi-gods, is Tapar-loka. Tapas is “ self torture,” ranking far above sacrifice as compelling the compassion of the gods (Prof. Oman, *Mystics of India*, 1903).

Taphos. Greek : “ tomb,” possibly as a place for “ burning ” the dead (see Tap), since we know, from the Mycenæ tombs, that they were—among Greeks—actually burned in the grave (see Dead, and Mycenæ). Bryant compares Taphos with the Hebrew Tophet, a place of burning ; but the word may on the other hand mean only a “ mound.” [The old root *Tap* or *Top* has such meaning : Egyptian

tep, Aryan *topa*, "top": Turkish *top* "hump," *tepe* "hill": Finnic *tup* "high": Mongol *dobo* "hill."—ED.]

Tar. An ancient root meaning "to pass," "to go up," and "to be high." Hence in Turanian languages Tar, and Tur, signify "lord," "God," and "heaven," as well as "nomad." [Akkadian *Tar* "God," "Lord," *tar*, *tal*, "go," "rise," *tur* "enter": Egyptian *ter* "end," *tara* "door": Aryan *tar* "extend," "pass," "enter" (whence "door"): Hebrew *tor* "travel," *ter'a* "gate," as in Arabic also: Aryan *tal*, *tol* "rise," "move": Hebrew and Arabic *tell* "mound," *tal'ah* "extend," Turkish *tal* "go down," *tur* "high": Finnic *tar* "high": Turkish *ter* "swift" (whence Akkadian *tarag* "deer": Mongol *turgun* "swift"). The original meaning is evidently "to move."—ED.] The root seems to interchange with Lar; it is found in Is-tar the "light deity," and in many words such as Tara or Dara (see Ea), Tarkhan, Tartaros, and the Akkadian Tal-tal, a name of Ea as the god of the depths: Tarik was an evil demon of darkness among Mazdean Persians.

Tārā. See Star. A nature goddess of Brāhmans (see M. Blouay, *Hist. de la Déesse Bud. Tārā: Journal Rl. Asiatic Socy.*, January 1896). She is the mystical star bride of meditative Buddhas, adored in Java, according to a text of 779 A.C.; and Hiuen Tsang found her statue in Māgadha, while Tao-suen in 650 A.C., found a stupa of Tārā in Central Asia. She had 108 names recorded in 21 verses of the Tantras, and was worshiped by Tantraists. In Hindu mythology Tārā is the wife of Vṛihaspati (see Brāhma) and was also a virgin bride of Soma (the moon) to whom she bore Budha, the planet Mercury, whence her connection with Buddha. Her daughter wedded Bali, who was slain in the wars of Rāma; she also married her brother Sugrīva. The Tibetan Tārā is a "virgin mother of heaven," the chief goddess of the Dalai-Lama, and of the Potala monastery of Lhasa. She is the consort of Avalokit-Isvara, the god of divine compassion. Her name is given to good women, like that of the Christian "queen of heaven." She is strangely connected in Tibet with "the primeval productive pig" (Waddell, *Tibetan Buddhism*, pp. 359-361. See *Rivers of Life*, ii, p. 221, fig. 239). She is the most popular of Tibetan deities, and answers to the Kwan-yin of China and Japan, the great virgin mother, and most loving of goddesses. She is of all colors, blue, and three-faced, as a bride of Krishna, green in Tibet, and pale in Mongolia, where she is the "all-seeing one with seven eyes," one being in the centre of her forehead like that of Siva, Zeus, or Serapis, while

four others are in the palms of her hands, and the soles of her feet. She has her 21 names, including white moon, the valiant, the victorious, the dispeller of grief, the subduer of passion, the giver of spiritual power, the all-perfect. She has a ritual of hymns and litanies, which is able to quiet fears and anxieties, and potent against disease and poison, leading to the forgiveness of sins. to the end of re-incarnations, to Buddha, and to Nirvāna. Special mantras or charms, are repeated on a rosary of 108 beads, such as "Om, Taretu, Tareture, Svahā." It is the Asiatic "rosary of the Virgin."

Taramis. Taranis. The Keltik and Teutonik god of thunder : *taran* being a Keltik word for "thunder" (from the Aryan root whence also "drum" comes in English). Cæsar compares the Gaulish Taranis with Jove the thunderer.

Targum. Hebrew : "translation." The Targums are paraphrases in Aramaik of the Hebrew scriptures, described fully by Dr E. Deutch (*Lity. Remains*) : see Hebrews. They are of the 4th and subsequent centuries of our era, though that of Onkelos has been supposed to have been composed by Aquila in our 3rd century (see Origen, Symmachus, and Synagogue).

Tarkhan. A Hittite title for chiefs : Etruskan Tarkon, Turkish, Tar-Khan ("tribal chief"), and Mongol Dar-go.

Tarku. An Akkadian and Kassite god of heaven (see *Proc. Bib. Arch. Socy.*, Nov. 1897). It probably means "the high god."

Tarshish. [There has been much dispute as to the situation of this city, which was apparently on the coasts of the Mediterranean (Jonah i, 2). From Tarshish came apparently gold, silver, ivory, apes, and peacocks (1 Kings x, 22), which may have been brought from Asia Minor, since ivory was common in W. Asia in times yet earlier than those of Solomon, while apes are represented on the Assyrian monument of about 840 B.C. There is no reason to suppose that Tartessus in Spain is intended, and Tarsus, on the coast of Cicilia, is more probable, since Tarshish is connected with Asia Minor (Gen. x, 4). The word is used in Hebrew to mean "pearl," and may refer to a pearl fishery. Tarsus was a port which could be reached from the sea by the river Cydnus as late as the 1st century B.C. Its coins bear the legend *Tarzi*, and under this name the place seems to be noticed in the Amarna tablets as early as the 15th century B.C.—ED.]

Tartak. The god of the Avites, or people of Ava on the

Euphrates (2, Kings xvii, 3,1), perhaps the Kassite god Tarta-khan. [Both deities were named from *Tarta*, “judgment” in Akkadian, and seem to represent Ea the judge of men.—ED.]

Tartar. This word, in Turkish and Mongolian, signifies “nomad” (see Tar), and has been corrupted into Tatar, or among the Chinese into Tatal. It applies to the Mongol and Turkish tribes of Central Asia, especially to the Kirghiz of the steppes W. of Mongolia, but it is not a racial term. [The Kirghiz, like the Turkomans, and Uzbeks, are of Turkish stock, and number some 3,000,000.—ED.] Prof. Köelle (*Journal Rl. Asiatic Socy.*, April 1882) says that the words Tartar and Turk both come from the root Tar “to move,” and distinguish the nomads from the Tajiks or “settled” population. But others derive the word Turk from the ancient root *Tur* “to stand” (Akkadian *Tur* “dwell”) as being the “inhabitants” of Turkestan, or Turan. The high conical hat worn alike by Turks and Hittites, is called a *Turku* or “high standing head-dress.” Tartar is a term of contempt in N. China (see Parker, *Life of Confucius: Asiatic Quarterly*, April 1897). See Mongols.

Tartaros. In Greek. A name for a son of Aithēr, and Gē (“air and earth”), and for Hades. It may be connected with Tal-tal, a name of Ea as lord of the abyss, and with the Hindu Talā-talā for Hell (see Tar, Tal).

Tāru. Triu. Dāru. See Tala. The palmyra, which intoxicates with its juice, and fulfils every desire, is the Kalpa-Tāru, or “eternal tree” of life. It not only supplies the “water of life,” but its leaves and fibre serve for paper and cordage. It is thus an invaluable and sacred tree.

Tashtir. The spirit who sent a flood, by aid of Yezids, or inferior spirits, according to the Mazdēans of Persia.

Tasm. See Arabia.

Tasm’etu. Babylonian: “she who hears.” The wife of Nebo, or “he who proclaims.”

Tat. Egyptian: “firm.” The word Tata, or Dada, is common to many languages as meaning “father” (see Ad), as in the Sanskrit *Tata*, Welsh *Taet*, Cornish *Taz*, and Breton *Tat*. The Egyptian emblem was a pillar surrounded by rings. Tat or Tot was a land mark, pillar, or Hermes. The goat (Mendes) was the “Lord of Tattu,” father, protector, and king of the universe (see *Proc. Brit. Arch. Socy.*, April 1886). Tat or Tot is the god Thoth, who (as

the scribe and messenger of the gods) answers to Nebo, Hermes, and Mercury.

Tathāgata. This term for a Buddha signifies according to Buddha-ghosha “one who has worked his way to perfection,” or—according to Jains—has “attained emancipation.”

Tatian. A native of Mesopotamia—probably of Edessa—said to have been the son of a Greek merchant, and born about 111 A.C. He was noted, about 140, as a student of Hebrew scriptures, and as knowing Greek, Syriak, and Arabic. He is supposed to have become a convert to Christianity at Rome about 152 or 153 A.C.; but was rather a Jewish Theist delighting in Platonic ideas, and Gnosticism. When Justin Martyr was slain, about 165 A.C., Tatian fled from Rome, wandering in Italy and Syria, and settling at Edessa, where he died about 180 A.C. He became a leader of the Enkratites or “self-controlling” ascetiks, who shunned wine, and even used water only, for the Eucharist. His “Oration to the Greeks” is still extant; but the original of his “Diatessaron” (or “fourfold”) harmony of the Gospels is lost. It is noticed by Eusebius about 340 A.C. as one of two “harmonies” then current; but it is unnoticed by Origen or by Jerome. It was written in Greek. Ephraem the Syrian, at Edessa (306-373 A.C.) seems to have valued it, and wrote commentaries thereon: he appears to have translated it into Syriak; and a Latin version of Ephraem’s work was published at Venice in 1876; but Ephraem knew little of Hebrew, or of Greek, and depended on the Syriak Gospels. Theodoret, bishop of Cyrrhus (457 A.C.), endeavoured to suppress Tatian’s gospels in favour of the orthodox Greek text of his time. Bishop Victor of Capua in Italy mentions a Latin version of the Diatessaron (in 554 A.C.), but such versions were often much interpolated: Arabic, and Armenian versions also existed. The Arabic has recently been found in the Vatican, and is translated into English by Rev. T. H. Hill (1893); but such versions as we know (according to the Rev. Dr Abbot) disagree not only with our Gospels in Greek, but with each other, and the original is still unknown. Tatian taught the ordinary Gnostik doctrines as to Æons, and the Demi-urge (see Gnostiks), and, on joining the Enkratites, denounced not only the use of wine and animal food, but also marriage, leading a celibate life.

Ta-tsin. A Chinese term for the west, and for Bactria, sometimes applying to the E. part of the Roman empire, and to Syria.

Tau. Hebrew: “mark.” The last letter of the Phœnician alphabet, having originally an X, or a cross, form. With this *tau* the

elect were to be marked (Ezek. ix, 4 : see Rev. vii, 3) just as Hindus are marked on the forehead.

Taurus. Latin : “ bull.” [Aramaik *Tor*, Arabic *Thor*, Hebrew *Shor*, Mongol *Shur*, “ bull.”—ED.] See Zodiak. The bull’s head, or skull, is a charm, and as such was sculptured by Greeks and Romans on the friezes of temples. In kuneiform and Hittite scripts it stands for “ power ” as well as for “ bull.” After the funereal rites the Hindus (see Mr S. C. Bose, *Hindus*, p. 275) set up a pole (the *Brisakāt*), gaily painted and supporting the head of an ox, which is circumambulated and adored : the pole is some 6 feet high, and is fixed in a pit, thus forming a lingam in an *Argha* (see *Argha*) : a similar emblem in the Borghese Museum (*Phallicism*, 1884) is supposed to represent the head of Apis the Egyptian bull, accompanied by emblems of the sun and moon. The Germans, when fighting the Roman Marius, also carried a golden bull as their standard. To many races the cow and bull are too sacred to be offered in sacrifice ; but in imperial Rome the expiation for heinous sins consisted in allowing the blood of a slain bull (see *Mithra*) to drip on the penitent, who was placed in a pit below the place of sacrifice—this was the celebrated *Taurobolium* rite. The ashes of heifers had equal powers of purification (see *Heifer*). The bull was everywhere the emblem of production and life, of strength and creation. (Lajard, *Culte de Venus*, p. 221). The Apis worship of Egypt is as old as the Pyramids.

Tawaf. Arabic : “ circumambulation ” of shrines (see *Makka*).

Teeth. These—especially canine teeth—are charms, but often are euphuisms for the lingam or phallus, like tiger’s claws and other such talismans. The “ tooth of Buddha ” is a name often given to a lingam of considerable size: but teeth of holy men were relics to Buddhists and Christians alike—like bones. Major Forbes (*Eleven Years in Ceylon*, I, ch. x ; H, ch. xiii) twice saw “ Buddha’s tooth,” a piece of discolored ivory, 2 inches long and 1 inch in diameter at the base. It is popularly called the “ Dalada, or left canine tooth, of Buddha,” and is enshrined within 7 successive caskets of gold, in another which is silver gilt, 5 feet high and bell-shaped, as are the interior *carandus* or “ caskets.” Two of these are inlaid with rubies and other gems. This relic stands on a silver table hung with rich brocades, in the inmost shrine of the temple attached to the royal palace of Kandi. When Major Forbes saw it in 1828 it had not been shown for 53 years. It was taken out and placed on a golden lotus on the table, while Buddhists offered to it gold, jewelry and

flowers. It is first noticed at Puri (or Saga-nath), N. of Tellingāna, which was called the Danta-pūr or “town of the tooth” (*Journal Bengal Rl. Asiatic Socy.*, March 1883). Here it was the palladium of the city for 800 years, and famed for its miracles during the wars of the region, from 300 A.C. even to the 18th century. Brāhmans carried it to their emperor Panduva, at Patna, denouncing—as a “vile superstition”—the worship of a bone. The Māgadha emperor decreed the “grinding and burning of this human bone”; but iron would not pulverise it: it was buried deep, but sprang out of the earth, or the water, and shone with light, floating on a golden lotus, in a golden cup, on the stream. Thus the emperor was converted, and Brāhmans declared Buddha to have been an incarnation of Vishnu. King Kshēri-dara, of Sevat-nuvara, attacked Māgadha to seize, or to destroy, the tooth, and it was considered right to restore it to Puri. Panduva abdicated to he come a Buddhist monk. Ksheri-dara then marched on Puri, where Guha-Siva hid the relic in his daughter’s hair, and sent her to Ceylon, where the tooth was adored from 309 to 318 A.C., in the reign of Kitsiri Maiwān. It had many later adventures, being, as Sir H. Yule says (*Marco Polo*, ii, p. 265), “a great object of desire to Buddhist sovereigns.” It is said to have been once at Amrāvati on the Kistna river; and, in our 11th century, King Anarauhta of Barmah claimed to possess it, or a miraculous emanation from the true tooth. In 1855 we found a building in the palace of Amara-pūra called “the tower of the sacred tooth.” The reigning king then enshrined a model of the Ceylon tooth in his capital at Mandale.

According to a Chinese text, quoted by Sir H. Yule, one of the four eye teeth of Buddha, was placed in Svarga, or the heaven of Indra, the capital of which was Amrāvati: the second in the capital of Gandhāra: the third in Kal-linga (or at Puri); and the fourth went to the Nagas or snake gods. One of these teeth (from Gandhāra as Sir H. Yule thinks) was brought to China by an embassy from the West, in 350 A.C., and is perhaps that now shown at the Fu-chau monastery. But in our 7th century Hiuen-Tsang was shown other teeth of Buddha at Balk, and at Kanōj. Kubla Khan, the Mongol emperor, is said to have got one from Ceylon in our 13th century. China has another celebrated tooth of Fo, or Buddha, enshrined on the summit of Mount Omei (see Omei) where the “glory of Buddha” is seen. The Ceylon tooth was captured by conquerors from India, but returned, after a few years, at the entreaty of the king of Ceylon, Parakrama III, in our 14th century. It was again carried off by the Portuguese to Goa in 1560, when the king of Pegu was ready to offer anything he had in exchange for it; but the king of Ceylon said

that the *Kalās* ("foreigners") had only got a sham relic; and, in return for magnificent presents, he sent the real tooth to Pegu. Its reception—says Sir H. Yule—"presents a curious parallel to Kublai Khan's reception of the Buddhist relics at Kambaluk." There is thus much doubt as to the genuineness of the later tooth in Ceylon. Portuguese history shows that their Admiral Constantine Braganza seized the tooth in Ceylon in 1560, and was offered 300,000 ducats, which the bishops would not allow him to accept, for its return. It was ground to powder in the presence of horrified Buddhists; and the Portuguese said that the Kandi monks substituted an "ape's tooth," which may have been quite as genuine as the older relic. When the British took Ceylon in 1815 the tooth was carefully hidden, and only re-appeared when it was found safe to show it.

Sacred teeth were common. One was shown in the adytum of the Kanheri cave temple near Bombay, and another at Nasik (see Dr Stevenson, *Journal Bombay Rl. Asiatic Socy.*, July 1853). Fa-hien found one at Ladak (Legge's *Life*, p. 23), and Hiuen-Tsang describes three (Beal's *Life*, pp. 50, 134, 181), one at the "new monastery of Balk, another at Kanōj, and a third at Simhala. These all emitted glittering rays, bright miraculous light, like the stars lighting up space."

Tefnut. An Egyptian goddess wife of Shu (the atmosphere), and supposed by Renouf to represent the "dew."

Telchines. Greek *Telkhines* (see Kabeiroi): they were mystic dancers representing mythical attendants on Dionūsos. Strabo says that they were called Kourētes, and Korubantes in Krete. Thirlwall regards them as of Phœnician origin; Sir G. Cox says that in mythology they represent clouds. [If of Semitic origin, like the Kabeiroi, the name may mean *Telalchīn* as an Aramaik term for "armed ones": for, like Korubantes, Sali, and others, they clashed their arms in dancing, and they thus represent clouds of thunder and lightning, or of hail.—ED.]

Telegus. See Tellingas.

Telephassa. Greek: "wide shining." The mother of Europa, Kadmos, and Phoinix, a dawn goddess, who sought for her lost Europa ("the west"), and sank to rest in the plains of Thessaly (Sir G. Cox, *Aryan Mythol.*, p. 247).

Telephos. Greek: "wide light." The sun: a child of Aleos "the blind" and of Auge "the bright." His myth resembles that of

Oidipous (see that heading) for he was exposed as a babe, suckled by a wild beast, went to Delphi to find his parents, and married his mother (the dawn); he was wounded by Akhilleus as he stumbled over a vine (Sir G. Cox, *Aryan Mythol.*, p. 317). He had a temple at Pergamos, and was adored at Parthēnion, in Arkadia, and elsewhere, as a solar hero.

Tell-Loh. See Loh.

Tellingas. Telingas. Tri-lingas. Telegus. Fervid lingam worshipers, and non-Aryans, who inhabit the Central E. Coast of India, numbering some 14,000,000 persons between the Krishna river and Orissa in Bangāl. In Madras they are known as Vadavans, or “northerners,” and as inhabitants of Koll-eru (“lake-river”), or Kolarians (see Kols): their language is the old Andhra (see Drāvidians): the name Tri-linga applied to worshipers of “three” famous “lingams” (see Lingam), and is softened into Tel-linga in their speech. In Pegu, or Lower Barmah, they became known as Talains or Talings, from the name of their early delta capital. The language of Talain stone inscriptions, found in various parts of Barmah, is according to Dr Forschhammer (the Government archæologist) almost identical with the Vengi: the alphabet is the earliest form of the Kanarese Telegu of our 4th century.

Tengri. Tangri. The name for “God,” and “heaven,” among Turks, Tartars, and Mongols. It is the Akkadian *Din-gir* (“life-maker”), otherwise *Dim-mir* (“creator”). See Tangalao.

Teo. Ti. Ancient words for God. The Mexican *Teo*, “God,” might be the Hindu *Deo* or *Deva*, or it may be connected with the Chinese *Ti*, and *Shang-Ti* (see China). *Teo-tl* (the *tl* being an affix and the word appearing without it in *Teo-calli* or “god-house”), is described as *Ipalne-moani*, or “he by whom we live” [Akkadian *ti, til, tin*, “living,” and “life”—ED.], and again as *Iloque-Nahuaque*, “he who has all in himself.” Among Peruvians—as among Hebrews—the name of God was never pronounced (Bradford, *Amer. Ant.*, p. 247), and descriptive titles are common among all races who dread calling the attention of deity by lightly mentioning his name.

Teo-yami-que. The Mexican queen of death and hell (see Yama), consort of Mexitli the god of war, who was second in the trinity—the first god being Tez-katli-poka, and the third Kuetzal-coatl. Dr E. B. Tylor says that she had a huge head with prominent eyes, and snaky tresses: she was clad in snakes, and her feet had tiger’s

claws. Her necklace consisted of human hearts, hands, and skulls. (see Bradford, *Amer. Antiq.*, p. 109).

Tepeyeotli. A Mexican god dwelling in caverns, and symbolised by the hare—probably a lunar deity (see Hare).

Ṭerah. Hebrew. The father of Abraham. A difficulty arises if Abraham only left H₁aran after his death (Gen. xi, 26, 32 ; xii, 4), since if Ṭerah. was 205 years old when he died, Abraham was 135, yet is said to have been only 75. [The difference is 60, or a *sos*, that is an unit in the kuneiform numerical system. The name Ṭerah appears to be the Babylonian *Ṭurakhu*, a loan word from the non-Semitic Tar-khu or Tar-khan “tribal chief.”—ED.]

Teraphim. Small images used by early Hebrews (Gen. xxxi, 19): the image laid in David’s bed by his wife (1 Sam. xix, 13) seems however to have been life size. [In the Greek this is rendered *Kenotaphia* as though meaning a *Nephesh* or monumental stone—ED.] The Hebrew tells us that “Mikal took the Teraphim,” so that the word seems to be here a singular. Hosea notices the use of Teraphim as late as the 8th century B.C. (iii, 4). These images no doubt resembled the small pottery and metal figures found in tombs in Palestine, Phœnicia, and Babylonia. They formed a recognised feature of temple worship among idolatrous Hebrews (Judg. xvii, 5; xviii, 14). The word *tarpu* is used for a “ghost” in Assyrian (from the same root with Rephaim), and the Teraphim thus represented “spirits.”

Tertullian. Quintus Septimius Florens Tertullianus was the first Christian writer in the Latin language. He was born about 150 A.C., and at Carthage he studied Latin and Greek, Plato and the Stoiks. He is supposed to have been converted to Christianity about 190 or 195 A.C., but about 207 A.C. he joined the revivalist sect of Montanus of Phrygia—notable for its hysterical mysticism—and was thus regarded later as a heretic. He died in old age in Carthage. He travelled in Greece and Asia Minor, as well as to Rome. Of Tertullian Mosheim says: “It is difficult to say whether his excellencies or defects were greatest. . . . His genius was wild and unchastened. . . . He was changeable and credulous, and more acute than solid.” He shared the superstitions of his age, and believed the Church to be able to cast out demons like the sorcerers who, he says, did the same for money. His works are full of interesting notes as to contemporary customs of Christians and others, and show us the gradual evolution of Christian beliefs,

and gradual separation of priests and laity as distinct orders. He was the first to attempt to formulate a creed, and is famous for his rhetorical dictum "I believe because it is impossible." His short treatises range over a great variety of subjects, treating of the soul, and of the Stoik's mantle, of the veiling of virgins, or of baptism, of Mithraic rites as compared with the Eucharist, and of his wife—for Christian priests as yet were not celibates.

Testament. See Bible. The word does not mean a will, but an agreement or "covenant"; and Jerome uses the term *Instrumentum* or "legal agreement." The Hebrew term intended is *Berith* or "covenant": the Greek is *Diathēkē*.

Tēthus. Tethus was a Greek sea goddess, daughter of heaven and earth, and mother of all sea and river deities. Rhea (the earth) took Hērē (the earth), her daughter, to Tethus to be cared for; because without water the earth cannot exist.

Teut. An ancient Teutonic god akin to Tuisko (the Teutonic Mercury), *Tiu* or *Tio* being the Aryan *deo* or *deva*, the Latin *deus* and the Greek *zeus*. The Pelasgi fighting at Troy called themselves sons of Teutamos (see *Rivers of Life*, ii, p. 564). The emblem of Teut was the "hand" (see Hand), and he was also a rock or mountain.

Tez-katli-poka. The Mexican sun god symbolised by "a black shining stone," called Teo-tlet. He was also Ixtliltou "the black one," as contrasted with Kuetzal-koatl the fair god, as Krishna the dark is contrasted with the white Siva (Bradford, *Amer. Antiq.*, p. 301). He is often "seated on a bench covered with red cloth, skulls, and bones of the dead . . . is always young, and superior to the effects of time." Human sacrifices were offered to him to secure good crops; and "skulls were hung up in Tzompantli," or shrines, as among Indian non-Aryans, and Polynesians. The Asamese have Naga skull-houses in sheds near temples (see Bengal *Rl. Asiatic Socy. Journal*, 1872, p. 19). Tez-katli-poka is one of a trinity (see Teo-yami-que), his associates being Mexitli god of war and the peaceful Kuetzal-koatl. His Teo-kalli, or "god-house," was the grandest in Mexico. At the fete of the 3rd month his image was formed of seeds, cemented by the blood of children; and it was carried in procession from his shrine to another, where a priest threw for him a dart which was supposed to slay Kuetzal-koatl, the peaceful god, by striking his statue.

Thalēs. See Stoiks. This astronomer and philosopher was born at Miletos in Ionia, and flourished about 640 B.C. His astronomy

appears to have been derived from Babylonia or Asia Minor. He believed water to be the life of all things : and is said to have taught that the earth is a sphere. He was able accurately to calculate a famous eclipse.

Thalna. See Etruskans.

Thamūd. See Arabia.

Thana. See Etruskans.

Thargēliōn. The midsummer month of Athenians, on the 7th day of which a man and a woman were offered as human sacrifices. These Thernēakoi, usually captives, having been maintained by the state, were led in procession with music to the sea, and either thrown in alive, or burned on a pyre of wild fig logs, their ashes being scattered to the four winds (see 'Azazel, and Sacrifice). The man was decked with black figs, and the woman with white figs (see Fig). Figs, cheese, and cakes, were placed in their hands, and figs were thrown at them. They bore the sins of the male and female citizens respectively.

Thebes. Greek *Thebai*. The Boiōtian city so named is believed to have been called after the *Tebah* or "ark" (Gen. vi, 14: Exod. ii, 3), in consequence of the adoption of the Semitic Flood-legend. [See however the root *Tab* or *Tap*, under Taphos : possibly *Thebai* meant a "mound" or "hill."—ED.] Thebes the capital of Upper Egypt was named Ta-apiu (according to Prof. Ebers) as the "seat of the gods," the later Diospolis of Greeks, or "city of God." The Arabic *Medīnet Abu* means "city of Abu" (Egyptian *Apiu*). This site includes great ruins on both sides of the Nile at Karnak and Luxor, 460 miles S. of Cairo (see Egypt). It was a capital from the time of the 11th dynasty, but especially under the 18th, its great temple being erected by Thothmes III in the 16th century B.C. Its glory endured for ten centuries before the Assyrian conquest of Upper Egypt. It stood siege by Ptolemy Lathyrus (the 8th Greek monarch in Egypt) for three years. Its temples, whence Kambyses had taken some two millions sterling, were then again plundered, and much destruction of its tombs and monuments followed. Its wealth is shown by the statement that Rameses III (20th dynasty) alone, bestowed about £170,000 of gold and silver on four great and some other smaller temples. Within a space of half a square mile there are, near Luxor, temples by Amenophis II, and Amenophis III, by Rameses II (at the Ramesseum on a site where Usertesen I of the 12th dynasty had already built a shrine), by Rameses III, and by Ptolemy III, and Ptolemy VII.

Theism. The worship of a personal god without any reference to belief in inspired writings. The Socinians of the 16th century, and the Unitarians of the 17th, naturally developed into the Deists of the 18th, and into the Theists of the 19th century. The followers of Fausto Paolo Sozzini, the Italian Protestant (1539 to 1604), believed that Christ was God, but divided later into two sects, the more advanced saying that he should not be worshiped. They were expelled as Arians from Poland, and retired to Transylvania in 1658, reaching England in 1773, and spreading to America in 1815. Unitarian doctrines were especially furthered by Lindsay in 1773, and by Dr Martineau who accepted the results of modern critical study of the Bible. The more emotional teaching of Dr Channing, in America, resulted in the establishment of a religion of unsctarian ethiks. But pure Theism is a very ancient belief, especially among Greek thinkers who, as a rule, supposed the personal creator to stand apart from the universe, leaving it to the laws of its nature. Vedantists believed that the phenomena of matter were Maya or "illusion," and God the only reality, much as Plato also taught. Deists like Paine, in the 18th century, rejected the dogmas of Christian churches. He too rashly accepted Nature as his God and Creator, though she recognises no such "equality and natural rights" as he proclaimed, and upholds no ideas of love and compassion throughout her domain. Tennyson says that:

" Nature is one with rapine, a harm no preacher can heal ;
The Mayfly is torn by the swallow, the sparrow spear'd by the shrike ;
And the whole little wood where I sit is a world of plunder and prey."

Thus Deism was dethroned, but Paine's influence led (says his biographer, Dr M. Conway) to the establishment of the first Theist church in New York, whence a more reasonable Deism spread to Europe, teaching that God is a loving father and mother, and saying as little as may be of any evil power that limits his actions. Theism, developing into an "Ethical Society," teaches only what Christ, and Buddha long before him, taught—a religion of good thoughts, words, and deeds, tolerating many various speculations as to the unknown and incomprehensible deity.

Two centuries after Spinoza Cardinal Newman, in his *Apologia*, gives us reasons why he believed in a personal God which are much less clear than those of the Jewish genius. When a lad, he says, "I wished the Arabian Tales were true." "I thought life might be a dream, or I an angel and all this world a deception" (Maya). "In fact . . . I was very superstitious, and for some time previous to my

conversion used constantly to cross myself on going into the dark." We learn hence how little we can trust even genius in a devotee, for insanity is not far off when the mind is so highly strung, and the imagination so powerful. The young priest felt—like the old Vedantists—"a mistrust in the reality of material phenomena," and so regarded God as a "necessity of his nature." He was ready to credit the occult; but he confesses that his God is only a "probability," adding that "Probability is the guide of life." He owns that God's existence cannot be proved like a mathematical problem, but this idea of probability he embraces "with full internal assent"—that is to say belief—the Probability being to him a great Person whom he loves and fears, as other men have made their God according to their own image.

Theism is called a "half-way house," where those can rest on the way who have found the old paths to lead nowhere, yet cling to a modified belief, not having yet found the new path to truth. The Theist believes in a person, or individuality, apart from the universe, calling him Infinite and Omni-present; which attempts at definition usually lead to Pantheism or to indifference, unless they result in an humbler Agnosticism. The Rev. C. Voysey (Nov. 1892) distinguishes Theism from Unitarianism clearly, in respect to belief as to Christ: for though the Unitarian does not believe him to be God yet he claims to know God especially through the New Testament. The Theist on the contrary is independent of any historical creed. Even Unitarians however (of whom there are some 300 congregations in Britain), are gradually joining the increasing ranks of the Agnostiks. They have long and bravely fought an unequal fight; for, as Socinians, they started the real Reformation of the 16th century, and took up the fallen cause of the defeated Arius, suffering long persecution as "Anti-Trinitarians," though they claimed only the right of private opinion dear to all Protestants, and advocated free enquiry into dogma. They were almost suppressed by the combined forces of the Jesuits and Trinitarian Protestants in 1611, and "all Arians and Anabaptists" were exiled from Poland in 1658. Yet they spread to Prussia, Switzerland, Holland, and England, everywhere awakening thought among the drowsy masses. Joseph II of Austria, and other enlightened princes, favoured them in secret; and in spite of many martyrdoms, Austria included 32,000 of them in 1790, and has added 22,000 more in the 19th century. Socinians with "an Unitarian catechism" appeared in England as early as 1650, but were repressed for a century by severe laws, and dared not openly disavow the divinity of Christ. Brave leaders like Dr

Priestly arose among them in the first half of the 18th century. In 1772 the Rev. Theophilus Lindsey threw up a valuable living in Yorkshire, and established the first Unitarian Church in London, while just a century later another bold Yorkshire clergyman founded the first Theist Church in these islands. Both leaders relied chiefly on the peaceful dissemination of their religious literature : and, in 1813, the civil liberties long denied to English Unitarians were granted : yet for 21 years afterwards they were not allowed to own their lands or chapels ; but now, under such eloquent and pious leaders as Taylor, Channing, Theodore Parker, Martineau, and Page Hopps, they have risen to the highest forms of spiritual faith, discarding the timid teaching of earlier days, and building up a great Theist church in all parts of the world. They are little noticed, on account of the variations of belief among them, and because many men now see no necessity for joining any particular sect, or for keeping up old forms of worship ; but since 1820 a large body of the liberal clergy of America have declared themselves to be Theists ; and in 1886 the “ Free Religious Society ” was there founded, discarding all mythology in favour of secularism and free thought. But “ Theology abhors a vacuum,” and the Theist clings to belief in a personality, not in, but outside the material universe. Men are better than their beliefs, and the practical aims of Theists are now the same as those of Agnostiks. If we preach love, and mercy to man and beast, we must of necessity ascribe a like nature to God. Few are strong enough to leave the church of their fathers, with all its fond memories and beautiful ritual, to join either the few who have gone out into the Agnostik wilderness, or those who rest in the Theistic house by the way. The aged Professor Newman—brother of the Cardinal (*Miscel.*, ii, p. 178) goes further than this.

“ Not in such words, O Father of our Spirits,
 Speak we again.
 A fear, a hope, each child of us inherits,
 Making them vain.
 Now a vast doubt wherewith our souls are shaken,
 Outlasts the tomb.
 Where, in what region, shall the wanderer waken,
 Gazing on whom ?”

The unchangeable and omniscient deity of the theologian is yet not absolute, since he is limited by law or consistency. So Bishop Cudworth wrote : “ God did not create . . . even morality. It is inherent in His nature . . . he cannot be conceived as capable of reversing it.” Goethe well says that : “ The theologian must hold fast to words if he

would reach the gate of certainty” ; yet these, says Hobbes, “ are the coin of fools, but the counters of wise men.” It is difficult, in spite of every attempted definition, to regard Theism as absolutely distinct from that kind of Pantheism which still retains a belief in the individuality of the deity. To speak of the “ absolute ” and the “ unconditioned ” is to speak only of the unknowable. Christian churches confess that their God is “ incomprehensible,” though they labour to explain His nature even to babes. Every object or creature which is not God limits his infinity, as the Rev. C. Voysey says ; but what is the difference between such teaching and the “ Higher Pantheism ” of Tennyson ? If God is present everywhere, and in all, we reach Monism, from which such Theism becomes indistinguishable. As Clifford said : “ the evolution of consciousness from molecular vibration is an ultimate fact of nature,” and without matter to vibrate we have nothing of which we can be conscious. The great gods of man have arisen from his contemplation of incomprehensible phenomena and marvels of nature. He naturally called them infinite and eternal compared with himself. The idea of law, or natural consequence, was as yet unconceived, and terrific cataclysms, arbitrary displays of power, were feared ; or gods were otherwise thought to be coldly indifferent to the miseries of man. The fear of such dread beings was said to be “ the beginning of wisdom.”

Miss Power Cobbe, as a typical Theist, astonished her friends by saying (*Contemporary Review*, Jan. 1888) that “ when poets spoke of looking through Nature up to Nature’s God, they must have meant through telescopes filled with the glass of Christian sentiment . . . nothing could be more disastrous to both religion and morality than to revert to Nature for one or the other . . . The all-pervading law of Nature, by which animal life on earth, and in the waters, is chiefly sustained, is the preying on other life—unquestionably repugnant to our feelings ” ; but “ as death is the inevitable condition of physical life, it may be compatible with the widest beneficence, and pain be needful to secure us from mutilation and untimely death.” [A short pang, unexpected, against a life of delight.—ED.] To live is to desire, to want is to suffer. Yet a short misery outweighs with us a long felicity.

We have given but a sketch of the difficulties that are raised by the theory of a Theos, good, just and beneficent, almighty and omniscient, but apart from the universe. But Theism is a mighty advance on all that went before. It casts aside amass of superstitions enshrined in human writings, with worthless rites and symbols, miracles and dogmas. It strives to look facts in the face, and it

seeks not to “glorify” God, but to love Him as the father and friend of His creatures, and therefore to love His creatures, and to be pure because He is pure.

Themis. Greek. The goddess of justice. Compare the Egyptian Thmei, whose emblem is the “feather” which, weighed in the balances, determines the judgment on the soul (see Amenti).

Theodotiōn. An Ephesian Christian who lived about 140 to 180 A.C., and who reverted to Judaism. His Greek version of the Hebrew scriptures was used by Origen (see Origen and Symmachus). Jerome speaks of him as—“a heretical Christian of Pontns”: Irenæus mentions him; and Epiphanius calls him an Ephesian who studied Hebrew, making his translation under Commodus (160 to 193 A.C.). Dr Gaster (*Proc. Bib. Arch. Society*, Nov. 1892) regards the name as a Greek translation of Yehunathan (“Yahveh has given”—a son), which was the name of the author of the Targum (or Aramaik paraphrase) on the Prophets. This Jonathan, according to the Talmud, was a son of Uzziel, the pupil of Hillel, who died about 10 A.C.; but in this case the date of Theodotiōn would be somewhat earlier.

Theos. Greek: “God.” The origin of the word is now disputed, as not being derivable from the same root with the Latin Deus, and Greek Zeus, or Sanskrit Dyaus (see Teut).

Thera. Thero. Pali: from the Sanskrit *Ther-vira*, a term of courtesy applied to elders and monks among Buddhists, in Ceylon, Barmab, and Siam, usually to Bhikshus of ten years standing at least; it implies learning and good service. They are Jātis, or sage elders, and as a body are called Therawadi. A Thera must be physically perfect, and the royal Kalyani text at Mandale speaks (in the 15th century A.C.) of the rejection by king and priests of a candidate to the title of Thera, “because of a big toe being too short” (*Indian Antiq.*, Feb. 1893). He was “unfit to enter the Sima circle” (see Sīma) just as a Pope must be declared physically perfect before he is accepted, or as a Hebrew priest could not enter the house of the Lord if mutilated or imperfect (see *Rivers of Life*, i, p. 148).

Therapeutai. Greek: “servers” or “worshippers,” who “attended” men as physicians, or “waited” in the temples of gods (see Thera). They were an ascetik, and healing sect in Egypt, very like the Essenes of Palestine (see Essenes), as described by Philo and Eusebius (Philo’s *Works*, iv, 6, Bohn’s trans.; Eusebius, *Hist. Eccles.*, ii, 17). They lived in the desert; and the Buddbist influence which brought such asceticism to the west is unsuspected by those who

describe them (see Buddha). Philo never speaks of Christians, though Eusehios regarded the Therapeutai as semi-Christian. Philo regarded them as belonging to an older sect "scattered over all the known world, and to be found in all nations." His essay on "the Contemplative Life" describes them as known in Egypt (about 25 B.C. to 45 A.C.). He himself "had tried the life of the recluse, and found (like Gotama Buddha) that solitude brings no escape from spiritual dangers; for, if it closes avenues to temptation, there are few in whose case it does not open more." He however calls them "the Therapeutai (or 'servants') of God." They dwelt in huts, cells, and caves on the borders of Lake Mareotis: "their time was taken up in contemplative communion with God, the reading of old sacred writings, and composition and singing of hymns." On every 50th day they met in a monastery where, during a modest meal of bread, water, and vegetables, the leader gave a more or less mystical discourse explanatory of the traditional love which was handed down among them. This was followed by "a solemn procession, and dance of mystic significance, in 'the moonlight on the margin of the lake.'" Only brethren and sisters joined in it, and if strangers appeared they withdrew to their cells. There were other meetings for fasting, meditation, and instruction. In every house was a room set apart for solitary reading of their "laws, prophets, hymns, and psalms." They were vegetarians and water drinkers, and the elders were favoured with divine illumination. Dean Mansel (*Gnostics*) maintains that "the philosophies of the Therapeuts were due to Buddhist missionaries who visited Egypt." Lassen, Schopenhauer, Schelling, Renan, Muller, King, and other scholars take the same view, and Dean Milman wrote that "Therapeuts sprang from the contemplative fraternities of India" (see Lillie, *Buddhism and Christianity*, chap. vii).

Thesan. See Etruskans.

Thigh. The Hebrew *Yerek* (Gen. xxiv, 9) is an euphuism for the phallus. Renouf (see *Proc. Bib. Arch. Socy.*, Dec. 1893) says that "Chepra (the creative sun) is self-produced on his mother's thigh." The Ilavas "sprang from the thigh of Pārvati" (Rev. S. Mateer, *Travankōr*, p. 97).

Thing. An early parliament or tribal meeting of the Norse, and Teutons, in a circle (see Arthur). Hence such names as Tyn-wald ("grove of the Thing") or Dingwall (Thing-wall or "field of the Thing"). The old Norse custom is described in the "Grand Foude" Court of Shetland—a provincial assembly in the Tingwall, an islet close to shore. The members of the Court turned first to the east

and then sat on rocks with the law book before them. Their decisions as to property were final ; but in cases of life and death the condemned stripped off his clothes, and crossed the stepping stones from the islet to the shore : he darted off to seek sanctuary in the church with avengers behind him. The crowd opened to aid his flight, and encouraged him, unless public opinion was against him, when he was killed as soon as he reached the shore, as also if the avengers overtook him. The last Foude Court was held in 1670. The Tingwall was also a centre for fairs and feasts. The custom of seeking refuge is ancient and common, and is found early among the Hebrews.

Thinis. This. An ancient capital of Egypt on the W. bank of the Nile, 370 miles S. of Cairo. The first two dynasties were Thinite. The sacred name of the city was Anhirt from the Egyptian Mars, and this has now been converted into Girgeh—the Christian St George taking his place. The debris is of the Roman and Greek age, the ancient city being buried to a depth of some 15 ft. (Dr A. H. Sayce, *Proc. Bib. Arch. Socy.*, June 1885). The tombs range from the 6th to the 13th dynasties, and a temple of Osiris was built here by Seti I of the 19th dynasty about 1400 B.C. The British Museum has a record of 35 kings of Thinis who preceded Rameses II. Anhir, the local god, was the “guide to the sky” represented as a walking vase standing on the firmament. The vase is the sign of rain and sky, and this Mars was evidently a storm god.

Thomas. Aramaik *Tuma* “twin.” His name is explained as being the Greek *didumos*, or “twin” (John xi, 16). In spite of his zeal to die for his Lord he doubted his resurrection (xx, 24). He was one of the twelve apostles (Matt. x, 3 ; Mark iii, 18 ; Luke vi, 15 ; Acts i, 13) and apparently critical by nature (John xiv, 5). He is stated to have seen Christ again in Galilee (xxi, 2), as also to have witnessed the Ascension on Olivet. According to Eusebius, and the Christian historian Socrates, he was “the apostle to the Parthians and Persians,” and was buried at Edessa on the Euphrates. Yet later legends make him go to India where he was pierced with a lance like his master (*Syriak Chron.* and *Roman Breviary* : see Milne Rae, *Syrian Ch. in India* : Huc and Gabet, *China and Tartary*, i, p. 19). The term India often includes Bactria and E. Persia in mediæval literature. An Indian king condemned him, and he “fell pierced with arrows at Calamina”—supposed to be Patala on the lower Indus (see Gondophares) ; but Chrysostom in Syria, in the 4th century, said that his grave at Edessa formed one of the genuine tombs of the

apostles, the others being those of Peter, Paul, and John. The church which he founded in Edessa spread (see Nestorians) to India later. The Spaniards, about 1500, believed that he went to America. The Portuguese spread wild stories of his journey throughout India even to Madras, where, in the Mailapūr suburb of the city, they showed his tomb, over which they built their cathedral. They called an old conical mound, sacred to the natives, a little inland, the "Hermitage of St Thomas," and this has long been the artillery headquarters. Here between 1517 and 1547 was found "a great stone with an engraved cross and dove, and an inscription in Pahlavi characters." Dr Burnell refers it to our 7th or 10th century (*Indian Antiq.*, 1874, p. 313). This stone may have been consecrated by later Nestorians, but was probably an old lingam on the Sivaik cone of granite which rises abruptly 200 feet from the plain: for the Portuguese said that when they captured the place they found ruins of a Christian church, "in charge of a Faḳīr," or native ascetik. Marco Polo mentions the site in connection with legends of St Thomas as early as our 13th century. Cosmas (535 to 550 A.C.) is the first to speak of Christians in S. India; he says that "in Caliana" (or on the Malabar coast) "was a bishop appointed from Persia"—evidently a Nestorian. Two copper plates dating about 774 and 824 A.C., are known, granting rights to Christians near this hermitage of St Thomas at Madras; in the 14th century Jordanus the Dominican speaks of them as "a poor scattered people, calling themselves Christians, but knowing nothing of their faith, or of any baptismal rites; but believing that Christ was St Thomas the Great." Pope John XXII had made Jordanus bishop of Quiloa, resident at Travankōr, directing him by a special bull to convert the natives. The Portuguese in 1600 began to influence these native Christians, but when the Dutch drove them out, in 1653, these Nestorians owned allegiance to the Patriarch of Antioch who is now accepted by some 400,000 Indian Christians (see La Croze, *Hist. of Christians in India*, pp. 39, 40). Haito, the Armeilian writer of the 14th century, believed that in his own time only one city in India professed Christianity; but Portuguese tradition alleges that Cheram-Perumāl, king of Malabar (about 900 A.C.), favoured Christians, who were then led by Thomas Cana, a very much married Armenian. The children of his first wife were esteemed nobles, and would not commune with those of the second; but from these all Malabar Christians claim descent. When Vasco da Gama reached the Malabar coast in 1498, they sent a deputation to the archbishop of Gazarta, near Mogul on the Tigris: and he consecrated two bishops "calling on Mar Tuma"

(St Thomas), recommending them to extend their missions to China and the S.E. islands.

To our own researches—as above—we may add those of the Rev. Dr Milne Rae (*The Syrian Churches in India*): he also holds that “Southern India received Christianity, not from any of the ancient sects of the church; not from Jerusalem, or Antioch, not from Alexandria, or Rome, or Constantinople, but from the Nestorian Patriarchate on the banks of the Tigris . . . not till the beginning of the 6th century” (p. 102). The Nestorians naturally revered St Thomas of Edessa, and thus all their churches came to be regarded as having been founded by him (p. 128).

Thor. The Skandinavian god of thunder (see Taramis). He fights the giants of Niflheim, and is the second god of the Norse trinity, called in the Eddas the “eldest son of God.” His great weapon is Miölner, the hammer or “fiery cross” (see Fylfot, and Hammer), which is the “crusher” and also the giver of wealth and abundance. Skandinavians called themselves children of Miölner, and it is the symbol of the thunderbolt; but also one used at weddings (see Freya), and still said to weld the bride and bridegroom together, in Transylvania and Roumania.

Thoth. See Tat. The Egyptian ibis-headed god, the scribe who records men’s deeds, and the messenger of the gods, answering to Nebo, Hermes, and Mercury (see Amenti). The first month of the Egyptian year bore his name (see Year).

Thread. See Janivāra.

Threshold. See Dagon, and Mongols. The custom of leaping over the threshold is ancient (see 1 Sam. v, 5: Zeph. i, 9: *Proc. Bib. Arch. Socy.*, June 1899).

Thumb. See Fig, and Hand. The Jews forbade any man to raise his thumb in the Temple (Yoma, ii).

Thummīm. Hebrew: “perfections,” joined with Urīm or “lights.” These appear to have been gems, either those on the breastplate of the Jewish high-priest (see Ephod) or others “in” it (Exod. xxviii, 30). Josephus says that these gems glowed when the deity was favourable: they may have been supposed to give different auguries according to color, as the opal and the turquoise were in later times, or the emerald and other gems which detected poison (see Levit. viii, 8: Deut. xxxiii, 8: Ezra ii, 63: Neh. vii, 65). Saul, so

divining, says to Yahveh "give a *Thum*" (1 Sam. xiv, 41). These ancient symbols were unknown after the captivity (see *Urīm*).

Thunder. See Taramis, and Thor. Thunder was conceived to be the sound of a great hammer. [Hence in Wales and elsewhere the ancient stone "celts," or heads of axes, were called "thunder bolts" and were supposed to have fallen from heaven.—ED.] The ordinary symbol of thunder gods is a representation of the lightning (see Mr Munro Chadwick, *Journal Anthropol. Instit.*, Jan. 1900). The Vajra of Indra, and the Trisul of Siva, resemble the three-pronged trident of Rimmon the Babylonian thunder god (see Trisul); with this trident earth was stricken, and made fertile by the thunder showers.

Thursos. The emblem of Bakkhos, a pine-cone on a *Narthex* or "reed," adorned with streamers. It is connected with the pine-cones, and palm spathes, borne by Assyrian deities; with the pomegranate; and with the lemon carried by Jews (see Tabernacles). In the *Narthex* Prometheus hid the fire from heaven. The emblem was one of fertility, and originally of phallic significance. The Titans were Thursos bearers, like the worshipers at the Dionusiak mysteries.

Ti. See Teo. The Chinese name for deity; probably the ancient Akkadian *zi* "spirit," or *ti* "life." The Ti which surmounts relic caskets, and pagodas, in Barmah, is now called an umbrella like the Egyptian Ta (see Ta): from Nama and Ti, according to Tibetans (or from heaven and chaos), all things were produced. Shang-ti in China is the "supreme god" (Prof. Legge, *Sacred Books of East*, iii, p. 25): and "Ti corresponds to our God." In Polynesia Ti, Tiki, and Titi, are terms for spirits, as Ti is a Keltic word also for God. Tiki was also known in New Zealand (see Fornander, *Polynesia*, i, p. 69: Dr March, *Journal Anthropol. Instit.*, May 1893). The Tiki (or Unu) is represented by an erect stone, and Ti was the creator or the first man in Polynesia. The Ti emblems (says the Rev. Mr Ellis) were "anointed with fragrant oils." Some were rough logs, others carved, or shapeless, images 6 to 8 ft. high and wrapped in cloth. This sacred garment is sometimes wrapped round a bride; pigs are sacrificed and a bit of the cloth is placed in the pig's ear (Davis & Ellis, iv, p. 435). Tiki was the god of the dead, ruling in Po or hell, or in Avaika ("night"), among the Atuas or ancestral ghosts. He was the son of Tii and Huia, the son and daughter of Tangaroa (see Tang:Uoa), to whom the plaintain—Uatu or "upright sprout"—with red buds, was sacred.

Tiamat. Tiamatu. Babylonian: "the abyss"—the Hebrew

Tohu, or *Tahūm*—a personification of chaos, and of darkness and storm (see Babylon, and Marduk). A bas-relief of the palace of Assur-na šir-pal of Assyria (about 880 B.C.) represents Tiamat as a dragon, with lion's head and paws, a feathered body, and bird's wings, tail, and feet. Marduk, who attacks her, is armed with lightning, sword, and sickle. The legend is the origin of that of Bel and the Dragon, and is found in Greece and in India, surviving in our legend of St George.

Tibet. This high mountain region, which now owns the suzerainty of China, is said to have first become a settled kingdom only in 434 A.C., under an eponymous ruler Tu-pöt (see *Journal Bengal Rl. Asiatic Socy.*, February 1891). It is called Tabbat by Arab writers about the 12th century. Marco Polo, in the 13th century, with others, speaks of Thabet, or Tebet. But Tibetans call themselves Bod-pa, and their country Upper and Lower Bod, while Ti-pot-an only means "the end of Bod," or Pot, connected probably with the name of the separate state of Bhutān. Indians, and Chinese pilgrims, down to our 7th and 8th centuries, called Tibet Himavata, or Himadesa, the "land of snow," which is Khawa-chan in Tibetan speech. The introduction of Buddhism, about 630 A.C., by Sam-bhota (see Lamas), led to the appearance of the Pah-mo or "holy people"—monks and nuns—at Pha-boukha near Lhāsa, and they were believed to control demons through powers gained by austerities (see *Journal Bengal Rl. Asiatic Socy.*, February 1892). The weird wastes, snowy peaks, deep gorges, lakes, and glaciers, have made Tibet a land of mystery, where monks have pondered in solitude for ages. Tibet begins about 200 miles N. of Calcutta, and even its passes are 10,000 feet above the sea. Till 1904 all attempts of modern Europeans to penetrate to its sacred capital at Lhāsa failed (see *Times*, April 1889). The whole region is 700,000 miles in extent, with a population of 8 millions, the table land rising to 12,000 and 17,000 feet above sea level. The Tibetans are nominally Buddhists, but actually devil worshipers, and are of Mongol stock with some Chinese infusion. They regard their land as the "home of Buddha," the "land of the blessed," the "roof of the universe." Marco Polo related strange tales of the "Bods," who devoured corpses, and the livers of foes, with butter and sugar, and made candles of human blood. Friar Odoric of Pordenonereached Lhāsa in our 14th century, and in 1624 Antonio Andrada, the Jesuit, climbed the terrific passes to the sources of the Ganges, and after terrible sufferings reached the sacred lake of Manasarowar, and passed through Tibet to, China. Fathers Grueber

and Dorville, in 1661, travelled in six months from Peking to Lhāsa, where they spent two months. These Austrian priests were followed by the Jesuits Desideri and Freyre : the former lived in Lhasa from 1716 to 1729, and translated the Ka-jur, one of two great Tibetan scriptures. In 1719 the Capuchin friar Francisco Orazio della Penna reached Lhāsa with 12 companions : his mission existed there for more than 25 years. Van de Putte, the Dutchman, passed through Tibet to China, and returned through it to India, reaching Delhi in 1737. Warren Hastings sent Mr George Ogle to the Teshoo-Lāma—the only European who has been on terms of warm friendship with a spiritual ruler of Tibet. Capt. Turner, sent later, saw the election of a baby Dalai-Lama. Thomas Manning made a private visit to Lhāsa, undergoing great dangers, since which time the only visitors were the Catholic missionaries Huc and Gabet. The truest and fullest account of Tibetan religion is that of Dr Waddell, who lived in a monastery on the borders of this land of mystery, and whose scientific researches destroyed the false representations of theosophists.

Dr Hodgson, the British political agent at Napāl, first astonished Europe by his account of Tibetan literature (1824 to 1839) ; and Burnouf's translations date from 1844, leading to the mission of Fathers Huc and Gabet in 1845. The account given of Buddhist ceremonies led, however, to their volume being placed on the Index Expurgatorius in 1860. They spoke of churches, rituals, processions, pilgrimages, relics, and images ; of tonsured priests and auricular confession ; of crosses and beads, incense, and tinkling bells, too like those of Rome ; though the resemblances were explained away as due to Nestorian teaching in our 8th century. The Gompas—or Lāma-serais—date only from 750 A.C., when Indian Buddhism had passed its zenith ; but we know that such ritual existed earlier, and we have no reason to regard it as having been borrowed from any Christians. Tibet had received Sanskrit books from India in connection with Buddhism by 600 or 700 A.C.; and used Sanskrit characters for its sacred literature in the Mongolian language. Mr Knight (*Where Three Empires Meet*, 1893) saw at Ladāk, in N.E. Kashmir, or "Little Tibet," the same ceremonies described by Huc—too truthfully—as performed at the famous monastery of Hemis, 20 miles higher up the Indus than the capital at Leh. He describes a ritual still extant, as elaborate as that of Lhāsa ; processions worthy of mediæval Rome ; and sacred dances by tonsured and gorgeously robed Lāmas, who wore mitres and copes, carried pastoral staffs, and swung censers of incense, chanting to the tinkling of bells, dipping their

fingers in holy water, and partaking of a sacrament. Shaven monks looked on, fingering rosaries, bowing their heads, and laying their hands on their breasts. Such sights we too have seen in Barmah. Leh, says Mr Knight, had then no living incarnation of Buddha ; but a boy had already been selected for the office. Such a “Bodhi-sattva king” is said, as early as our 7th century, to have been proclaimed in Tibet, “an Avatār clad in a garment of eyes,” and endowed with the eternal spirit of Shakya Tubpa, or Buddha. (see India). The Lāmas are no true followers of Gotama, and in small outlying Gompas of Lahoul and Sikhim the Ge-longs, or monks, openly consort with Ge-long-mas, or concubine nuns, discipline and piety being rare, and the old orgies of the Tantra sects being known to these “beggars of virtue.” Good arch-Lamas, however, frequently degrade or dismiss the abbots of monasteries when of evil repute.

About 620 A.C., the Tibetan king Srong-tsan ordered all foreign books to be translated into Tibetan. The early use of blocks for printing has preserved the Nagari characters first introduced, in older forms than those of Sanskrit MSS. in India. The spirits of the authors were believed to haunt the great libraries, and are invoked in the great four storeyed building at Lhāsa, said to date from our 12th century. Here “the monutnental work of Kshem-endra, called Kalpa-lota,” was translated into Tibetan verse by order of the great Lama Phagspa, who is said to have converted the emperor Kublakhān to Buddhism (see Mr S. Chandra Das, *Journal Buddhist Text Socy.*, ii ; *Academy*, 9th October 1893). The Sam-ye library was the largest at Lhāsa till the beginning of the 19th century, when it wae accidentally burnt down ; it is believed to have been built in our 8th century, after the model of that in the Odanta-pūr monastery in Mūgadha. The Dalai Lama’s library is now the chief one at this sacred city. From the 14th to the 16th century Chinese books were translated, when the Buddhist originals could not be obtained from India. But Buddhism had its times of trial in Tibet, and it was disestablished in the 9th century by King Lang-dharma, called “the apostate,” reviving again through the powerful preaching (about 1020 A.C.) of Atisha, who said that he saw Om, or Adi-Buddha’s name, written in letters of flame on a rock where he was allowed to rear a monastery, and to plant a sacred tree. The miracles which followed included the appearance of some 10,000—some say 100,000—images on the leaves of this tree. Abbé Huc visited the monastery at the foot of a mountain where Tsong-kaba was born in 1350, to see the “celebrated tree which sprang from one of his hairs.” He gravely describes the markings on the leaves as Tibetan characters, and, with

great consternation, admits that there was no suspicion of fraud. We can hardly wonder that the Pope discountenanced the work of this credulous priest, who knew as little of Tibetan writing as he did of botany.

Tibetan literature is ably described in the *Edinburgh Review* (Oct. 1890), by one who appears to have given a lifetime to the subject. It includes the two huge encyclopedias called Kan-gyur (100 volumes) and Ten-gyur (225 volumes), which reached London in 1838 with 14 other volumes (339 in all): among these are the sacred poems of Milaraspa—the Milton of Tibet: the huge historical compilations of Buton in 1320: the work of the “Lotus picture writers”; and the fairly reliable *History of Tibetan Kings*—the Gyalrabs—said to have been written 250 years ago by the 5th Grand Lāma of Lhāsa. To the zeal and piety of the kings Sron-tsan Gampo, and Tisrong-deu-tsan (650 to 800 A.C.), we owe translations of Sanskrit works of which the originals have been lost. In our 9th century king Ralpachan revised and added to these translations made by studious monks: the main canons of the Buddhist scriptures were then rendered from the Chinese. Others were added in the 12th century, and about 1340. The two great dictionaries were printed at Narthang, in the province of Tsang, between 1728 and 1740. Other editoris were published from two presses in E. Tibet, and Pekin possesses a somewhat illegible copy.

The Kangyur of 100 volumes includes seven divisions—(1) The Dulwa, or “discipline,” drawn from the Sanskrit Vināya, and including the cosmogony, and much Buddhist mythology in 13 volumes; (2) Sher-chhyin (21 volumes); (3) Phal-chen of 6 volumes; (4) Koutsek of 6 volumes; (5) Mdo, the Sutras of the 5th century A.C., including the legend of Buddha, and many Tantric, and magical rites, and theosophy (30 volumes); (6) the Myan-das in 2 volumes; (7) the Gyut in 22 volumes, including the Tantras of the third and most degraded stage of Buddhism reduced to a magical system, with invocations, and meditations and all phases of Yōgi hypnotism.

The *Tengyur* of 225 volumes is divided into three sections—(1) The Toetso, a large volume of prayers and hymns, with a large part of the Hindu Mahā-bhārata; (2) the Kyil-Khor, which is like the Gyut or 7th part of the preceding collection, and full of Tantric mysticism and ritual, in 87 volumes; (3) the remaining 136 volumes correspond to the 5th division of the first collection, and treat of ethiks, philosophy, medicine, alchemy, sorcery, prophecy, Paradise, etc.

These works, based on originalsof our 5th and 8th centuries,

show complete familiarity with all the Buddhist legends of India, and China, including much that was oral only in the 1st century B.C., and much that is otherwise lost ; but they also show the gross immorality of the times, and the introduction of Bhikshunis (or Ge-;ong-mas) into monasteries, which became as corrupt as those of Europe in our 16th century. Several volumes of the *Dulwa* show, in the 253 rules of life, a concealed uncleanness, and excuse of crimes as venial, side by side with an outward hypocrisy insisting on trivial laws about food, dress, and purifications. We read of frail beauties who “apparelled themselves in single vestments of transparent muslin,” sitting in booths near the shrines (see *Ṛadesh*, and *Tabernacles*), while in the *Mdo* we learn that Buddha has 108 names, 11 faces, and 1000 arms. The *Dulwa* cosmogony speaks of *Rirab* the holy mountain whence *Avalokit-Isvara* looks down in compassion, on men, and on the holy *Manasarowar* lake : among the 33 gods are the Tibetan representatives of *Brahma*, *Vishnu*, and *Kūvera* : on a lower ledge are the four *Diks* or “protectors of the faith,” and below these the *Lhas* or local gods, ruling over the Tibetan forms of the *Asūras*, *Yakshas*, *Rakshāsas*, *Nagas*, and *Gandharvas*, whose names are translated into Tibetan speech.

The various Indian philosophies, the teaching of transmigration of the soul, and of *Karma* (*Las* in Tibetan) are given in the *Ryud*, or *Gyut* (the 7th part of the *Kangyur*), and in the *Kyil-Khor*, or 2nd part of the *Tengyur*. These works are full of the *Yoga* extravagancies which form no part of the teaching of *Gotama Buddha*, but belong to the *Mahāyana*, or “great system” of later ritualism. The *Mdo* (or 5th part of the *Kangyur*) treats of the “clearing up of sorrow,” of ethics, and philosophy, of mechanics, the calendar, astronomy, medicine, and alchemy ; but the most popular volumes of this part are the last about the “*Journey to Shambhala*,” a mythical paradise on the borders of *Mongolia*, in whose blessed groves the pious desire to be reborn.

The Tibetan masses know little of such literature. They call their faith *chhoi*, and believe in *Shakya Tubpa* (the *Sakya Buddha*), as the Buddha of the present age who had many predecessors, while in the future he will reappear as *Byans-pa* “the loving one” answering to the *Maitreya*, or future Buddha, of India, whose name means the same. They follow the usual legend of *Gotama* (see *Lalita Vistara*) : they believe in four stages of perfection : (1) that of him who “has entered the stream” : (2) of him who returns to earth for a further existence : (3) of him who goes to *Bardo*, or the place of the gods, to await *Nirvāna* : (4) of him who has conquered life and desire, becoming

an Arahāt. Buddhism reached Tibet about 640 A.C., or 500 years after the first schism between the Mahā-yana (or high church) and the Hinā-yana (or purer low church) sects. The former triumphed in N. India, Mongolia, China, and Japan, the latter only in Ceylon. Thus Tibet received the corrupted system, while Lāmas added to it the savage superstitions of Central Asia. Even the southern (or Ceylon) school is largely affected by the superstitions of the northern (see Dr Waddell, *Buddhism of Tibet*, 1895, p. 10). The mystical Amitābha Buddha (see Amitābha) is a “boundless light,” “holder of the book of wisdom,” and “of the sword of knowledge,” dwelling in Nirvāna surrounded by celestial Bodhi-sattvas, and not the true Gotama. Patanjali had preached the “ecstatic union of the individual with the universal soul” as early as 150 B.C., and a Pantheistic system of Yōga had spread all along the base of the Himalayas by 500 A.C., reaching Tibet, with Mahā-yana Buddhism, in our 7th century. To it were added the abuses of the Hindu Tantraists, who were not Buddhists at all (see Sakta, and Tantras), and the Shaman demon worship (see Samans). Kubla-Khan, the Mongol emperor of our 13th century, conferred temporal powers on the Lāma of the Sas-kya monastery in Tibet. The Mongol prince Gusri-Khan, conquering the country in 1640, transferred these to the head of the De-pung monastery, calling him the Dalai-Lāma, or “vast Lāma.” The Chinese emperor confirmed these powers in 1650; but, to Tibetans, the priest-king of Lhāsa is only the Gyal-wa Rin-pooche, or “gem of majesty.” The first of these prelates (Nagwan-Lō-zan) declared himself to be an incarnation of Avalokit-Isyara, and established his power at the Potala monastery of Lhāsa. Buddhism was not pure even in 635 A.C., for King Sron-tsan Gampo’s inscription of that date “relates to Sivaic lingas,” and none of his texts are distinctly Buddhist, though he married the Buddhist Chinese princess five years earlier (Dr Waddell’s *Buddhism of Tibet*, p. 20). The theory that as each Grand Lāma dies he is reincarnated in a new born babe dates only from 1417 A.C., and serves to retain actual political power in the hands of the Teshoo Lāma, and of his assistants. The “Path” of Gotama Buddha gives place to the hypnotic ecstasies of Yōgis (see Hypnotism), who must strive first to become deaf to all outer sounds, secondly to lose all sense of self and of the world, and finally to attain complete indifference. This is done by gazing at some small object, such as a little image of Buddha, until eye and brain become *Zhi-lhak* or “dazed”: or by holding in the breath for an incredible time, causing *tumpo*, or “a delicious feeling of lightness,” when the devotee believes he floats in the air. Others attain mystic powers, as in Europe, by thinking intensely on such an

object as a hare's head, which they must adore as a king on a throne, or an incarnation of moral and mental perfection marching through the world (Edinburgh Review, Oct.1890 : Mr Sandberg, *Contempy. Review*, Feb, 1890). From such wild extravagancies spring up rites of magic, and foolish lore called *Dzu-t'ul*. Lamas are said to fly through the air to distant lands, to read men's thoughts, to see the unseen, and to know the unknowable (see *Yōga*).

Tibetans dread the third stage of man's existence (the "waiting period" in Deva-chen, or the Paradise of Rirab, the "place of Devas") : for good and bad alike must pass through a purgatorial period in Bardo for 49 days, or months, before they can be reborn. Even holy Buddhas are subject to rebirth, can recount experiences in former lives, and can prophecy before death when they will reappear. But the Dalai-Lama is chosen as a child by lot, the names of those proposed being drawn from a golden urn placed in the Jo-kang temple before an image of Tsongka-pa or Buddha : the name so drawn is reported to the emperor of China, and is confirmed by him, much as Popes used to be elected and then confirmed by the emperor : the child is actually appointed when four years old. Its relatives are then ennobled : the father becomes a *Kung* or "prince" of the first rank, receiving a button and a peacock's feather : while titles which are hereditary are given to other relations.

The Dalai-Lāma, or boy deity, is usually dressed in a conical yellow hat fringed with fur, with a red woollen flowing robe embroidered, and edged with white silk which, as among all Buddhists, covers only one shoulder. The first Grand Lāma of Lhāsa (Ge-dun-dru-pa) was born in 1391, but was not a Dalai-Lāma : the third (So-nām "the ocean of victory"), born in 1543, became one, the word in Tibetan being Talē, and not Dalai as in Mongolian. Nagwan-lo-zan (1650) though the first to be recognised by China is counted by them as the fifth. The term was a Mongol translation of *Jya-tso* ("ocean of victory") the title of Sonam, applied to all his successors. Early in the first month of every year the Talē Lama descends from the red Potala monastery, above the great park of Lhāsa, to visit the chief Jo-kang shrine in the city, and to deliver his "charge" to the chief Lāmas of the state, praying, and expounding the scriptures. Thousands kneel in the road, and spread before this Tibetan Pope gold, pearls, and gems, in precious bowls, lifting their heads as he passes in hope of being touched by his fly-flapper, which confers unspeakable blessings. Towards the end of the festival a strange rite is intended to confirm the general belief in the Talē-Lama's divine nature. A Lāma, as his representative, takes his seat at the sacred gate of the Jo-kang ; and crowds of Lāmas join in his

prayers and meditations. Suddenly the “king of devils” appears, walking boldly up to the delegate with scoffs and jeers, and calling on him to prove his rights, the truth of his creed, and the utility of the rites. The actor, specially selected from the populace, is an ugly figure smeared with black and white paint. The Lāma vaunts his faith and office, and argues his best ; dice are produced, and heaven is called on to decide. The Lama throws the highest possible cast each time, and the poor devil gets nothing but blanks. The people hoot him, and amid the discharge of guns and canon he flies, striving to reach Niu-mo-shan the “devil’s hill,” but he is pursued and ordered to quit Lhāsa forever.

Tibetans are great believers in charms, and use rosaries. Women have the Svastika emblem on their garments as a rule. All desire to possess *mani-ru-bu* charms, or red balls, which the Chinese say are “pills” with very potent medical qualities. One of these is sent to the Dalai Lāma on enthronement. Every year he goes to the Sēra monastery to reverence the golden Dor-je or mace (see Dor-je), a magic club said to have flown to his Potala palace from some western country (see *Journal Rl. Asiatic Socy.*) ; and the “crystal staff” of the Mart’ang monastery is equally revered, having been “brought by an Arahāt in olden times” : it stands with other relics beside an image of Maitreya (“the merciful”), who is the future tenth Buddha, accompanied by those of 18 Arahats or “saints.” A small tooth of Gotama (see Teeth) is shown in the same place, being about an inch long and yellow with age. The Pan-chen-erdeni, or “most excellent Panchen” Lāma, of further Tibet, is popularly regarded as an incarnation of the Dor-je (*Journal Rl. Asiatic Socy.*, Jan. 1891, p. 81). Like the Dalai-Lama he rules the yellow sect. The latter is not the only boy deity of Central Asia, for, besides the one above noticed in Napāl, another exists among the Buriats (see Mongols). The basis of Tibetan worship is that of the Bud rather than of Buddha (see Bud), and *Lha* in Tibetan, like Fo-yeh in Chinese, means any sacred rock, stone, post, or tree haunted by a spirit.

Tien. See China, Tan, and Ti.

Tirtha. Tritta. Sanskrit : “pilgrim,” “pilgrimage.” [From the root *tar* “to move.”—ED.] A *tritta* is also a site for pilgrimage, tree, stone, circle, mound, tank, or sacred village (*Journal Rl. Asiatic Socy.*, April 1882).

Tirthan-kara. Tirtha-ka. Sanskrit : “pilgrimage maker” (see Tirtha), a term applied to the 24 Jinas of the Jains, holy men,

or divine incarnations, or Buddhas. Their images are placed in temples, or carved on rocks. The word applies to any holy Brāhman, as a leader of our earthly pilgrimage, or as guardian of a Tirtha shrine (see Jains).

Tiru-valluvar-nāyanār. See Drāvidians. This celebrated poet is usually called in Tamil speech Tiru-vallār, “the priest of Valluvars” or low caste Pariahs. He is said to have been a low caste weaver of the Mailapūr (or St Thomē) suburb of Madras, who lived about 800 to 1000 A.C., or certainly not later than our 9th century, according to the Tamil scholar, Dr Pope : native tradition makes him live as early as our 3rd century. He wrote the grand and comprehensive poem called the Kurrāl (“couplets” or “short verses”) which consists of 1330 verses of two lines each. The work is divided into three sections on Virtue, Wealth, and Affection (or Pleasure) : it is full of plain, manly, good sense, and above all things the author is practical in his teaching. He says, “strive to ascertain the truth, and to reflect thereon, and trouble not thyself about births and re-births : a knowledge of the truth never conducts thitherwards.” “Drive insatiate desire from the heart, and heaven is at once attained.” “If rich, be not above work ; nay, choose a profession, and energetically undertake and perform public, as well as private, duties for which thy poorer neighbours have neither time nor means.” The mantle of Buddha and of Confucius fell upon Tiru-vallār.

According to the legend of the Brāhmins he was the son of one of their leaders named Bhagavan, by a fair Pariah mother, Adi-yal. As usual in such cases, with the object of preserving the purity of Brāhman blood, the parents agreed to abandon any children born to them, and to console themselves by repeating verses as to the goodness of God to all who are entrusted to His protection. Two girls and three boys were born to them, of whom the poet was the youngest. He was left under the branches of a tree (the *Brassia Longifolia*) and was found by a farmer who called him Tiruvālum. He left his foster parents to join certain hermits who educated him : and he developed miraculous powers, slew a destructive monster, and so gained in marriage Vasuki the daughter of a rich landowner. She proved a “miracle of goodness, as well as of wealth,” but Tiru-vallar (or Tiru-vālum) thought it wrong not to labour, and therefore learned to weave, while devoting his life to public and private duties. Dr Pope, the translator of the Kurrāl (1887), says : “Its teachings have formed an important factor in my life” ; and this Dravidian scholar was long a distinguished missionary. He says that the Kurrāl outweighs all

other Tamil literature ; and, like the Ramayana in N. India, its teaching has sunk deep into the heart and mind of S. India : it has indelibly impressed for good the thoughts of millions: for herein “ is food for all.” In the Kurrāl we read :

“ As each man’s special aptitude is known
Bid each man make that special work his own.”

Like Buddha, in his second stage, Tiruvālum was strongly opposed to a lazy celibate life, urging men to seek happy homes, and spheres of usefulness. He appears to have been a good Theist repeating with approval the words of the Bhāgavad-gīta : “ The holy one is the letter A, an eternal, omniscient, passionless, beautiful, and gracious one, who always acts through natural influences.” He retained the Vedic reverence for the elements, and thought that “ the power of learned IRish is over the world comes next to that of God, and of rain ” : the few profound and advanced ones eventually rule the masses : it is well for these if the higher diligent and active minds have a religion devoted to goodness and truth. The power of the elements however is very great for “ if rain falls not it upsets the whole course of the world, the offerings to the gods, Virtue, Wealth, and Pleasures.”

Evidently Tiru-vallār was a follower of the doctrines of neo-Hinduism, which was then replacing Buddhism and Jainism, which were expiring in S. India, but from which he inherited much—he was even said to be a Jain—as well as from the philosophers of our 6th to 8th centuries, such as Kamārila, Subandha, Bhavabhūti, or Sankarācharya. We speak from considerable personal acquaintance with the Kurrāl poem, gained during our residence in Drāvidian India. From the 6th to the 10th century A.C., works on Dharma, or “ duty,” were abundant, and from the earliest Buddhist age the Hindu standard of morality, right and wrong, was very high. Tiruvālum was an “ eklektik,” searching for the highest ethiks among all sects. Dr Pope says that he was familiar “ with Sanskrit, Buddhist, and Jaina literature.” So successful was he in generalising, and in popularising such literature that twelve standard authors of as many sects claim him as a master. He urged that “ whatever brings with it persuasion of its truth must be absolutely, and forever, taken into the soul; and that when convictions clash, it is because the finite is dealing with the infinite ” (see Dr Pope, *Indian Mag.*, Feb. 1895). In a chapter on God—whom he names not—he describes the deity as a spirit “ without form, desire, or aversion : who passes over all our soul, like the soft breeze over the lotus ; yet should all strive to reach his feet, though over the vast billowy sea of embodied existence.”

The good poet, though not disapproving of asceticism, by which even “supernatural powers” may be gained, says that “more will be gained by the practice of benevolence, and a gracious regard for all men.” We must cultivate “all the virtues” for :

“Virtue sums up the things that should be done
And vice the things that all should shun.”

“Spotless be thou in mind. This only merits Virtue’s name ;
All else—mere pomp of idle sound—no real worth can claim.”

Morality is defined as “that which is useful, pleasurable, beautiful, and necessary to human society”—a seed, originally, and divinely, implanted in humanity. “Let us begin by exercising restraint, extirpating evil desires, and so build up a character devoted to goodness and truthfulness,” for, “nought but evil can flow from falseness in life or word.” Dravidian speech has no word for our idea of conscience, but this, with faith, seems—says Dr Pope—to be summed up in “Vision”—or perception of what is right, which Tiruvālum “attributes to all good men.”

“E’en when resources fail they weary not of kindness due
And Duty’s self to them, appears in Vision true.”

“Those who have conquered sense with sight, from sordid vision freed
Desire not other good e’en in the hour of sorest need.
Though troubles press, no shameless deeds they do,
Whose eyes the ever-during Vision have in view.”

Thus the old poet was as strong in preaching Duty as the best men of our own times are. He says that the whole world, as well as those with whom we are immediately connected, may claim duty from us, whereof we “should have an intuitive consciousness . . . for in Duty there is nothing arbitrary, but the revelation, to purged eyes, of that which is within the veil.” The Tamil word means “a binding,” or debt that we are bound to pay, seeking for no recompense. As to sins of omission or of commission Tiru-vallār insists that “retribution overtakes the evil doer in the natural course of things, as surely as our shadows follow us.”

“Evil will dog the doer’s steps where’er he wends,
Destruction thus on evil deeds attends.”

In the second part of the Kurrāl the noble and rich are told to associate only with the good, to use their time and opportunities well, to cherish their kindred, to seek after friendship, manly activity, and duties on which they can concentrate time and talents. They are not to be checked by ingratitude, or cast down by evil words and want of appreciation. Let them remember (as Dr Pope renders it) that :

- “ Tis easy what thou hast in mind to gain
If what thou hast in mind thy mind retain.”
- Who griefs confront with meek nngrieving heart,
From them the griefs, so put to grief, depart.”
- “ Of greatness, and of meanness too
The deeds of each are touch-stone true.”
- “ Who knows not with the world in harmony to dwell
May many things have learned, but nothing well.”
- “ If each his own as neighbours’ fault would scan
Could any evil hap to living man ?”
- “ Humility to all is goodly grace, but chief to them
With fortune blessed. ’Tis fortune’s diadem.
Assistance given by those who ne’er received our aid
Is debt, by gift of heaven and earth but poorly paid.
A timely benefit though thing of little worth,
The gift itself in excellence transcends the earth.
’Tis never good to let the thought of good things done thee pass away,
Of things not good ’tis good to rid thy memory that very day.”

The third book of the Kurrall, on the “ Pleasures of the Affections,” teaches that “ Love is the fulfilling of the Law.”

- " That breast alone contains a living soul within
Which Love inspires. Void of this warmth ’tis bone and skin.
The loveless to themselves belong alone,
The loving ones are others’ to the very bone.
Is there a bar that can e’en Love restrain ?
The tiny tear shall make the loving secret plain.
Of precious soul with body’s flesh and bone
The union yields one fruit, the life of love alone.
From Love fond yearning springs, for union of sweet minds,
And this the bond of rare excelling friendship binds.
Sweetness on earth, and rarest bliss above,
These are the fruits of tranquil life of love.
The sun’s fierce ray dries up the boneless things,
So loveless being Virtue’s power to nothing brings.”

This true religion, born in a lowly peasant’s heart, is such as no Bible can surpass, and one which none may gainsay or dare to set aside.

Titans. See Tat. The Greek and Latin title of the 12 great gods, children of heaven and earth, six being male and six female : Ocean, Sky, Dawn, Huperiōn, Iapetos, and Kronos, had as sisters Theia, Rhea, Themis, Mnemosune, Phoibe, and Tethus. Ouranos their father cast into Tartaros his three “ hundred-handed ” sons, Briareus, Kottos, and Gugēs, with the Kuklopes (or “ round-faced ones ”), Argēs, Steropēs, and Brontēs (“ bright,” “ starfaced,” and “ glittering ”) : the Titans rose against their father, from whose blood sprang the Erinues

—Alekto, Tisiphonē, and Megaira. After this war of Titans Kronos was made their king (see Kronos), but he hurled the Kuklopes again into Tartaros, and married Rhea. He swallowed his children Hēstia, Dēmētēr, Hērē, Hades, and Poseidōn, while Rhea hid Zeus the 6th child, giving Kronos a stone instead. Zeus, aided by Thetis, made him vomit these out, and aided by the Kuklopes, whom he delivered from Kampē their jailor, and who forged thunderbolts for him, he defeated the Titans in a second war, and cast them below Tartaros, where they were guarded by the Hekaton-kheires, or “hundred-handed ones.” This war is often confused with that of Zeus and the giants. The name Titan is often given to Hēlios (the sun) and Selēnē (the moon), children of Huperiōn and Theia, as also to Promētheus, Hekatē, Latōna, and Purrha, with other elemental “powers.”

Tithōnos. The brother of Priam, king of Troy, and a son of Laomedon, and Strumo. He was beloved by Eōs (the dawn), who bore him Memnon ; but some call him the son of Eōs and of Kephalos (see these headings) : Eōs conferred immortality on Tithōnos by permission of Zeus, but forgot to ask that he should remain ever young. She leaves the couch of her aged lord at dawn, drawn by her bright horses Lampos and Phaethon in her chariot : some say that Tithōnos was changed into a cicada, the strange insect which creaks in olive groves in the sunshine.

Tituos. A grandson of Zeus, slain by Apollo for offering violence to Lēto or darkness.

Tlachtō. Irish : “going round” in worship, or in the movements of the planets, etc. The name applies to a tumulus at New Grange, near Drogheda, in Munster, where sacrifices were offered to ancestors on 1st November. The worshipers danced in circles, and carried torches.

Tlalok. The Mexican water god, whose chief festival was in May, when the shrine was strewn with rushes from his sacred lake Citlaltepek. In this lake was a whirlpool, into which a boy and a girl were thrown, with the hearts of many human victims (Bradford, *Amer. Ant.*, p. 308).

Tmu. See Tum.

Todas. A non-Aryan people, some 7500 in number, who inhabit the upper Nilgiri range in S. India. They have been called “Indian Druids,” on account of their stone cairns and cromlechs. They are phallic fetish worshipers, and given to polyandry, or the

plurality of husbands. They are tall and sturdy : of a dark chocolate hue : with aquiline noses and thick lips, bright eyes, and a somewhat Jewish cast of countenance. They are very hairy—like Australians, Ainos, or African dwarf races—and of inferior intellectual powers. The women enjoy much freedom and consideration. The Todas are good-humoured, but dirty and drunken. They have black bushy beards, and are often handsome. Their dress is not unlike that of our Highlanders. They worship the rising sun, and adore their buffaloes, with several other gods, the chief of whom is Hiria-deva, the “belly-god,” who is a hunting deity. Some of the other tribes look up to, and serve, the Todas. They have celibate priests, and these pour ghee, and milk, but never blood, over their sacred stones (see Kurumbas and Vetal). The word Toda is said to be originally Toruvar or “herdsmen,” and some 1000 are so employed near our stations on the Nilgiris. They distinguish the *Katas* or *Tardas*, who are laymen, from *Paikis* or *Terālis*—“holy ones” who have to do with the gods. The women are often beautiful, with long thick tresses falling on the neck and shoulders, while the curly black hair of the men is some 6 inches in length. The *Morts* or “dairies” are sacred places which no woman may enter : [a custom also among Bechuanas in S. Africa—ED.]. The chief Toda temple, dedicated to Truth, appears to contain nothing except three or four bells in a niche, and the chief rite is a libation of milk, which is otherwise not used, but left to the calves. The *Teriris*, or sacred groves, are guarded by priests called Pāl-als or “milk-men” ; and worship takes place in these also. The Todas are an indolent people, and at the games which follow the buffalo sacrifice all regard for chastity seems to be abandoned. These sacrifices are made especially after funerals, when all present dance round the victim, which is allowed to escape, and then pursued, cruelly beaten, and despatched with an axe. The Todas believe that the dead go to Om-nōr or “the great country.”

Toe. See Foot. This—like the finger or thumb—is often a phallic emblem, as at Isernia where the phallus is a saint’s toe (see Isernia). The toe of Siva may not be kissed like that of Peter, but is anointed and bathed with holy water (see Abu). The great toe is used by Orientals for holding fast any object in a manner known only among barefooted people.

Toeris. Taur. A consort of Set, and an avenging goddess in Egypt, who devours the wicked in Amenti. She is usually shown standing on a hippopotamus, knife in hand.

Toia. An evil god of ancient Florida.

Tokelau. Tokelo. The supreme god of Polynesians in the Union and Samoan groups. "Tui-Tokelo," says Miss Gordon Cumming, "is symbolised by a rude stone swathed in mats" (see *Rivers of Life*, i, 444; ii, 231; figs. 173, 244). He resembles Taroa (see Tangaloa and Union).

Tol. Keltik: "hole." Tol-Pedu, at Penwith, is a windy headland with a hole in it. Tol-mēn means a "holed-stone." Tol-karne is a huge pile of rocks at Penzance with many holes or caves (see Stones).

Toldoth-Jesu. "The generations of Jesus," a mediæval forgery by some Jewish writer, founded on late statements in the Talmud, representing Jesus as a wizard, and as the illegitimate son of Miriam the woman's hairdresser, and of the soldier Pandera or Pantheros. It is a spiteful calumny, which Voltaire used against Christianity.

Tolteks. See Azteks.

Toma-tink. A Mexican sun god—the essence of the sun in the four quarters of heaven.

Tombs. See Dead, and Taphos. These are connected with the worship of heroes and ancestors. The Hebrews called the tomb "the house of ages" or "of eternity"—the "long home." The Pythian oracle bade Solon to "honour the mighty dead . . . the chiefs who live beneath." Most ancient races have carried offerings to tombs, and the Babylonians regarded it as disastrous to remain unburied, as did the Greeks (see also Egypt).

Tongas. Tongans. The natives of the Friendly Islands (see Fiji, and Samoa). The god Tonga was symbolised by a pole or spear, and Tongans beat their foreheads in his honour till the blood flowed. The owl was also his emblem, as were the bat, ray (fish), and mullet. Tanga or Tonga, according to the Rev. Dr Turner, means "long," or "extending" over all. He created, and supports, all things, and—as sun and moon—is bisexual, and represented by stones and cups. Mariner (ii, p. 106) calls him Taliy-tu-bu "the eternal" or "persistent one," ruler of all Atuas or spirits "from the sky top to earth's bottom," and of all Tikis or household gods, to whom food was daily offered, and who had regular fêtes (Gill, *Myths*: Dr March, *Journal Anthropol. Instit.*, May 1893: Ellis, *Pol. Res.*, i, p. 355). Bread, wine, and *kava*, are offered to all these gods, and only the priest may approach the vacant seat left for the deity (Rev. G. Turner, *Polynesia*, p. 241).

Tonsure. A survival of the ancient custom of shaving the head, among Phœnician, Egyptian, and other priests (see Nazarite). It is believed to have been a modification of self-sacrifice like circumcision (see *Rivers of Life*, ii, p. 154). The tonsure rite, performed by a bishop among Roman Catholics, admits to the full privileges of the priesthood; it must as a rule be renewed every month. The Council of Toledo in 633 A.C., enacted that all clerics must have a circular tonsure (or “shaving”) of the crown of the head. The Quinsext Council of 692 A.C. requires even the inferior orders of singers and readers to be tonsured. Rome then enforced her peculiar tonsure on the Culdees, or primitive hermits of Britain, who shaved the head after an older style, like that of the Greek Church apparently. The new Romanists called the old “tonsure of St John,” in contempt, that of “Simon Magus”: it consisted in shaving the front of the head to a line drawn from the crown to the ears. The Oriental Churches now merely cut the hair of priests short. Monks wear it quite long and tied up on the head like a woman’s hair. Great importance was attached to the tonsure as indicating obedience to Rome; but, as the Rev. C. W. King (*Gnostics*, 1864, p. 71) justly remarks, the worshipers of Mary preserved in the tonsure, in celibacy of the clergy, in the alb, and in their rites, the customs of the Egyptian priests of Isis in the 2nd century A.C. Tonsure was customary in India in the time of Buddha: for, according to the Dhamma-pada—a writing of the 3rd century B.C.—Buddha cautioned his followers: “not by tonsure does the undisciplined man who speaks falsehood become a Srāman” (Rogers, *Buddhist Parables*, xix, 264). The Romanist tonsure came to be connected—by its form—with the wafer of the Host, at the Councils of Valencia, Salzburg, and Ravenna (see *Notes and Queries*, 12th January 1895). It varies in size from 1 inch to 2½ inches according to clerical rank. The London Council in 1258 laid down a rule of tonsure (to be found in the British Museum) to which their clerics were to conform: they were to keep their hair short to show that they renounced the advantages of this life, and aspired only to the dignity of a royal priesthood. The long hair was a sign of temporal royalty (see Hair): Paul regarded long hair as a shame to a man (1 Cor. xi, 14, 15), and Hebrew Levites were shaved (Num. viii, 7): so also are Brāhmans.

Tophet. An ancient shrine of Molok in the valley of Ben Hinnom S. of Jerusalem. The word is said to signify a “pyre.”

Torii. See Japan. A symbolic gateway before a temple. Prof. Chamberlain of the Imperial University of Japan discards the idea

that the word means a “bird rest,” regarding the emblem as belonging to the “prehistoric nature cult” (see Door), but he also rejects the rendering “door” (Indian *dvara*) from the ancient root for “passing through”—see Tar (*Journal Anthropol. Instit.*, Aug. 1896).

Totems. The word Totem has come to be popularly used as meaning a tribal deity, being incorrectly adopted from the Algonquin *Ote*, the Iroquois *Ohtara*, and the Ottawa *Ododarn*, for a family badge. The words *kit-otem* “thy family mark,” and *mind-otem* “my family mark,” have caused *Ote* to be transformed into Totem. The idea is the same as that of the Australian Kobong. Mr Long—an interpreter among Red Indians—seems to be responsible for the term “Totemism” in 1792, when describing the well-known worship of certain animals and objects. Mr Fraser (*Encyclop. Brit.*) says that: “A *totem* is a class of natural objects which rude people regard with superstitious respect, believing that there exists between them and every member of the class an intimate, and altogether special, relation.” A Fetish differs from a Totem as being an object in which some spirit dwells unconnected with any class ideas. [Recent researches in Australia show that such tribal badges are not always common to all the tribe—individual ones are also recognised. The basis of the idea is that of metempsychosis (see that heading, and also Africa, and Animism). The term is often as misleading as it is incorrect, and would be better avoided.—ED.] Totemism is a primitive attempt to establish a friendly connection with incomprehensible, and therefore supernatural, forces. Early savage man thought that beasts, birds, fish, and even plants, had blood feuds like himself; and he therefore sought to identify himself, his family, and his clan, with one or more allies, the better to fight the battle of life. Thus when claiming affinity to a bear (in which perhaps an ancestor’s spirit was reincarnate after death) he expected the aid of all bears, as belonging to his clan. This usually resulted in the bear becoming a divinity (see Prof. Tylor, *Journal Anthropol. Instit.*, Aug.-Nov. 1898). The idea is not peculiar to American Indians: it is found in Africa, Australia, Siberia, and wherever the doctrine of transmigration from human into animal forms is known. The Totem animal never injures, but often warns his ally of danger.

Towers. See Fidh.

Trakia. Thrakia. Thrace. Usually explained to mean—“the rugged land.” Stephen of Byzantium says that its older names were Perkē and Aria. It lay N.W. of Asia Minor, N. of the Ægean

Sea and the Hellespont: and from Thrakia the European Aryans crossed east to become Phrygians and Bithynians. The four quarters of the early Greek world were Europe, Thrace, Asia, and Libya. Thrakia was bounded by the Danube on the north. "The whole East, European as well as Asiatic," says Mr Karl Blind (*Academy*, 16th Feb. 1884), "was strewn with Thrakian names of clearly Teutonic source. . . . Like other Thrakians the Trojans in time became partly Hellenised, therefore of mixed culture and speech." The Pelasgian Kaukones (or Kikones) who assisted Priam were Bithynians of Thrakian origin. Herodotos shows that the rites of Bendis, or Kottuto, the Thrakian Artemis, were similar to those of Dēlos and of Delphi. There is some doubt as to human sacrifice being a Thrakian rite, but none as to their drunken revels in honour of their Dionūsos. The Thrakian Aryans were regarded as "the largest of all nations excepting only Indians . . . from them sprang the poetry of Orpheans which entered Greece later."

Trees. The various articles on sacred trees are enumerated in the subject index. Shady or useful trees have been adored by man in all parts of the world from the earliest times. According to Persians the first parents of mankind sprang from the sacred rhubarb tree. The Mongol "heavenly race" claimed descent from a tree impregnated by a ray of divine light, as Adonis sprang from the tree Murrha. Rhea was a pomegranate nymph, Philūra a linden, Daphnē a laurel (or an oleander), Helikē a willow, Phullis an almond tree in Thrakia, the dryads were oak nymphs, and the Tengus in Japan are forest spirits. The Sioux on the upper Missouri say that the first man and woman were two trees: a snake gnawed the roots and enabled them to walk away. In India we have seen whole villages march forth in gay processions, with banners and music, to some distant sacred tree, encamping round it to worship for several days. The Rev. S. Mateer (*Travanlcōr*) gives several instances of such tree worship (p. 133).

The paradises of the ancients had many sacred trees. The Hebrew Eden had two—the tree of life, and the tree of knowledge: the Indian Meru had four: the Greek Hesperidēs garden had its tree of golden apples: the Chinese spoke of a "jewelled peach tree in the west": the Babylonian wondrous tree was under ocean: the Persea of Egypt was in Amenti: the Moslem speaks of a tree in heaven, and of a bitter thorny tree in hell. The Babylonian of the south adored the palm as the tree of life: the Akkadians seem, in the north, to have given this name to the vine. The sacred Yggdrasil ash tree is the

tree of heaven, earth, and hell. Atus was a fir tree in Phrygia, and the cones held by Assyrian gods are usually supposed to be fir cones, though Dr E. B. Tylor (*Academy*, 8th June 1889) regards these as "the inflorescence of the male date palm, as it appears when freed from its sheath." Many ancient deities are symbolised by trees: Zeus by the oak, Athēnē by the olive, or the Ephesian Artemis by a tree trunk. In ancient Egypt (according to Dr F. Petrie): "Offerings were made to trees to propitiate the spirit which dwelt in them: the peasant is figured bowing to the sycamore in his field, and surrounding it with jars of drink offerings." On Babylonian gems of the 8th century B.C., the palm tree is conspicuous, as in the legend of Artemis, or that of Deborah in Palestine. Still in Palestine the oak, the terebinth, the acacia, or the tamarisk, is a sacred tree hung with rags as memorials of visits paid to some shrine hard by (see *Quart. Stat. Pal. Expl. Fund*, July 1893). On a Thursday, soft music may be heard at such places, and the spirits of the trees may be seen visiting each other, while the tamarisk, as the wind blows it, sighs out Allah! Allah! The olive is still the "source of light and food," and thus sacred: the palm is the source of the "water of life" (or date palm spirit); but the fig and sycamore are the abodes of devils.

The Greeks, lacking trees in their rocky land, pictured the Isles of the Blessed in the West as well wooded. The Thessalians offered drenched raiment to the oaken gods (Ovid, *Metam.*, viii, 741), perhaps in time of drought. The Greco-Phœnicians spoke of the "winged oak of the universe," reaching from earth in which were its roots to heaven, its fruits being of the fire without which nought is begotten. The Romans had groves said to have been made sacred by Numa, and by the laws of the twelve tables. Isaiah speaks of the worship of idols under trees (lvii, 5). In Europe this tree worship survived till the time of Adam of Bremen (11th century A.C.), and he describes (iv, 27) sacrifices offered under the sacred oaks, and ashes, at Upsala. The cypress is still a "tree of joy and grace," and Mazdeans worshiped two great cypresses in Khorasan—"the produce of shoots brought by Zoroaster from Paradise." One was cut down by a Khalif and carried to Baghdad in our 9th century, when it was 1450 years old and 50 ft. in girth (Yule, *Marco Polo*). These were connected with the sun and moon; and mediæval legends spoke of two trees in some distant "earthly paradise" beyond the sea, one of which was green and flourishing, and the other the "dry tree." These, according to Buddhists and others, symbolised the married and the ascetic life. The "dry tree," which Sir J. Mandeville identifies with Abraham's oak

at Hebron (in our 14th century), is the Kushk-Dirakht or Kuru-Dirakht of Persians.

Xerxes visited a sacred plane tree in Lydia, and hung it with golden robes, learning the behests of heaven from the rustling leaves (as at Dōdōna), and Arabs hung veils on the sacred palm tree of Najrān. The practical Chinese of to-day—like the Japanese of yesterday—go to sacred trees in sacred gardens to gather fruits which convey every blessing both here and hereafter. An ancient print shows Alexander the Great visiting the two trees of Khorasan already noticed, one of which has the sun on it and the other the moon; between them is a loftier tree on which sits an angry-looking stork—no doubt a phœnix. Alexander is speaking to the priest of the sun temple which was on a mountain to which 2500 steps led, according to the legend given by Sir H. Yule. The stems of the two trees were clothed in skins of male beasts for the male tree, and of females for the female (or moon) tree: these spoke oracles which none could interpret, while the other sacred tree assured Alexander of victory, but prophesied that he would never return to Makedonia. General Cesnola found at Idalion, in Cyprus, a sculpture very like that of the Roman villa at Albano: it represents a tree with a serpent coiled round it attacking its fruits. The Albanian Diana is also represented as a fruit tree. In these cases the phallic significance appears to be clear.

In 1858 we witnessed the worship, or loving reverence, paid by all classes in Vienna to their ancient ash, the “Stock im Eisen,” now a mere stump disfigured by the innumerable nails (see Nails) and ex-votos. It stood till 1891 when it was removed in a skeptikal age. English sacred trees have been many (see Glastonbury), and Scandinavians prided themselves on devotion to the “green tree of Gothland.” “No sharp instrument,” says Prof. Holmhoe, “has ever touched the grand old sacred birch of Bergen, and its roots, at several fetes, and especially at Christmas, were deluged with libations of new beer” (see *Rivers of Life*, ii, pp. 409-412). The Frisians held their chief court at the Upstal-baum (“court tree”) where the National Assembly met (see *Indian Antiq.*, August 1886). It is only some six or seven centuries since Prussians forbade Christians to enter their sacred groves, or to approach their holy wells. The chief fane was at Rikoivt—now Remove—where, under an ancient tree, were busts of the three chief gods, including Perkuno, before whom burned a perpetual fire of oak logs. Only the chief priest entered the silk curtains round this holy oak. Other priests and priestesses, widowers and widows living celibate lives, resided round it in tents, and received the behests

of heaven from the Kirwaitto or “god’s mouth.” The destruction of Slav groves began in 1008 A.C., and in the 12th century many of these were found to contain images with three, four, five, or seven faces. The Gaulish *nemeton* was a sacred grove ; and Strabo says that “the Galatian council met in the Dru-nemeton or oak grove” (xiii, 51). The Roman temple of Jupiter Feretrius on the Capitol marked the site of the sacred oak to which Romulus brought the first Spolia Opima. In England Mr Alien mentions especially the Crouch oak on Walford Greeu in Surrey—a gnarled hollow bole in the centre of the ancient “ploy-field” or common. Of the “twelve apostles” at Burley near Ringwood only five are left. The “gospel oak” at Addleston, near Chertsey, is said to have been so called because Wycliffe preached beside it : but the boundary-marking processions always halted here, while priests read the gospel ; as probably also at the gospel oak of Cheriton. For the “beating of bounds” was not merely intended to establish them in the memories of the poor boys who were flogged, but also to drive evil spirits beyond the bounds, while the tears of the victims secured the fall of rain when desired.

Sacred trees are believed to be haunted by spirits in Japan, Korea, Java, and most countries of the far East. The cannibals of Borneo have such trees. Mr Romilly (*New Guinea*, p. 86) says that the natives of the Louisiade group of islands hold their sacred feasts under large trees believed to have souls : “A portion of the feast is set aside for them, and pig, and human, bones are deeply embedded in their branches.” The Hindu merchant fears to place his shop near a Ficus, or other holy tree, lest it should hear him asking an unjust price for his goods ; but we find little lingams daubed with red under Indian trees, and food is often placed near for the tree spirits. Birūni the Arab traveller speaks of trees that bore children instead of fruits. The people of Belgrade still take the sick to holy groves. Virgil sang that “all sylvan powers were born from the trunks of trees and stubborn oaks.” Hesiod and Hesychius said that men sprang from the ash Phoroneus. The Pelopidæ sprang from the plane (Keary, *Prim. Beliefs*). Even Christ in the 13th century was said to be born on the tree of Paradise.

In South Africa, according to Galton, “the tree is the universal progenitor,” different species yielding different animals ; and similar beliefs exist throughout the islands of the Indian Archipelago, in the Philippines, in Polynesia, and in N. and S. America. Some Indian kings have claimed descent from monarchs of the wood, and, in lands where the date palm flourishes, from its stem or fruit. Empedoklēs, and others, taught that our souls came from, and pass into trees (Ovid,

Metam., viii, 714). The Brazilians saw their Mani rise again as the tree over his grave. [In Egypt the hero of the *Tale of the Two Brothers* is reborn as a Persea tree.—ED.] The “sensitive plant” was said to shrink from the touch of man; but the cocoa-nut withered away if it heard no human voice, for like many other trees and plants it will grow only near the dwellings of men. We still plant the ash, hazel, rowan, near our homes to guard us from the evil eye, and the Danes and Norsemen gave the latter its name, as a *Runa* or “charm.”

In the Vedas, Varuna (or heaven) is said to have “lifted up the summit of the celestial tree of life,” and to have obtained Soma or Amṛita (the drink of immortality) by squeezing its fruit between two stones. Yet the Vedic poets condemned the phallic Sisna-deva rites (Muir, *Sanskrit Texts*: Müller, Origin and Growth, see *Contemporary Review*, October 1879). The phallic meaning of the tree in the midst of the garden, and of the serpent that enticed Eve to taste its fruits, is made clear by Sir G. Cox (*Aryan Mythol.*). Tall straight trees especially were sacred, such as the deodar, or *deva-dāra* cedar “given by God.” The “healing tree” on the Nile near Memphis is sacred to Moslem and Christian alike, as are the many specimens of the Dirakht-i-Fazl (“tree of grace”) among Persians, these being common near their shrines and tombs. It is death to injure them or even to move a leaf or twig (Yule, *Marco Polo*, i, p. 124), as also in Palestine where Col. Conder describes the sacred trees beside the Maḳāms or “stations”—shrines of the peasantry. The trees of the wild Khonds represent the Grāma-devas, or village deities, and the sky god with his earth consort Nadzu-Penu (see Khonds). When starting new public works in India the workmen always plant a sacred tree, and set up their lingam emblems beneath it (see *Rivers of Life*, i, p. 121, fig. 40). At weddings the first thing brought into the Hindu’s house is a branch of his favourite tree, which is reverently placed on the winnowing fan and then worshiped, all the bread of the household passing over it. The Buddhist equally plants a tree of iriā,uguration, under which he may place a small image of Gotama. He clears a space round this tree, and strews it with marigolds and other sacred flowers. The Balis of Ceylon symbolised Samana their god by the sacred tree Palol, Bagaya, or Kiri-nāga, represented beside, or within, a sacred ark (Cunningham, *Bhilsa Topes*: *Rivers of Life*, ii, p. 482, fig. 318). Even Sītala-māya, goddess of small-pox, on her lean donkey, is found in groves near the fields she desolates, especially under Nīm trees: her wrath is averted by setting up a branch of this tree; and when cholera prevailed in Siam or Barmah, we have seen Buddhists invoking the Thabya-ben, and other sacred trees,

setting up the leaves and sprigs round their houses, in waterpots, and offering to them flowers with prayers (compare Mr Scott's *Barman*, II, chap. xii). At the new year water fêtes, especially, young and old dance before sacred trees or branches of the same. Hindus recognise sex in trees, but flowers are feminine, and Deva-dāsi temple girls hold funeral rites over the favourite flowers of their deities, when the bloom dies. The European Christmas tree has the same origin in the West (see Yggdrasil). Pliny said that the serpent fears the ash tree, and Cornishmen still believe that only an ash plant can kill an adder, while the rowan chip is carried in the pocket as a charm. In the Volsung tale the hero Sigmund springs, however, from the straight poplar tree which was also sacred (see Grimm, *Teut. Mythol.*, p. 571 : *Aryan Mythol.*, i, p. 274). But the mother of Phoroneus, the fire hero of Pelasgoi, was an ash tree. The triple leaves of the ash are plucked by English maidens, and placed in their bosoms, that they may dream of their lovers. Wedding torches of white may, or hazel nuts, are used equally for divining (see Rods). Grimm says that few rustics will injure an ash, and all over Europe it was placed, with the elder and hazel, near the cattle to prevent disease. The Germans call the hazel the "bewitching tree," and plant it near houses and courts of justice. They, like Kelts, pass their babes through hoops of hazel, ash, and rowan (mountain ash) to cure disease (see Fire, and Stones). The blackthorn also is as sacred as the Indian banyan tree. Scandinavians still say that mistletoe cures epilepsy, and that the ash cures hernia. All these trees are powerful against poison and snakes. Pilgrims affix rags to such sacred trees at Loch Mari, or at the holy well of Helen near Thorpe-arch in Yorkshire, or on many others round Lourdes in France.

In lower Bangāl, among the tribes of Chutia-nāgpūr, we studied many ancient sexual rites (compare Birt, *Chutia Nāgpūr*; and *Scottish Geogr. Mag.*, Oct. 1903, pp. 549-558) : the Sarnas are here worshiped as tree ancestors, as in all forests of N. and Central India, and the Sarna usually dominates the village "dancing ground" where—as Mr Birt says bluntly—"the children of each village are begotten." Mr Fraser (*Golden Bough*) has told us much of such tree worship, recognising its antiquity, though he is silent as to the phallic connection which is well understood in the East. For the tree is the emblem of life and vigour (see Aricia).

Triangles. These are euphuisms for the Yoni (see Delta, and Door). The Pythagoreans called the equilateral triangle Athene. The double triangle is the lingam with the Yoni.

Trident. The three-pronged fork, or Indian Trisul, is an emblem of the phallus (see Trisul, and Vājra).

Tri-lochan. Sanskrit : “ three-eyed ” (see Siva). Vishnu is said to have come to worship Siva with a thousand flowers, and missing one, which Siva had hidden, he tore out his own eye (the sun) and placed it in Siva’s forehead, so that like Zeus he became three-eyed. The present Tri-lochan shrine at Banaras stands, says Mr Sherring, on the site of an older temple : whoever worships here for 24 hours without sleep at the Baisakh fête (Easter time), attains spiritual emancipation, and absorption into deity, no matter where he dies.

Trinities. The primeval pair in most mythologies are heaven and earth, and their child is the sun. These form a triad or trinity, in Egypt and elsewhere ; and among early Christians, who regarded the Holy Ghost as the mother of Christ, the trinity was of the same character. Three is the sacred perfect number, and Indra was the Tri-deva-pati, or “ triple deity.” Parmenides explained Trinitarian ideas to Greeks long before Plato. Even Egyptian priests, in some mysterious manner, regarded their three deities as being one. Hindus regard the lingam as Tri-murti or “ three formed ” yet one, and as a very ancient emblem of Brāhma. Siva is Tri-murti as being the Creator, Preserver and Destroyer (see *Rivers of Life*, ii, plate xv, 5). Kalidāsa described this triad 1700 years ago :

“ In these three persons the one god is known
Each first in place, each last, not one alone
Of Siva, Vishnu, Brāhma each may be
First, second, third, among the blessed three.”

For such trinities Gotama substituted a trinity of ideas—Adi-Buddha, the supreme ancient wisdom, with Dharma or duty, and Sangha, or the congregation of the faithful. This Tri-vatna was like most of his ideas much in advance of the age. Hindus have (like others) many groupings of three, and even Tri-venas, or female trinities, such as Ganga, Yamuna, and Sarāsvati, goddesses of three great rivers. It was in a magnificent temple of the Tri-pati, or Trinitarian Lord, some 75 miles from Madras to the W. that the author first began to study Indian faiths in earnest. Here in 1846 he joined the tens of thousands who came to see the place where their lord descended to earth in human form to counsel, bless, and comfort his people. Here he saw the rich weary pilgrim from far-off Gujerāt humbly walking in the crowd of peasants from the Ganges, or the Kāveri. All these poured their gains into the lap of the god, presenting ornaments,

images—often of gold—or temple requisites. Once he saw a poor woman who had not even a mite to offer cut off her beautiful locks—more precious to her than gold—and lay the tresses before incarnate Vishnu. Merchants dwelling in furthest India, and unable to join the throng, had here their agents who offered 3 to 10 per cent. of annual gains at the feet of the gracious Tri-pati: the sick, and the blind, all alike gave according to their means to the Tri-murti or Trinity of India.

The Christian dogma of the Trinity only very slowly developed (see Sabellius) between the 3rd and the 8th centuries. It was an attempt to harmonise the various passages in which the Father, Son, and Holy Spirit are noticed in the New Testament. The triangle became the emblem of the Triad which Christians sought in the Hebrew scriptures, as when three angels visit Abraham (Gen. xviii), which a mosaic of our 5th century already represents. In these days however it was still thought idolatrous to represent deity in human form. In the church of St Felix at Nola (6th century) and in the basilica of Saint Cosmas and Saint Damian, the Father is represented by a hand in a cloud, beside the Dove (for the Holy Spirit), while the Son stands below in the Water of Life. But on a sarcophagus in the Lateran, attributed to the 4th century A.C., three bearded figures are engaged in the creation of Eve (see Smith, *Dicty. Christian Antiq.*). Christian creeds still proclaim that these three are one, but Christians say as little as may be about the mystery created for them in the 4th century.

Tri-pitaka. Sanskrit: “three baskets” (see Buddha). The Buddhist Bible—a canon of holy writ, revered as the teaching of Gotama, and as the ultimate appeal in all matters of belief and conduct. It is eleven times as long as the Christian Bible, but devoted to religious questions rather than to myths. Nothing is more striking in this work than the intense individuality of Gotama. The Tri-pitaka appears clearly to be the recension which, according to Buddhists, was settled in 309 B.C., and approved at their third general council. The Mahā-vansa states that the sacred books were orally known down to the 1st century B.C., and the teachers appear to have had no original texts till then. But among the Barhūt sculptures, supposed to be of the 3rd century B.C., appears a text giving a sentence of the Vinaya-Pitaka in the Magadha language. This Vināya is the first of the three “baskets” or collections, and is divided into five parts. The second Pitaka is a series of “Sutras,” consisting of five discourses on Dharma (religious law, or duty); while the third, or

Abhi-Dharma (“bye-law”) Pitaka, consists of seven works on philosophy and metaphysics. Buddha explained that the first was for the busy world, who require practical religion, the second for those who have more time and ability to consider their path in life, while the third was for the learned who can devote themselves to the highest problems of life. There was thus no distinction of public and secret teaching, but only an advance from the first simple course of teaching to the higher.

Tripolis. Greek : “triple city.” An important port in N. Syria (see Col. Conder, *Heth and Moab*, ch. ii). The old name may survive in that of the Ḳadīsha river on which it is built. It was no doubt sacred to Istar as the fish goddess (see Ḳadesh), and a relic of her worship survives in the sacred fish of the Bedawīyeh mosk, S. of the city, which, according to the local legend, went to help the Sultan against the Russians. There is also a tank of the sacred fish in the mosk at 'Akka, further S. in Palestine. East of Tripoli is a monastery of the dancing Dervishes, whose rites are also described by Col. Conder.

Triskelion. Triskele. Triquetra. See Svastika. This is the “three-legged” emblem, which appears to represent the sun’s movement. Dr Isaac Taylor regards it as of Phœnician origin (see *Notes and Queries*, 11th June 1887). It is common on early coins, and in Greece a Gorgonian face sometimes forms the centre round which the three legs revolve. It occurs on an electrum coin of Milētos (623 B.C.) with the crescent moon ; in Thrakia also almost as early : in Lukia (Lycia) from 480 B.C. downwards, the feet being represented by cocks’ heads. In Sicily the Triquetra appears in 300 B.C. ; it appears in Britain not only as the emblem of the Isle of Man, but also as the coat of several families (Count d’Alviella, *Migrat. of Symbols*. 1892). When Alexander III of Scotland expelled the last Norman ruler from the Isle of Man in 1264, and King Hako was forced to cede it to Scotland, the Norse standard of the ship was replaced by the Sicilian emblem, Sicily having been accepted by Henry III, the father-in-law of Alexander, on behalf of his son the Duke of Lancaster. In the time of Edward I we find the three legs clad in armour, but the Sicilian emblem was always one with three naked legs.

Trisul. Sanskrit : “three pronged.” The trident symbol of Siva (see Delphi and Trident) answering to the Vājra or thunderbolt of Indra. It was one of the widely spread emblems which are attributable to the Turanian makers of religions. [A recently

discovered Kassite boundary stone at Susa shows this emblem with the name of the god Nergal on it.—ED.] Among Greeks it appears as the creative trident of Poseidōn (see Tritōn). The ancient Kelts cut their sacred trees into this triune form (see *Rivers of Life*, ii, p. 384, fig. 280) and in India it is regarded as of phallic significance in connection with the lingam god Siva. It is also akin to the fleur-de-lis in the West, and to the Prince of Wales' feathers (*Rivers of Life*, ii, pp. 482, 484, figs. 318, 320). The thunderbolt of Zeus, which fertilises the earth it strikes—by the rain that accompanies it—and the caduceus of Mercury, are varieties of the same symbol (*Rivers of Life*, ii, p. 165, figs. 227, 232).

Trita. A name for the sun in the Vedas, answering to the Persian Thraetona, the sun hero who conquers the dragon Azi-dahāk.

Tritōn. A son of Poseidon and of Amphi-tritē or Kelainō. His name may be connected with the trident of Poseidōn. Athēnē is also called Tritō, or Tritogeneia, said to mean in the dialect of the Athamanians “head-born,” as she proceeded from the head of Zeus. The head, and the trident alike, are euphuisms very often for the phallus. Tritōn was a sea deity often blowing the Concha Veneris (see Sankha), and with fish tails for legs. The term applies to sacred waters such as the Tritōnian lake in Libya, and the Tritōn river of Boiōtia. The mother of Athēnē was also a nymph in the sacred lake Tritōnis.

Tritsus. A powerful Drāvidian race first heard of in the Kābul passes, and on the Indus near Taxila. The Rig Veda calls them Arnas or Aryas, but the Aryans seem rather to have joined non-Aryan Tritsus in advancing on India. Mr Hewitt (*Journal Rl. Asiatic Socy.*, April 1889) shows the Tritsus to have mingled with Nahushas or Nāgas—non-Aryan serpent worshipers—ruling from Delhi to “the kingdoms of the Parthas” or Parthians (p. 234). The Tritsus on the Sarāsvati river are noticed in the Mahā-bhārata epik probably as early as 700 or 800 B.C.: but Aryan Tritsus disappear from history after their conquest of this region under their patriarchal leader King Divo-dāsa (“God-given”) son of Vadhri-asva, who, according to the Rig Veda, “arose from the Sarāsvati.”

Trojans. Troy. The famous city of Ilion, or Troia, is recognised at Hissarlik (“the little fortress”) on a western spur of Mt. Ida, by the sacred Skamander river, some 3 miles from the shores

of the Aigēan Sea. This was known as Novum Ilium to the Romans, and identified with Troy by Maclaren in 1822 (see Schliemann, *Ilios*, 1880, p. 19: and Dr C. Schuchhardt, *Schliemann's Excavations*, 1891). The legend related that Ilos was guided by "a cow of many colors" to this hill of the Phrygian goddess Atē, and that Zeus threw down from heaven the Palladium—or image of Pallas Athēnē—which fell before the entrance of his tent and fixed the site of his town. Sir G. Cox regards this stone as a lingam. Homer (*Iliad*, v, 215) calls Ilium a city of *Merop* men, apparently "dispersed" fugitives. The Trojans were of Thracian origin (see Trakia) and like other Mysians and Phrygians had migrated from the Danube. Roman writers distinguish two races—the Teuciri, and the Phrygians—in Troy, both however apparently Aryans.

[The discoveries of Schliemann represent at least seven consecutive cities on this site, the oldest being 50 feet from the surface. In the first city were found axe heads of diorite and jade: in the second the skeleton of a girl standing erect: she was round headed with prognathous jaws, and must have belonged to quite a different race to that represented by a skull of the third city—probably a Turanian race followed by Aryans. The third or "burnt" city, supposed to be that of Homeric poems, contained evidence of wide trading relations represented by Egyptian porcelain and glass: hæmatite sling bullets as in Assyria: ivory, gold, silver, copper, with weights, and short early inscriptions in the "Asiatic syllabary" script. No less than 9000 gold objects were found, including goblets, diadems, bracelets, earrings, etc. The skulls of this period are long headed. In the fourth city inscribed texts occur. In the 5th, an axe head is of white jade, such as is now not known except in Central Asia. In the 6th city the so-called "Lydian" pottery resembles that of Etruria. The 7th city is Novum Ilium dating not earlier than 400 B.C.—ED.]

Tu. An ancient root meaning "to make," whence the Sanskrit *dhava* "man." [Akkadian *tu* and *du* "make": Aryan *du* "toil," "work": Finnic *tu* "make": Hebrew "*tuah*," Arabic *tui* "spin."—ED.] Tu in Polynesia (see Fornander, *Polyn.*, i, p. 66) is "the powerful generating god" or Tu-matauenga, "Tu the redfaced generator"—a red lingam stone.

Tuatha-Dedanán. See Ireland. "The Dedanian people," mythical conquerors who established themselves in towers and palaces, and were even esteemed to be of divine origin. The Fomorian giants claimed Dedanian descent by their mothers. The Firbolgs, or Belgæ

defeated them near Lough Arran at Moye-tureadh (Moytura) “the field of towers” (Mr H. O’Brien, *Round Towers*, i, p. 386).

Tuisko. The Mercury of Gaul, represented holding the balances, with a bird on his head, and a bear on his breast (see *Rivers of Life*, i, p. 448, fig. 175).

Tulsi. Sanskrit: “basil” (*Ocimum*). The sweet basil is a sacred plant and royal shrub. It was said to grow best when cursed and mocked. It was holy in East and West alike. The Hindus say that Krishna wedded the Tulsi; and Roumanians, and Bohemians, use bunches of basil to drive away evil; while—sprinkled with holy water, duly salted—it purifies persons and houses. It is called in Hindu dialects the Turalsī or Sulasā, and was one of the “mothers of the world” (Jagan-Mātara) whereby Vishnu created the earth (see *Indian Antiq.*, Jan. 1880). In the *Arabian Nights* we find ladies of Baghdād speaking of the Tulsi (or basil) as an emblem of the Yoni. It has myrtle-like leaves and clustering flowers. It is often found in pots in women’s apartments in India; and the legend says that Tulsi was a woman who loved Vishnu, and was cursed by his wife Lakshmi, but comforted when he vowed to remain ever near her as the Sālagrāma stone (see that heading). Hence the presence of the Tulsi plant secures that of Vishnu. It is planted in cow dung, and watered if possible with holy Ganges water; lamps are lit near it, and, in the hot season, water is made to drip on it (as on lingams) from a vessel fixed above it. As a charm it is placed near the dying and the dead, and when the plant itself dies it is reverently carried to a sacred river or lake, and consigned to the waters.

Tum. The Egyptian god of the setting sun presiding over darkness: [compare the Akkadian *Tum* “descent,” “darkness,” “hell”: Turkish *tu* “dark,” *tumūn* “under,” *tou* “night,” *tuman* “cloud,” *tamu* “hell”—ED.]. On an Egyptian monument we read: “I am Tum, the one alone . . . who existed before creation . . . the secret one of the darkness.” Shu (the air) is said to be the son of Ra, begotten by Tum and born without a mother, or otherwise self-begotten in the womb of the goddess of heaven. Pithom the city of the Delta (probably *Tell Maskhūta*) was the “capital of Tum.” M. Lefébure regards Tum as the Egyptian Adam (see *Trans. Bib. Arch. Socy.*, IX, i, p. 74), for he is human-headed, and is “the father of men, who came from the earth.” He is the “ancient one,” but also Nefr-Tum “the beautiful Tum.” In a funereal text of the 4th dynasty we read,

on a vase connected with libations to the sycamore tree : " I am Tum." For the setting sun is connected with the tree of the sunset.

Tunguse. A widespread Turanian stock between the shores of the Pacific and the river Yenisei. They are akin to the Manchus, and number about 80,000 persons. They are great fur hunters and fishers, living in tents of skins. Castren calls them the "nobility of Siberia," and they bear a good reputation for honesty. The cradle of the race, as a distinct stock, was near Lake Baikal in Central Asia. The Chinese called them Tong-hu, or "red men," and Mr Vining compares the Tunguse and Samoyed races to the red men of America. The term Tungu however, in Chinese, is a "pig," and the Shaman rites are often preceded by sacrifices of pigs, the plains and forests near the Amūr river abounding in wild pigs. The Tong-hu are first noticed in Chinese records about 1100 B.C., ruling as Sushin, and Kitans. The historian Tsa says that they were then the strongest race in Tartary ; but they were powerless against China in our 3rd century, and by the 9th the Turks and Mongol Shad mastered them. Humboldt noticed the striking resemblance of the Tunguse and Red Indian physical types, and he speaks of "a monument about 900 leagues from Montreal" with "Tartar characters" (Vining, *Inglorious Columbus*, p.23).

Turan. See Etruskans.

Turanians. This term is taken from Turan ("nomads"), a Turkish word which is used in the Shah-namah of the inhabitants of Central Asia, N. of the Iranian Persians (see Tar). We urged as early as 1877 that the first civilisers of Asia were of this Turanian or Mongolic race. The suggestion has since been followed out by various scholars ; and Sir H. Rawlinson showed that the Akkadians of Mesopotamia were Turanians, speaking an agglutinative language (see Diagram in *Rivers of Life*, ii, p. 548). The term includes not only the Turks, Mongols, Chinese, Finns, and others of the north, but the Kolarians and Drāvidians, Malays, and Siamese of the south, whose languages are all agglutinative, and ultimately connected. In Europe the Hungarians, Basques, Finns, Lapps, and Ugrians, represent this stock, which was also present in Italy in the Etruskans as early at least as 1000 B.C. Col. Cander however ("Comparison of Asiatic Languages," *Trans. Victoria Institute*, xxvii, 1895) holds that the roots of all human speech are the same in the simplest cases, amounting to some 200 in all. In 1891 this scholar, wrote to the author to express concurrence in the view maintained by the latter as to a

“ remote common origin ” of the various classes of human speech ; and to suggest that the 200 roots, which are traceable not only throughout Asiatic languages but also in Polynesia, America, and Africa, sprang from some 12 original sounds, which he enumerated as follows :—

- Ha.* “ Behold ” : cries of joy and surprise.
He. A grunt of interrogation.
O. A cry of grief, and howling as of wind.
Sa. A hissing sound to call attention, and representing the sounds of wind, water, and fire. Hence words for light also.
Ta. The sound of impact, of striking, falling, beating : the patter of feet, thunder, etc..
Ka. A cawing sound, applied to speech, and to ringing noises.
Gha. A choking sound, swallowing, strangling, binding, etc.
Pu. Puffing sounds for wind, breath, swelling, life, growth, and generation.
Ar. A roaring sound of beasts, flames, rushing water, rage, etc.
Li. A liquid sound for water, fainting, death, and dissolution.
Ng. A nasal sound connected with *Gha*.
Mo. *Vu.* A sucking sound connected with *Pu*.

These aboriginal Toots are most clearly traced in early agglutinative speech; but, as will be seen from the articles in this work, they are recognisable even in inflectional languages as actual roots of Aryan and Semitic tongues. Col. Conder would place the homes of the three Asiatic stocks Turanian, Aryan, and Semitic, within a radius of some 500 miles from a centre near Mt. Ararat.

The true origin of speech was undoubtedly man’s imitation of natural sounds, and this explanation covers even the difficult case of words for sight and light. The original Turanian stock, which preserves the old roots, is now only represented in Europe by some 14 millions, including 6 million Magyars, 2 million Permians on the Dvina, 3 million Lapps and Finns, with other scattered Tartars, Basques, etc. But in Asia the great majority of the population is Turanian.

Turditani. An early civilised race in Spain probably akin to the Tursi of Etruria in Italy. Strabo represents them as the most ancient of civilised peoples, saying that they had laws, and commentaries thereon, in prose and in verse, many centuries before his time.

Turks. See Tar. “ Nomads ” of Turkestan N. of the Oxus, and S. of the Mongols (see Kheta, and Mongols).

Turms. See Etruskans.

Turrhenoi. Tursenoi. See Etruskans.

Turtle. In mythology an important emblem of creative power—the Hindu Kurma (see Vishnu). Kurma is the foundation, at the bottom of the Sea of Milk, on which the creative pillar is reared, in the Satya Yūga or “age of reality.” He is called also Kaura, Kachcha-pa, and Kasyapa, being thus the “first born of time,” the Āditya or “illimitable.” Vishnu sits on the lotus at the top of the Mandara, or shaft of the world, which rests on the back of Kurma “the maker.” Vishnu the creator, and “Kama the turtle-shaped one,” are noticed in the Yajūr Veda, and the original of the Purāna legend is to be found in the Satapatha Brāhmana as early as 600 B.C. Kachcha-pa is called the first of the nine treasures (*Nidhi*) of Kūvera the god of wealth. The turtle is equally important in Chinese mythology as a symbol of enduring power. On a Kassite boundary stone of the 11th century B.C., the turtle appears to take the place of the, zodiakal crab (see Zodiak).

Tvashtri. Tvaksh-tri. The Hindu Vulcan, the smith who forges the weapons of the gods, such as the golden dart of Surya, the iron battle-axe of Brihas-pati, the thunderbolts of Indra. Tvashtri was fire, the warmth without which nothing can germinate. He is called beautiful, skilful, multiform, and is identical with Savitri the “vivifying” heat. He created the Lord of all, and Agni in his manifestation. He was the “first born” and lord of wealth, before Kūvera was known. He is Visva-karma “maker of all,” and Prajā-pati “lord of creatures.” His twin children are Tri-siras the “three-headed” son, and Saranyi his daughter. Tri-siras, as Visva-rupa, or “all shaped,” was slain by Indra.

Typhon. Typhōeus. The Hebrew *Şep̄hon*, “dark” or “northern”; Aramaik *Tūphon*, identified by Greeks with Set, the god of darkness, in Egypt (see Baal Zep̄hon. Exod. xiv, 2). The Arabic *Tufān* signifies “storm” or “deluge” (but the word typhoon is from the Chinese Tai-fung for a “great wind”); and the Greek Tūphōeus, or Tūphōs, was a son of Tartaros and Gē (hell and earth), with 100 heads. He was the father of Harpies or storms, but not of the good winds; and he was subdued by the thunderbolt of Zeus.

Tyr. The Teutonic deity, whose name comes from the Aryan root *di*, “to shine.” He was called Sig-tyr, the “god of victory,” and Reidi-tyr or “Tyr the rider.” His emblem was the sword. He was

maimed, losing his hand, like Savitar the Vedic “golden-handed” one. So also Loki, and Hēphaistos, are maimed, and sun heroes like Akhilleus, Hēraklēs, and Krishna, are wounded in the heel, as the sun is maimed in autumn. Tyr answered to the Norse Odin, and to the Vedic Dyaus.

Tyre. See Phoinikians. Hebrew *Šur* “rock.” This ancient city certainly existed in 1500 B.C., as shown by the Amarna tablets ; and Herodotos says that Tyrian priests regarded it as being founded about 2750 B.C. Its chief deity was the sun (see Melḡarth).

Tyrreni. See Etruskans. It is becoming clear that these people were Asiatic Turanians, reaching Italy before 1,000 B.C. (Dr O. Montelin of Stockholm, *Journal Anthropol. Instit.*, 14th December 1896).

U

The letters *U* and *V* interchange with *M* and *B*.

Ua. Uat. The Egyptian *ua* for the sacred ark, or boat, is the common *mā* for “boat” found in Akkadian and Chinese. Uak was a festival in honour of the Ua ; and Uat was the goddess of water and of fertility, called Bauto by the Greeks, for the Greek *B* is often sounded as *V* or *U*. The symbol of Uat was the green color of vegetation due to water ; and the sounds *ua*, *a*, *va*, *ma*, in African, Polynesian, American, and Asiatic speech alike, signify “water.” Thus *ma-a* is the “water abode” or boat.

Ud. Akkadian : “sun,” “day” ; Mongol *ude* “day.” The hieroglyphic emblem. in early kuneiform is a lozenge, as also in Iittite (see Col. Conder, *Arch. Review*, April 1889).

Udar. The Skandinavian water god, son of Nott or “night” ; from the Aryan root *ud* “wet” (see Poseidōn).

Ugra. A name of two of the eleven Rudras, or creative winds.

Ujjain. One of the most important cities of ancient India, as regards art, mythology, and religion. It is still the capital of Malwa, though it has suffered grievously from religious dissensions. Its Buddhist monasteries were reduced to three or four when Hiuen-Tsang visited them in our 7th century, finding only 300 monks, while “the temples of the gods were very numerous, and the reigning king well versed in the books of the Brāhmans.” Yet Āsōka (in the 3rd century B.C.) was viceroy of Ujjain, while his father ruled over

Māgadha at Patna. The city. is best known as the capital of Vikram-āditya (see that heading); and an ancient gateway is said to be a remnant of his fort. At the S. end of the city is the observatory of Jaj-singh, the Mahā-raja of Jaipūr, who here worked out his famous astronomical tables, in the time of the emperor Muḥammad Shah, Ujjain being his meridian. The ruins of the ancient city are about a mile to the N. of the town, buried some 20 feet beneath the surface. The legend says that Indra found it given over to ass worship. The old name of Ujjain was Vaisālā.

Uko. The Finnish god of thunder, the father of the sun and moon, who spoke from his mother's womb (see Ak, and Aku).

Uller. Auler. The Skandinavian god of winter.

Um. Uma. Umm. See Am. Dr Oppert (*Bhārata-varsa*) compares the Sanskrit *umā* with the Drāvidian *Āma* for the earth-“mother.” *Umā* becomes, “wisdom,” and the “mother,” among Russians, Bohemians, Poles, and Dalrmitians. The Semitic *umm* “mother” is the same word.

Umbri. A second swarm from the N. in Italy, following the Oskans (see Italy), and apparently Aryans. Canon Isaac Taylor regards them as appearing as early as 2600 B.C.; being the third Neolithik horde (see Neolithik). They were a tall, strong people with heads of medium width—like Teutons. They buried the dead in barrows, and have been regarded as ancestors of the Romans (see *Contemporary Review*, August 1890). About 2000 B.C., they appear to have lived on acorns and nuts (as shown by the prehistoric remains of N. Italy), and became acquainted with bronze, while in the mounds of the Terra-mare villages we find barley, wheat, flax, and even woven materials, tanned leather, bone and bronze pins, fish-hooks, and spear-heads, to have been known. The Umbri, penetrating S. found the W. coasts of Italy held by Pelasgik Sikuloi, and Liburnians, driven W. from their homes by Illyrians, Panoni, and Veneti. The Umbri, opposed by Turanian Etruskans, maintained themselves in the Apennine mountains, on the E. of the Tiber, from Ariminum to Fanum Fortunæ, and even to Capua. They created the states of the Sabines and Samnites, and preserved their own law and rites even to the Christian era (Toland, *Druids*, pp. 128-292). They are found in the N. on the river Po as late as the 4th century B.C. They adopted an alphabet of Greek or Pelasgik origin, writing from right to left, after the Asiatic manner, as late as the 1st century B.C. Their great fire shrine of Iguvium (evidently from *ig* “fire” : see Ag) was a lofty site

in the Apennines. They allowed neither Roman nor Etruskan to approach their sacred fire. So also the Greeks allowed only those who were related through the father to approach the hearth (see *Rivers of Life*, i, p. 391). Mt. Soraktē, in the country of the Phaliski according to Diodorus, was an Umbrian fire shrine (see Soraktē).

Un. Akkadian: "lord," "god." The word occurs also in Etruskan.

Unicorn. A one-horned horse or antelope. In the Old Testament, following the Greek translation *mono-keras* ("one-horned"), the English renders the name of the *Rīm*, or "wild bull," by "unicorn" quite incorrectly. The unicorn was adopted in Scotland in the reign of James I, and the oldest representation at Rothesay Castle dates 1380-1400 A.C. [A mediæval legend says that the unicorn can only be tamed by a maiden. The horns of the narwhal were sold as those of this mythical monster.—ED.] The unicorn, according to Mr R. Brown (*The Unicorn*, 1881), had three legs, three eyes, and a hollow horn of gold, like the mythical ass of the Persians (see Onolatria).

Union Islands. A group of islands some 300 miles N. of Samoa (see Tokelau). The king alone, as the high priest, was allowed to undress and dress the stone representing the supreme god Tui, and this he was bound to do annually. The stone was 14 ft. high, and was seen by Wilkins in 1841, in the centre of the island of Faka-ofu, so-called after the third god of the local trinity, the second being Samoau whose stone was smaller than that of Tokelau or Tui, which was covered with mats (Mr Lister, *Journal Anthropol. Instit.*, August 1891), but was finally destroyed by a white missionary. The term *lenga* (or *lingam*) was used of these stones according to Dr Turner. The sick washed in water that had touched them, or crawled to die in their shadow. Tokelau gave health or disease according to the conduct of his children: the first fruits of field and sea were offered to him, and his little temples were hung with pearl shells and precious objects. The regular rites, conducted by the king, included the unction of the stone decked with flowers. The monarch sat before it dressed—like the stone—in leaves of the cocoanut palm, so precious to the people and sacred to the god, of whom he was the name-child and vicegerent. Fire too was sacred to Tokelau, and burned in his sanctuaries. It was brought from heaven by Talanga, and would kill any who irreverently approached. In May, dances were held in honour of Tokelau, with prayers for health and safety: men danced

with men, and women with women. All fires were extinguished, to be relighted at the sacred flame which blazed all night in the temple. There were many inferior spirits called Aitu, or Atu, family deities with tangible bodies, each family adoring its own, and often cursing that of a stranger. The Faki or octopus was the god of many families in Faka-ofu. The legend of the Union Islanders relates that, in the beginning, two divine men—Kava and Singano—came forth from stones, and from them sprang also Tiki an incarnation of Tui who “upholds the islands and the heavens, and rules the living and the dead.” Tangaia, the first woman, rose from the earth, into which Tiki had thrust a bone: she was therefore called Ivi or “bone.” From Tiki and Ivi came Lu, who raised the heavens above the earth, ordered the winds and rains, formed the islands and clothed them with vegetation. The people seem to know nothing of future punishment, but only of various heavens—kings and priests going to the moon, and others to more distant regions where also God is found, and where eternal feasts, dances, and enjoyment may be expected. They retain ancient customs, burying the dead with the knees drawn up, and anointing the corpse; but no food is placed in the graves, which are three feet deep, with a heap of stones or of coral above. Mourners shave their heads, burn spots on the face and chest, and solemnly dance the sacred Tangi dance.

Unitarians. See Theism.

Unu. In Polynesia, and New Zealand, the abode of a Tiki or spirit: hence a gravestone representing the Manava, “ghost” or “soul.”

Upa-nayana. Sanskrit: “extra eye,” the occasion on which the sacred thread (see Janivāra) is first put on by Brāhmans. The precise time must be astrologically determined by a priest. The rites are expensive, for garments and vessels must all be new, and must not be used again: they are therefore given away. All relatives and friends must be asked to the feast: the house must be cleaned throughout, and purified with cow dung, and adorned. The priest brings sacred Kusa grass, and invokes the household god, and Ganesa. All the child’s hair is shaved except a tuft on the crown: he is bathed, and clothed in silk, being then brought to the assembly; and a wafer of cummin seed and sugar is placed on his forehead. This is the Upa-nayanam or “extra eye” symbolising (like the third eye of Siva) the divine intelligence. The women have their special rite (the *Artai*), but all chant praises of the gods and invoke blessings on the

boy. The feast begins after the household god has been served, with boiled rice. Next morning, all having reassembled, the parents and the boy sit on a heap of earth in the verandah, while a priest places holy fire in an earthen vase near the three stools on which they are seated, and recites charms. The father then offers the Soma sacrifice to Agni, and to the nine planetary deities, to the seven stars and the waxing and waning moon, all much feared as evil influences (see Abbé Dubois, *People of India*, 1862).

Upanishads. Sanskrit: "sessions." The scriptures of the second, or philosophic, stage of Brahmanism. They are often added to the Brāhmana commentaries on the Vedas, and form the foundation of the Hindu schools of philosophy (see Darsanas), though they are mystical speculations rather than real seekings after truth. Max Müller calls "the Vedas the childhood, the Brāhmanas the busy manhood, and the Upanishads the old age of Hinduism." The earliest Upanishad is supposed to be not later than 700 B.C., and most of them to be as early as 600 B.C. Hindus call them "works that destroy ignorance"—a "setting down" rather than a "sitting down upon," or "session." They strive to show that religion embraces all science, or—as Feuerbach defines it—that: "Religion is knowledge." They say that: "Apart from Brāhma there is no reality. . . . He who understands and believes this is freed from the trials, and evils, of transmigration, and will rest with Brāhma in eternal bliss. . . . No works, religions, rites, study, or knowledge even of the Vedas, but only contemplation, and faith, will insure this, and the attainment of this state is impossible as long as the mind or body is engrossed with, and wedded to, worldly or sensual matters." It was amid such teaching that Gotama Buddha grew up in Kapila-vastū; but he parted company later with the mystics. The Kātnaka Upanishad likens the soul to one who drives in a car, which is the body drawn by the senses as horses: the charioteer is the intellect; and the guiding reins are *manas* or purposes. He who allows his will to be guided by the horses "will not advance, or will turn aside from the road to the city of Immortality." The soul however can only proceed according to the capacity of the horses, and is much at their mercy; for they are what their trainer made them, and liable, in spite of the reins, to run riot at times. The author of the Kena Upanishad tells us that "the true knowledge of the supreme spirit (or soul) consists in the consciousness which man acquires of his incapacity to understand it"; but Buddha and Confucius more wisely exhorted men to, leave alone what they could not comprehend.

The Kāthaka Upanishad, and others, teach—according to Prof. Whitney—that after death the worthy who have attained to true knowledge enjoy a heaven of eternal happiness. The unworthy are condemned to return to earthly existence. Dr Pope (*Indian Antiq.*, Sept. 1888) thinks that one short text in the Chandogya Upanishad has perhaps influenced thought “more than any utterance of human speech”; it consists of three words only, *Tad tvam asi*, “Thou art It.” Thousands of verses, in Tamil and other S. Indian languages, have been composed on this text, as summing up the three questions “What is man? what is the Supreme? and what is man’s relation to Him?” The oldest Upanishads occur at the end of the Aranyakas or “forest books,” which are manuals for the aged Brāhman who is trying to understand the Atman, “self,” or “soul.” Max Müller (*Hibbert Lect.*, 1878) says that “the keynote of the Upanishads” is this attempt at self-knowledge, and through the true self they strove to understand the “eternal self,” or soul of the universe. But we are as far from understanding this still as were the earliest Indian philosophers. They taught however that rites, prayers, and sacrifices, availed nothing, only the “higher knowledge” being of any use to man. The Devas or gods were converted into Prānas or vital spirits, but the philosophy of the Upanishads continued to be much tainted by mysticism, and was not reduced to any final system. Max Müller (*Sacred Books of the East*, i and xv) has translated eleven of the Upanishads. None of these contain any historical indications to show that they are more ancient than Buddhism. The Chandogya teaches Pantheism, making the soul part of the universal soul which alone is real, existing from the beginning and forever—vain words on matters as to which man knows nothing. The mystics make Om a “subject for concentration of the highest thought”; but Gotama Buddha cast aside such useless speculations, to help the miserable with sympathy, yet had gleaned much from the Upanishads which aided and guided him in his work for suffering humanity.

Upa Vedas. Sanskrit: “Extra Vedas,” a name for four commentaries “on” the Vedas.

Ur. See Ar. An ancient root whence many different words have come, and originally meaning to “roar,” hence to be mighty; or to roar like the flames, hence to be bright. In the Basque language *Ur* is “God,” and in Akkadian it means a “hero,” while in Egyptian it signifies “great.” It interchanges with *Vur* and *Bur* meaning “fiery” or “bright,” and appears in the Hebrew *Ur* or *Aur* “light.”

The Kassite *Urus* or *Uras* is a god who was called B'elu (Ba'al) or "Lord," in Semitic speech.

Uræus. The Egyptian *Ara* or cobra : a good serpent whom the Greeks called a Basilisk. It was the emblem of life and immortality, on the crowns of kings, gods, and goddesses (see *Proc. Bib. Arch. Socy.*, May 1898). See Serpent.

Urana. Sanskrit : "a ram." The name of a demon who warred like Vritra against the gods.

Urania. See Ouranos. The "heavenly" Venus, and one of the Muses.

Uras. Urus. See Ur.

Urd. One of the three Norns, or fates, among the Norse, born before the gods at the end of the golden age.

Uriel. Hebrew : "light of God." One of the archangels of the Kabbala, and of Jewish magical bowl inscriptions.

Urim. Hebrew : "lights." See Thummim. These ancient talismans may have been used to produce a hypnotic condition in the priest who gazed on the changing colors of the gems (see Hypnotism). Philo allegorises them as emblems of "revelation and truth."

Ursel. Ursula. See Horsel. Ursel among Suabians is the moon—the Teutonic Horsel or Orsel. She becomes the Christian Saint Ursula who was accompanied by 11,000 virgins who became bears (see Ursus) these companions—like the Arktai accompanying Artemis—being stars. Father Fabian (*Notes and Queries*, 10th, 17th April 1886) thinks that Ursula is the pole-star in the tail of the Little Bear. The Golden Legend gives various dates (238, 902, 1202 A.C.) for the martyrdom of the 11,000 virgins, adored at Cologne and elsewhere. St Ursula's day is the 21st October, which is the season of meteoric showers.

Ursus. Latin : "a bear." The name of the constellation, Arktos in Greek. In mythology the bear is the emblem of winter and of night, but is fond of honey and nymphs (see Ainos). One of the Vedic Maruts, or "storms," is called Riksha—the "bear wind." A bear which aided Rama in the conquest of Lanka was the father of Sugrīva the king of the monkeys—who are also emblems of the winds (Prof. A.de Gubernatis, *Zool. Mythol.*, ii, p. 109). The sun god made fertile the wife of Gamba-vant the bear king. The bear

delights in darkness and cold, and is regarded as stupid. He is often the ruler of demons, and dreaded even after death. Men dressed up in straw, as bears, hunted women at many popular fêtes: the straw was pulled off and put into the nests of hens to make them lay. The hair of bears was mixed in ointment as a philtre. The Greeks said that Paris, and Atalanta, were suckled by bears, and the virgin priestesses of Artemis were called bears. Bears also play blind man's buff with mice, which change into maidens. The hero of a Norse legend (whence "Beauty and the Beast" is derived) is a bear by day and a beautiful youth by night (as Eros was said to be a monster by the sisters of Psukhē), and—like Eros—he flees when the bride brings a light to look at him. The Christian legend makes Ursula a "little bear" (see Ursel), and Russian legends say that bears become the fathers of heroes when maidens seek their dens (*Zool. Mythol.*, ii, p. 118). The daughter of the Danish king Kanute is said to have been thrown into a bear's den. She unbound her girdle, and bound up the bear's mouth with it, leading him captive to her father, who forgave her. The bear is connected with the rose, in representations of Tuisko, the Gallic Mercury (see Tuisko).

Urvāsī. The Vedik dawn goddess, bride of Purūravas. Her name means "far spreading." She was the mother of Vasishtha son of Mithra, or of Varuna, beloved by Purūravas, when appearing on earth as a man. Urvāsī, like Psukhē, saw her bridegroom naked, and then vanished into the waters, becoming a naiad with a fish's tail. For the dawn vanishes when the sun is clear of the aurora.

Us. An ancient root meaning "power," as in Egyptian. [Akkadian *us* "male," "man," "phallus," "king": Turkish *us* "lord."—ED.]

Us. Is. An ancient root for "light." [Akkadian *is* "bright": Aryan *us* "burn," *was* "shine": Hebrew *'esh* "fire."—ED.]

Usha. Sanskrit: "burning." The Vedik dawn goddess, wife of Rudra-bhara. She is the Greek Eōs.

Usil. See Etruskans. An Apollo with bow and arrows.

Uttarāyana. Sanskrit. The winter solstice (see Pongal). A season for family and public worship of the gods, when buns, cakes, and sweetmeats, are offered to them, or sent to relatives wrapped up in silk. Farmers then place a few straws in granaries, and

elsewhere, with prayers to the god of harvests. All must visit the sacred bathing places, or the seashore, and must perform the memorial rites (Sradhdhas) for the dead.

Uxmal. This City appears to have been the capital of Yukatan, still flourishing some 900 years before the Spanish conquest (see Dr Brinton, *Maya Chronicles*, p. 127). Its great Teo-kalli, “god-house” or temple, was a pyramid in three or more terraces of earth, with steps in front and in rear, walled round with shrines at its foot. On one façade, “above the doors of the House of the Monks,” were niches with seated figures, very like those of Buddha, and crowned with solar aureoles : they appear to have represented the peaceful god Kuetzal-coatl (see Mr Vining’s *Inglorious Columbus*, pp. 594, 595). These images are preserved by the drawings of M. de Waldeck, the artist sent out by Lord Kingsborough when preparing his great work on Mexican antiquities. Eight niches in all are noticed, two being “on the façade of the House of the Nuns” (see Azteks, Mexico, Palenque). At the base of one of these niches are remarkable groups of tigers placed back to back—as also at Palenque—to form the throne of the god, just as in Barmese or Siamese representations of the “lion throne” of Buddha. Over the “House of the Governor,” as at Palenque, elephants’ trunks also appear, as well as at other sites in Yukatan. The Uxmal buildings are faced with well-cut stones not set in cement, and appear to be older than the stucco work of Palenque.

Uz. Hebrew ’Aūš. The desert region round Petra in Edom (see Job). The name appears to be connected with the Arabic ’Aūḏ which was the title of the Nabathean deity worshiped, under the emblem of a stone, in this region. It is said to mean “counsel,” and the god was no doubt consulted as an oracle. Uz is enumerated (Gen. x, 23) as a descendant of Aram, and the population of the region round Petra was Aramaik by language, as shown by inscriptions.

V

The letter *V* constantly interchanges with *B*, *F*, and *M*, and is often pronounced *W*.

Vach. Sanskrit : “voice,” “speech” (Latin *vox*), the name of the goddess of speech and eloquence who was the “mother of the Vedas.” She is the “word of God” (see Logos) ; for Prajā-pati the

“lord of creatures” made all intelligent beings through Vach, who then returned to him, remaining a part of the creator. She is called the “melodious four-uddered cow”—from the 4 Vedas—whose milk sustains all : and the 4 udders sustain the 4 quarters of the universe. She is the wife of the bull As, or “breath,” and the mind is her calf. She is also wedded to Vata “wind” (see Brihas-pati). Vach enters into the wise and makes them “terrible through intelligence.” From her sprang Sarāsvati the “celestial voice,” the feminine Brahmā ; and mother and daughter are often identified with each other. The pair Vach-Brahmā, Vach-Virāj, or Vach-Purūsha, represent all life, male and female. Vach is also Sata-rūpa, or “hundred-shaped,” the feminine half of the creative Brahmā, and she is thus a daughter of Kāma or “love.” So too in Egypt a monument of the 12th dynasty represents the gods issuing from the mouth of the Supreme.

Vādava. Bādava. Sanskrit. A being of flame, with a horse’s head, who licks up water, and causes clouds and rain. He appears to be the fire which Aurva threw into the sea, and recalls the “water-horse” which is still dreaded by Keltic peasants in Scotland (see also Nik).

Vaggis. Vriggis. People of Ujjain in India, whom Dr Beal (see *Journal Rl. Asiatic Socy.*, Jan. 1882) connects with the Yue-chi or white Huns of Chinese literature (see India). He says that : “in the time of Buddha these Vaggis, or Sam-waggis, had many clans, and contended for a relic of Buddha, after his cremation, over which to erect a Stupa.” In one of the scenes represented on the Sanchi Tope the actors are dressed as Sākyas, which, according to Gen. Cunningham, points to the Scythic, or Turanian, origin of Buddha’s family. The Aryans of the 5th century B.C. were still a small minority of the Indian population (see Yue-chi).

Vāhana. Sanskrit : “vehicle.” The animal on which any Hindu god rides, such as the bull (Nanda) of Siva ; or the eagle (Garuda) of Vishnu : the Hansa goose of Brahmā ; the rat of Ganesa ; or the parrot of Kāma. Compare Rakab.

Vaidya-nāth. Sanskrit : “the lord of knowing ones” or of “physicians.” An ancient name of Siva (see Deo-garh). He is also called Baidya-īsvār (see Prof. H. H. Wilson, *Indian Antiq.*, Dec. 1892).

Vaikuntha. The heaven of Vishnu on Mt. Meru.

Vairaja. Sanskrit : “virile,” “virtuous.” A term for an

ascetik. *Vairin* also means “hero,” and applies to such deities as Bala-rāma.

Vaisākha. The churning fire stick (see Us).

Vaisālā. See Ujjain.

Vaisālī. A city on the Ganges where Buddha long laboured. It is said to be represented by ruins 27 miles N. of Patna.

Vaiseshika. Sanskrit. One of the great divisions of the Nyaya philosophy founded by Kanada, and called the “atomic school.” It teaches that God, whose only visible form is light, produced worlds which floated as eggs on water (see Darsanas).

Vaishnāva. “A worshiper of Vishnu.”

Vaisvas-vanta. A name for Yama, or for the planet Saturn : or for a Rudra (a “storm”), a son of the sun—“the all fanning.”

Vaisyas. The third Hindu caste, that of traders, and agriculturists, who were born from the thighs of Brāhma.

Vājra. The thunderbolt of Indra.

Vaka. A name of Kūvera, and of a demon destroyed by Bhīma because, as a crane, he devoured men and all their sustenance.

Vakea. Vatea. The Creator (see Hawaii) whose consort Papa bore a calabash whence all mankind was produced (Fornander, *Polyn.*, i, p. 212).

Vallabha. Balabhi. The ancient Vālas or Balas, in Surāshtra, concentrated in the peninsula of Balabhi, now Kātiawār (see India).

Vallabha-Achārya. A learned and pious philosopher of our 15th century, known also as Vad-trabha Bhāt, son of Lakshman-Bhāt, who was a Tri-lingāni Brāhman of Kankrāva (probably Kankrouli) the capital of Rajputāna (see Gosains). He was sprung from the ancient Bhāt race of Balabhi, which was distinguished in art and religion ; and became a reformer of Vishnūva belief. He was the Erasmus rather than the Luther of the Vallabha sect, founding his teaching on the Vedik commentaries of his paternal ancestor Vishnu-svāmi, who lived perhaps two or three centuries earlier. Lakshman-Bhāt is said to have foretold that his second son would be an Avatār, or incarnation of Krislma. Some time after the birth of his eldest he started, as a Sanyāsi, on a pilgrimage to Banāras ; but he was forced by Moslem persecution to flee thence, and Vallabha-Achārya was born,

as an 8 months' child, on Sunday, 11th Vaisakh 1479, during the flight of his parents through a Champa forest. They were forced to abandon the babe, which they hid carefully under a covering of leaves. Long after, they passed again by the place, sought the child, and found him "well and lively, playing with the flames of a sacrificial fire." His devoted followers raised a temple on the spot in after years, and this is still suitably maintained. Thus his birth and childhood are surrounded with the usual legends about divine babes. His story, written in the Bhrigu dialect, relates that, at the age of seven, he had read the 4 Vedas, the 6 Darśanas, and the 18 Purānas, which would be a lifelong labour for mature scholars. At the age of 12 he had formulated a revised Vishnūva creed, on the lines of Vishnu-svāmi. His father then died; and he left his mother, and his home at Gokul—the birthplace of Krishna near Mattra—to travel in S. India, disputing with the learned, and astonishing all. At Vijāya-nagar he converted many, including the Raja, and was accepted as a Vishnūva leader or Achārya. He accepted payment of his expenses, but lived ascetically. At Ujjain he dwelt long under a sacred Pipal tree, like Buddha. He had huts also at Mattra, Allahabād, Banāras, Badri-Kedār, Hari-dvār, and Bindrabād, where the god Krishna appeared to him and commanded him to worship himself as Bāla-gōpāla, "the child cowherd," or rather the fat little dwarf. The new creed was propagated widely in W. India, under the title of Rudra-sam-prādaya, or "traditional Rudra cult." Vallabha the Achārya was himself pure and simple—a student innocent of the wild passionate world around him, immersed in learned commentaries on the Bhāgavad-gīta, and Bhāgavad-Purāna, which are now regarded as "scriptures equally sacred with the Vedas." He was a Vedantist who believed fully in dualism (see Rāmanūja); but he saw in the story of Krishna, Radha, and the Gopis (see Krishna) only allegories which described the longing of the human soul for the universal (see Sir Monier Williams, *Journal Rl. Asiatic Socy.*, July 1882, p. 308). He was an Indian Epikouros; but the corruption of his teaching led to greater degradation than that of Epicureans. The sensualists who accepted him cared little for his philosophy. He remained intent on study at Banāras, as the husband of one wife, educating his two sons Gopi-nātha (born in 1511), and Vithal-nātha (born in 1516), being an able and strong-minded man, but the teacher of a faith which produced many excesses. He withdrew finally, as a Sanyāsi, to a hill near Banāras, and died at the early age of 52, bearing the reputation of a good man, and saint. He appears to have been always cheerful and happy. "Life," he said, "is a great blessing given by the deity for enjoyment and for many duties . . . not requiring

fasting nor self-mortification, nor even suppression of our reasonable and natural appetites, but only their guidance and restraint if we would retain them long. Health, or salvation, is not to be got by renouncing eating and drinking, nor by excess. Seek human love, and the greatest happiness for the greatest number. Such love is, typified by the union of the true believer with the Saviour—the Lord Krishna” (compare Chaitanya). The rich, idle, and sensuous, however, singled out texts from the writings of this pious thinker to justify their favourite vices ; and initiated gross rites on the plea that they were imitating Krishna. Their Go-svamis, or Gosains, thus made claims similar to those of the feudal lords of France (see Gosains), and under the leadership of Vitthal-nāth, or of his seven sons, the sect became grossly licentious, in spite of many attempts at reform made by pious Hindus. They established themselves in W. India, between Bombay and Gokul, from Ujjain on the S. to Dvarka on the north. A stern puritan (see Narāyana-svami) issued 212 excellent precepts for conduct, in 1815, which no doubt did good among thinking men. But the best check on such vices is found in modern schooling, and in exposure by courts of law. There are still some 60 or 70 Go-svami “lords of cows” in India, among the Maha-rajās : of these six are at Gokul, three in enlightened Bombay, and one or two in each city of ancient Surāshtra. They are generally wealthy traders, who trade also on the blind superstitions of their followers, taxing all sales, and claiming that Vallabha-Achārya said we can best serve the deity when well fed, and well clothed, not in solitude but amid all the blessings which he vouchsafes to the elect.

Vālmika. See Rama.

Vāmāchari. See Tantras. The “left hand sect.”

Vāmana. See Vishnu. The 5th incarnation of Vishnu as a dwarf, in the 2nd or Treta age, as described in the Vāmana Purāna. Vishnu bere tricks Bali, the Daitya monarch, into promises whereby he loses his kingdom rather than break his word, and finally his life, being consigned to Pātāla or bell. In consideration of his integrity however he was allowed by Vishnu a delightful palace, and is to be reborn as Indra in the time of the 8th Manu.

Van. Sanskrit : “to desire,” “to love,” “to honour.” This word comes from the Aryan root *Van* or *Wan*, whence our words to “win,” and “winsome” (see Venus).

Van. The lake N. of Nineveh, and S. of Mt. Ararat in Armenia.

The Vannic texts of the 9th century B.C. (see Dr Sayce, *Journal Rl. Asiatic Socy.*, Oct. 1882, Oct. 1894) include the names of many deities, some of which are doubtfully transcribed from the local kuneiform characters. [In structure and vocabulary (see Col. Conder, *Hittites*, p. 206, and *Journal Rl. Asiatic Socy.*, Oct. 1891) this Vannic language compares with the Sanskrit and Zend, and appears to have been that of the Medes.—ED.] The word for God was *Bag* (see *Bhāga*), and for year *Sardis*, the Persian *Çareda*. The gods in general were *Ase* like the Norse *Ase*. The moon was called *Siel-ardi* (see *Sil*), and *Eurie*, “lord,” is the Persian *Aura* and the older *Ahūra*. The name of the lake itself may be the Sanskrit *Vāna* “water.”

Vāna. Sanskrit : “wood.” The *Vānācharas*, and *Vānācharis*, were male and female spirits of the woods. The Latin *Faunus* may be from the same root, and signified a wood spirit. Every good *Brāhman*, late in life, should become a *Vāna-prastha*, or “wood-dwelling” recluse, in his third and last stage of existence.

Vāna. Sanskrit : “water,” “fountain.” But in the four Drāvidian languages we find *Vān* in Telegu, *Bān* in Kanarese, *Vānum* in Malayalam, and *Vānam* or *Vin* in Tamil, for the “sky” (Dr Pope, *Indian Antiq.*, August 1880). Among Skandinavians and Teutons the *Vanir* or *Vānas* were water deities (see Freyr, Freya, and Niord). Their favourite sanctuary was on the island of Rugen, sacred to Nerthus. Freya lived in a flowery meadow at the bottom of the waters, where she guarded the souls of the yet unborn. She was the “water wife,” but also the Venus of Fensberg, “the water mountain.” The Saxons called her *Vāna-dis*, and she enticed men to her “Venus-berg” paradise. The Vedas also are full of river worship, and many early water gods occur in all mythologies (see Mr E. Thomas, *Journal Rl. Asiatic Socy.*, October 1883). Water festivals are held, especially in autumn, when rain is needed (see Africa, Barmah, Baptism). When the ice breaks up in Russia, or in Skandinavia, or early in July in Belgium and Holland, water rites are still observed (*Lady’s Field*, 21st July 1900). The sea is still blessed at Ostend, as it used to be wedded with a ring by the doge of Venice, or as Sennacherib worshiped Ea by casting gold and silver into the waters of the Persian Gulf about 700 B.C. (see Water).

Vanth. Etruskan : “death,” represented as a winged maiden with a key.

Vara. Zend : “ enclosure ” (see Yima).

Varāha. The third incarnation of Vishnu as a boar (see Vishnu). The fertile earth mother is also Varahi the “ sow ” (see *Rivers of Life*, i, p. 297). In Persia Verethragna is a solar boar (see Boar).

Varna. Sanskrit : “ color,” “ caste,” that is to say *gāti* or “ breed,” not *gotra* “ clan,” or *kula* “ family.”

Varsha. Sanskrit : “ rain ” or “ cloud.” Indra is the “ shedder,” or Varsha-dara—“ rain giver.”

Vartika. Sanskrit : “ quail ”—Greek *ortux* (see Quail). In the Veda it is said that “ the wolf swallows the quail ” : the latter is saved by the Asvin twins. The quail departs in winter, but is brought back N. as the sun returns.

Varuna. Sanskrit : “ overspreading ”—Greek Ouranos. The greatest of Vedik gods—Heaven, the Infinite, Eternal, and All-Good. He rides on the Makara, half crocodile, half fish. [So too in Babylonia the emblem of Anu, the god of heaven, is a crocodile.—ED.] He also appears as Capricornus, the beast with the head and forelegs of an antelope and body and tail of a fish. [The emblem of Ea in Babylonia.—ED.] He is the giver of immortality ; but, in later sub-Vedik days, he is only one of the Ādityas or “ boundless ” ones. In the Mahā-bhārata he is the son of Kardama, and the father of Push-kara, the inspirer of the divine Vasishtha : he steals the wife of the Brāhman Uttathya. In the Purānas he is the “ lord of the waters,” and the *pasa-bhrit* or “ bearer of the noose ” (see Noose) : he controls the salt seas and the “ seminal principle ” (Max Müller, *Sansk. Lit.*, p. 395). He rules also the soft west winds ; but “ every twinkle of men’s eyes and their inward thoughts ” are known to Varuna, for “ he sees as if he were always near : none can flee from his presence, nor be rid of Varuna. If we flee beyond the sky he is there; he knows our uprising and lying down.”

Varvarika. Sanskrit : “ curly haired,” a title of Siva.

Vas. See Us. Sanskrit : “ to shine,” “ to appear,” “ to be.” This root interchanges with *Bhas* “ to shine.” There were eight Vasu spirits, children of Āditī the “ boundless,” and attendants on Indra. These represented water, light, the moon, the pole-star, earth, wind, fire, and dawn. Vasu as Kūvera bestows riches and plenty. Punar-Vasu, combining attributes of Siva and Vishnu, was adored by the Emperor

Kanishka with Nana, and Okro, as shown by his coins (see Thomas, *Āsōka*, p. 72).

Vasishtha. A solar deity who aided Brāhmā to create. He is conspicuous in the story of the wars of Visva-mitra against Brāhman priests (see Haris-Chandra), and turned this heretic with his supporters into cranes. They fought on as birds, till Brāhma found the universe to be disturbed, and restoring them to their proper form reconciled them. Vasishtha was the son of Mitra and Varuna, and of the dawn maiden Urvāsi or Uruki, and was one of seven Rishis, or of seven planets which are Prajāpatīs or creators.

Vata. Sanskrit : “wind,” like Vayu is from the Aryan root *Wa*. [Compare the Babylonian *Au*, and Arabic *Hawa*, “breeze,” “wind.”—ED.] From this root also comes *Vates* in Latin, an “inspired” prophet (see Nabi). The Vāta-mūla is the sacred *Ficus* tree of Mt. Meru (a form of Nārāyana) : whoso looks on it has his sins blotted out, and to die in its shadow secures eternal bliss.

Vatea. See Vakea.

Vaudoux. See Voduns.

Vayu. See Vata. The Vedic god of wind and air, distinct from the Maruts or storm winds. He forms one of the trinity of Surya, Vayu, and Indra (or Agni), sun, air, and fire. He drives in a car with red and purple steeds ; and Tvashtri (Vulcan) marries his daughter. He is a friend to the waters, the soul of the gods, the source of all that exists, whom none can see.

Vedas. Sanskrit : *Veda*, “knowledge,” from the root *Vid*, whence our “wit.” The early hymns of the Aryan shepherds of Baktria (see Athārva Veda, Rig Veda, Yajūr Veda). We are concerned here with the question of their date and history. [The author elsewhere distinguishes between the date when the Vedas were composed and that when they were written down. The Vedic dialect is early (see Sanskrit) and was distinct from the Persian by 600 B.C.; but the alphabet does not appear to have reached the borders of India before about 600, or even 500, B.C.; and writing was unknown to the authors of the Vedic poems, which were already ancient and sacred in the time of Pānini, or about 400 B.C.—ED.] To fix the date of the Bible of the Hindus, by comparative study, archreological and philological research, and internal criticism ; is a task yet more difficult than that which, for more than a century, has engaged the attention of European students

of the Christian Bible. For the general reader a Vyāsa or “arranger” is needed also, to explain the results of Vedik research with the least possible use of technical terms and of foreign words.

Dates generally accepted form a working hypothesis for such research, but fall far short of the claims to antiquity made by Hindus (see Mr H. H. Dhruva, B.A., LL.B., *Journal Bombay Rl. Asiatic Socy.*, iv, 3, 4). This scholar appears to think that the Vedas ushered in the Kali-yuga age about 3100 B.C., which would make them as old as any known texts of Babylonia, or perhaps of Egypt. We are indebted to the researches of this learned student though, like others, he is unable to dissipate the darkness that overhangs Indian history prior to about the 6th century B.C. The following shows the earliest probable dates for the composition of the various books of Vedik literature.

I.	1400	B.C.	Formation of the	Rig Veda	
	1300	„	„	„	Sama Veda
II.	1200	„	„	„	White Yajūr Veda
	1100	„	„	„	Black „
	1000	„	„	„	Āthārva Veda
III.	950	„	The Aitareya-Brāhmana	(ch. i to vi)	
	900	„	The Kaushitaki	„	
	850	„	The Tāndya	„	
	800	„	The Satapatha	„	
	750	„	The Taithriya	„	
	700	„	The Aitareya	„	(later parts)
	700	„	The Mantra	„	
	650	„	The Gōpatha	„	
	600	„	The Chandogya	„	
IV.	550	„	The Epiks of India		
	500	„	The Upanishads and Sāstras		
	400	„	Sutras, Aranyakas, Darsanas		

These dates at least show the comparative age of works which begin with hymns to the elemental gods and end with philosophies. The story of Aryan progress has been already given (see Aryans). The Brāhmanas (see that heading) are the commentaries on the Vedas, which had already become sacred classics. The Upanishads are yet later philosophic and mystic speculations based on the same inspired original poems. The ritual use produced official classes called *Adhvaryas* or operators, *Udgātris* or chanters, and *Hotris* or reciters, all under the Brāhman or “man of prayer,” who, by the

8th century B.C., had become a hereditary priest, a system developing later into the hard and fast rule of caste. His functions dated back however to the earliest ages of sacrifice in Vedic times, of which there are clear indications even in the Rig Veda (see *Sacred Books of East*, XII, xii, xv). One passage (Rig Veda IV, 1, 8) which has been regarded as a later interpolation—for the Vedas like all other Bibles have thus suffered—gives us the words of the holy Rishi Vāma-deva: “That king with whom the Brāhman walks in front lives well established”; but it was not so in his days, for elsewhere we hear how Vāma when hungry “cooked the entrails of a dog,” which no one of respectable caste would now do even to save his life.

The difficulties which are encountered in the study of works which, though regarded as divinely inspired, contain many inconsistencies, are similar to those found in other Bibles. Thus the white Yajūr Veda is called the Vāja-saneyi-sanhitā, after an author supposed to have lived about 1200 B.C.; but in it we find notice of the pious sage Yājña-Valkya who lived about 600 to 500 B.C. The ages of other Rishis are equally doubtful, and we cannot even be sure that honorary titles and patronymics do not appear as historical names (see *Sacred Books of East*, ii, p. 15). Vasishtha is a mythical figure, but appears as the grandfather of the author Parāsara, a Rishi who is variously dated 1390 and 575 B.C. Santanu his grandson is variously placed at fourteen generations after Kuru, or after Bhārata (see Brāhma), yet these latter were separated by nine generations. Putting aside the question of the heroic ages, and that of the seven Rishis of unknown lineage connected with the seven stars of the Great Bear, we still depend on epics of the 6th century for quasi-historical personages, supposed to have lived between 2400 and 1000 B.C., belonging to the great lunar race descended from Soma the moon. Pulastya the “mind born” son of Brāhma is said to be a contemporary of Parasara. Visravas, who married a daughter of the Vedic sage Bhārad-vaja, was a son of Pulastya, or his “half shadow.” He may therefore have lived as late as 500 B.C. Yet his father-in-law is made contemporary with Bhārata and Rāma, receiving the latter in his hermitage. The anachronisms are equal to those of the Talmud. Agastya is associated with the divine Vasishtha; but, as revered by Drāvidians, who called him the first teacher of science and literature, he may—according to Dr Wilson and Dr Caldwell—have “lived perhaps in the 7th or 6th century B.C.,” though he followed Rāma to Oudh. Vasishtha “the wealthy” was a god, and one of the seven Rishis, a composer of Rig Veda hymns, but he is made the

brother of Agastya, and a priest of king Sudas, though not apparently a Brāhman (Muir, *Sanskrit Texts*, i, p. 337). He appears to have been the grandfather of Parāsara, who could thus apparently not have lived in 1390 B.C. Santanu, king of Hastinapūr, in the 14th generation after Kuru, is placed about 1500 B.C., yet as we have seen above he was the grandson of Parāsara. The latter preceded the age of the Kuru and Pandu wars by three generations, which would bring them down to about 400 B.C., according to Bentley, while Buchanan places him in 1300 B.C. He is otherwise said to have been a pupil of Kapila, who lived about the 8th century B.C.

Vyāsa is described as the “arranger of Vedas,” in the Mahābhārata, being a dark ugly dwarf, the natural son of Parāsara : while his eldest son is Dhrita-rashtra the blind king of the epik. Thus the traditional dates appear to be some 600 years too early. Vālmika the reputed author of the Ramāyana probably lived about 500 B.C., but otherwise appears as a contemporary of Rāma himself. The well-known writer of Sutras on law and ritual named Apastamba is placed by Dr Bühler (*Sacred Books of East*, ii, p. xxxiv) about 450 B.C., but his writings are little noticed till about 800 A.C. (p. xxxvii). Asvalāyana, the writer of the Grīhya Sutra, is usually placed as late as 350 B.C., and was the author of the Sakha “recension” of part of the Rig Veda. Kātyayana, author of a famous Sutra, and the first writer on Sanskrit grammar, was of about the same age ; and Pānini the famous grammarian is also placed as late, though Dr Goldstucker thinks he more probably lived in 550 B.C. (see Pānini). This may suffice to show the uncertainties that surround the traditional chronology of the Vedas.

The Vedic poems give us the primitive religion of a people to whom the art of writing was unknown. It is the Bible of dwellers on the Indus, and may have begun to take shape in the memories of bards and priests as early as 1500 or 1000 B.C., while as yet there were no Aryans in India. The tenth chapter of the Rig Veda, usually regarded as the latest part of all, makes a single allusion to four classes—Brāhmans, Kshatriyas, Vaisyas, and Sudras—which as yet had not become castes. It makes no allusion to the great Nāga tribes of N. India, or to any Sakyas or Yāvanas (Scythians and Greeks) : the word Brāhman is used several times to mean an “intelligent” person. Kshatra means “valour,” and the Vaisyas are the middle class. Though much mixed with eternal beings, the Kshatriya are “valiant red ones,” the Brāhmans are “intelligent white ones,” the Vaisyas are “yellow subjects” or “people,” perhaps Mongols, while Sudras are the labouring class. The cosmogony of this system makes the first

two to be sons of Pitā-mah “the great father,” while the rest are derived, together with all animals, from various wives of Kasyapa or the “sun.” Mr H. H. Dhruva (as already quoted) thinks that “Turanians of Chinese-Mongolian stock may have been the first colonists,” and thus, we may suppose, the “yellow subjects” of the Kshatriyas. Many useful hints as to age may be obtained by internal study of the Vedas, especially as regards the use or non-use of certain terms. Only two seasons of the year appear to be distinguished—the hot and the cold—indicating nomads who were not as yet agriculturists. The word Prana for the “breath” or “life” is found, but such terms as Atman, Nirvāna, Moksha, etc., belonging to a later philosophy, are absent.

The geography of the Rig-Veda includes the ten rivers, mentioned in one passage (chap. x) which is suspected as being a later interpolation; these are the Indus with its five tributaries, the Sarāsvati, Sarāyu, Ganges, and Yamuna. The Galldhāri region lies between the Kabul and Kurmu rivers; and the Delhi district is mentioned; but there is no notice of Panchāla, or of other states to E. and S.E. Some of the later Hindu gods and heroes are noticed, but bear characters different from those attributed to them in the epics or the Purānas (see Indra, and Vishnu): Rāma is a powerful Asura (or “ungodly”) king: Sita is the ploughed land: Vena is a writer of Vedik hymns. Chariots, and even four-wheeled cars, are noticed [the four-wheeled car is found on early Babylonian cylinders—ED.], these belonging to the Turanian hero kings. The later caste objection to the skins of dead animals did not exist in early Vedik times, for leather bags are noticed as used for drinking water; the Chambārs and Chandals—castes employed in tanning—would not then have been regarded as impure. All these points favour the antiquity of the hymns, as does the connection with the mythology of the Mazdēans of Persia (see Shah-namah).

The second Vedik age (1200 to 1000 B.C.) is that of the two later Vedas. The songs, chants, and charms (Mantras) of the early Rishis is now give way to the measured prose of sacrificial ritual, which was elaborated later in the Brāhmanas. In the White Yajūr Veda (or Vājasenyi as Indian scholars call it) the word *Deva* now means a “god,” and *Āsura* a “demon,” marking the divergence from the Mazdēan system where *Deva* is a “demon” and *Ahūra* a “god”; yet *Asūra* occasionally means an “overthrower of the enemy” possessed of *Prāna* or “spirit.” In both the White (Sukla) and the Black (Krishna) Yajūr Veda there is mention of four castes: of Siva as Sata-Rudriya; and of Vishnu as Yājna. But Brahmā is absent, the creator being either Prajāpati (“lord of creatures”) or Visva-karma

(“the maker of all”). The latter takes off an eighth of the sun’s light wherewith to enlighten man as to religion and art. Prajāpati offers up all the worlds in a “general sacrifice” (Sarva-Medha), and finally (like Odin) sacrifices himself. The tribes are now located in the Upper Panjāb, and have spread further E. and S. The Tritsus, or Āryas of the 4th class, are found in Kuru-Kshatra or the “kingdom of the Kurus” (see Kums). Asceticism appears, as practised even at royal courts by such men as Yājna-valkya or Vāja-saneya, who claimed to be a disciple of the great Rishi named Uddalaka Aruni, of Kuru-Panchāla. The latter however is said in the Mahā-bhārata (i, 4723) to have lived “not long ago” (see *Sacred Books of East*, xii, p. xliii), which might mean 600 or 700 B.C. This Yājna-valkya is a reputed author (but perhaps only an “arranger”) of the White Yajūr Veda, called after him the Vāja-saneyi Sanhitā. It is probable that his/ Jaina asceticism led to the apparent schism of the White and Black schools. He probably either originated, or was the inspirer of those who composed, the Satapatha-Brāhmana, in which a remarkable dialogue is given between Yājna-valkya and certain Brāhmans of the court of Janaka, king of Videha (and father of Sita), the Brāhmans being silenced by the Jaina arguments of the ascetik. It is notable chronologically that a Janaka was contemporary with Ajātasatru king of Kāsi about 470 B.C. All Bibles take centuries to mature, and this “arranger” was apparently the Ezra of the White Veda, writing out the *Smṛita* or “tradition,” and the Brihad-Aranyka. His friends, if not his teachers, were the famous sages Bāshkali and Vaisampāyana—a pupil of Veda-Vyāsa,—and none of these were free from the taint of a gradually growing ascetik mysticism. Perhaps in this age India first learned to regard the ascetiks as “respectable people,” though Brāhmans—now beginning to persecute those who did not accept their authority—called them “wretches who should be thrown to wolves.” The legendary dialogue says that when Yājna-valkya boldly withstood the Brāhman Vidagdha-Sākalya the latter was silenced: “his head dropped off, and his bones disappeared.” The ascetik called on all to seek peace, by retirement from the world for meditation and penance, and preached also to his own wives Maitreyi, and Kātyānī, thus—for the first time perhaps—giving women a share in religious work, as Buddha did later, or was then doing. But it is impossible to suppose that anyone imbued with Jaina ideas, as Yājna-valkya here appears to have been, could be the author of the whole of the White Yajūr Veda, for it abounds in sacrificial formulæ, such as those of the Asva-medha, or “horse sacrifice,” prescribed for each season of the year. These were familiar to Brāhmans when the epiks were written. The

seasons are six, with 12 months, so that the people had now settled down to agriculture.

The Black Yajūr Veda was rejected by many learned Brāhmanas, as forming no part of the true Vedic canon. Some class it with the Brāhmanas, but the modern Arya-Somāj writers (see that heading) even call it “ a composition of the Drāvidas of Tellingana in Karnatika, or of immigrants from far western countries ” (Mr Dhruva, as quoted above, p. 217). It is well to remember that the great teacher Apastamba, already noticed, was a native of Karnatika, on whom scholars place much reliance (see Dr Bühler, *Sacred Books of East*, ii). The view that Drāvidas contributed to Vedic literature, which thus appears to be gaining ground, has been held by us for many years, and is one which raises many important questions.

The second Vedic period closes with the Āthārva Veda ascribed to 1000 B.C. We are inclined to suppose however that it was composed mainly, if not altogether, by Parāsara who, as we have seen, is placed by some as late as 575 B.C. He is confused with the great Jaina saint (Parsva), but, if a pupil of Kapila, he would have lived about the 8th century B.C. It took many centuries however before the Vedic canon was definitely fixed, and the Scriptures cannot have escaped from many alterations and additions in later ages. In the Āthārva Veda we read of the wars of the Devas and Āsuras ; Brāhmanas have become powerful, and the Āsura sects are called Vrātyas or “ heretics.” The Āthārva is essentially the Brāhman Veda, and its verses are called Brāhmanī. It opens with the blessings and curses of Brāhma, developing a truly ecclesiastic and dogmatic vigour. The Suparnas (or “ beautiful winged ”) become heretics called “ Western Sālvas, speakers of a filthy language . . . followers of a prophet Zarat-statra ” (whom Mr Dhruva identifies with Zarathustra, or Zoroaster) ; while their Āsura deity is the Persian Ahūra. Acquaintance with Persia may date from the time of Darius 1, about 520 B.C. The Creator in the Āthārva Veda is Brāhma, producing a trinity of words, elements, and Vedic gods. In this work the Angiras are full of Brahmā-Vidyā, or “ divine knowledge,” derived from Satya-vaha, the father of Drona, who is, in the Epiks, a contemporary of Rāma—which tends to complicate the chronology. This fourth Veda however marks the transitional age between Brāhmanas and Sutras, as the Yajūr Veda marks that from the primitive hymns to the Brāhmanas. In it Rāma, Sita, and Krishna all appear, but are associated still with the Āsuras, and Krishna with Kesi, a demon whom, on the contrary, he kills according to the Epik, and the Purānas. Indian mythology thus seems to have now mingled with that

of the Aryas. The atmosphere of this Veda is charged with the same elements found in the Mahā-bhārata, and furnishes the materials from which that great Epik was composed in the 6th century B.C. The terms *Dharma* and *Purāna* are already used, and the four *Yugas*, or world cycles, are noticed for the first time. The 10th and 11th hymns are full of cosmogonic ideas, monotheistic speculations, and philosophical teaching. From the 6th chapter we learn that the race has become agricultural, Indra being said to have taught men how to sow barley on the banks of the Sarāsvati river; but as yet Panchāla is an unknown region in the Ganges valley, first noticed in the Sata-patha, or "hundred path," Brāhmana.

The *Brāhmana* Period (900 to 600 B.C.) represents the age of commentaries on the now sacred Vedas (see Brāhmanas). These works are full of good religious teaching, setting forth established religion and philosophy, and overthrowing many superstitions. They built up schools of learning in cities and temples. The Aryan colonists had by this time spread E. to Kanōj, which was a Drāvidian capital about 800 B.C. Many native, and a few European, scholars seem to think that a few of the Brāhmanas are older than the Black Yajūr, and the Āthārva, Vedas, especially the first six chapters of the Aitareya, with the Kaushitaki, and Tandya, Brāhmanas. The Kaushitaki-Brāhmano-Upanishad (to give its full title) is as a whole probably the earliest, and includes the Sakha recension of the Rig Veda, with an Upanishad, and an Aranyaka. The reputed author, Sankhāyana, also wrote the Srauta Sutras, and perhaps the Kāma Sutra. All the earlier literature is noticed in the Kaushitaki, which discourses also on Brāhma-loka or heaven, on Prāna-vidya and Atman-vidya, or knowledge of the spirit and soul. The Āsura is now called a Rakshasa or demon, and Aruni, one of the great Rishis, is said to have striven to gain "a true knowledge" concerning men's souls. The mythology of the Epiks and Purānas is foreshadowed, Kāsi (Banāras), Videha, Kuru-kshatra, and the two Panchālas, are familiarly noticed in the geography. The Tandya, which is the last of the first group of Brāhmanas, is considered the most important of eight concerned with the Sama Veda. The Satapatha tells us much of all the central Gangetic states, gives us legends of Manu, whom "Vishnu the supreme saved from a flood," and also gives the germs of the stories whence the fish, and turtle, incarnations of Vishnu developed. Andhras, Pandias, and Sabaras, now appear on the scene; fire worship and asceticism are mentioned side by side. It speaks as we have seen of Yājna-valkyā, who appears to have contributed to its first five books, but is not mentioned in the next five. For here, says Prof. Eggeling: "occurs a complete disagreement,

doctrinal, geographical, and mythological.” Some of the authors wrote apparently in the W. and some knew the Ganges regions. This Satapatha Brāhmana is important as giving the first indication of the existence of written books. In it we find the word *likh*, which originally meant “drawing lines”; and *vachnait* “he reads out” occurs often in this and in the Taithriya Brāhmana. The ancient hymns had so far been known only as *Veda* or “knowledge,” but in this work they become *Sruti*, or that which holy men of old “heard” from the mouth of God. It was a period when, as Max Muller says, “through the influence of Bhrigus, and Angiras (see these headings) the magic formulas of the Athārvans (or “fire priests”) had been acknowledged essential.” The Taithriya Brāhmana elaborates this fire-worship yet further, and for the first time speaks of Brāhmans as a divine class, and of Sudras as Āsura-varna—a “godless” or “demon breed.” It speaks of a certain Gautama; it relates the story of Silā, the loves of Soma, and the intercession of Prajāpati. The Mimamsa philosophy also now appears (see Darsanas), but the Ramāyana epik is not noticed. It alludes to the Drāvidian states on the Karnatik coast, and further south. It develops the trinity of Agni, Indra, and Visva-deva, already mentioned in the Satapatha. The three first castes are recognised, and the Brāhman is sometimes called Brīhas-pati, or “Lord of prayer.”

As above stated the first six chapters of the Aitareya Brāhmana are placed some four or five generations earlier than the rest of the work. The whole is a commentary on the Rig Veda, sometimes called after its great promulgator, Asvalayana who wrote about 380 B.C. Saunaka his preceptor taught (from the Āthārva Veda) that there were four distinct castes; and the hard and fast rules of this system may date only from his time. The Aitareya treats only of northern peoples, such as Uttara-Kurus, and Madras: the latter are said (ch. vii) to “live beyond Hima-vanta,” or “snow land,” which may mean in Kashmīr, Tibet, or Napāl. It describes the installation of Pari-kshit as king of Hastinapūr, and the retirement of Yudhishtira (see Brāhma); but it increases the chronological difficulties by giving 24 generations (or 700 years) between Puru and Parāsara (see Dowson, *Hindu Clas. Dict.*, p. 47). The Brāhmans were now tightening their hold on kings, and we are told that the gods will not accept even royal offerings, unless they maintain a Purohit or head Brāhman. The southern Drāvidians have also now come to be regarded as degraded barbarians (vii, 18).

The Mantra Brāhmana is less important. The Gopatha treats of Vyāsa the son of Parasara, and of Kavi the reputed author of the Ramāyana epik, but not of Valmika the probable originator. Here first we find study not only of *Gathas*, or hymns, *Slokas*, or couplets,

and *Sutras* or books, but also of grammar, pointing to the age of Pānini. The trinity of Brahmā, Vishnu, and Siva (or Isāna) is now first noticed, each of the three having his special heaven. It is said that religion requires four Vedas, as cars have four wheels, and animals four legs. So too a Christian Father tells us there must be four gospels because there are four cardinal points. According to the Gopatha, Brahmā, as a Demiurge, created Prajāpati from whom sprang 10 Rishis, and from them others—21 or 23 in all—the last producing the Āthārva Veda, through the *tapas*, or creative fiery energy, of Brahmā himself. We thus approach the doctrine of successive Jinās (see Jains), which is independently ascribed to the 7th century B.C. Here also the mystic “Om” appears, and the first Rishi produces fire, air, and heaven, Agni, Vayu, and Āditya; while in heaven were heard the words of the Rig, Yajūr, and Sama Vedas. Vyāsa the son of Parāsara, living perhaps in 550 B.C., serves to bring down the date of part at least of this work to the 6th century B.C., to which age also we may ascribe the last, or Chandogya Brāhmana, containing equally late teaching of metempsychosis, and a formal cosmogony. We thus reach the age of epiks and philosophies (see Mahā-bhārata, Ramāyana, and Upanishads). The heavens no longer speak, and *sruti* or revelation is succeeded by *smṛiti* or tradition: the gods themselves are called in question by Agnostik philosophers who, like Kanāda, speak, not of Vedas but of Vidya and Ā-vidya, or “knowledge” and “ignorance,” apart from any Bible. It is the age of the “six demonstrations” (see Darsanas) when the various schools disputed whether deity was single or dual—“the one without a second,” or the one who became (or was from eternity) bisexual like all things in his universe.

This brief review of an enormous literature will serve to show the reasons for the comparative chronology of the various books, and the gradual growth of Hindu belief and thought: the general result was a culture which refused to be trammelled by old creeds and sacred books. Scholars spoke of the Vedas as including what was good with what was indifferent or bad, and thought that the ancient bards, being superior in understanding to their fellows, came to be regarded as inspired. They held that the human soul, though a part of Brahm the supreme Atman—or soul of the universe—was separated from him by Maya (“illusion”), and by A-vidya or “ignorance.” In the darkness of our European middle ages India was being enlightened by learned Vedantists (see Sankarācharya, Ramanūja, and Sikhs). Buddhists and others placed conduct first, and belief second. Good words, they taught, can save none, though they may aid men to attain “release” or salvation. But side by side with such teaching later *Sutras* are found, as com-

mentaries on the Brahmanas, just as the latter were commentaries on the Vedas. So too the Jewish Gemara comments on the Mishnah, and the Mishnah on the Law. The mysterious "Om" becomes the symbol of esoteric teaching, elaborated into dogmas which are taught with all the unjustifiable assurance which ever marks the ignorance of priests.

Veddahs. Vēdahs. A wild aboriginal tribe of Ceylon, rapidly disappearing, and occupying the Vēderata, a tract of forest land extending about 90 by 45 miles along the S.E. coast. They are classed as Rock, Village, and Coast Veddahs, the last named only numbering about 300 persons. The Rock Veddahs differ little from the Tamil population, with whom however they rarely associate. In 1871 they numbered about 2000 in all, and used to make nests in trees. They are a long-haired people with straight noses, somewhat thick lips, and small chins. The men are bearded, and armed with a long bow. Their language is said to be a dialect of the ordinary Cinghalese. Prof. Wallace regards them as a survival of the early population of the Lemurian continent. They are no doubt congeners of the "wild folk" of the Palane, and Ane-mali hills and forests of S.W. India—the Bedas (or Redas) of Mysore, and the Patu of Katak, allied to hill tribes of Napāl, Assām, and Kamaon, who once knew better days. They have no doubt degenerated in consequence of oppression: for Bedas are said to have fought in the armies of Tipū Sāhib, and many such aborigines still regard themselves as superior to Hindus, and to all mere tillers of the soil. They present a not very marked prognathic jaw (projecting like the negro's), and a head which is of fair capacity. [The general type suggests a cross between the Drāvidian and the Negrito.—ED.] The Village Veddahs have adopted many of the beliefs and customs of their neighbours, and join with others in offering viands to demons, dancing with solemn cadence in circles round the offering. The Rock Veddahs make this an annual ceremony, in order to secure success in hunting. They destroy all snakes except the cobra—perhaps only sparing the latter in order not to offend their neighbours, though they say that cobras are too numerous to be extirpated. The marriage customs recognise the choice of the young couple, but insist on full deliberation by the parents: the bride's father gives the bridegroom a bow, and the father of the latter allots him a hunting ground. The dead are not buried, but are only covered with leaves in the forest. It used to be a Veddah custom to extract the liver of an enemy, and to eat part of it, before fighting again, in order to absorb the valour of the dead foe. Veddahs have (it is said)

no ideas of a god, or of a future state, no temples, idols, or altars, but only ceremonies to drive away evil spirits.

Vedi. Sanskrit. A sacred circle round an image or shrine, to be perambulated by the worshiper.

Vena. A god who was the father of Prithu who begat Prithivi or earth. He was dethroned for insisting that to him alone should offerings be made. He called himself the "lord of sacrifices," but Brahmā said that he was only a Chakra-varti, or "universal monarch," son of Anga and Tunga, and slew him with a blade of Kusa grass. When he desired an heir the sages rubbed his thigh, and produced a flat-faced man "like a charred log," called a Nashida. They then rubbed his right hand, whence sprang a son who glowed like Agni or "fire." The aborigines of the Vindhya mountains were called Nishādas, and the "bright" race following was probably either Drāvidian, or Aryan. Vena is said to have lived as an ascetik afterwards on the wilds of the Narbada ; and Vishnu promised him absorption into himself if he would offer the "horse sacrifice," which Vena declined. Prof. Wilson regards the story of Vena as representing a corrupt Jaina system.

Vendidād. The Zend *Vi-daevo-dātam*, or "law against fiends" (see Zoroaster). This primitive work, extant in Zend, a language similar to that of the Persian kuneiform texts of about 500 B.C., is important as being said to have formed the 20th Nask (or book) of the Zend-Avesta, the only one which escaped the destruction of the Mazdēan Bible by Alexander the Great. It was translated into Pāhlavi about 550 A.C., but the old language was then imperfectly understood. The Vendidād Sadah (or "pure Vendidād") did not include the commentaries taken from other scriptures. The present copies are derived from the Sistān Codex of 1185 A.C., which is now lost, and from that of Khojah, a Parsī priest of 1324 A.C., which, according to Mr West (*Academy*, 24th August 1878) was made at Gujerāt, and still exists. The Vendidād is translated by Darmesteter (*Sacred Books of East*, vol. iv. See our *Short Studies*, p. 219). Its antiquity is shown by the purity of the language, which became full, later, of Semitic loan words, and by the absence of any allusion to money, weights, or coins, with which Persians became acquainted at least as early as 550 B.C. It represents a condition of civilisation still mainly pastoral, among a people emerging from the Neo-lithik condition. Nature is peopled with spirits, especially those of fire, water, trees, rivers, mountains, winds, and rains. Many of its figures are common to the early Veditic mythology (see Shah-namah). The

whole includes some 40,000 words. The first Fargard (or chapter) describes the far northern "home of the Aryans" (Aryana-Vaego) with 10 months of winter (see Aryans). In the fifth chapter the lands colonised include Balkh, Herat, Rai, Samarkand, and India (see Persians), while the Vara or "inclosure" of the first man (see Yima) is placed on the Daitya or Araxes river, in N. Media (chs. iii, iv). Codes of justice are given, including contracts by hand, word, or writing, which suggests the influence of Babylonia. The earth is said to be most happy in the place where a sacred shrine is established, or secondly where a house with priest, wife, and cattle are found, and only after these where it is tilled. Earth, water, and fire are too sacred (chs. vi to xii) to be defiled by corpses; and the Dakhmas, or places where these are given over to dogs and birds, are full of demons. There are spells to cure sickness (x, xi), and the care of dogs forms an important question (xiii, xiv) for they are "good spirits who kill evil ones": the penalty for killing a dog—or even a hedgehog—is five times that for homicide, whereas to kill a serpent expiates every crime. The temptation of Zoroaster by Ahriman, on the holy mountain (Elburz), is described, when the devil was defeated by the Ahuna-Vairya, or divine word, after having offered 1000 years of temporal rule in return for worship of himself (much as in our first gospel); and on this mountain Zoroaster (like Moses) received the law from God. The sacred text "Ashem-Vohu ('good right') is the best of all good," and connected with the Vohu-mano ("good-mind") given by God to the faithful. In a later chapter (xx) the healing of disease is treated. Thrita (see Trita) was the first healer, but the best cure is the "holy word." If a doctor performs an operation and the patient dies he is also put to death (which recalls the ancient Babylonian laws of Hammurabi): his fees are also laid down, but consist in produce of the flocks, and not in money.

Vengi. The old name of Elora (see Elora).

Venus. See Van. The Latin name of a goddess of love, like the Greek Aphrodite, signifying "desire"; our English words "vain," "fain," and "winsome," and the Gothic *Vaen* "fair" or "precious," are from the same root (see Aphroditē). She was symbolised by cones, eggs, and cypress trees: was borne by swans, or doves; and carried the burning torch. Her oldest images were shapeless stones beside holy trees. Tacitus says that she was symbolised by a globe with a pyramidal top: that male animals only, especially the goat, were sacrificed to her; but that no blood must touch her altar. Her

priests might not marry: her priestesses were virgins. Urania was the heavenly Venus, yet the Aphroditē Pandēmia of Athens was the patroness of courtesans, who resembled the Ẁodeshoth of Semitic temples (see Ẁadesh).

Vertumnus. The Latin god of gardens and of all “verdant” spots.

Vesantara. An esteemed prince said to have been the latest incarnation of Buddha, on account of his renunciation (Hardy, *Manual of Buddhism*, pp. 116-124). He gave away all that was asked of him, and his father exiled him with his wife and two children. He gave the wife to Sukra (or Indra) who promised in return that he would become a Buddha after his next incarnation.

Vesica-Piscis. See Nimbus. This emblem which frames the group of Virgin and Child is said by Didron (*Christian Iconography*, i, p. 108) to be “so gross” that the term should never be used. The leaf shape is explained by Hindus to be an emblem of the Yoni.

Vesta. See Us. The Latin goddess of “fire” (see Sir G. Cox, *Aryan Mythol.*, p. 422). She had two temples in Rome, one between the Capitoline and Palatine hills attributed to Romulus: the other built by Numa. She had also her shrine in the interior of every house, as the goddess of the hearth. The great shrine of Romulus (see *Rivers of Life*, i, p. 345, fig. 152) had no image, but only an ever-burning fire; but various stelai have been recently discovered in its adytum. Rhea Silvia, the virgin mother of Romulus, is said to have been a Vestal. To the original four, Tarquin, or Servius, added two more, making the six of Plutarch. They were selected first by the king, but afterwards by the Pontifex Maximus, being little maidens 6 to 10 years old chosen from the best families of Italy. They were bound to guard the holy flame for at least 30 years, tending it, day and night, in turns. If the Vestal slept, and the fire went out, she was severely flogged; and the Pontifex Maximus relighted it by rubbing together two pieces of the Felix Arbor or “lucky tree.” The unchaste Vestal was stoned to death with her lover, or—later—burned as a human sacrifice to the fire god. Few instances of this are recorded. If a criminal going to execution was met by a Vestal he was at once released. They guarded the treasures, and sacred relics of the city, and the Pontifex Maximus alone was allowed to enter the shrine, and to cleanse the national Palladium therein. At the spring equinox the fire was allowed to go out: its temple was purified with spring water and salt: it was then relit, and the sacred laurel tree renewed. At

mid-summer also, at the Vestalia rites, women alone approached the shrine, with bare feet. The temple being cleansed for these rites, the sweepings were taken away through the secret gate. This was considered a propitious time for marriages, and the priestess of Juno might then comb her hair, and consort with her husband. The Vestals also prepared the 30 wicker images of men which, in Flora's week, the ides of May, were thrown by the Pontifex Maximus from the Milvian, or Sulpician bridge, as types of human sacrifices to the Tiber.

Vestments. Sacred vestments, though often symbolic of new birth and power, are also in great measure the survival of ancient costumes of the higher classes. The alb or "white" vestment is compared by Renan to the linen garments of Egyptian priests; but such white dresses have been commonly worn by worshipers. The dalmatic was worn by Dalmatian peasants before it was adopted by Christian deacons (or "servants") of the 4th century. The cassock, and the cope (or cape) were the overcoats of clergy and laity alike (Dean Stanley, *Christian Instit.*). The chasuble was equally common, and the stole originally a neck scarf (see Stole). The pluviale, as its name implies, was a cloak for rainy weather.

Vetal. Vital. A form of Siva worshiped by non-Aryans in India, with sacrifices of cocks and goats, in stone circles. Vetal is now often regarded as a demon, and Vitala is Patāla or hell.

Vibhandaka. The father of the sage Rushya-sringa in the Ramāyana epik. He placed his son in a forest cave, and bade him shun mankind, as being better able to obey heaven among wild beasts than in crowded cities, through ignorance of human vices.

Vichitra-virya. In the Mahā-bhārata epik, a son of king Santanu. Vidura, his son, by a slave girl, is one of the best characters in this great poem.

Vi-jaya-nagar. The capital of an ancient Hindu empire forgotten by history, on the Tungabhadra, 36 miles N. of Belary (see Mr R. Sewell, *A Forgotten Empire*, 1900). It is now Hampi, and was founded at the end of our 12th century by the brothers Haka, and Harihar (*Bengal Rl. Asiatic Socy. Journal*, i, 1883). The kingdom arose on the fall of the E. Chalukyas, and extended to the E. coast, and by 1380 to the S., even as far as Cape Kumari. The Rajas took refuge in Chandragiri from the victorious Moslems after the fatal battle of Tri-kalā, fought on the 25th January 1565. The

zenith of their power. had been reached under the brothers Haka and Harihara, about 1336 to 1350 A.C., when they ruled as far as Elōra, and over the Tamil and Telegu races. They adored Siva, and erected to him a statue, 35 feet high, at their capital. The dynasty claimed to spring from sacred Deo-garh (see that heading). The city—which Tughlak Shah desired to make his capital—was named from Vijaya, one of the 12 “deputies” created by Brahmā. The coins of this empire represent Hanumān, the monkey god; and the neighbouring capital city of Kish-kinda, or “monkey-flag,” gloried in his temple. The Nayaks of Bednur were vassals of the kings of Vi-jaya-nagar, and their coins represent Siva and Parvati, with sun, moon, and a deer. A few Vishnūva coins represent the boar of Vishnu. These researches cast light on the religion of Central and Southern India from the 11th to the 16th century A.C.

Vik. Viking. In connection with Skandinavia it should be noted that the Norse *Vik* means a “port,” and that the Vikins or Vikings were not “vice kings,” but seamen from the Skandinavian harbours. Our Wyke or Wick is the same; and York was the Yor-vik, or port of the river Ouse, then called the Yore.

Vikram-Āditya. Sanskrit: “the eternal hero.” A mythical prince after whom the Vikram (or Samvāt) era of 56 B.C. was named. This case is instructive with regard to the method of creating such eras (see Eras, and India). The hero is supposed to have been a Buddhist king of Ujjain, and a son of king Gandabhila: he was so great a patron of learning that his court was said to contain the *nāva-ratna*, or “nine gems” of literature. He drove back the Sākyas, and poets relate that he died at the battle of Kārur, fighting heretics led by Sāli-vāhana, king of the Dakkān, who also had his Sākyā era in 78 A.C. (Max Müller, *India*, note G). An historical Vikram, succeeded Silāditya II, who was a staunch Buddhist, visited by Hiuen-Tsang in 640 A.C. The battle of Kārur was probably fought in 544 A.C.; and by reckoning back 600 years the fanciful era of 56 B.C. was obtained for Vikram-Āditya, as living 10 cycles of 60 years before the historic first Vikram. Hindus also spoke of the Sri-harsha era of 456 B.C., which is 1000 years from the battle of Kārur (see also Kālidāsa). If the poet Kālidāsa lived at earliest in our 1st century, being already quoted by Asva-ghosha about 78 A.C., he might be quoted in 416 A.C., but not 16 B.C.; yet we find a local poet under Kumāra-dāsa, dating verses taken from Kālidāsa (in an extant inscription) as copied or pirated by him in 472 of the Samvāt era. The earlier date, 456 B.C., for this era is thus evidently im-

possible. Prof. Peterson quotes poetry full of trustful piety attributed to Vikram-Āditya, such as Buddha might have approved. He is said to have quarrelled with Bhartri, his natural brother, governor of Ujjain, and to have left his throne, wandering as a mendicant to Gujerat, while—on his return—the brother also became an ascetik. This would hardly have been possible as early as the 5th century B.C.; but a large legendary literature grew up round the name of the “eternal hero.” Mr Sewell (*Asiatic Quarterly*, July 1897) says that :—“No such name as Vikram-Āditya exists in all the history of India, except as that of certain local kings of the western Chalukyan dynasty between 670 and 1126 A.D. . . . and it is around the first of that name that all the romantic web of legend has been woven ” ; he considers that the origin of the Vikram era is still unknown, and it appears to have been first used by poets. The oldest known inscription in E. Rajputāna, so dated, is of the year 370, and the latest of 840, the latter speaking of “the time called Vikrama gone by,” in a poem. Up to 1042 there are only three references to the era ; but in 1200 we find an inscription speaking of the “year established by the illustrious Vikram-Āditya.” Vikram signifies the “striding, vigorous, or heroic one ” ; and Mr Sewell thinks that the Vikram era only meant “current reckoning.”

Vināya. Sanskrit : “law,” “order,” “discipline ” (see Tri-pitaka).

Vindhya. This important range, separating Hindustan proper from Central India, becomes a mythological individual (in the legend of Agastya) who was visited by Rama and Sita on Mount Kanjara.

Vir. See Ar and Ur. From this root, meaning a “full grown ” and “powerful,” or “vigorous ” human being, come the Latin *Vir*, *Virgo*, and *Virago*, with the Sanskrit *Vira*, as also the *Ver* or season of growth and of “vernal ” production, and *Viridus* “green.” *Virus* also is a “violent ” medicine or poison, and *Virga* is a “sprout,” while the Sanskrit *Viraj* is “man ” in general, especially the creator, and Brahmā himself. *Virtus* is the “strength ” of a man, his “fortitude ” and “virtue.”

Vira-bhadra. A terrible form of Siva, much worshiped in S. India, and by hill tribes in W. India. He appears at Elephanta and Elōra with eight arms, robed in a tiger skin, dripping with blood. He sprang with 1000 arms from the mouth of Siva, to drive men and gods away from the “horse sacrifice ” of Daksha.

Virakocha. See Peru. The name of this god is said to mean

“foam of the lake,” or “of the waters.” He is often identified with the Creator (see Pacha-Kamak), and during the Inca period with Manko-kapak. His temples surrounded lake Titikaka. He was represented with a long beard, and he demanded human sacrifices. He arose from the waters, and made the sun, and planets ; gave life to stones ; and created all things. He was the patron of the city of Kusko, where he placed Alka-vika as the first man. He returned to the waters because he loved his sister Manya-kocha, who had a casket which he broke, causing fertility to flow thence over earth and sea. He resembles the Tlalok of Mexico in character ; but is also called Vira-huaka, the word *huaka* applying to anything divine. The sacred Huaka stones still covered the land in Peru when the Spaniards arrived. Virakocha, Pacha-kamak, and Manko-kapak, formed a trinity of brothers all sons of the sun, according to the system of the Incas.

Vira-vara. In an Indian legend this servant of a king slays his son to prolong the king's life ; the boy's sister kills herself, and his wife dies of grief, in consequence. The king, hearing all this, is about to commit suicide, when the terrible goddess Durga, who has caused all this misery, relents and brings all the victims back to life (Hardy, *Manual of Buddhism*, p. 114). The tale is intended to teach the virtue of self-sacrifice, the foundation of the religion of Buddha's age.

Vishnu. From Visha, signifying water, and all that is blue or green. Vishnu is thus the god of blue water, and of fertility, yet is often regarded as the sun, and connected with *Vish* or *Bish*, “poison,” like Siva. His emblems include the foot. He has usually four arms. In the upper right hand he holds the chakra, or whirling sun disk, through which he places his finger : in the lower right is the shank or conch shell : in the upper left is a fiery sceptre ; and in the lower left a lotus. The raised hands have masculine, the lower ones feminine, emblems. From his tiara flames dart out ; the Salagrāma, and the Tulsi plant, are also sacred to him. He is represented reclining on a couch formed by the seven-headed serpent Sesha, while Lakshmi his wife rubs his foot. The pair (as Hara and Hari) float on the ocean, and from the navel of Vishnu grows up the lotus plant whence the four-faced Brahmā is issuing. The ten incarnations of Vishnu include one yet to come : they are as follows. (1) *Matsya* “the fish,” when Vishnu saved Manu from the deluge (see Flood, and Manu) : he is represented issuing from the mouth of the fish. (2) *Kurma* “the turtle,” who lies at the bottom of the “sea of milk,” supporting the Mandara pole, on the summit of which Vishnu sits on a lotus. This huge pole is rotated by means of the serpent Vasūki,

who is wound round it : the tail is held by Brahmā aided by a priest and a king ; the front half to the right is supported by two cow-headed men. The products of the creation which resulted include, to the left, the solar horse with seven heads, a man and woman in adoration, the crescent moon, and the bull: to the right are the elephant, the bow, the *Ratni* or jewel caskets, the tree, and Lakshmi on her lotus—these being the first of things created. The two first Avatārs, or incarnations, belonged to the Krita age (see Kalp), as do the third and fourth : the five next to the Treta age ; and the future tenth Avatar is expected at the end of the present Kali age. (3) *Varaha* “ the boar ” was the form assumed by Vishnu to save the world from the demon Hiranyaksha (“ golden eyed ”), who was submerged in the ocean. (4) *Nārā-simha*, the “ man-lion,” was the form assumed to rid the earth of Hiranya-Kasipu, another destructive demon. In the second age the incarnations become quasi-historical and are described under their names in other articles : they include (5) *Vamana* the “ dwarf ” who demanded of the emperor Bali all the lands he could cross in three strides : he strode at once over earth, heaven, and hell. (6) *Parasu-Rāma* the hero with the axe. (7) *Rāma-Chandra* the good. (8) *Krishna* the great sun god. (9) *Buddha* the wise. (10) *Kalki* who is to descend from heaven on the winged horse.

The Rig Veda recognises Vishnu as “ the unconquerable preserver who bestrode the universe in three steps ” (as in his 5th incarnation) ; but the Vedas make no mention of Vāmana, and the Vedik Vishnu is the sun. The Avatāras are evolved in the later Purānas ; and, even in the Ramāyana, the boar who raised earth on his tusks from the ocean is Brahmā, and not Vishnu. Some later sacred books speak of 24 or more Avatāras ; and though Vishnu is usually second in the trinity of Siva, Vishnu, and Brahma (see Trinities) he is perhaps the most popular god of the three. The Vishnu Purāna, which is the authoritative text-book of Vishnūva sects, exalts him as the eternal and loving father of his children, just as the Siva Purāna exalts Siva. In Wilson’s translation of the Vishnu Purana we read : “ Who can describe him, who is not to be apprehended by the senses, who is the best of all things, the supreme soul, self-existent ; who is devoid of all the distinguishing characteristics of complexion, caste, or the like, and is exempt from birth, vicissitude, death, or decay : who is always, and alone : who exists everywhere, and in whom all things exist. He is Brāhma, the supreme lord, eternal, unborn, imperishable, undecaying : of one essence : ever pure and free from defects. He—that Brāhma—was in all things, comprehending in his own nature spirit and matter.”

The third, and oldest Purana states that no rites, sacrifices, or works are permitted unless authorised in the Vedas. Thus the Vishnuvas depend on priests, while the lingam god Siva may be worshiped by any man. Vishnuva, or “left hand,” sects adore the Yoni, and the Saktis ; and the cults is soft and feminine as compared with the stem Sivaik asceticism. The Vishnuvas detest cruelty, and have no such bloody rites as those of Durga ; but they are in danger of licentious abuses (see Sakta). As Brāhma became a cold abstraction the figure of Vishnueclipsed him, as appealing more to the human heart : for the philosophy of Kapila’s school was too deep for the masses, who preferred the mysticism of the Bhāgavad-Gita, and Purānas. The four great Vishnūva sects are named after their founders (see Rāma-nuja, Madhava, Chaitanya, and Vallabha) : all these taught the dependence of the soul on a divine Supreme Being. The notherners adhered to the Vedas ; the southerners relied on the Tamil Veda of 4000 verses called the Nālāyira, which some scholars find in the Upanishad teaching. The Tengalās refuse to recognise any Sakti, or consort of Vishnu, as being uncreated or infinite like him, saying that such a consort is Purūsha-kara, a created creatrix, and channel of salvation. Yet they worship the left as well as the right foot of Vishnu, and mark their foreheads with the *trisul* emblem (see Trisul), the two outer prongs being white and the central one red : a white mark down the nose is the stem of the whole, or “lotus throne.” The great centre of S. Indian Vishnūvas is the temple of Sri-rangam—a gorgeous shrine said to represent the Vaikunta, or seven heavens of Vishnu : for it has seven courts each of increasing sanctity, leading to the inner Holy of Holies. The disputes of the Vada and Ten sects have gradually subsided ; but the former adhere to their so called “monkey doctrine,” saying that ; though the soul is free, it clings to Vishnu the supreme soul, as the little monkey clings to its mother. Both sects are equally strict in observing privacy in cooking and eating, lest the evil eye should fall upon their food.

Visparad. See Zoroaster.

Vistash-pati. The guardian house-dog spirit, bright red with teeth like spears. He is the son of the divine dog of the Rig Veda (see Saramā).

Visva-deva. Sanskrit : “god of all.” A class of Hindu gods of the home, to whom daily offerings are made. They are said to number 9 or 10, including Vasu (“being”), Satya (“truth”), Daksha (“religion”), Kāla (“time”), Kāma (“love”), etc. In

the Vedas they are called “ the preservers of men, and bestowers of all blessings.”

Visva-krit. Visva-karmā. Sanskrit : “ the maker of all.” He is Tvashtri the Hindu Vulcan, a son of Brahmā, and the inventor of the fire drill. Two hymns of the Rig Veda celebrate his glory as the “ all seeing, all knowing, generator,” “ beyond the comprehension of mortals,” who “ sacrifices himself to himself” (see Tvashtri). He “ made the fiery weapon and the seminal fluids.” He built sacred and pagan cities alike, made the ape Nāla as well as Rāma’s bridge from fragments taken from. the sun. He forged the Chakra of Vishnu, the Trisul, of Siva, the weapon of Kūvera, and the lance of Kartikeya.

Visva-mitra. Sanskrit : “ the friend of all.” A legendary character whose story is important in tracing the rise of Brāhmanism. He was the son of Kusa, not only a Brāhman but a Raja, a Rishi, and a Guru. He bade Rāma slay the demoness Tarkā, and introduce the worship of Agni and Indra, but roused the jealousy of the gods themselves. His 100 sons were slain by the breath of Vasishtha, and in turn he cursed the 100 sons of the latter, who were reduced to ashes by a Rakshāsa monarch, into whom Visva-mitra breathed his own power. He permitted them to be born again as degraded mortals. He adopted his nephew (see Haris-chandra, and Suna-sepha). He was raised to the rank of Brāhman alter 1000 years of austerities, and when Brāhma reconciled the rival Rishis (see Vasishtha), and his sons were restored, half of them recognised Sunasepha as his heir, and to them he gave cattle and sons, while the rest were banished to the fastnesses of the country. In the great struggle, Vasishtha would not recognise king Tri-sanku as more than a Chandāla of low caste, though he claimed to be a Brāhman ; but Visva-mitra restored his kingdom, and, led him finally to heaven. The whole legend evidently refers to the controversy between two schools of Brahmans, at a time when the laws of caste were not yet fixed.

Visv-ēsvara. Sanskrit : “ the god of all,” a title of Siva.

Viteres. Veteres. A Keltic name for Odin. Vithris, or Vithvir, was also one of the twelve names of the supreme god of Teutons.

Vivasvat. Sanskrit : “ the vivifier,” a title of Prajā-pati, and of the sun. Arjuna is also called Vivas-vant.

Voduns. Vaudoux. These negroes of W. Africa were enslaved about 1500 A.C., and carried to the French and Spanish

colonies in the W. Indies. In Hayti they are found as a race of small weak men; and the Hayti Republic now rules over 50,000 whites and 60,000 mulattos, the remainder of its population of 800,000 being negro. The St Domingo Republic, in the E. part of the island, may include another 200,000. The French abandoned their settlements in 1804, and the Spaniards also gave up the attempt to rule theirs in 1821; for both were weary of contending with a restless population controlled by the secret power of the Papaloi, or Vodou priests, who had long been the real masters—a terror to the people, exerting a cruel tyranny against which the white rulers were powerless. Even educated negroes of high rank were secretly sworn to support the horrible Vodou system, and joined in the secret orgies, which resembled those of Australian savages or of Sakti worshipers in India: they swore terrible oaths to an implacable serpent god, represented by a python priest, and a pythoness, called the Serpent Papa and Mama, or king and queen (see Sir S. St John, *Hayti*, 1884). To this serpent, human sacrifices are still offered, and the heart and lungs of the victim are said to be eaten raw, while the flesh is salted for priestly families; the blood is drunk while yet warm, and tubes are inserted into the veins of the half-dead victim for sucking out his life, which thus adds to the vitality of the drinker—a rite said to be pleasing to the python deity.

Sir Spencer St John says that, clever and teachable as are the natives, scarcely one is untainted by Vodouism. Only fifty years ago the “Emperor Soulouque” was a firm believer in this cult, and one of his generals, Therlonge, was a high-priest who, in his younger days, had appeared in scarlet robes performing certain rites in trees. A priestess, when arrested more recently for too openly enacting the brutal rites, said to those who spoke of her possible martyrdom: “Were I to beat the sacred drum, not one from the emperor downwards but would humbly follow me.” During the perpetual wars “prisoners were placed between two planks and were sawn in two, or were flayed alive, and slowly roasted” (p. 39). The initiatory rites were simple, and much like those of serpent worshipers elsewhere. The python is kept in a sacred box or ark, and is worshiped as a god—“the Vodou”—which word the Arada negroes, who are the leading sectaries, say “signifies an all-powerful and super-natural being, on whom depend all the events of the world”; it has “complete knowledge of the past, present, and future, and will only communicate the god's power, and prescribe his will, through an arch-priest . . . and a negress whom his love has raised to the rank of high priestess” (p. 186). This serpent is roused only “in the dead of night,” when

the votaries approach his ark with loins swathed in scarlet cloths. The Mama, or queen, so swathed, approaches the altar on which rests the ark, and joins hands with the Papa or king. All present then vow eternal secrecy, and devotion till death. The king places the ark on the ground, and commands the queen to stand on it. Amid complete silence she begins to tremble, her body is contorted, and her frenzied convulsions are said to be caused by the god : at length she speaks with violent agitation as his oracle. It is the old story of the Pythoness of Delphi on her tripod. Amid the clanging of bells she prophesies, exhorts, or denounces, according to her caprices. The people reverently receive her words as the commands of heaven. A fresh oath is administered, and offerings are sacrificed : they include the warm blood of a goat in a vase ; or may be of “ a goat without horns,” which term denotes a human victim. Each devotee partaking of the blood imprecates a terrible death to himself, or herself, should they ever fail in devotion. After this, excited by flesh and wine, they join in wild dances. “ They go spinning round, and in their excitement tear each other’s clothes, and bite their own flesh, till they fall to the ground senseless, and are dragged into a dark apartment.” Demoralising scenes of general licence conclude the ceremony, and a date is settled on which they are to be renewed (p. 192). At some of these initiations white cocks, goats, and lambs are sacrificed, and all present are marked with the blood. The temples where they occur contain sacred stones of crescent shape, and also engravings which represent the Virgin Mary—a relic of former Christianity : the chief fêtes are at Christmas, New Year’s Eve, and Easter, but especially on Twelfth Night, which is called “ Les Fetes des Rois.” The Catholic rites and symbols of the professed religion are preserved by the Papaloi (p. 201), including the burning of tapers, the use of crosses, and pictures of the Virgin over the altar. This “ national religion ” is supported by the Hayti Government, including many well educated men, who regard it as “ one of the firmest props of the independence of the country.” So have rulers spoken of other faiths; but we may even tremble for human progress when we learn how the dark places of earth are still full of cruelty.

Vohu-mano. Zend : “ good mind,” the first of Amesha-Spentas, or “ immortal spirits,” who were created by Ahūra-Mazdā (see Zoroaster).

Volla. A Norse goddess, sister of Freya, and called by the Slavs Fulla, the deity guarding cattle.

Volta. An Etruskan monster who devastated the land of the Volsini. [Probably “death” : compare Turkish *ol* “to die.”—ED.]

Vrata. Sanskrit : “voluntary devotion” (see Vir). Siva is called Deva-vrata.

Vrik-dara. Sanskrit : “power giving” (see Vir), a title of Siva and Bhima.

Vriksh. A holy tree (see Vir) such as the Kalpa-Vriksha, Jambu-Vriksha, and Mūla-Vriksha, or the trees of Vishnu and Lakshmi (see Trees). Under such a tree was found the snake-girl Nāga-Kanya, worshiping the Ratna-linga or “jewel of Siva” (Wilfred, “Isles of the West,” *Journal Rl. Asiatic Socy.*, xi, pp. 136-139).

Vrish. Varsh. Sanskrit : “shedding” of rain, or of the bull god (Max Müller, *Sansk. Lit.*, p. 359).

Vritra. Sanskrit : “cloud,” “darkness.” The demon cloud which swallows the waters, and causes drought, being—like Ahi the “throttler”—a three-headed snake slain by Indra, who makes the waters flow thence when stricken by his thunderbolt. The word *Vritti* signifies “enclosure.”

Vulcan. The Latin fire god (see Hēphaistos).

Vulgate. See Bible.

Vulture. See Eagle.

Vyāsa. See Vedas. The “arranger” or “editor.” Such arrangement is said to have occurred 28 times in the Dvāpara age, or suB-Vedik period. In Bangāl, Vyāsa is called Krishna-Dvaipayana, and is made a son of Parāsara by a Matsyā or “fish girl,” yet an ancestor of Kurus and Pandus. Bhārata (or India) had a childless Raja, on whose death Bishma refused to do a kinsman’s duty by marrying the widows. Vyāsa consented to marry them. He was so ugly that the first Rānī shut her eyes, and brought forth a blind child (Dhrita-rashtra) ; while the second became pale with fright and so bore the pale Pandu. A third queen sent her Sudra maid to personate her, who bore Vidura “the wisest of the wise,” and the assistant of Pandu. Any child of a Brāhman and Sudra pair is a Vidura.

W

Wagtail. The bird so called (*Motacilla*) is a mythological figure, being used in the composition of love philtres (see *Academy*, 7th March 1885 : *Rivers of Life*, i, pp. 225, 226).

Wahhābis. Moslem puritans of Central Arabia, followers of 'Abd el Wahāb ("servant of the bountiful one") who was the chief of a small tribe at Temīn, in the Nejd province of El Arīd. He was born about 1691, dying in 1787 A.C. after a life full of perils and of some success with the sword. He strove to restore the primitive simplicity of Islam, and to follow the commands of Muḥammad, especially condemning wine, smoking, and the wearing of silk, being disgusted with the many abuses and corruptions that had grown up in the faith. He claimed, like other Protestants, the right of private judgment, and the authority of the Ḳorān alone, discarding the superstitious worship of Moslem saints and heroes, and all mediation with God save that of the Prophet. He called on all—including Indian Moslems—to abstain from luxury, and to wage the *Jihad* or war on infidels. By the end of the 18th century the Wahhābis had become supreme in the Nejd, their capital at Deraiah being the place where their founder died. Under their leader S'aūd they marched throughout Central Arabia, their army in 1801 amounting to 20,000 men. In the next year they besieged Makka, and by April its fall was imminent. But such puritanism was not generally acceptable, and S'aūd was driven back, and hunted from place to place. In 1812 the ruin of Wahhābi power was brought about by Muḥammad 'Ali of Egypt; and in 1818 'Abd-allah, their leader, was taken prisoner to Constantinople and beheaded, as a heretic and rebel. But in 1821 the sect appeared in Central India, under a leader named Sayid Aḥmad, and became conspicuous during the mutiny in 1857. There are now few Wahhābis in India save among the Sunni Moslems of Gujerāt. Their influence has been good as far as the checking of luxury and drink is concerned, and men "who were once insolvent tenants have become affluent land holders" (see Mr Faḏl Lutf-Allah, *Indian Antiq.*, March 1881). Wahhābi tenets still influence the Emirs of the Nejd, and the sect is regaining power in Central India as well.

Walhalla. The Norse heaven, or "hall of Walas," that is of "heroes." Wali was the Norse god, son of Odin and Rinder, who slew Hödhr, and avenged Baldur. The same root occurs in the name

of the Wal-kures, or Valkyries, "hero choosers," or swan maidens who hover over the field of battle and receive heroes when they die—like the Moslem Hûris. These swan maids are the white clouds.

Wandu and Wejas. The two Lithuanian giants, "wind" and "water," who almost destroyed the world.

Water. See Baptism, and Vana. Ancient philosophers regarded water as the origin of all things. Aphroditē, Vira-kocha, Vishnu, and many other deities sprang from the waters. The sea, with lakes and streams, was full of deities, and nymphs (see Nik and Nix). In Egypt Shu (the air) rises from water, which existed before the gods according to the Ritual. The water-horse is a dread-demon whom Manxmen call Glashtin. The ancient lustrations (see Tabernacles) survive in the "holy" or "healing" water of Christians which, as of old, must contain salt—the emblem of life. Water rites survive in Africa and Australia, as well as among Buddhists (see Barmah), especially at the spring equinox. Barmans then deck houses with garlands of the Thābya tree; and, on the 1st day of Tagu, pour out libations to mother earth. They purify shrines and vessels with holy water, and sprinkle their friends with it. Mariners sprinkle their vessels, and offer fruits and flowers to the gods of lakes, rivers, and the sea (see *Rivers of Life*, ii, pp. 94-123, 499). So also at Boulogne, on the 1st Sunday in October, the image of the Virgin was taken in a boat heading a procession by sea: litanies and hymns were sung, and priests blessed the sea, sprinkling it with holy water (*Scotsman*, 27th Jan. 1887). No fisherman in the past would have dared to venture out till this rite was performed, and in spite of skepticism it is still observed about the 15th of June. It is as old as the days of Sennacherib.

Weasel. See Cat, and Rue.

Week. See Day, and Sabbath. The week corresponded originally to a quarter of the lunar month, and was not reduced to 7 days till later. The Greek week of 10 days seems to have been derived from the early rude lunar month of 30 days found in Egypt. The Kelts, and Skuths, appear to have had a week of 8 days, but Babylonians divided the month into 4 quarters.

Wells. Sacred wells and springs are the abodes of nymphs and water sprites, consecrated later to Christian saints. Many ancient superstitions are connected with them. Many of our noblest shrines are raised over such wells, and many are the sacred *Kunds* that we have visited at Indian temples. In Syria and Palestine the springs

still bear the Roman invocations to gods, and the niches built over them were sacred to nymphs : the guardian spirits are believed still, by peasants, to appear in human or animal forms. In England the holy well of Tissington, is still decorated and worshiped, like the Rood-well of Stenton in Haddingtonshire. St Peter's well at Houston in Renfrewshire, St Ninian's well at Stirling with its vaulted cell, St Catherine's well at Liberton, St Michael's well near the Linlithgow cathedral, or the well of Loch Maree are examples. The Glasgow cathedral stands over St Mungo's well, deep down in its crypt. In Ireland we everywhere find peasants kneeling at sacred wells. In the N. of England attempts have been made to revive such superstition, countenanced by a reactionary clergy. A library might be filled by books on the subject. Mr Quiller Couch gives an interesting list of 90 sacred Cornish wells where prayers and sacrifices have been offered ; for Pope Gregory instructed Augustine and other missionaries in Britain to adopt and reconsecrate the sacred places of the pagans. In our 13th century, however, local councils forbade the "superstitious adoration of fountains" ; but only after the Reformation did the clergy actively attempt to suppress such rites, as being Papist devices, or connected with the devil, the fairies, and demons, who haunted "wishing wells." The devout and ignorant however still drop coins and pins into such wells as memorials of a visit. Priests made money by claiming that such wells could impart holiness to other waters, as St Margaret's well at Restalrig imparted its virtues to the Holy-rood well under Arthur's Seat. Another well of St Margaret is found under the black precipitous cliffs of Edinburgh Castle, being exactly such a spot as we have seen in Central India, where pious persons precipitated themselves from the rock to please Siva or Kali (see *Rivers of Life*, ii, p. 357). Holy water must come from an unknown source, from rain, or from some deep spring-well. But a divine person living by the waters imparts his powers to them. Rain from heaven is also caught in hollows on a holy stone or altar. At Struan in Scotland is the well of Fāolan, the Christian St Fillan, where rain was besought, and if it came not, St Fillan's image was brought from the church and washed in the well. The "Hooping Stone," on a farm near Athol, is a channeled boulder which catches rain; and the water, especially if ladled out with a spoon made from the horn of a living cow, cures many ailments. The "Fever Well" hard by is also still in high repute (*Scot. Antiq. Socy.*, 1890). The Mayor and Burgesses of Shaftesbury still go to dance round the sacred springs of Enmore Green, hand in hand to the sound of music—or did so till recently. They carried a broom decked with feathers, gold, rings, and jewels, called a

“prize bezant,” and presented to the bailiff of the manor of Gillingham (where are the springs) a pair of gloves, a raw calf’s head, a gallon of beer, and two penny loaves (see Mayo, *Records of Shaftesbury*, 1891). Wells however are bad as well as good, and while some were famous for healing properties others were accursed, and the Kelts of Bretagne still fear not only “Our Lady of Hate” but also the “Well of Cursing.”

Wheels. See Svastika, and Triskelion. These are solar symbols (see Chakra), and the Persian *Guilous* marked the new year when the sun “wheeled upwards.” The Saxons used a wheel for their “clogs,” or wooden almanacs, which marked by a cog the *Juil* day, and the solstitial return of the sun on the horizon at dawn—N. in summer or S. after the summer solstice. They then, like others (see Holi), strove to imitate the “wheeler” by dances in which they circled from left to right. They made straw wheels and, lighting them, rolled them down hills. The Sontals and other non-Aryans of India call the sun the “wheel of fire,” and a Sontal told the author in 1862 that their supreme god had been seen in this form. The villagers along the Moselle, till lately, used to roll similar straw wheels from hill-tops on St John’s Eve, or Midsummer Night (Miss G. Cumming, *Contemporary Review*, Oct. 1884), and on May morning, in some districts of Scotland, “large circular cakes, flattened on the edge, like a wheel tyre,” are rolled down grassy slopes.

Whippings. The practice of flagellation was ancient and widespread (see Nāgas); but it is not merely a penance, as among medireval flagellants; which we see from the whipping of Roman brides (see Lupercalia). It was a stimulant as described by Capt. Bourke in America (*Medicine Men of Apaches*, pp. 564, 571-574): he here quotes Brand (*Pop. Antiq.*, p. 67) and other authorities in support of views explained in *Rivers of Life* (i, p. 120). In Tibet whips are made of the skins of black serpents for a similar reason. In Surrey the apple trees are whipped to make them bear fruit (compare Blount, *Customs*, 1874).

White Day. Whit Sunday. See Pentecost. The Romanist “Dominica in Albis,” and the “birthday of the Church.” The “Lord and Lady of the Holy Albs,” till lately, were paraded at this feast through the town of Greatworth, and danced round the maypole. The Lord “bore a mace made of silk finely plaited, with ribbons, and filled with spices and perfumes” for those who wished these, and he was followed by a jester in strange garb, having a gridiron painted on

his back, and carrying a stick with a bladder, and a calf's tail (*Queen* newspaper, 4th June 1881 : see Tail). In an island off Friesland a maypole is still erected on Whitsunday Eve, surmounted by a bright green cross-bar supporting a basket in which is a live cock with three days' food. At Lichfield, according to Southey, "the bailiff, and sheriff," used to dress infants in flowers and greenery, carrying them in, procession to a green bower on a hill near the town. King and nobles joined in the procession, and those who were absent were fined: everyone passing the village had to contribute, or was placed astride a stone shaft, and so carried to prison in the town. At Kidlington, in Oxfordshire, maidens had their thumbs tied behind their backs, and had to chase a lamb till one of them caught it with her teeth, when it was killed and cooked. This was called the "lady's feast."

Wings. The antiquity of winged figures is shown by their occurrence on early Babylonian and Hittite sculptures. Angels, beasts, reptiles, fish, and trees, have all been represented with wings. The staff, and the sandals, of Hermes—the wind god—are winged in Greek representations, as are some of the Roman phalli.

Wisdom of Solomon. See Apokrupha. This work, extant in Greek, is variously ascribed to dates between 217 B.C. and 40 A.C. Some modern critics think it the work of more than one author. It appears to be attributable to the Jewish school of Alexandria, and in some of its tenets—such as its silence about resurrection of the body, or its doctrine of God not being the author of evil—it presents ideas not held by Pharisees, but nearer to those of Sadducees. It teaches that God created all things out of nothing, and is in all: that souls are pre-existent; and that immortality is the gift of wisdom. The first 9 chapters are in praise of wisdom, and the following 10 are intended to show that Israel always triumphed over the Gentiles when following wisdom, or the commands of Yahveh. God did not make death (i, 13), which is due to the malice of the devil (ii, 24), and the just man is a son of God (ii, 18). All things were made "by the reason (Logos) of God" (ix, 1), who loves all that he has created (xi, 25) and whose holy spirit is in all things (xii, 1). Idolatry is the root of all evil (xiv, 12), and Wisdom is the guardian (x, 1) who gives "bread from heaven" (xvi, 20): the just man must love all (xii, 19) and the children of God are his people Israel, who have a sure hope for the future (xvi, 2). The writer exhorts "tyrants" (vi, 10 : viii, 15) and Paul seems to quote his simile of the "breastplate of righteousness" (v, 19). This book was long regarded with doubt, but admitted as Scripture by the Council of Carthage in 397 A.C. It is

intensely Jewish, and justifies the extermination of the unfortunate Canaanites. But—like Paul—the author has advanced to something like Pantheism.

Witch. This name, usually applied to a woman, while a male witch is called a wizard, comes from the Aryan root *Vidh* “to know” (whence *Veda*) and is found in the Icelandic *Vitki* a “cunning one,” the Mid-English *wieche* a “clever person,” and *witega* a “soothsayer.” All early races have feared witches as being in league with devils, to their hurt ; and Christians have committed as great cruelties in witch hunting as Zulus now perpetrate. Wesley, as an Oxford clergyman, preached that “whoever denied the reality of witches was not a believer in the Bible,” which was justifiable (see *Ob*). Dr Johnson said : “No one should deny witches or devils for they could not disprove them,” which is applicable to many other things once firmly believed, such as the existence of the “man in the moon.” Belief in witches is still not quite extinct in any part of Europe. Mr Leland says that there is not a town in Italy where witchcraft is not extensively practised, though with wonderful secrecy : “no book is so extensively disseminated among the millions as the fortune teller” (see *Gipsy Fortune-telling*, 1891). A witch was crucified in Hungary in 1893.

The regular persecution of witches began in our 13th century, and increased in the 14th. Pope John XXII (1317-1327 A.C.) issued two bulls for the suppression of all witches, and wholesale charges were made against poor old women, who were whipped and burned with every kind of barbarous cruelty. Nor were the Reformed Churches behind the Romanist priests; and the Jesuits seem indeed to have been amongst the first to denounce these cruelties in 1630. Similar vile proceedings continued in Scotland down to the beginning of the 17th century (*Froc. Scot. Socy. of Antiquaries*, 1887, 1888) as witnessed by the records of our courts. There were said to be immoral orgies, midnight dances, drinking, and revelry, at the old sacred stones ; and the assertions of deluded females recall those of the Asiatic witches of a thousand years earlier. Chrysostom in our 4th century describes the terror of witchcraft at Antioch, and the cruelties inflicted on the suspected. Even such good men as the Lord Chief-Justice Matthew Hales (1650-1670) opened his inquiries, which resulted in horrible tortures, with prayer, proceeding “under the Divine Laws” of the Pentateuch, and an atrocious Act of 1620 due to the superstitious King James I of England. With the Restoration a more skeptikal spirit prevailed, and Lord Jeffreys laughed at witches

though he butchered political offenders at the "Bloody Assize" of 1685. Yet it was not till 1736 that our laws against witches were repealed.

Witch burning is still not unknown in Ireland. Poor Mrs M'Cleary was burnt by peasants in Tipperary in 1895 (as being possessed); and women at Olonmel in 1884 fried a naked child on a shovel. To the present day Danish and Scottish rustics scourge, drown, and burn, little naked infants supposed to be enchanted, though the last witch was drowned in England in 1838 (see *Country Folk-lore*, 1895, p. 50: *Notes and Queries*, 22nd June 1895, p. 9). Male devils escaped, while female victims suffered. During the 17th century some 70,000 to 80,000 poor demented persons perished under the laws of those who had been taught the "gospel of love." The confessions were wrung from the victims by torture. The last judicial murder of this kind appears to have taken place in 1722. Scott (*Discoverie of Witch Craft*, 1584) says: "Our Reformers put rigorously in practice what the Papists did only in a halting manner . . . the severities depended very much on the temperament of those in power." England burned 30,000 persons in 200 years, and hanged a poor witch with her child 9 years old in 1716. Addison, and Blackstone, alike declared that certain persons held communion with evil spirits. The Swedes also continued to punish witches till about 1700 A.C., no less than 57 men and 23 women being burned alive on one occasion when there was an epidemic due to dirt and laziness in the village of Mohra. A case is reported in Scotland as late as 1887 (see Mr Biedy, *Notes and Queries*, 1st July 1893): the witch was placed in a coffin, and sunk head downwards in a deep hole. The grave was watched for three nights.

The Inquisition was equally busy abroad after the violent Bull of Pope Innocent VIII, and in the 15th century burned witches in batches of 50 or 100 at one time. Early in the 16th century 1000 were so burned by the authorities of Como, and 500 at Genoa in three months. Judge Remy put 800 witches to death in sixteen years. Luther says that 7000 were burned at Trêves; 600 by one bishop of Bamberg; 800 in the bishopric of Wartzburg; 400 at Toulouse in a single execution. Sprenger makes the awful total amount to upwards of 9 million persons. Bacon, Erasmus, Hooker, Sir Thos. Browne, and Baxter, alike abetted such practices. "These things," says Mrs E. O. Stanton, "were done, not by savages, or pagans; they were done by the Christian Church. Neither were they confined to the dark ages, but permitted by law in England far into the 18th century. The clergy everywhere sustained witchcraft as Bible doctrine until the spirit of

Rationalism laughed the whole thing to scorn, and science gave mankind a more cheerful view of life.”

Wixi-pekocha. A mysterious white person who appeared among the Tolteks of America at Yopaa or Miktlan (Vining, *Inglorious Columbus*, pp. 537-539). His “name is still given to a statue on a high rock at the village of Magdalena, four leagues from Tehuan-tepek, where tradition says that he debarked from the South Sea with a cross in his hand. He was a venerable man with bushy white beard, wearing a long robe, and a mantle with a cowl. His statue shows him seated listening reflectively to a woman kneeling by his side . . . he is said to have taught sweetly, passing from place to place, urging penitence, and abstention from pleasures, and even from marriage. When persecuted in one place he passed on to another, and only escaped death from the Mijes (or Miz-teks) by vanishing out of sight. His form then appeared on the summit of a mountain, on reaching which they saw only his phantom ; but he left the impression of his feet on a rock, and (tradition says) was never seen again, except once, on the enchanted isle of Monapostiak, near Teman-tepek, where he embarked.” Mr Vining gives good reasons for concluding that this teacher was a Buddhist monk of about 500 A.C., whose name Hwui-shau Bhikshu, became *Wi-kshi-pekocha* in Toltek mouths (p. 540). The Mexicans identified him with their peaceful deity Kuetzal-koatl.

Woman. The *wyf-man* (German *weib*) or mate of man (from the Aryan root *wabh* to “join”). The status of woman is a sure criterion of civilisation. To the savage the wife is a trembling slave. Among Semitic races she is still regarded as an inferior being. In the Talmud we read, “Blessed art thou O Lord who hast not made me a gentile, an idiot, or a woman.” We can hardly wonder therefore that Paul regards women as made for men, or that Christian Fathers followed the same ancient ideas. As late as 585 A.C. the Council of Maçon pronounced that “if women have souls they must be inferior to those of men . . . like unto the souls of beasts.” At the “Woman’s Rights Convention” of Philadelphia in 1854, a debater said : “Let woman first prove she has a soul, for both Church and State have denied this.” Can we wonder if ignorant Moslems think also that women have no souls, though their prophet said that the wives of the pious went to heaven with their husbands and children ?

The Babylonians gave rights of property to women ; and Rome gave woman freedom. The wives of Barmese and Chinese governors aid in the government of provinces. The Japanese are emancipating women almost against their will. Among Egyptians and Romans

priestesses held rank with priests ; but—except among Quakers—the number of women ministers in Christian countries is infinitesimal (see Vesta). Tertullian, in the 2nd century A.C., thus addresses women : “ Do you not know that each one of you is an Eve ? The sentence of God on this sex of yours lives in this age : the guilt must of necessity live too. You are the devil’s gateway : you are the unsealer of that forbidden tree : you are the first deserter of the divine law : you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God’s image, man. On account of your desert, that is death, even the Son of God had to die.” Clement of Alexandria says that women are ashamed of their nature, and that their duty is to wait on man. The Fathers agreed that they must always be veiled in public, and most of them had no belief in their virtue. [We may contrast the picture of the good woman in the poem which closes the book of Proverbs, xxxi, 10-31.—ED.]

Worm. Often a serpent (see Serpents, and *Rivers of Life*, ii, p. 214).

Wren. This tiny bird is a great figure in folk-lore.

“ The robin and the wren
Are God’s cock and hen.”

The wren was called the “ winter king ” by Germans, and his reign culminated with the last moon before the winter solstice. The wren waft king of the birds (according to the fable) because it flew the highest, having perched unperceived on the eagle’s head whence it flew off above him. The fire-crested wren was an emblem of the sun, and this crest was his crown. At the Feast of St Stephen, on the 26th December, youths and maidens went out to hunt the wren, because the winter of his reign was over. He was hung on rods or to crossed hoops decked with coloured ribbons. The “ wren boys ” sang songs in honour of the dead king of birds, and begged alms in the villages. The Mayor of Cork forbade these processions in 1845, but they continue in France and in the S. of Europe. At Marseilles they take place in the last week of December ; but in Wales they were celebrated on the 12th of the month, as also in the Isle of Man. The sacred bird is enclosed in a glass case, surmounted by a wheel, and adorned with ribbons. The ancient Druids also called the wren the “ little king,” or “ king of birds ” (*Regulus*), and the “ bird of witchcraft.” To the Welsh he is the *Draoi-en* or “ Druid’s bird,” and the “ speaking bird of

Druids." We still preserve the saying "a little bird told me." In France he is the "Bœuf de Dieu" (see the Earl of Southesk, *Academy*, 7th March 1885).

Y

Ya. Yah. Assyrian and Hebrew. An abbreviation of Yahu or Yahveh (see Jehovah).

Yādavas. Yadus. Sanskrit : "shepherds." Descendants of the legendary Yadu in the valley of the Yamuna, and from Hastinapūr to the Ganges. They were nomads, and worshiped Indra till Krishna came. For Indra caused a terrible inundation, while Krishna saved them (see Krishna). Inundations of the Yamuna near Mathūra are still not unusual, and fanatics still assert that they have seen a miraculous halo on the sacred mount Govan-dana which Krishna raised on this occasion, and where sacrifices were long offered. The Yādavas, according to the Mahā-bhārata, were destroyed by three Rishis. But Gujerāt; and Vijaya-pagar, still claim to be ruled by a Yādava Raja. The Jāts are regarded as modern Yādavas (see Gipsies, and Jāts). Sir W. Elliot (*Numism. Oriental.*) distinguishes four dynasties of Yadavas : (1) that of Devajiri who ruled at Daulat-ābād (1187-1311 A.C.) : (2) that of the Hoyoala Ballāls of Halabidu (1047-1310 A.C.) : (3) that of Vijayanagar the capital of Anagundi (1334 A.C.) and (4) that of the Yādavas of Maisūr (Mysore). The Mah-rattas also claim Yādava descent (see Rattas), and Danti-durga, a Ratta king, carved one of the Elōra temples, as we know from an inscription. The Yādavas of 1150 A.C., in Malwa, were mostly Vishnuvas as we know from coins ; the Maisūr Yādavas seem to have been Jains. The Ballāls were crushed by 'Ala-ed-dīn in 1310 A.C., but the royal house of Maisūr still claims to trace back to the patriarchal Yadu.

Yahyah. The modern Arabic name of John the Baptist, among Moslems. Christians call him Mar-Yuḥanna.

Yāj. Yāch. Sanskrit : "a sacrifice." Yājna, or sacrificial rites, formed the foundation of religion according to Hindus. The first result of Yājna was the creation of the world, and the sacrificial flame was the ladder to heaven (see Purusha, and Sacrifices). There are seven kinds of Yājna : (1) Brāhma-Yājna, or sacred study : (2) Pitra-Yājna, or Sraddha sacrifices to paternal manes : (3) Deva-yājna, or burnt offerings to the gods : (4) Bali-yājna, or gifts to all creatures :

(5) Nri-yājna, or hospitality without hope of return : (6) Prajā-pati-yājna or prayers. for offspring : (7) Satya-yajna, or the adoration of truth. The pious Brahman must begin every day with Yājna, especially on holy days at the new and full moon, lighting the sacred fire himself, at sunrise and at sunset, and performing the Agni-hotra, or offering of milk to the fire. He must strictly follow the ritual of the Yajūr-Veda. One of the most ancient sacrifices is the Pinda-pitri, or offering of bread to the manes : next comes the Agraya-Neshti (“ first fruits ”) offered to the Visva-devas, or household gods ; next to these come sacrifices to Indra and to Agni. All these are due in spring and autumn, and the Yājnas of each of the four seasons are celebrated when these begin. The Satapatha Brāhmana says mystically : “ Whosoever knows Ida (that is the daughter of Manu and the typical woman) and performs the Idya-carati, that is lives with her, and practises the rites of the Ida ceremony, he propagates the race which Manu generated, and whatever blessing he invokes through it, or her, shall be granted to him ” (Prof. Eggeling, *Sacred Books of East*, xii).

Yajna-vaalkya. See Vedas. The supposed author of the White Yajūr Veda, who according to the Mahā-bhārata was a contemporary of Rāma, and dissented from the Brāhman orthodoxy of the court of Rāma’s father, being one of the earliest of the ascetiks.

Yajur Veda. See Vedas, and preceding article. Sir W. Jones placed the White Veda as early as 1580 A.C. The Black and the White Yajūr alike treat of sacrifices, including the Purūsha-Medha, or “ human-sacrifice,” and the Asva-Medha, or “ horse-sacrifice,” which are unnoticed in the other Vedas.

Yakshas. Divine attendants on the god of wealth (see Kūvera) and demons, elves, or imps, who are so called through fear, and also called Punyajānās, or “ good people,” just as Kelts called mischievous fairies “ good people,” and the devil the “ good-man of the croft.”

Yama. The son of Vivasvat (“ the vivifier ”) in the Vedas, answering to the Persian Yima, son of Vivanghat (see Yima). Yama is the first man, the first to die, and thus the king of the dead, and in time the dreaded lord of hell. In the Rig Veda, Yama knows all our deeds and the thoughts of our hearts. He is regarded as the first teacher of ethics. The five Yamas, or “ restraints,” are Disinterestedness, Truth, Sincerity, Gentleness, and Purity. Death is the messenger of Yama, appearing sometimes as a bird. His consort and sister was Yamī with whom he lived in an Eden on earth which he

exchanged at death for a Paradise above. In the epiks, Yama is called the son of the sun by Sanjnā, .or “conscience,” and the brother of Vaivasvata the 7th Manu. He is otherwise Mritya (“death”), Kāla (“time”), Antaka (“antiquity”), Preta-raja (“king of ghosts”), Danda-dhara (“club-bearer”), Pitri-pati (“lord of the fathers”) and Udumbara, the man of the *bar* tree or Ficus. His court of judgment is held in Kāli-chi, in the centre of Yama-pūra. His chief councillor is Chitra-gupta, and his dread messengers—ever traversing earth—are the Yama-dutas. The annual festival of the Yama-dvitya, or “Yama twins,” is held in honour of him and of Yamī about 1st November. Brothers and sisters should then meet at the Yama-ghāt of Banāras, with the sacred *tilaka* marked on their foreheads, to pray, feast, and give presents to one another. As king of Hades, Yama is guarded by his two dogs (see Saramā).

Yaman. Yemen. See Arabia. The “right hand” or “south,” which submitted to the Turks in 1517 A.C., when Sultan Selim conquered Palestine and Egypt, and was pronounced Khalifah, receiving the keys of Makka from its Sherif. But in 1630 Kāšim, the Yaman chief, drove them out and was proclaimed king in Sana’a. Arab freedom was then maintained for two centuries, but in 1818 Muḥammad ’Ali seized the capital by perfidy, and the ruler was beheaded at Constantinople (see Wahhābis). The pure Arabs have never willingly submitted to the Turanians, and differ in their religious beliefs from the Turks..

Yamuna. The Jamna, or Jumna, river, which is personified as Yamī (see Yama). Yamuna is also the wife of Dharma (duty), and daughter of Daksha (religion).

Yan. Yang. Chinese. The male principle (see China).

Yarai. Yuroka. Australian names for the sun (see Ur).

Yaska. The author of one of the Neruktas—the earliest gloss on the Vedas. He lived a generation after Pānini or about 400 B.C.

Yasna. See Zoroaster. The third part of the Zend-Avesta. The oldest extant MSS. of the Yasna date only from 1323 A.C.

Yasōdha. Wife of the shepherd Nanda, to whose care Krishna was entrusted, their own babe being left in the bed of Devakī and slain by the tyrant instead of the divine child (see Krishna).

Yasts. Yashts. See Zoroaster. Hymns to the divine spirits, which form the Khorda-Avesta or “small law,” requisite for daily

worship. They are said to have been originally 30 in all (according to the number of the Yazatas or Izeds—divine spirits), but only 18 are now known. They are extant in a MS. of 1591 A.C.: the language is thought not to be as ancient as that of the Vendidad (see *Sacred Books of East*, xxxi). The 16 Yasts translated into Pāhlavi represent some 22,000 words in all (*Sacred Books of East*, xxxvii).

Yati. Sanskrit. An ascetik especially among Jains.

Yatus. Demons distinct from Rakshasas : they eat horses, and even it is said human beings, and appear as dogs and vultures. In the Vayu Purāna we find that 12 Yatu-dhanas, or fiend quellers, sprang from Kasyapa (the sun) and Surasā.

Y'aūk. A pagan Arab god noticed in the Korān, and said to have a horse's head.

Yavana. The Indian term for a foreigner, originally a man of Yavan (Javan) or Ionia—an Asiatic Greek. The inscriptions in the Karli caves represent Yavanas as making offerings to these temples, so that they were not then regarded as heretics.

Yayāti. See Brāhma. The father of Yadu, and son of Nahusha. His first wife was Deva-yānī, daughter of Sukra who, enraged at his amours, cursed him with old age (see Puru) : according to the Mahā-bhārata he finally devoted himself to the worship of Vishnu, in the Tapu-vāna or “fire grove.” The Vishnu Purāna relates that Indra invited Yayāti to heaven, and in consequence of a long philosophical discussion with Mātali, the character of this god Yayāti became so virtuous that men no longer died. Indra therefore sent his lovely daughter Kāma-devī (“goddess of love”) to tempt him, and Kuru his son relinquished his own youth to restore his father. When the goddess was recalled to heaven Yayīti “abstained from food,” died, and followed her.

Yazatas. Zend. “Spirits” 30 in number, one for each day of the month, under the Āmesha-spentas or archangels. From these Izeds the sect of the Yezidis is named, and to them the Yashts were addressed (see Yezidis).

Year. [The oldest rude year appears to have been one of 360 days, or 12 months (Gen. vii, 11 ; viii, 3, 4). To this the Egyptians early added 5 extra days (the *ep-agomenai* of the Greeks) and found later that this was about a quarter of a day short. The Semitic

peoples began to use a lunar year of 354 days, and kept it in position with the solar year by inserting an extra month at intervals. The Jews inserted only the Ve-Adar, or second Adar, but the Babylonians also inserted a second Elul. The lunar months were adopted by the Greeks on the same system. The Romans, in the time of Augustus, conformed to the general custom of having 12 months, adding July and August (named from Julius and Augustus Cæsar) to their old calendar of 10 months. The true lunar year is one of 354.366 days, and the true tropical year of 365.242 days. Meton's cycle of 19 years, in which the lunar months come round to the solar year, was correct within 2 hours 27 minutes and 50 seconds. The twelve months of the Akkadians are thought to have consisted of 30 days each, requiring an interpolated month in every 5 or 6 years. The principal calendars were as follows :

Akkadian Months.

The year beginning in spring.

- | | | |
|-----|--------------------------|-----------------------------|
| 1. | <i>Bar-zig-gar</i> . . . | “ Heaven becoming bright.” |
| 2. | <i>Le-shi-dim</i> . . . | “ Herd becoming full.” |
| 3. | <i>Murge</i> . . . | “ Bricks ” (made). |
| 4. | <i>Su-kul-ga</i> . . . | “ Seed ripening.” |
| 5. | <i>Nene-gar</i> . . . | “ Becoming very hot.” |
| 6. | <i>Gi-sukus</i> . . . | Perhaps “ fruit gathering.” |
| 7. | <i>Dul-ku</i> . . . | “ High clouds.” |
| 8. | <i>Apin-gaba</i> . . . | “ Opening the canals.” |
| 9. | <i>Gangan-na</i> . . . | “ Very cloudy.” |
| 10. | <i>As-sur</i> . . . | “ Rain omen.” |
| 11. | <i>Abba-uddu</i> . . . | “ Rising flood.” |
| 12. | <i>Si-gi-tar</i> . . . | “ Seed sowing.” |

Semetic Months.

The year beginning in spring

	HEBREW	BABYLONIAN	SYRIAN
1.	<i>Abīb</i> “ sprouts.”	<i>Nisanu</i> “ beginning.”	<i>Nisān.</i>
2.	<i>Zif</i> “ blossom.”	<i>Iaru</i> “ light.”	<i>Iyār.</i>
3.	. . .	<i>Sivanu</i> “ bricks.”	<i>Ḥazirān.</i>
4.	. . .	<i>Tamzu</i> “ sun.”	<i>Tammūz.</i>
5.	. . .	<i>Abu.</i>	<i>Ab.</i>
6.	. . .	<i>Hulu.</i>	<i>Ilūl.</i>
7.	<i>Ethanīm</i> “ gifts.”	<i>Tisriū</i> “ beginning.”	<i>Teshrīn I.</i>

	HEBREW	BABYLONIAN	SYRIAN
8.	<i>Būl</i> "rain."	<i>Arah-samna</i> "eighth month."	<i>Teshrīn II.</i>
9.	. . .	<i>Kislu</i> "the giant."	<i>Ḳanūn I.</i>
10.	. . .	<i>Tebetū</i> "rain."	<i>Ḳanūn II.</i>
11.	. . .	<i>Sebatū</i> "storm."	<i>Shebāt.</i>
12.	. . .	<i>Adaru</i> "bright."	<i>Adār.</i>

Aryan Months.

	MACEDONIAN.	ATTIC.	ROMAN.
1.	<i>Xanthikos.</i>	<i>Anthestērion.</i>	April.
2.	<i>Artemisios.</i>	<i>Elaphebolion.</i>	May.
3.	<i>Daisios.</i>	<i>Munukhion.</i>	June.
4.	<i>Panēmos.</i>	<i>Gargelion.</i>	July.
5.	<i>Loos.</i>	<i>Skirro-phorion.</i>	August.
6.	<i>Gorpaios.</i>	<i>Hekatombion.</i>	September.
7.	<i>Huperberataios.</i>	<i>Metagitnion.</i>	October.
8.	<i>Dios.</i>	<i>Boedrōmion.</i>	November.
9.	<i>Apellaios.</i>	<i>Puanepsion.</i>	December.
10.	<i>Audinaios.</i>	<i>Memaitiniou.</i>	January.
11.	<i>Periteos.</i>	<i>Poseideon.</i>	February.
12.	<i>Duseros.</i>	<i>Aigitneon.</i>	March.

Later Calendars.

	ARABIC.	HINDU.	BARMESE.	ANGLO-SAXON.
1.	<i>Muḥarram.</i>	<i>Vaisakh.</i>	<i>Tagu.</i>	Eostre.
2.	<i>Ṣafar.</i>	<i>Jait.</i>	<i>Kason.</i>	Three milking.
3.	<i>Rabi'a I.</i>	<i>Asadh.</i>	<i>Nayong.</i>	The mild.
4.	<i>Rabi'a II.</i>	<i>Sravan.</i>	<i>Waso.</i>	After do.
5.	<i>Jomāda I.</i>	<i>Bhadra.</i>	<i>Wagoung.</i>	Weed.
6.	<i>Jomāda II.</i>	<i>Arpesi.</i>	<i>Tathalin.</i>	Holy.
7.	<i>Rajab.</i>	<i>Kartik.</i>	<i>Tachingyut.</i>	Winter fall.
8.	<i>Sh'abān.</i>	<i>Agun.</i>	<i>Tasoung-mon.</i>	Sacrifice.
9.	<i>Ramaḍān.</i>	<i>Paush.</i>	<i>Nada.</i>	Fore-Yule.
10.	<i>Shawwal.</i>	<i>Magha.</i>	<i>Pyatho.</i>	After-Yule.
11.	<i>Dhu-el-Ḳ'adah.</i>	<i>Falgun.</i>	<i>Tabo-dwā.</i>	Muddy.
12.	<i>Dhu-el-Ḥijjah.</i>	<i>Chait.</i>	<i>Taboung.</i>	Fierce.

The month names are all connected with the seasons in these cases, but the Egyptian and the Arab year were vague. About 1500 B.C. the month Epiphi is calculated to have corresponded with the Hebrew Abib. In 750 B.C. the first month Thoth corresponded with the first

month of the vernal equinox. The names of the 12 Egyptian months were Thoth, Paopi, Athir, Keeak, Tubi, Mechir, Phamenoth, Pharmuthi, Pakhons, Paoni, Epiphi, and Messori. In 24 B.C. the 1st Thoth was the 29th of August (Julian Calendar), and in 198 B.C. the month Mechir corresponded with the Macedonian Xanthikos. In 139 A.C. the star Sirius rose heliacally (or just before the sun) on the 19th of .July (Julian year), which was the 1st Thoth (see Zodiak).—ED.]

Yeue. See Japan. The name of a supreme deity.

Yezidīs. See Yazata. These people, called by Moslems and Christians “devil worshipers,” are a sect which combines the old Persian worship of the Izeds, or divine spirits, with later Gnostik and philosophic ideas. They are tolerated by modern Persians, and form a community of about 4000 persons at Yezd the capital of Faristān or central Persia. They are also found in the Sinjar hills, 50 miles S.W. of Mosul, being there of Kurdish race; and at the sacred groves of Lalish 27 miles W. of Mosul; as well as in the vicinity of Mt. Ararat. They are thus much scattered, and few in numbers. They are a fine hardy race of middle stature, with regular features, keen blue or brown eyes, and auburn or black hair, of which they leave only a forelock unshaved. They are as wild and ignorant as other Kurds, and haunt Lake Urumia, the reputed birthplace of Zoroaster (see Mr Dingelstedt, *Scottish Geog. Mag.*, June 1898). They conceal their beliefs from their Turkish, Persian, and Russian rulers; but the symbol of the Melek-Ṭāwūs (“king peacock”), which represents a dreaded evil power, has become generally known to students of folklore. They are much afraid of *Iblīs* or *Shaitān* (the devil), and of *ghūls* or demons. The peacock, which looks more like a duck, perched on a pole, is kept in the shrine at Lalish, and is only brought out by the head Sheikh on important occasions, when it is borne in procession and adored. The Melek-Ṭāwūs was once an angel, or Demiurge, who created Eve from the body of Adam; but with her he fell into disgrace with God, and is not mentioned in Yezidi prayers. The following is their usual invocation: “Amen! Amen! Amen! Sole Almighty Creator of the heavens, I invoke thee through the mediation of Shams-ed-Dīn (‘sun of the faith’), Faqr-ed-Dīn (‘the poor one of the faith’), Naṣr-ed-Dīn (‘help of faith’), Sij-ed-dīn, Sheikh Ism, Sheikh Bakra, and Ḳadir-Raḥman (‘power of mercy’: these seven are archangels). Lord, Thou art the merciful and gracious: Thou art God from eternity: Thou art eternal. Thou art the king of all lands and kingdoms; of all creatures seen and unseen: of all saints. Thou art the fountain of life and happiness; worthy of praise and thanksgiving: the source of

blessings and boundless love : the terrible and glorious. Thy abode is beyond the heavens. Lord, Thou art the protector of travellers, sovereign of the moon and of darkness, master of the heavenly throne. Thou art a God of benevolence ; supreme judge of kings and subjects : the administrator of the whole world. Thou didst create the sinner Adam, Jesus and Mary. Thou art the fountain of joy and beatitude. None know Thy appearance : Thou hast no face : Thy stature, movements, and substance, are unknown. Thou art not a substance, and Thou hast neither feathers, wings, arms, voice, nor colour. Lord, thou art an enthroned king, and I am a fallen sinner, yet not abandoned by Thee. Thou hast led me out of darkness into light. Lord, pardon my guilt and sins. O God ! O God ! O God ! Amen.” This is not devil worship, but a good Theist’s prayer.

Yezidīs however pray to Sheikh Shams—the sun—at his rising and setting, and to the moon as reflecting his light. Like the Mazdēans they see God's spirit in the “ four sacred elements,” fire, air, earth, and water ; but especially in fire which devours and purifies all things. They believe that there have been 24,000 prophets, of whom the last was their Sheikh Adi. His shrine is at Lalish or Ba-Ḥasani, a modest building amid the groves near a holy streamlet, in a picturesque valley naturally well wooded. The shrine has a nave, and aisles wherein are the tombs of Sheikh Adi and other saints. The interior is dimly lighted by a few windows. The founder’s tomb has on it some verses from the *Ḳorān*. There is a sacred well hard by, where parents purchase water from the *Kœvals*, or “ elders,” to baptise their children, half the price being given to the temple. Lalish was the burial place of the first Yezid, who was half an angel and half a man. The religious centre was originally on a spur of the Kurdish mountains, near the village of Bashiyka. Here Melek *Ṭāwūs* longed for a helpmate, and God sent him a *Ḥuri*, who bore the Yezids to him. The sin of Adam brought misery on men, which has been lessened by the sending of Sheikhs from time to time. The first known to history was Sheikh Adi, who appeared in 1080 A.C.: he established the Lalish shrine on the site of a Christian monastery—probably Nestorian—known as the *Muzur-dāgh* (“ mountain of visitation ”) and after having scattered, or destroyed, the monks he made himself the Pope of the Yezidis, whom his hereditary successors still rule, supported by offerings which are nominally voluntary. The Sheikh now lives in a comfortable palace in Mosul : failing a son he has the right to nominate his successor. Under him is the Emir, or secular Sheikh, with whom the Turkish government deals. The people are divided into *Ruhans* as clergy, and *Murīds*, or “ aspirers ”

to initiation, as laity (see Druses). The religious *Sheikhs* (or “elders”) claim descent from five holy patriarchs. They are called *Pīrs* or “saints,” *Fakīrs* or “poor” ascetiks, and *Kævals* or itinerant judges and collectors of taxes, there being no great distinction between these. *Sheikhs* wear black turbans and white garments: *Pīrs* red turbans and black robes; and *Kævals* carry with them a *sinjak* or “flag,” on which is the Melek Ṭāwūs or “peacock king.” *Sheikhs* and *Pīrs* have powers of excommunication, and all these religious leaders are much respected, and their homes inviolable. *Agas*, or tribal chiefs, have great power, and next to them come the *Ruspis*, or village head-men, and the *Tagvas* or fathers of families. The father is the sole ruler of all who live with him: he is the head of the hearth, or holy spot—a triangle marked by three stones—in the centre of house or tent, where burns the fire which must never go out, and never be lent to another. No Yezidi may marry out of his tribe, nor be wedded till he gets the *Ḳalim* (“word”), or permission to purchase a wife. Her choice is free, subject to the consent of her parents: after marriage she must obey her husband, and labour at domestic duties. A year often elapses after betrothal, during which meetings by night are allowed. Women are much respected, and may even become initiates, or priests, and religious leaders; widows may remarry, but till then wear white mourning. The Yezidis never proselytise, and have a great antipathy to all that is of blue color. The dead are buried facing the pole star (see Mandzeans): for the Yezidis believe that their forefathers came thence, which points perhaps to the Aryan cradle in the north. As among Moslems, and Jews, no beast may be eaten till bled. They kiss the spot where the first or last ray of the sun is seen, after offering prayers. They heat the fingers of the right hand in the flame of an altar candle, and rub the right eyebrow with them, kissing the fingers afterwards. They use the Arab word Allah for “god,” but confuse him with 'Ali—the Persian sainted martyr—and they speak of “Is'a Nūrani” (or “Jesus our light”) who is to return to rule the world. Circumcision is optional. Thursday is kept “holy to the Lord of all,” and a fast of 40 days precedes the feast of the vernal equinox. They believe that salvation can be purchased by liberality to ecclesiastics. The Yezidīs of the Sinjar hills number some 200,000, and are said to be honest, moral, cleanly, industrious, brave, and hospitable; but very superstitious, and—like all Kurds—given to sorcery. They say that they are inspired by the ecstasies of their dances, which resemble those of Moslem Dervishes (see Dancing). They join hands and dance round their *Sheikh*, who claps his hands slowly at first, and then faster,

exciting them to frenzy, until they often cut themselves or their neighbours, as they whirl and leap in mad ecstasy. Sometimes they expire under their efforts, which is thought to please “the great Black One and his hierarchy of fiends.”

Yggdrasil. The sacred ash tree of Scandinavians. Its roots are in Nifl-heim or Hades, its stem grows in Mid-gard or earth, surrounded by the snake of the ocean, its branches reach to As-gard or the “gods’ home,” and on them sits the eagle of Odin. The rainbow bridge leads from earth to this heaven (see *Rivers of Life*, ii, p. 290, fig. 270). The fruits of this tree are men; and on it Odin hung when he sacrificed himself to himself. The three roots denote the past, present, and future; and the tree symbolises the life of the universe. Yggr is said to be Odin, and Drasil was his “horse,” so that the tree is the supporter of the heaven god. Near each of his temples an ash tree was planted, and that at Upsala was the most celebrated, being worshiped down to the Middle Ages (see Odin, and Trees).

Yidish. The colloquial dialect of European Jews, being High German mixed with Hebrew words, and written in a modern character. It sprang up in the Middle Ages, when the Jews lived on the Rhine, in Bohemia, Poland, and Russia. There is now a considerable Yidish (or “Jewish”) literature, chiefly concerned with folk-lore derived from the Talmud, mingled with German and Slav mythology, and relating the miracles of various “Wonder-Rabbis.”

Yih-King. See China. The oldest Chinese book.

Yima. The first man (see Vendidad) who lived in the “Aryan home,” where there were ten months of winter and only two of summer. He was the son of Vivanghat (“the vivifier”), or of the sun (see Yama). He dwelt in a *Vara*, or “enclosure,” where he remained safe during a terrible winter, till a bird was sent to him by Ahūra-mazdā, to tell him to come forth and till the earth. He received a ring and a dagger for this purpose (the lingam and yoni); in the *Vara* were preserved the seeds of all good creatures, including man, and here Yima “taught holiness and happiness” (*Sacred Books of East*, iv, p. 12). He remained 900 winters on earth. In the first 600, he filled it with men, flocks, and herds: he then “expanded earth” by one-third, two-thirds, and three-thirds, during 300 years. The *Vara* itself measured two miles on either side—a city, with “walls of kneaded clay,” yet only lighted by one self-luminous window, and with one door which was sealed up. From this Yim-kard, or “enclosure of Yima,” he came

forth to “people the world with the souls of the righteous . . . most excellent mortals and celestial gods” (pp. 14, 18,21). In the Airana-Vaego, or “Aryan home,” men lived for 150 years “leading the happiest life,” under the Avasta or “law” of Ahūra-mazdā. In his time there were myriads of towns even “on the hills of Tur” or Turkestān (*Sacred Books of East*, v, p. 38 : Bundahīsh). “Men performed their duties by the aid of three fires like breathing souls . . . and the glory of Yim saved the fire Frōbak from Dahak (the Devil) . . . but Spitur and Dahāk cut up Yim,” according to the Pāhlavi legend. The hero Jemshid of the Shah-namah (see that heading) is Yim-khshaeta, or “King Yima” (*Vendidad ii*) : he was the “lord of seven regions,” who lived 616½ years : when his glory (*nismo* or “spirit”) departed, he lived concealed for 100 years, married a demoness, and so became the father of apes and bears, while he gave his sister-wife Yimak to appease the Daevas or demons : thus for 1000 years Dahak triumphed, till the glorious Feridun (Thraetona, the sun) exacted vengeance for Yim, who was “cut up” but eventually pardoned (*Sacred Books of East*, v, pp. 131-159 : xxiii, p. 204). Yima, or Yama as the E. Aryans called him, is probably the Norse Yimir.

Yimr. Yimir. The Skandinavians said that the earth, emerging from chaos, was made by the gods from the bones and blood of Yimr. They combined the frozen waters of Nifl-heim (or Hades) with the warm waters of Muspel-heim (or Fire), whence was created the Yggdrasil tree. The earth, made from Yimr, was destroyed by a deluge whence Begelmir and his wife alone escaped, to repeople a new world. Yimr also produced Oegir the “ocean terror,” Loki or “fire,” and Kari the “wind.” The Paradise of Yimr had four rivers, which flowed from the earth-cow Audhumla, who licked the salt stones. In it Yggdrasil grew up, whose roots Hela (hell) and Hrim—the son of Thor—or the destroying frost giant, endeavour to undermine.

Yin. Chinese. The female principle (see China).

Yōga. Sanskrit : “yoking,” “junction” or “union.” The union of the devotee with deity. Yōga-nidra, or the “sleep of union” has been truly called “delusion” ; and the Yōgī, self deceived, and stupefied with *bhang* or other narcotics, imagines himself possessed by the energy of the god whom he adores, being entranced in Mahā-maya or “the great illusion.” He asserts that he is “in direct communion with the eternal” and has overcome the flesh, which is the object of all his penances. The Yōgi often claims supernatural powers, and their words are regarded as divine mandates. But a Yōgi also means a “spy, a violator of truth and confidence” (Benfey), and our experience of

Yōgis justifies this definition. The Yōga philosophy dates from the 1st or 2nd century B.C. (see Patanjali), but the mystic, and occult, meditations and hypnotic trances, are only traceable about 500 A.C. when the monk Asangi appeared in Peshāwar. Nāg-arjuna in our 1st century, however, taught "Prajna Parmita," a means of arriving at wisdom and Nirvāna, by a short cut. But the 10 Paramitas were soon personified as meditative Buddhas (see Dr Waddell, *Asiatic Quarterly*, Jan. 1894).

Yogis may be of any sect, and either married or single, but have usually cast aside the world, and retired for solitary meditation. We have had considerable intercourse with them, and may say that they are usually ignorant, half crazy, and more than half naked itinerants, covered with ashes—and vermin—with shells, rings, and charms: they lead about malformed animals, they beg and pray, bless and curse, but are greeted as holy men like the Nabis of Hebrews, or Moslem Faḳirs, being believed to foretell political events, and much feared (see *Rivers of Life*, ii, pp. 580-596). Their blessing gives offspring to the barren, and woe betide those whom they curse. They may be seen bowed down, sitting crossed-legged, or standing erect, endeavouring to hold their breath and to people their imaginations with ghosts of another world; or, as they say, seeking to become absorbed in a celestial ideal. For such purpose they mesmerise themselves (see Hypnotism) by gazing on symbols such as the Chakra, or the Lingam, as we have often seen them do. At fetes they show themselves among the crowds, stark naked when allowed: their bodies besmeared with ashes and oil, their ears elongated (a mark of sanctity) or the lobes split—when they are known as Kān-phats (see Sanyāsis). They do not burn but bury, and teach that a Yōgi's tomb (or Samādha) should become a place where pilgrims may meditate on the transitory nature of earthly things. We saw, near Mathura in 1867, a naked object whose emaciated arm had been upheld, over his matted locks, for many years till stiffened, while the finger nails had grown through his clenched palm. We have seen others who have piously endured excruciating tortures in lonely places, believing that by such austerities they pleased the gods, and would attain to powers which even gods could not deny to them, while, in future, eternal bliss without any purgatorial transmigration of the soul, would await them. Many of these Anchorites think that they thus attain knowledge of the past, and of the future, and become able to divine the thoughts of others, to fly through the air, to dive through Water or mid-earth, to rise into heaven, or to contemplate all space at a glance. The truth is that their minds become unhinged. Colebrooke (*Essays*, i) has dwelt on

such matters among other spiritualists, and Herbert Spencer has described similar “maniacal excitement mistaken for inspiration” (*Eccles. Instit.*).

Most people in India so dread the Yōgis that they never think of cross-questioning them, and invent many stories about their power of reading thoughts, their supernatural vision, their trances, and transmigrations. The poor dazed fanatic is called a master of Yōga-vidya (“knowledge of union”), which was once a school of philosophic enquiry (see Dr R. Lala-Mitra’s translation of Patanjali’s *Yōga-Sāstra*). Hindus believe that Yōgis can die and rise again ; and a too credulous European, at the Court of Lahore, asserted the truth of one instance in the time of the late Raja Ranjit-Singh, the questions of trance, burial, and death, being still doubtful. The great Akbar tried to become a Yōgi, but first wisely tested the power of the sect, by ordering them to encounter Sanyāsis of an opposing class, when the Yōgis were discomfited (Sir H. Elliot, *Mahom. Historians*, v, p. 318). The Yōgi system is very similar to those of western philosophers and hermits (see Prof. Weber, *Indian Lit.*, p. 239) as elsewhere described (see Porphyry). Gibbon (*Decline and Fall*, ch. lxiii) relates the description of similar practices by an abbot of Mt. Athos in Greece—the strange promontory of rock-perched monasteries still inhabited by Greek monks : “When alone in thy cell shut thy door ; seat thyself in a corner ; raise thy mind above all things vain and transitory : recline thy head and chin on thy breast ; turn thine eyes and thoughts towards the middle of thy belly, the region of the navel ; and search the place of thy heart, the seat of the soul. At first all will be dark and comfortless ; but if thou dost persevere, day and night, thou wilt feel an ineffable joy ; and no sooner has the soul discovered the place of the heart than it is involved in an ineffable light.” The historian wisely adds that this “light is the production of a distempered fancy, an empty stomach, and empty brain.” But this is a mild form of the discipline that a Hindu undergoes to accomplish the Hatha-yōg. He is thus instructed : “Place the left foot on the right thigh, and the right foot on the left thigh : hold the right great toe with the right hand, the left great toe with the left hand, the hands crossing. . . . Inspire through the left nostril. . . . Be seated in a tranquil position : fix the sight on the tip of the nose for ten minutes . . . pronounce Om inaudibly 12,000 times, and meditate on it daily, after deep inspirations . . . swallow the tongue, suspend the breath, and deglutate the saliva for two hours . . . listen to the sounds within the right ear abstractedly, for two hours, with the left ear. . . . Repeat the mystic Om 20,736,000 times in silence, and meditate thereon . . . suspend

the respiration for 12 days, and you will be in a state of Samadhi” (Prof. Oman, *Indian Life, Religious and Social*).

The Rāj-yōg is similar, but is said to be only attainable by those who have practised Hatha-yōg in a former existence. The Yōgi, in this further stage, considers that he has passed beyond communion with deity, and has become “one with him.” Time and space are annihilated, and the adept Sabha-pati (described by Prof. Oman), said that, flying from Madras to Siva’s heaven on Kailāsa, he found the god engaged on Yōga austerities. The Maha-atma Giana Guru (in his *Vedanta Rāj-Yōga*, edited by S. C. Rose at Lahore in 1880) says that Rāj-Yōga Rishis, “after remaining as long as they like in the condition of absorption in the Infinite, metamorphose their bodies into lingams, many of which may be seen in the Ashruns, and then enter into final reunion with the Universal spirit” : “many who died thousands of years ago are still living, and are visited periodically by the Yōgis on the Nilgiri hills.”

Yōni. The female emblem in India (from an Aryan root meaning “hollow,” whence the English “yawn”). The symbols of the Yoni include the circle, ring, oval, triangle, door, ark, pomegranate, apricot, tulsi plant or basil, bean, barley corn, and holed stone, with many others, artificial or natural, including the argha, the kestos, the leaf, and the vesica-piscis, with the comb, the cave, and other hollows. The symbol is found in all the ancient hieroglyphic systems, as *mat* in Egyptian, *muk* in kuneiform, *mo* in Hittite, in each case meaning “mother.” It is common in Asia and Europe : the earliest pictures of the naked goddess in Asia Minor, Babylonia, or Egypt, are equally indecent with Keltik representations (see Sila-na-gig). Everywhere the emblem wards off the evil eye, and confers prosperity like the phallus, with which it is often combined. It is symbolised later by the horse shoe, and the horse collar. In many corners of Europe peasants still believe that when an animal is sick the owner should creep through the horse collar ; for all such rites of “passing through” secure rebirth or new life. Such rites were still observed in Russia as late as April 1896 (see *Notes and Queries*, 23d May 1896). In India we have seen the Yoni carved in stone, ivory, or hard wood, for charms (see Argha, and Stones).

Yorubas. A W. African tribe who worship Oro as a pole six to twelve feet high (Mr Gallmer, *Journal Anthropol. Instit.*, Nov. 1884). Ifa the fire god is adored under the emblem of 16 stones of the palm nut, each with three or four eyes. The Oro pole has a cord at the end, holding a thin piece of board which emits a shrill whistle in the

wind—the voice of the god. When this is heard the women do not venture to approach, but usually bring food and water to the pole. Shango, the thunder god, is also much feared and none dare put out a fire caused by lightning, even when it destroys their houses.

Yourouks. A nomadic Turkish tribe of Asia Minor, who, though professedly Moslems, retain many secret rites like those of Anṣeirīyeh, and Yezidis. They are thought to have come W. through N. Persia in our 15th century. They are divided into forest and pastoral Yourouks. The former are charcoal burners, and call themselves Allēvi. They believe in trānsmigration of souls, and regard peacocks and turkeys as evil spirits (see Yezidis); they hang sacred trees in the woods with ex-voto offerings, such as rags and wooden spoons. They hold secret meetings in the forests, and at stone heaps, wells, and graves. The passer by utters a prayer, and (like Kelts) casts a stone on grave or cairn, as a memorial of his visit. They believe in magic, and in the evil eye, and practise sorcery with cups (Mr Bent, *Journal Anthropol. Instit.*, Feb. 1891).

Yu-chi. The White Huns, or Uigurs, of Tartary, as called by the Chinese. After wars beginning in 200 B.C. (Prof. T. de la Coupèrie, *Academy*, 31st Dec. 1887), on the N.W. borders of China, they were driven out by the Hiung-nu, or Turkish Huns proper, in 165 B.C. from their settlements between An-si and Si-ning, and settled on the upper Oxus, whence they entered Baktria under a famous leader Kitola, who expelled the Sakas, driving them towards India. Kitola followed, and seized Gandhara, and even reached Peshāwar (see India). Under Kasasa these Turanians repelled the Parthians in 40 B.C., and his successor and son, Kasasa II, conquered part of N.W. India, his people being then known as Gweti. They are credited with having built the stupa called the “Hundred-Tchang Buddha,” at their Central Asian capital, in 292 B.C., and they appeared in India from our 1st to our 3rd century.

Yug. Sanskrit : “age.” See Kalpa.

Yukatan. The coast province jutting into the Gulf of Mexico, a last abode of the Tolteks (see Mexico), whose holy city (see Uxmal) was the Nabua capital. At Uxmal the natives told the Spaniards, in 1586, that “all the pious builders of the monuments they saw had left the country 900 years previously” (Brinton, *Mayas*, p. 127). According to their sacred book—the Chilan Balam—the country was civilised as early as the 1st or 2nd century A.C. (Bancroft, *Native*

Races). The Abbe Brasseur de Bourbourg thinks that the earliest date was 174 A.C. The Spaniards were astonished to find stone crosses, especially one, 3 yards in height, in a pyramidal temple of the island of Kozumel near the Yukatan coast. But this might be due to Spaniards of earlier date: for Velasquez occupied Cuba in 1511: though on the other hand the cross may have been a Buddhist Svastika; for stone crosses occur with very early monuments in India (see Wixipekocha).

Yule. See Christmas. In Gaul, Bretagne, and Britain, Heoul, Yule, or Noel, the Icelandic Iol, and the old English Geol, was the feast of the winter solstice. The Teutons, and other Aryans, had only three seasons, and had six months of sixty days, or otherwise two seasons only. The sixty days of Yule-tide lasted from mid-November to mid-January among Goths of the 6th, or Saxons of the 7th, century A.C.; and the 24th December eve was "mother's night," when a healing dew was said to fall. The Yule-tide sacrifices were forbidden in 578 A.C., but the festival still continued. The word Yule has been thought to come from Hweol or "wheel," as denoting the wheeling of the sun (see *Wheels*), though Prof. Skeat connects it with the root *ul* "to howl," as referring to the clamour of the feasts. The 25th of December was accepted as Christmas day by Pope Liberius in 354 A.C., and the "Christ mass" is noticed in a Saxon chronicle of 1038 A.C., the season being then called the "Yule month." The Yule log was kept till the 2nd February (see *Candlemass*). Herrick writes:

"Kindle the Christmas brand and then
Till sunset let it burn,
Which quenched, then lay it up again
Till Christmas next return.
Part must be kept, wherewith to teend
The Christmas log next year,
And where 'tis safely kept the fiend
Can do no mischief there."

The "Yule candle" on every table was sacred to Thor, like the May-pole; and on 1st January (see *Scotsman*, 1st Jan. 1892) a pole was set up, surrounded with trusses of straw which were burned, while the farm hands were regaled with cider and cakes. A hawthorn bough singed in the flames, was given to the farmer, who hung it up in the kitchen, and this, like the Yule log, must be kept till the same day next year.

Z

This letter often stands incorrectly for Ş in our transliteration of Hebrew words in the Bible, such as Zadok, Zidon, and others.

Zakariah. Zechariah. Hebrew : “Yahveh has remembered.” The name of a king of Israel, and of several prophets. The Book of Zechariah is supposed to be a compilation from several sources (see Bible).

Zalmoxis. Zamolxis. A deity of the Getæ in Scythia who, according to Herodotos, appears to have been a deified hermit ; or according to some a pupil of Pythagoras. His doctrines were of a Buddhist character, but he preached the immortality of the soul. The Getæ used to send messengers to Zalmoxis, by tossing a human victim skywards and receiving him on their spears as he fell. Porphyry thought that he was so named because he was born in a *Zalmos* or “bear’s skin.”

Zamzam. Zemzem. The holy well (see Makka) at the great Moslem sanctuary. The word is supposed to mean “murmuring.”

Zarathustra. Zend : “high priest.” The Pāhlavi Zardusht (see Zoroaster).

Zarik. The 6th evil Darvand, created by Ahriman : the demon of “poison.”

Zarvan-Akarana. Zend : “boundless time.” This is not, as Haug thought, the name of a deity, but merely means the “eternity” through which Ahūra-mazdā contended with Angro-mainyūs or Ahriman.

Zend-Avesta. See Avasta, Bundahīsh, Vendidād, Yasna, Yasts, and Zoroaster.

Zeus. The Greek god of light. The Dyaūs of the Vedas : from the root *Di*, “to shine.” The abode of Zeus was on Olumpos in Thessaly. His sister (see Hērē) bore him Ares, Hēphaistos, and Hēbē. The stone which his mother Rhea gave to his father Kronos, when he would have devoured Zeus, was adored at Delphi. The legends of the amours of Zeus with various dawn maidens were innumerable ; but Hesiod speaks of him already as the Supreme God, who reads the hearts of men, and who tries them by pains and pleasures. He was the author of good and evil alike, and incapable of doing wrong. The Kretans said that he was born in the cave of

Mt. Ida (see Krete), and nourished by the goat Amaltheia. He was the conqueror of all gods (see Titans), and had many names. Zeus Ombrios was Jupiter. Pluvius (Latin : *Imber*, "shower"), a god of the thunder-shower which fertilises earth. In his more savage forms he was called a "devourer of men"; and human sacrifices were offered in his honour. But he was also the bestower of all good, and the teacher of agriculture and civilisation. In the Orphik hymns he is addressed as supreme :

"The earth is thine and mountains swelling high
The sea profound, and all within the sky
Saturnian king, descending from above
Magnanimous, commanding, sceptred Jove,
All-parent principle, and end of all
Whose power almighty shakes this earthly ball."

Zi. Akkadian : "spirit" (see Ti).

Zikr. Hebrew and Arabic : Babylonian *Zikru*. This root means a memorial-stone, a male, and a remembrance. Mankind is said, in Genesis, to have been made *Zikr va Neḳabah*, answering exactly to the Lingam and Yoni. In Arabic a *Zikr* is a "celebration" of the divine names repeated over and over by the Dervish, as the Om is by the Hindu (see Yōga), with the like hypnotic results. [The origin of the word is not clear. It may come from the Akkadian *Zi-gur*, or "spirit abode," the name given to a shrine, and to divine stones in which dwelt a *Zi* or "spirit."—ED.]

Zimbabwe. Bantu : "stone building" (see Africa).

Zingan. Tchengan. Zingari. See Gipsies.

Zir'a-banitu. Babylonian : "seed of offspring." A title of the mother goddess, in use as early as the time of Ḥammurabi (2100 B.C.), who built a temple to her.

Zirna. An Etruskan goddess, represented with a half moon hanging from her neck, and accompanying Turan. She is probably the new moon. [Akkadian *Zir* "light."—ED.]

Zoan. Hebrew : *Ṣoan*, now *Ṣān*, supposed to mean "flocks." The ancient Hyksos capital in the Delta (see Egypt). The ruins extend about 1 mile N. and S., by $\frac{3}{4}$ mile E. and W. One of the temples encloses a space of 1500 by 1300 feet, and in the middle ages was converted into a fortress : it is built of red granite brought from Assouan. Fourteen obelisks—the largest in Egypt—lie in

the ruins. M. Mariette found a sphinx, and other strange monuments, older than the Hyksos Apepi, who carved his name on the former. Lepsius here discovered the valuable "decree of Canopus," and many remains of the age of Rameses II. M. Naville here recognises the name of Pepi I (*Academy*, 1st July 1882); and Merira of the 15th dynasty here built a temple to Set, the sculptures of which still remain (Dr F. Petrie, *Academy*, 14th June 1884). Usertes III of the 12th dynasty is also represented, so that the antiquity of Zoan is well established (see Numbers, xiii, 22 : Psalm, lxxviii, 12).

Zodiak. The 12 signs of the ecliptic, or path of the sun (see Aries). [As already explained many doubtful statements have been made about these signs. The constellations overlap each other, and vary from 22° to 42° in length on the ecliptic (Mr E. W. Maunder, *Monthly Notices Rl. Astronom. Socy.*, March 1904, p. 490). The inventors of the Zodiak must have lived between 42° and 36° N. Latitude, or about the latitude of Mt. Ararat; and the constellations cannot have been invented before about 3000 B.C., nor are they traceable before about 600 B.C. The Kassite boundary stones of the 11th century B.C. give the emblems of 16 gods, and among these all the zodiakal signs occur, excepting the scales (a late sign), the water pot, and the fishes; but they do not occur in any regular order, and they are here only the symbols of gods, whose names are written on them, or are noticed in accompanying texts. It is very remarkable that we still speak of the sun as "entering Aries" at the vernal equinox, which it ceased to do in 110 B.C. In 1904 it entered Aries on 18th April, Taurus on 11th May, and Gemini on 20th June. The earliest date at which it entered Aries at the spring equinox was 1680 B.C., and the earliest date of entering Taurus would be 4410 B.C., or before the zodiak was invented. The order of the zodiakal signs seems however to be connected with the names of the Babylonian deities who presided over the months (see Year), beginning at the spring equinox, as follows :—

<i>Month.</i>	<i>God.</i>	<i>Sign.</i>	<i>Zodiakal Sign.</i>
1st month	Anu and Bel	Ram	Ram
2nd ,,	Hea	Bull	Bull
3rd ,,	Twins	Sun and Moon	Twins
4th ,,	Adar	Tortoise	Crab
5th ,,	Allatu	Dog	Lion
6th ,,	Istar	Istar	Virgin
7th ,,	Samas	Disk	Scales
8th ,,	Marduk	Scorpion	Scorpion

<i>Month.</i>	<i>God.</i>	<i>Sign.</i>	<i>Zodiakal Sign.</i>
9th month	Nergal	Archer	Archer
10th „	Papsukal	Sea Goat	Sea Goat
11th „	Rimmon	Water	Water Pot
12th „	The Seven	Stars	Fishes

The zodiak spread to Egypt, India, Europe, and even to Peru, with but slight modifications; but is nowhere traced very early.—ED.]

The first description of the signs is in a poem by Aratos in Greek, about 300 B.C., when Babylonian astronomy was known, after Alexander the Great had conquered the great city; but our more exact knowledge is dependent on Ptolemy's catalogue in our 2nd century. Aratos versified the ideas of Eudoxos; Cicero translated his poem into Latin, and Hipparkhos was acquainted with Eudoxos and Aratos (see Cicero *On Nature of Gods*). Porphyry as we pointed out (*Academy*, 19th September 1885) says that Kallisthēnes was the first to bring Babylonian astronomy to Greece.

The Hindus call the passage of the sun from one sign to another a *Sakrānta*, when special rites are observed. Some of these may be here noted (see Mr Atkinson, *Journal Bengal Rl. Asiatic Socy.*, i, 1884). The actually extant zodiakal stones are enumerated in *Notes and Queries*, (1st February 1898).

In *Min* or *Chait* (Pisces, March) children visit their relatives, and place flowers, and rice colored with turmeric, on the doorsteps, receiving in return food and garments. In *Bikh* (Aries, April), Uma, Kāli, Nārāyana, and Rāma, are worshiped. The new year is reckoned from this month. In *Kark* (Cancer, July) there is a rest from labour, as the barley and maize was sown in the preceding month Mithun. The peasantry deck themselves with sprouts, and used to engage in stone-throwing and mimic wars, the prisoners taken being originally sacrificed. The "scape dog" is still hunted at this season (see 'Azāzel). In *Kanya* (Virgo, September) hay and fuel is collected, and fires are lighted on all hills with much singing and dancing. In *Makar* (Capricornus, January) great fairs take place. This used to be the first month of the year. Figures of birds of baked flour are hung round the necks of children. Lustrations and bathings are usual. The children eat part of their dough images, and give the rest to the birds.

Zogo. A god, spirit, charm, or sacred object, among the Murray Islanders (see *Journal Anthropol. Instit.*, August, November 1898).

Zohāk. Pāhlavi (see Azi-dahāk). This "biting snake" is

converted later into a historical tyrant, with snakes biting him and growing from his shoulders. He was slain by Feridūn (see *Shah-namah*).

Zohar. See *Ḳabbala*.

Zoroaster. See our *Short Studies*, iii, pp. 147-242.

[A short summary of the essay in question, with later annotations by the author, may be here given. Of Zoroaster we have no real history, but many legends. The name, *Zarathustra*, in the early Zend Persian, is said by Darmesteter to mean a "high priest"; and, while *Zarathustra Spitama* ("the very pure (or white) high priest") is mentioned already in the *Vendidād* as though a historical person, his story is already a legend, in which he defeats the devil with the word of God, on a mountain. In one sense the *Zend-Avesta* (or "law with comment") is the work of Zoroaster, inasmuch as it represents the laws laid down by "high priests" of the Persians; but its books are not all of one age. Pliny, who says that *Hermippos* translated 20,000 lines of the works of Zoroaster into Greek, commenting on 2 million of his verses, and indexing several books on magic and science, believed that this prophet lived for 30 years in the desert, eating only cheese, and insensible to the lapse of time. His mother was *Dughda* ("the daughter") and he had 3 wives, 3 sons, and 3 daughters. He was born of a virgin who conceived by a ray of light which entered her bosom. When born he laughed. A tyrant king sought to slay the babe. He was pierced with spears, trampled by oxen and horses, and cast into a fiery furnace where he shone as molten brass. He was tempted by *Ahrirnan* on a mountain, and received the law from God on Mount *Elburz*. He will reappear in the future (see *Sosiosh*) when the pious saints of the past will live again with him (see *Sacred Books of East*, iv, p. 77). Traditionally Zoroaster lived about 1800 B.C., and converted King *Vistasp*. But the historical *Vistasp*, or *Hystaspes*, was the father of *Darius I*; and, if he actually reigned in Persia, it was in the first half of the 6th century B.C. before *Cyrus*. The *Bundahish* (now extant only in the later *Pāhlavi* dialect) includes a valuable note (xxxiv, 7, 8) to the effect that the "coming of the religion" was in the 30th year of Zoroaster's age, the 30th year of the reign of *Vistasp*, and 272 years before *Alexander the Great*, which gives us a date about 600 B.C. The religion of the *Zend Avesta* appears to have been that of *Darius I* (see *Persepolis*), but is not monumentally known to have been that of *Cyrus*. *Herodotos* had heard

the hymns of the Magi sung, in the 5th century B.C., and his account of Persian beliefs and customs agrees with the Mazdean beliefs. Prof. Harlez thinks that the oldest part of the Avesta may date from 700 B.C. (before the Persians came into contact with Assyria), other parts being of about 400 B.C., and some as late as 100 B.C. The language of the Vendidād, and of the 5 Gāthas or "hymns," is older than that of some of the other surviving books, and agrees with the language of the kuneiform texts of Darius I. In the Yasht (xxiii) we find an allusion to "Gaotema the heretic" (Gotama Buddha), which is perhaps not older than the time of Āsōka or 250 B.C. Mills on the other hand would have the Gāthas to be as old as 1000, or even 1500 B.C.

It is acknowledged that the Avesta was destroyed by Alexander the Great; and the Vendidād is said to have been the only one of 21 Nasks, or books, to escape complete. About 200 B.C., a collection of 15 Nasks appears to have been made by Parthian kings, but the restoration of Mazdēan literature was due to the Sassanian kings. Ardeshir I (226-240 A.C.) is said to have consulted Tansar, or Tosar, a prince who had become a priest; and a letter of Ardashir, to the king of Taberistān, was translated into Arabic in 762, and into Persian in 1210 A.C. This (whether genuine or not) speaks of 1200 skins of oxen covered with writing as having been burned by Alexander the Great, containing the sacred Persian laws. Shahpūr I (240-274 A.C.) began to collect the lost books, perhaps from the oral preservation by Magi; and Shahpur II (309-379 A.C.) revised the canon, being aided by Adarpad, a priest who is said to have undergone the ordeal by boiling lead, which he drank unhurt, showing the veracity of his account of the scriptures.

The Avesta, so recovered, included the Vendidād or "law against fiends," the Visparad which consists of litanies, and the Yasna in which are included the Five Gāthas or "hymns," which Haug supposed to be the oldest part of the Avesta. The Yashts, or hymns to the divine spirits (see Yasts) form the Khorda-Avesta, or "little law." All that we can certainly say of this religious literature is, that Ahūra-mazdā is noticed as the god of Darius I, and that texts of Xerxes refer to Mithra the sun god, and to Anahita the "spotless" virgin goddess of the Yashts. The whole subject may be studied in various volumes of the great series of *Sacred Books of the East*. The Pāhlavi works (though some, like the Bundahīsh, the Bahman Yasht, the Hadokht Nask, etc., claim to be translations of original parts of the Avesta) are more numerous, but much later than the Avesta proper, and are known to us only from manuscripts of our 14th century. The Vendidād and

Yashts are translated by Darmesteter (vols. iv and xxiii of the series in question) : the Visparad and Yasna by Mills (vol. xxxi) : the Pāhlavi works by West (vols. v, xviii, xxiv, xxxvii). The Avesta is remarkable for its inculcation of truthfulness, and love of goodness, amid much ancient superstition common to the Vedas, and recognisable among the earliest Aryans of the West—a general heritage of the Aryan race. But the direct exhortation to “good thoughts, words and deeds” (Dinkard viii, 23) is found only in a late work in Pāhlavi, and may be traceable to Buddhist influence.

The legends of the Avesta have been noticed under various headings. The good and wise creator Ahūra-Mazdā, “the very wise spirit,” is aided by seven spirits whom he created, called the Amesha-spentas or “undying spirits.” He is opposed by Angromainyūs, “the wrathful mind,” and by the Darvands whom he produced ; but the Persian devil is “ignorant” of the designs of God, and will in the end be defeated, as he was when he attacked the heavenly city. The soul at death is led by the angel created by man’s good thoughts, words and deeds—his conscience—to the “bridge of the gatherer,” guarded by the sacred dog. The soul of the wicked is blown by a noisome wind to darkness, there to dwell with the devil. All good men, beasts, and plants, were created by Ahūra, and all evil things by Angromainyūs. It is the duty of the faithful to destroy his creations, such as serpents, toads, etc. The first man (see Yima) was righteous ; according to other legends the Gayomard, or “bull-man,” was a prototype slain to produce all things created, and the first pair Meshyo, and Meshya, grew from the sacred rhubarb tree, and fell because they attributed creation to Ahrimān (Bundahīsh xv, 3). After 50 years of innocence, they were then clothed in leaves and skins. The science, and some of the mythology, of the Bundahīsh seems to be borrowed from Babylon—including the story of six days of creation. The Pāhlavi dialect in which it exists is full of Semitic words, not found in the pure ancient Zend language. The Persians spoke of four ages : the golden age of Zoroaster : the silver age of Vistasp : the steel age of Adarpad (250 A.C.) : the iron age of apostacy after the Moslem conquest of 630 A.C. The present “wolf age” is to be followed by a “lamb age,” when Sosiosh, born of the seed of Zoroaster, but of a virgin who bathes in the lake Vouru-kasha, or ocean, will finally defeat Ahrimān.—ED.]

Zulus. A fine and intelligent Bantu tribe in S.E. Africa, now reconciled to British supremacy. They are of a dark brown or black complexion, with negro features. They came from further N.E. Their great military system was the cause of their power. They harried the

Transvaal, and founded the Matabili kingdom, to its north. They have a vague belief in a supreme God, but worship, and fear, various spirits (see Africa). They have customs probably of Arab origin, such as that of the Levirate, or marriage to the widow of a dead brother. They present offerings of "first-fruits," and have regulations as to food and cleanliness recalling those of the Hebrews. They observe also circumcision like Arabs and Jews. They are, like other Africans, much subject to the tyranny of wizards who "smell out" witches. They call the deity a great "maggot," or "worm," and believe the souls of chiefs to pass into the bodies of serpents. They wear a peculiar ring of hair, denoting that they have been permitted to marry, after deeds of valour; and this ring is also worn by the Matabili.

Zuzim. Zamzumim. Hebrew. Ancient tribes in Bashan (Gen. xiv, 5: Deut. ii, 20) who were reputed as giants. [Possibly the Akkadian *zuv*, *zum*, "to destroy" as conquerors.—ED.] They appear to have extended as far south as 'Ammon in Gilead.

THE END.

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APPENDIXES.—I. A Coloured Chart of all Faith Streams, $7\frac{1}{2}$ feet by $2\frac{1}{4}$ feet, either
folded or on roller ; II. Map of World, as known about Second Century,
B.C., showing Early Races and Faiths ; III. Sketch Map of Ancient India,
and from Baluchistan to Anam, showing Early Tribes, their Sacred Places,
&c.; IV. Synoptical Table of Gods, God-Ideas, and many Features which
all Faiths have more or less in common. If on roller, this is 3 feet by 21
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“General Forlong, who has served over thirty years in the British army in India, and been always employed in various administrative duties, and ever intimately associated with the natives, has issued the first two volumes of his long promised work on the Evolution of Religious Thought from the first rude symbolisms of Faiths to the latest Spiritual developments. Making himself master of many of the various local dialects of India, and ever carefully cultivating friendly relations with natives of all ranks, priests and devotees, he has had revealed to him much of which the ordinary traveller and student is ignorant.”—*New York Tribune*.

“‘The Rivers of Life, or Sources and Streams of the Faiths of Man in all Lands,’ is one of the most striking monuments of literary labour given to the world for many years. It consists of two quarto volumes, containing 1270 pages, with carefully prepared indexes (extending over 54 pages, in close treble columns), and a most elaborate synoptical table having the names of all the different gods of mankind arranged in family groups. The author has quite a genius for putting his facts in this form, and makes use of it frequently with excellent effect through the book in presenting historical matter. There are other three Appendixes, two of which are maps—one showing the movements of early races and faiths, and the other the sacred places of ancient India. The interest of most readers will, however, be in the third Appendix. This is a coloured Chart of all faith streams, measuring $7\frac{1}{2}$ by $2\frac{1}{4}$ feet. *It is impossible* to exaggerate its use to the student of Comparative Religion. The various Cults referred to in the work are here shown by distinct colours in the centre space with the god-ideas or Incarnated forms of these. It possesses wide margins, and on one side is a well digested list of the main facts connected with the external relations of religion, and on the other a similar statement of its constituent elements. These are all arranged under their appropriate dates. A glance at the Chart therefore shows you what are the leading ideas in any particular creed, and by turning to the sides one is furnished with the actual historical circumstances. The work is not only well printed but profusely illustrated. There are, in addition, 17 full-sized plates, with archæological drawings, and 339 other engravings at suitable places throughout the volumes.

“It is not surprising, then, to hear that General Forlong has spent much time and money on his work. It is forty years since he first commenced the study of religions. He went out to India as a young officer full of evangelical fervour, but soon found that the natives had something to teach him, and with characteristic honesty he set himself to find out the truth. . . . The scientific spirit was strong in the author, and he has enjoyed much facility in carrying out his researches. His long residence in the East made him not only familiar with the language and worship of the various tribes, but brought him the friendship of priests and devotees. He has visited the shrines of Palestine as well as India, and spent many a holiday in antiquarian investigation at the sacred haunts of the West.

“This personal contact gives vividness and accuracy to his descriptions, but in the course of a busy life, and particularly during the past eight years of greater leisure, he has also through reading gained a fulness of information that has greatly contributed to the success of his Herculean task. A list of more than 900 volumes has been mastered or consulted in the preparation of the work, being every authority in English as well as many in French on the subjects treated. The result is an accumulation of facts that, were it not for their intrinsic interest, might be sometimes felt oppressive, but these will furnish a rich quarry to (ordinary students.

“There is no negative attitude assumed to sacred writings, for ‘they all contain much that is true and good.’—One may gather from the contents or titles of the chapters the vast extent of territory and subjects embraced, and over all the author moves with a firm step. A wide induction and intimate acquaintance with his facts have given him confidence in his theory. This is stated with commendable candour, but without dogmatic pretensions, and the real value of the book is in no way dependent on its acceptance. Many of his positions will in all probability call forth attack, but the solid learning and intellectual ability exhibited by the author are sure to win him universal respect.”—*Dundee Advertiser*.

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belongs to the past and such present facts and incidents as can be discovered of a similar character. . . . He has collected an amazing amount of information . . . and his researches show beyond any doubt that the Christianity of the orthodox churches has been extensively intiuenced by the chief elements he traces through so many mythologies. This work is specially valuable as the result of original investigation pursued during a long course of years throughout all portions of our Indian possessions and the least frequented parts. The reader will be filled with admiration at the marvellous patience of research and the accumulated stores of varied information conveyed in these volumes and rendered attractive by vivacity of style, abundance of illustration, and typographical beauty. Being well versed in the Eastern languages and local dialects, he was led by his duties and love of research to visit all the sacred shrines of the East, and was thus able by friendly and long private intercourse to learn the real ideas of priests and devotees. The original research of the work manifests itself as one proceeds, and the last chapter embodies in 174 pages a vast amount of valuable matter.”—*Inquirer*.

“Major-General Forlong has just published, and Quaritch (15 Piccadilly) and Bouton (New York) publish a work which should be full of interest. The author has studied his subjects in the land where alone it can be fitly investigated—India ; and his elaborate volumes are certainly a monument of industry. They are full of excellent illustrations, and are accompanied by a large chart showing very completely the rise and fall of religious ideas. . . . We know of no more bold and comprehensive effort to grapple with a subject so full of interest.”—*Light*.

The *Journal of the Anthropological Institute of Great Britain and Ireland* for May 1883 reviews the “Rivers of Life” at some length, and very favourably, more especially treating of the ancient races and faiths which, it says, the author “has done good service in bringing together so fully and so well.”

In *Modern Thought* for January 1884, there is also a lengthened and favourable notice of the “Rivers of Life,” on the same lines as in the *Journal of the Anthropological Institute*.

SHORT STUDIES

IN THE

SCIENCE OF COMPARATIVE RELIGIONS

EMBRACING MORE ESPECIALLY THOSE OF ASIA,

BY

MAJOR-GENERAL J. G. R. FORLONG, F.R.S.E., F.R.A.S., M.A.I., ETC.,
Author of "Rivers of Life."

DIVISIONS OF VOLUME.

PREFACE AND INTRODUCTORY CHAPTER.

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| I. JAINISM AND BUDDHISM. | VI. CONFUCIUS AND HIS FAITH. |
| II. TRANS-INDIAN RELIGIONS. | VII. THE ELOHIM OF HEBREWS. |
| III. ZOROASTRIANISM. | VIII. THE JEHOVAH OF HEBREWS. |
| IV. HINDUISM, VEDAS, AND VEDĀNTISM. | IX. SACRED BOOKS OF THE WEST. |
| V. LĀO-TSZE AND TAO-ISM. | X. MAHAMAD, ISLAM, AND MAKĀ. |

XI. SHORT TEXTS OF ALL FAITHS AND PHILOSOPHIES.

Elaborate Index, embracing all Names, Subjects, and Chief Authorities.

THIS is a large and important work by a now well-known Orientalist, and forms a fitcompanion volume to his "Rivers of Life," and is in the same type and style. It contains Ten Studies, which, owing to selection of the subjects, make the book a veritable epitome of all Ancient and Modern Faiths, except Christianity, which is only touched upon when necessary in the all-embracing Science of Comparative Religion.

The subjects are not only of immediate but enduring interest—historically, literary, and religiously, more especially to the peoples concerned, and the governing and administrative classes of Trans-India—English, French, Dutch, Javanese, Siamese, Tongkinīs, and Cochinese. The first two studies enter minutely into the very ancient social, religious, and political history of these and other adjoining states and nations, of which little is really known even by themselves, and still less by their rulers, conquerors, or suzerain lords.

As regards ancient Indian history, the author advances strong reasons against the popular belief that Aryans were, either in India or further eastward, the first or chief civilizers; attributing this to Drāvīdo-Turanians and Mongolic peoples who entered India from the West and North, probably a thousand or more years before Aryans touched the Ganges. Stress is laid on the ingress of a mid-northern race by the tracks of the chief rivers of the ancient kingdom of Uttar Kosāla or Srāvāsti, more especially by the passes of the Gogra and Kārnali—probably the ancient Srāvasti and Māla-inda or "river of Mālas."

There is a great deal in this volume to prove that man's first cultus was Arboreal, or as now termed, a worship of divinities of vegetation, as spirits of groves, trees, corn, and such like. This cult is here shown to be as strong in

India and Trans-India as among Syrians, Hebrews, Tyrrhenians, Greeks, and Latins. Thus the author upholds the arguments and position he took up in his former work, some twenty years ago, that all early gods were but rural and tribal divinities embodying the sensuous wants and ideas of the needy and ignorant ; that there is little to choose between the ruddy Etruskan god of groves, the Pelasgian Dodona, Aryan Zeus, and the Āla, Ālē or Elohim of Semites. All claimed the tree symbol and lordship over animal and vegetable nature, and therefore was this symbol placed in 1880 at the head of the author's "Chart of Rivers of Life" or Faith-ideas.

The monographs on Zoroaster, Lāo-tsze, Confucius, and Mahamad place these leaders of multitudes more succinctly and graphically before us than has yet been done ; and bring out many features heretofore overlooked or insufficiently dealt with ; and the adjoining chronological tables supply a wealth of information most necessary to have at hand in these important studies.

Under "Sacred Books of the West," the author so far only gives us the history and development of the Bible of the Hebrews as seen in the quasi "Greek Septuagint," but this is done historically and carefully, and shows the best criticism of the subject up to date in a simple and clear manner, with a result which may surprise many but should offend none.

The volume closes, and we may almost say is summed up in *Study XI*, which is a metrical epitome in *Short Texts of Faiths and Philosophies* chronologically gleaned from all sacred writings and the teachings of the wise and good. These are charmingly realistic and often very quaint, for they are pithily strung together, and enable one to grasp the national and homely piety, literary style, and the general culture of the old thinkers.—*Prospectus*.

"Comparative Mythology is a very large subject, and is most attractive to many thoughtful people merely as an interesting study ; but it is beginning now to resume new aspects from its bearing on the history of human progress ; it throws new lights on the steps by which man advanced from barbarism to his present condition of civilisation.

"It is this wider grasp which distinguishes General Forlong's book. . . .

"To the student of Indian religions the article on Jainism and Buddhism will have a special attraction. The Jainas are still a large sect in India, and when the investigation of these subjects first began it was supposed from their teaching and customs they were the remains of what had survived of the Buddhists. Sir Henry Yule—better known as 'Colonel Yule'—even as late as the publication of his 'Hobson-Jobson' describes them as 'the earliest heretics of Buddhism.' Ultimately, it was discovered that Jainism was as old at least as Buddhism, and at last it came out that Maha Vira, the last of the Jaina Tirthankars, was living at the same time as Gotama Buddha, but the Jaina prophet was the elder of the two. Maha Vira was said to be the last of twenty-four Tirthankars, or prophets, that had appeared at various dates in the past. The greater part of these are no doubt legendary ; but General Forlong accepts Parsva, the twenty-third Tirthankar, whose date may be assigned to the ninth century B.C., as being historical ; and he believes that Jainism existed through most of Northern India, Afghanistan, and Bactria from a very early period, and Buddhism was only an offshoot from this older faith. Of course it need not be pointed out that most of these data about the Jainas belong to the very outer verge of our present knowledge ; but the primary fact that their form of teaching is older than Buddhism is now well established, and that in itself is almost sufficient to prove that the younger faith grew out of that which preceded it. This conclusion derives its great probability from the close resemblance that exists between the two systems ; the differences are so slight that the one must almost necessarily be a sect of the other. . . .

"There is another aspect of the subject into which General Forlong enters very fully ; that is, as to whether Buddhism is essentially Aryan or Turanian in its origin ; and he concludes that it—which in his view includes Jainism—belongs more particularly to the latter race. But there is another branch of this subject, which is, perhaps, equally important. This refers to the early civilisation of India

—was it Aryan or Turanian? When the Indo-Aryans first arrived in the region they called the natives ‘Asuras,’ or demons, and used other contemptuous names for them. Up till lately it has been generally assumed that these people were in a low, primitive state, and the improvement of their condition was due to the invaders. It has now been shown that the Aryans who entered from the north-west were in the nomadic stage, and whatever they may have brought with them, they could not have had many of the arts of a civilised life. There is a description of a temple in the ‘Satapatha Brāhmana,’ the date of which may be put at about 1000 B.C., and the structure was nothing more than posts, mats, and reeds. That was the condition at that date of architecture among the conquering race. On the other hand it is stated in the ‘Mahābhārata’ that the palace of the Pandavas, near the present Delhi, was constructed by Maya, an architect, who was a ‘Daitya,’ or ‘Asura,’ which means that he was one of the aborigines, and, although probably a mythical character, that does not detract from the conclusion that the Aryans received their architecture from the country they had invaded. But there is more than that to be said on this point. It is now well established that the Dravidian architecture of India was derived from the primitive wooden style of these Daityas or Asuras. Modern historians now recognise architecture as one of the tests which may be applied in estimating the progress that has been made in the various stages of civilisation; and in this case the evidence speaks for itself. If these pre-Aryans had the art of architecture, we may suppose they had along with it other arts, and that they were far from being the rude race that has hitherto been assumed.

“The connection of Zoroastrianism with the Vedic system has long been recognised, but its affinities with Semitic teaching is a later aspect of the subject, which yet requires more investigation devoted to it. General Forlong deals at some length with this old faith of the Parsees or Sun Worshipers. . . .

“The effort here has been to show that the book is full of valuable matter that has been gathered in from the Far East; and that whatever may be the ultimate decision on the more speculative points with which it so largely deals, it will be found to contain much that is deeply interesting to the student of Comparative Mythology.”—*Daily Chronicle*, 17th August 1897.

“The author of this substantial volume has already earned a reputation in connection with the subject of which it treats. It is fourteen years since he first made a serious contribution to its literature by two massive quartos entitled ‘The Rivers of Life.’ They represented the labours of more than twenty years spent in the most favourable circumstances for acquiring an intimate acquaintance with the history of religion. Our author was early led by his profession to settle in the East, and it was while there that he became specially interested in the curious cults around him. The subject at last fascinated him, and he has devoted the best of a laborious lifetime to its service. A book written by anyone under such conditions could not fail to be of great value, but in General Forlong we have a man of unresting assiduity, exceptional intelligence, and unswerving integrity. He has thrown himself with singular enthusiasm into the study of religions, and not content to rest on the laurels won fourteen years ago he has again appeared before the public with this portly folio of nearly 700 pages. The volume, with the exception of a few slips in spelling, very pardonable where one has to deal with so many strange names, and where one tries to carry out, as our author does, an improved system of spelling, is sure to impress the reader with the capacity of those responsible for its issue. It is well printed on good paper, with sufficient margins, and sent forth provided with excellent maps, most valuable chronological tables, and a very useful index.

“It is impossible in the space at our disposal to give an adequate idea of the contents of this remarkable book. Some of it has already appeared in magazines dealing with Oriental topics, and the whole of it is a mere selection from the vast stores of information that have accumulated, and that have to a certain extent taken form during many years of diligent research, but there is nothing fragmentary or incoherent in consequence of this arrangement. These studies consist of eleven articles, each of which might have appeared independently by itself, and yet all of which have an intimate relation to the science of comparative religion,

while some of them, as will be obvious from their titles, have even a nearer kinship. 'The selection of these Short Studies,' writes the author in his introductory chapter, 'has enabled us to virtually embrace and epitomise all the faiths and religious ideas of the world, as well as to lay bare the deep-seated tap root from which they sprang.'

"The first article is on 'Jainism and Buddhism.' The author does not attempt to give us the genesis of religion, but only to find a basis from which 'such grand old structures as the Gāthas of the Vedas and the Avasta arose.' The most important fact brought out in this article is the relation of Jainism to Buddhism. All through these studies we see the necessity for a preparation. There is no Minerva leaping from the head of Jove. We have 24 Bodhas or saints before the birth of Gotama, extending back over a period of from 600 to 3000 B.C. Another interesting fact brought out in this connection is the relative importance of the Aryan and the Turanian. Buddha belongs to the latter, and to them India is indebted, in the opinion of our author, for most of her philosophy and civilisation. A great part of this article is devoted to a discussion as to the influence of Buddhism on Christianity. The subject is handled with great scholarship and candour. Much is made of the proselytising zeal of the Buddhist missionaries, and the easy intercourse between East and West during the first two centuries before our era. Our author has no doubt that Buddhism is manifest alike in Jewish Essenism and in Alexandrian mysticism.

"The second article is on 'Trans-Indian Religions.' It is a specially learned treatise on the migrations of the Malas or Malays, 'the mountaineers.' They arrive in the 'Hindu Holy Land' from Baktria. One finds them millenniums before the Aryans at the foot of the Himalayas or Snow Mountains—in the vale and plains of the Man-sarvar lakes. Four sacred rivers issue from this spot, and following these the Malays at last reach the fertile plains of India, from which they spread themselves in all directions to the Archipelago in the East, to Ceylon, to Polynesia, and even to America, as the Aztec language and civilisation prove. They were a very enterprising people, and taught the Aryans almost everything they knew.

"The third article is on 'Zoroaster and Mazda-ism.'

"There is a close connection between this article and the following three. They are on the Vedas and Vedāntism, Lāo-tsze and Taoism, and Confucius and Confucianism. The Aryans entered India, not as conquerors, but as colonisers, being for long, not only intellectually, but socially, inferior to the Malas or Dravidians. The Brahmans were rather priests than thinkers, and got all their philosophy from the Turanian pundits. The Vedas, like our Scriptures, in spite of the high claim made for their inspiration, are not so much a book as a literature, and represent not only a great variety, but a great difference of religious opinion and conduct. They are generally polytheistic and anthropomorphic. Vedantism is a reaction against their superstitions, and is essentially pantheistic. The reward of virtue is absorption; but one must be a theologian to distinguish such a loss of individuality from annihilation.

"There is a certain resemblance between Taoism and Vedantism. Tao, like Brahm, is not a personal but a metaphysical deity. Lāo-tsze was something of a mystic as well as a moralist. Goodness could alone and by itself secure salvation, but Tao was the way; and one who lived according to his precepts was at last identified with him. The system, however, strayed into Yogaism, and encouraged resignation and meditation. All evil arose from action. It came ultimately to teach the personal existence of Tao as a heavenly Father, and to emphasise the existence of spirits.

"Confucius was in all respects a contrast to Lāo-tsze. He was practical and definite, a moralist but not a mystic. When asked by his great rival at a conference to believe in souls and in divine inspiration, he replied, 'I have been a seeker for nearly thirty years, but have not yet found.' He was an agnostic or positivist. Great importance was naturally attached to politics. It was our duty to work for the improvement of the State, and our wisdom to avoid vain speculation and profitless discussion. His system of morals was embraced in the word 'Reciprocity.'

“The next three articles have a reference to the religion of Jews and Christians. One is on ‘The Elohim of the Hebrews,’ the other on ‘The Jehovah of the Hebrews,’ and the third is entitled ‘The Sacred Books of the West.’ They are very scholarly and somewhat startling. Elohim, the word used in our Bible for God, is derived from Al, ‘the strong one,’ and is associated with the worship of trees and of fire. The Ale-im were local spirits under and over the earth; in other words, the monotheism of the Jews, as that of every other nation, sprang from polytheism.

“The ninth article is on ‘The Greek Septuagint and the Bible of the Hebrews.’ It proceeds on the familiar lines of what is called ‘the higher criticism,’ but special stress is put on the destruction of the original MSS. There is the tradition of Ezra reproducing by miracle the sacred books which had existed before his time, but the Septuagint translation was burned in the Bruchium library in the great fire of 47 B.C., while the ‘Temple Standard’ Roll was sent to Rome by Josephus after the fall of Jerusalem and never more heard of. Corruption has since then gone on apace, and was greatly helped by the well-meant attempt of Origen to prevent it, the text, his emendations and comments, being hopelessly mingled. A revised version of our Scriptures is therefore maintained to be an impossibility in the absence of reliable MSS.

“The tenth study, ‘Mahamad and Mahamadanism, or Islam and its Bible,’ is one of the most extensive and interesting. It is a very careful and sympathetic piece of work. The experience of the author, his intimacy with the representatives of so many religions, gives him a great advantage in the treatment of living religions. It is especially seen in this really ample and excellent study.

“The last article will be justly popular. It is called ‘Short Texts in Faith and Philosophies.’ Much labour has been bestowed on it. The author brings before us in chronological order the sentiments and ideas of the wisest and best on creed and conduct. It is astonishing to find how they meet and embrace each other across the centuries, and goes a long way to confirm the conclusion reached by the circle of friends in the house of the great Shaftesbury that wise men were all of one religion. We hope the author may be induced to publish this part of his book separately in cheap form, that it may obtain the circulation which it deserves.”—*Glasgow Herald*, 1st July 1897.

“Any book on Comparative Religion by Major-General Forlong is sure to attract attention. He established his reputation as a scholar and an Orientalist several years ago by two massive volumes on the origin and nature of religion as it is specially illustrated by an experience of the East. The book came out under the title ‘The Rivers of Life,’ and was simply a mine of information. The present bulky folio of nearly 700 pages is better digested and more mature. It is well printed, and sent forth with an admirable equipment of excellent maps, a synoptical introduction, elaborate chronological tables, and a carefully prepared index, all of which do much to elucidate its contents, and will be found extremely valuable. It is difficult within limited space to do justice to the varied and substantial merits of such a book. Few men could be better prepared to undertake it than General Forlong. Some may have read more, but one cannot understand a religion or religions by mere reading. He has, however, not only devoted years to studying the literature of his subject, he has had the advantage of personal acquaintance with the representatives of different cults and creeds through a long residence in Eastern lands. It cannot be said that there is in his treatment of them any bias in favour of Christianity, but one cannot fail to be impressed by his sympathy and candour. There is here neither the dexterity of the apologist nor the rancour of the partisan. The author has evidently started with an earnest desire to discover the truth, and he has always the courage of his convictions.

“The book consists of eleven studies, anyone of which may be taken separately, but all of which are more or less related. The first is on ‘Jainism and Buddhism.’ It is really an elaborate dissertation on the religious movement culminating in Christianity. Instead of Jainism being, as was formerly supposed, an offshot from Buddhism, it is shown to extend as far back as 3000 B.C. It is found flourishing alongside the nature worship of the rude tribes in Northern India. In fact, it is one of the first protests against the debasing superstitions of the popular religion in the interests of intelligence and morality. There may be counted twenty-four

Bodhas, or saintly teachers, before the sixth century B.C., and there was thus a long preparation for Buddha. He was the heir of the ages, and he profited by their wisdom. The great question among the sects of his time had reference to the existence of the soul. Buddha plays with the accepted doctrine of transmigration, but is explicit in his denial of the supernatural. The soul to him is not personality, but character. It would be too long, however, to follow the interesting account of this system given by the author, of its adoption by King Asoka about the middle of the third century B.C., and of his sending out missionaries in all directions to preach its gospel. General Forlong points out that Asoka on becoming a Buddhist changed his title, and it is significant of the difference between Jainism and Buddhism. Before his conversion he was known as 'Devanam-piya' ('The Beloved of Gods'), but after it he called himself #Raja-piya-dassi' ('The Kindly or Humane One'), as if he no longer believed in the supernatural. The evidence given as to the rapid spread of Buddhism through Western Asia and even to Alexandria, principally through the agency of Asoka, is ample and convincing, while it is hardly possible to exaggerate the importance of the fact when we remember not only the many miraculous coincidences in the narratives of Buddha and Jesus, but also the frequent similarity in ethical ideas.

"The second article is on 'Trans-Indian Religions.' It is an extremely learned and careful study on the character and migrations of the Malays. The author follows them from the foot of the Himalayas, where round the Mana-Sarvar lakes lies the Holy Land of India, down through the plains, on towards not only China and Japan, but to Ceylon, Polynesia, and even America. One may call them Turanians, or better still, Mongols or Dravidians, but to these Mālas or mountaineers (as the name implies), General Forlong contends, the Aryans, who succeeded them, are greatly indebted for their civilisation. Buddha himself belonged to them, and it was they who successfully opposed the armies of Alexander. The third study is on 'Zoroaster and Mazdaism.' Here is one of the oldest of what is called book religions. This study is followed by one on 'The Vedas and Vedantism.' When the Aryans invaded India they found the crowd addicted to nature worship, but also elect souls impressed by the ethical teaching of Jaino-Bodhism. They did not immediately conquer the Malas, but were content for long to be the Aryās, 'the lowly third class' in the community, but in due course, by dint of pride and practicality, they rose to be the Aryas, 'the nobler ones,' and the Brahman-priest usurped the position of the Turanian monarch. Vedantism is simply a reaction from the superstition of the Vedas. Brahma with it becomes Brahm—not a personal deity, but a metaphysical conception. It teaches that God is to be served, not by sacrifices, but by morality, and that the reward of virtue will be absorption into the Divine Being, a condition that must not be confounded with extinction.

"The next two studies transfer the reader to China. The first is on 'Lao-tsze and Taoism,' the second on 'Confucius and Confucianism.' Lao-tsze is the elder of the two by almost half a century, and Confucius is a contemporary of Buddha. Though natives of the same country, there was a distinct difference in the spiritual attitude of these two teachers. Both resolved salvation into morality, and Lao-tsze was sufficiently speculative. His position, indeed, suggests Vedantism. Tao is, like Brahm, rather an idea than a person, and is, as the name implies, The Way, or ideal of conduct. Confucius might have so far agreed with him, but they not only differed in doctrine—they were contrasts in disposition. Lao-tsze was contemplative and mystical; Confucius practical and positive. The one made much of resignation; the other was all for action. They met once in conference, and it ended in controversy. When Lao-tsze insisted that the younger teacher should accept the belief in souls and divine inspiration he answered: 'I have been a seeker for nearly thirty years, but have not yet found.' They came together to go further apart. Lao-tsze seems not only to have abandoned his metaphysical for a personal deity, but to have made much of spirits, and it has been maintained that his Bible contains 'the very word of the Supreme God.' The attitude of Confucius, on the contrary, towards all such questions was that of an agnostic. He refused to reconsider them, and gave himself up to affairs of government. Everyone knows his famous summary of the moral law in the one word—reciprocity. But if he apprehended the golden rule he did not practise it like a

Christian. He objected to Lao-tsze for teaching that one should return good for evil, insisting that one should, on the contrary, recompense injury with justice, and reserve kindness for kindness.

"The succeeding two studies are closely related to each other. One is 'The Elohim or Aleim of the Hebrews'; the other, 'The Jehovah of the Hebrews.' The study on 'The Sacred Books of the West' leads naturally to one on 'Mahamad and Mahamadanism, or Islam and its Bible.' It extends to about 100 pages, and is yet a marvel of condensation. The long residence of its author in the East is here seen to advantage. The estimate is sympathetic but just. Mahamad is allowed to have been sincere and generous, but he was a fanatic, and that counts for much. His religion was well suited for his country, and also proves useful to certain semi-civilised peoples to-day, but it is too restricted and unspiritual ever to rank as a universal religion. It would be hardly possible to exaggerate the amount of labour bestowed on this study, but the learning displayed in it neither burdens the reader nor detracts from its interest.

"The ninth article is a learned treatise on 'The Greek Septuagint and the Bible of the Hebrews.' It is strong meat for timid Churchmen. The critical position is that of the extreme Left. Much is made of the destruction of the original manuscripts, and the subsequent corruption of the text. The roll of the Temple Standard was, we are told, sent to Rome by Josephus and disappeared; while the Septuagint is supposed to have been lost at the burning of the Bruchium Library, 47 B.C. 'Our various texts,' it is affirmed, 'all belong to mediæval times, and come from unknown and dubitable sources.' The last paper is entitled 'Short Texts in Faiths and Philosophies.' It is an epitome of the Scriptures emanating from the wise and good in every land, and is arranged according to their order in time. It will be the most popular section of this important book, and might well form a small volume by itself. The selections begin with the wisdom of Egypt, and end with the sayings of Mahornet, the whole forming a very complete conspectus of the best ideas in religious literature.

"It is unnecessary after such a survey to enlarge on the merits of this book. It is the work of an enthusiast who has made himself a scholar. There is a wealth of useful and often not easily accessible information in it, which makes it of great value to a numerous and growing circle interested in the study of Comparative Religion."—*Dundee Advertiser*, 8th July 1897.

"Major-General Forlong, who has already devoted two large quarto volumes, entitled 'Rivers of Life,' to the study of early faiths, has followed them by a thick book of 645 pages, entitled 'Short Studies in the Science of Comparative Religions.' Many interesting points in connection with the rise of races and religions are opened up, and in particular the paths by which these faiths may have travelled westwards. This had an important bearing on the history of Christianity. Major-General Forlong says boldly in his second page:—

"Those of us who are not trammelled by our surroundings have for the most part felt convinced that there has been a close, early connection between Buddhism and Christianity, and that the younger western faith has borrowed many ideas, legends, and parables from the older eastern one; while the scientific evolutionist, who can neither find a first man, first rose, or first anything, has stood apart, silently scouting the idea of a first faith, be it that of Jew or Gentile, Buddhist or Christian. To such an one the prophet or reformer, be he Buddha, Mohammed, or Luther, is but the apex or figure-head of a pyramid, the foundations of which were laid long before his birth.'

"The second study on Trans-Indian Religions gives specially interesting and original views on the character and migration of the Malays. The author advances strong reasons against the belief that Aryans were, either in India or further eastward, the first or chief civilisers; attributing this to Dravido-Turanians and Mongolic peoples who entered India from the West and North, possibly a thousand or more years before Aryans touched the Ganges. The immense ruins of Cambodia are described, and the connection with ancient India in serpent and phallic worship shown.

"The third study is on Zoroastrianism and Mazdaism, represented by the modern Parsis.

“The Vedas of the Hindus are next dealt with. Our author holds that the Aryans as they penetrated India took over much of the Dravidian cult and civilisation. His experience in India is naturally of great value in this section. His exposition of Vedântism gives in concise compass a very valuable insight into the mystical philosophy of India. The faiths of China are dealt with in two articles, one on Lao-tsze, the old philosopher, and Tāo-ism; and the second on the more rationalistic system of Confucius.

“Interspersed with the erudite information of the book are many shrewd observations, as witness the following :—

“‘All gods, being the work of men’s minds, if not indeed of their hands, require to be kept up to their duties, and in the prayers of most priests as well as laymen their duties are rather alertly pointed out to them, for peradventure they sleep, and require rousing. Only if our God never forgets, leaves, or forsakes us do we “praise his holy name.” Jacob chose Yahve because of his promised bounties to him. Useless and negligent gods were often cast aside, and even flogged, as we shall see in China and Polynesia.’—*Free Thought*, 17th October 1897.

“We record with pleasure the publication of General J. G. R. Forlong’s ‘Short Studies in the Science of Comparative Religions.’ The wide and long experience of the author, combined with the practical points of view which he has adopted, is certainly destined to bear fruit in the field of comparative mythology and religious belief. The present volume, which consists of amplifications of certain encyclopædia articles on religious terms, rites, and symbolisms, is virtually an epitome of religions, particularly those of Asia. It is intended for the general reader rather than the specialist, the former of whom will find here good representative extracts from the religious literature of the Asiatic nations, and a brief digest of their main tenets and beliefs. A number of illustrations and several excellent maps, that are invaluable in such studies, accompany the text.”—*The Open Court*, September 1897.

Editorial note to the Celephaïs Press edition

This edition of *Faiths of Man* was OCR'd and proofed from page images of a copy of the first edition, previously in the collection of the Shropshire public library system but withdrawn and sold at an uncertain date (possibly 1980s, and probably because of the lack of interest shown by readers; when it came into my possession many pages were still uncut) and currently in the possession of the present typesetter. Pagination, layout, spelling (including Forlong's eksentrik 'fonetik' rendition of many English words) and style have been conformed as far as possible to the first edition with the exceptions that a few obvious typografikal errors have been corrected as have the comparatively few errata items noted at the end of the subject index in vols. I and II; the errata notices themselves are omitted. "A.C." for "After Christ" was Forlong's notation for years of the Christian error (A.D. / C.E. / E.V., &c. &c.).

Those of you who have read *Rivers of Life* and survived the consequent SAN loss may recall a list in the prefatory matter of thirteen monographs on individual religions or to the Faiths of particular regions, as being in preparation, as well as a "Glossary or Polyglot Dictionary" which was cited in many places throughout those two quartos. Some of the latter citations are elucidated by the present volumes, though many are not; and in so far as the detailed studies were written at all and not included in *Short Studies in the Science of Comparative Religions*, their contents can probably be found dispersed through these volumes.

This completes the Celephaïs Press edition of the major works of General Forlong. It has been a lot of work and I am not entirely sure it was worth it; while there is much of interest in the present volumes, they are scarcely suited as a work of general reference on religious topics, many of the articles being frankly polemical or simply marred by the author's social prejudices, and many more simply having been superceded by archæological and anthropological findings in the 100+ years since these volumes first went to press (without going too far into detailed criticisms, for me this is most acutely felt in the area of dynastic Egyptian religions; many of his questionable assertions, such as treating Nut and Neith as the same deity, and associating the cat goddess Bast with the dwarf-god Bes may have derived from nineteenth-century Egyptological writings, but these latter can be most charitably characterised as the products of a discipline in its infancy; in addition, the article 'Sakta' is probably sufficient grounds to have the man struck from the canon of Saints of Ecclesia Gnostica Catholica). While the tendency to ramble and go off at tangents which marred *Rivers of Life* has been somewhat constrained by the encyclopædia format, we still find instances where the majority of the text under a given heading is only peripherally related to that heading.

As already indicated, editions of *Rivers of Life* and *Short Studies in the Science of Comparative Religions* are available from Celephaïs Press. I currently have no intention of tracking down any of the General's journal articles, &c.; life is too short.

T.S.

Leeds, England: November 2006 E.V.

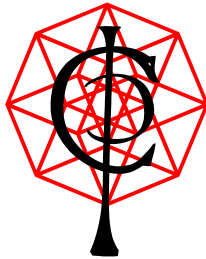
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